



6



16



20

FEATURED ARTICLES

6 DISCOVERING REB HILLEL'S FINAL RESTING PLACE
Nosson Avrohom

16 SO THAT THE REBBE SHOULD SMILE
Chanoch HaLevi Shachar

22 IMPLEMENTING THE FINAL SHLICHUS
R' Sholom Ber Crombie

30 MY ESCAPE FROM RUSSIA WITH REBBETZIN CHANA
Yocheved Zalmanov

WEEKLY COLUMNS

4 D'var Malchus

20 Farbrengen

35 A Call To Action

38 Parsha Thought

Beis Moshiach (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$160.00 in Crown Heights. USA \$180.00. All other places for \$195.00 per year (45 issues), by Beis Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 11213-3409. Copyright 2010 by Beis Moshiach, Inc.

Beis Moshiach is not responsible for the content and Kashruth of the advertisements.

BEIS MOSHIACH

744 Eastern Parkway
Brooklyn, NY 11213-3409

Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

EDITOR-IN-CHIEF:
M.M. Hendel

HEBREW EDITOR:
Rabbi S.Y. Chazan
editorH@beismoshiach.org

ENGLISH EDITOR:
Boruch Merkur
editor@beismoshiach.org

ASSISTANT EDITOR:
Berel Goldberg

THE MISSING LINK TO BRING MOSHIACH

Although he knew that there was a decree against it, Moshe proceeded to do all he could, praying incessantly, uttering 515 prayers, lest this particular prayer be the missing link to cause the Alm-ghty to rescind His decree and permit him to bring the Jewish people into Eretz Yisroel. * The power of Moshe Rabbeinu's prayer was surely sufficient to nullify the decree against him, but Moshe refused to leave the people of his generation behind.

Translated by Boruch Merkur

A TZADDIK DECREES AND THE ALM-GHTY AGREES

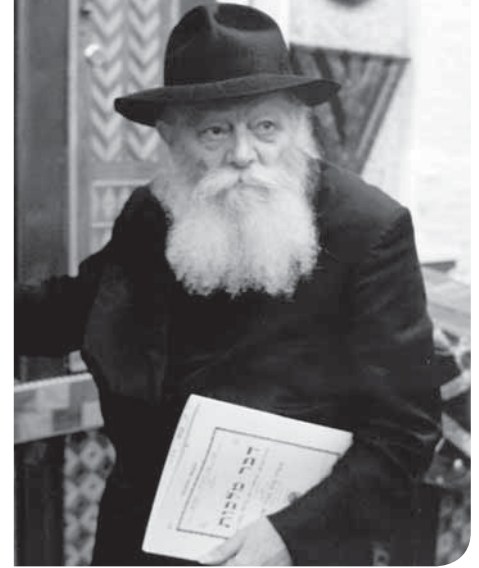
The Torah, which means “*hoo-rah*,” “teaching,” is eternal. Indeed, all aspects of the Torah are eternal, forever, and they provide eternal lessons for the Jewish people in all times and in every place. Thus, the question arises: What is the eternal lesson of “*Va’es’chanan el Hashem*,” “And I prayed to G-d,” the prayer of Moshe to the Alm-ghty to enter into the Holy Land? Moshe’s prayer was not answered at the time; his request was not granted, suggesting that this occurrence was merely a fleeting opportunity [one that did not materialize. What relevance then does this event have for us today?]

The explanation is as follows. It is understood and obvious that Moshe’s prayer maintains its strength eternally, and certainly will be fulfilled. This is logically inferred from the fact that this is so regarding the prayer of every

tzaddik, every truly righteous Jew. Indeed, it is said of the righteous, “A *tzaddik* decrees and the Alm-ghty fulfills it.” How much more so regarding Moshe Rabbeinu (whose very actions are eternal – how much more so is his prayer eternal), especially since Moshe *davened* 515 prayers (the numerical equivalent of “*Va’es’chanan*”).

Had we merited, Moshe Rabbeinu’s prayer would have been fulfilled at the time and he would have brought the Jewish people into the Holy Land. Moshe would have built the Beis HaMikdash, the Holy Temple, which would have stood as an eternal edifice, culminating in the eternal redemption, the complete redemption, as elucidated in the holy writings.

But on account of various reasons, Moshe’s prayer was not fulfilled at the time in the practical, tangible sense, in this material world. (Rather, it was decreed that Moshe had to remain with the people of



his generation in the desert, as will be explained.) However, since this was the prayer of Moshe (515 prayers, at that), certainly it will be fulfilled, but later on, in the true and complete redemption through Moshiach Tzidkeinu, for “the first redeemer (Moshe) is the final redeemer.” He will take the Jewish people into Eretz Yisroel, ushering in a redemption that will never be followed by exile, and he will build the Third Beis HaMikdash, an eternal edifice.

From all that has been said, the following emerges. The prayer of Moshe lasts forever and accomplishes its desired effect – not only at the time it was uttered but in later times as well, in the time of the everlasting redemption. Indeed, Moshe – “the first redeemer is the final redeemer” – takes all the Jewish people into Eretz Yisroel.

THIS PRAYER, THE MISSING LINK

From the above we shall also derive an eternal lesson for all generations.

Moshe began his prayer by saying, “You had begun to show Your servant” an opportunity to stand in prayer. That is, “notwithstanding the fact that a decree had been issued

DISCOVERING REB HILLEL'S FINAL RESTING PLACE

Meir Lano grew up in the communist atmosphere of Charson. After his return to Judaism, he was amazed to discover that the famous Chassid Reb Hillel of Paritch had been active in his town and was later buried there. This knowledge launched a fascinating life journey, leading to the story of how the burial place of Reb Hillel was discovered. * Presented for the yahrtzait of Rabbi Hillel of Paritch – 11 Av.

By Nossan Avrohom

R' Meir Lano, an elderly Chassid with youthful energy, made aliya with his family twenty years ago and settled in Chaifa. Before making aliya, he worked as a journalist in Charson, his hometown. In Eretz Yisroel, he became a baal t'shuva.

As soon as R' Meir read and learned Chassidic works translated into Russian, he began to appreciate how special Chabad Chassidus is. He dreamed of utilizing his writing talents to enrich Russian-Jewish literature

with his own books. He decided to write books with Jewish-Chassidic messages.

His major work is about R' Hillel's greatness and legacy, based on Chassidic sources. He also searched archives in the Russian language and old Jewish newspapers, discovering new stories and anecdotes that shed additional light on this unique figure in Lubavitch history. R' Hillel was a Chassid about whom the Tzemach Tzedek said to his son, "He is a half Rebbe."

CHILDHOOD IN CHARSON AND ALIYA

Before hearing about his work on the book, we asked to hear about his past, prior to discovering Torah and mitzvos.

"After the war, my siblings and I were sent as young children to a certain village for health reasons. It was an ideal location, because we had relatives there. I remember this trip well – we had fresh eggs and fresh warm milk in the morning. There was fishing and swimming in the river that



Jews of Charson davening at the gravesite of Rabbi Hillel Paritcher
Right: R' Meir Lano

was clean and full of fish. There were field trips to orchards, and trips in a wagon through green wheat fields with Uncle Yehuda, a member of the *kolkhoz* (collective farm).

“It was only years later, here in Eretz Yisroel, when we began taking an interest in Jewish history, that we found out that the history of the Jewish agricultural settlements in that area of Charson has a strong connection with Chabad Chassidus.



“I met with members of this cult. To my surprise, I saw that they were good people and were not as the secret agents had portrayed them to me. My conscience left me no option but to gracefully refuse the KGB’s assignment, despite my great fear of defying them.”

“Recently, we received information from an archive in Charson, through which we traced our family tree. I was fascinated by my findings. The first settlers in that village were four brothers from the Erav family and their families, who came from White Russia. Generally, their descendants married cousins, which is why the name Erav was the most common in the settlement. According to family tradition, they got this family name because of a connection they had with a prominent rabbi in White Russia. I have not yet verified this, but it seems likely that this was the Alter Rebbe, who was known as the ‘Rav.’ In Russian, it sounded like Erav. I know that most of the people in these settlements davened in the Siddur that the Alter Rebbe compiled.”

Growing up, Meir did not receive a Jewish education. When he was six, his father was drafted to fight the Germans and was killed. Meir has hardly any memories of his father. His mother raised him and supported herself by working in a refinery near their town. She was very scared of the KGB, so when Meir’s grandfather spoke to him in Yiddish, she would shush him. They changed their name, as did many Jews, to one that sounded Russian. “Aside from awareness of my Jewish identity, I knew nothing about Judaism,” he says.

However, his gentile friends

did not let him forget his Jewishness. When he wanted to enter university, he was not accepted even though he had very high grades. Gentile students who received lower marks were accepted. “I constantly felt that my Jewish identity got in the way. Even with a family name that wasn’t Jewish, the gentiles knew who was Jewish.”

After being refused admittance to university in Charson, he went to Moscow where he was accepted in a communications course. In 5730/1970, he completed his studies and wrote for a number of journals.

“At a certain point I moved to Siberia, where I wrote for the local paper. I later left that job and began working in an office that preserved historic sites in Charson, including the grave of the famous Count Potocki.”

Meir wrote two books after many years of intensive research. His first book was about a school for pilots who trained to fight the Germans during WWII, and the second book was about heroes of Charson during the war. His writing talent came to the attention of the KGB. Their representatives met him and asked him to write a hate-filled article against a Christian cult in the city.

“I met with members of this cult. To my surprise, I saw that they were good people and

were not as the secret agents had portrayed them to me. My conscience left me no option but to gracefully refuse the KGB’s assignment, despite my great fear of defying them.”

Then, the Lano family made aliya.

“We knew nothing about Eretz Yisroel, but then Gorbachev took over and started implementing *perestroika*. At that time, many Jews wanted to hear more about Judaism, about their heritage and traditions. Groups formed, and books were written. When the gates of the Soviet Union opened, it was a dream come true. Like hundreds of thousands of other Jews, we submitted a request to leave. We traveled to the Land of Our Fathers without knowing just where we were going.

The family went to live in Chaifa. Early on, they decided that they wanted their son Daniel to receive a traditional education.

“We had Jewish pride, and we wanted our son to have what we did not receive. We registered him in a school called Yavneh, which is a religious-Zionist institution. Our involvement in Judaism extended to occasional visits to the shul near our house. We thought we would continue in this way with a little Jewish tradition, davening now and then, and nothing more than that. The main thing, we believed, was to have a strong Jewish identity, while the inner significance of Jewish practice was less important to us.

“This all changed drastically when our son met R’ Mordechai Tomshepolsky, a Lubavitcher Chassid. Our son was captivated by him. R’ Mordechai took him to the Chabad shul, which Daniel loved. He especially enjoyed the farbrengens. He met the rav of the

k'hilla, Rabbi Gedalya Akselrod, who felt a special connection with my son and began learning with him. He suggested that we also come to shul, and that is how we went too and were hooked.

When Daniel was fifteen, he decided to leave the yeshiva high school he had been attending, and he went to the big Chabad yeshiva in Tzfas. At first, it was not easy for us to accept this. We were concerned about his secular studies that he was neglecting! However, he was determined, and he swept us along with him.

"We began learning Chassidus, understanding what a Rebbe is, and about the uniqueness of Chabad. We discovered an entire world of depth and inner meaning. We found a community in which every Jew, no matter what his spiritual level was, felt at home. All groups in Judaism talk about the attribute of joy, but in Chabad, they are truly happy. Anyone who learns Chassidus cannot help but feel true joy. The atmosphere at farbrengens, as well as the strong sense of fraternity, attracted us greatly. I began growing a beard, my wife began wearing a wig, and we became Chassidim."

THIS IS CHABAD

After several years during which R' Meir and his son Daniel studied the teachings of Chabad, they decided to publish a book in Russian that would contain many insights, stories, and Chabad history in one place. Thus, anyone who wanted a taste of Chabad could do so easily.

"We called the book *This is Chabad*. We felt that although there are many books about different aspects of Chabad, one was still needed that would give an all-encompassing picture of



Rabbi Anshin looking for the grave of R' Hillel Paritcher in the neglected cemetery of Charson

"My secondary goal was to refute the conception held by many people that religious Jews did not work and were parasites. The book provides historical proof to the fact that not only did religious Jews work, but they were also the pioneers in agriculture in the Charson area."

Chabad. Rabbi Betzalel Schiff wrote the introduction to the book. In the body of the book, we presented all the main points that guide Chassidus in general and every Chassid in particular.

"The book was very successful. The passion I had for the new information I learned, the wonderful world I had discovered, along with my writing skills, Boruch Hashem made for a good product. The book has a chapter entitled 'Yechi HaMelech' containing thoughts and sources about Chabad's view of the Geula, along with the Rebbe's prophecy.

"When I saw that the book was so widely accepted, I decided to write another book. Since I am from Charson and come from a family of farmers sent there originally by the Chabad Rebbeim, I decided to write a

book that would give an overview of the establishment of the kolkhozes by the Jews of White Russia, most of whom were Chabad Chassidim.

"My main interest in writing the book was to discuss the phenomenon of Chassidim working the land, and to show how it was done under the influence and request of the Chabad leaders. My secondary goal was to refute the conception held by many people that religious Jews did not work and were parasites. The book provides historical proof to the fact that not only did religious Jews work, but they were also the pioneers in agriculture in the Charson area. While working on the book I learned about Rabbi Hillel of Paritch, who often visited the colonies and gave chizuk to the settlers."

CHABAD LEADERS BUILT JEWISH COLLECTIVE FARMS

This fascinating book is based on solid research on the agricultural colonies.

“I found that in Chabad, the community always regarded farmers with respect. When he was a young boy, the Alter Rebbe would go to the market in Liozna in order to convince the Jews to leave their businesses that did not provide enough for them, and engage in farming instead. He even donated his entire dowry for this purpose. With this money, he bought land near the Dvina River. Houses were built and farming equipment and animals were bought. Many followed his advice. The Rebbe visited the settlements that he founded to inspire the people to learn Torah.

“In exchange for the gratitude that the Czar’s government expressed for his father’s help in the war against Napoleon, the Mitteler Rebbe asked the government officials to improve the economic standing of the Jews in the colonies. The Mitteler Rebbe wrote letters to Jewish communities in which he tried to persuade Jews to stop whatever work they were doing and move to the colonies. There, they could work the land, which would provide a steady source of income for them, while learning Torah and living Jewish lives.

“Indeed, thousands of Jews in White Russia left their homes and moved to the Charson district, where they bought land and began to work it. On their way there, many of them passed through Lubavitch to receive the Rebbe’s bracha. The Rebbe encouraged their goal, and even promised to visit them.

“Rabbi Hillel of Paritch

(1795-1864) was sent many times by the Mitteler Rebbe and then the Tzemach Tzedek to the Jews in the colonies. This was in order to bolster their Jewish commitment and to repeat Maamarei Chassidus for them. In 1818, Rabbi Dovber instructed Rabbi Hillel to visit these colonies regularly, saying, “Harvest material (gather funds for those in need) and sow spirituality (guide and inspire the colonists).” He had the responsibility of drawing the settlers close to Chassidus and mitzva observance. R’ Hillel was considered the spiritual mentor of these farmers. He once expressed his sadness at missing Maamarei Chassidus while he was in the Charson district. The Tzemach Tzedek comforted him and told him to continue his travels, for in his merit, many villages were illuminated by the light of Chassidus.

“In R’ Hillel’s merit many people did, in fact, become ardent Lubavitcher Chassidim, knowledgeable in Chassidus. Rabbi Moshe Knapov grew up on one of the settlements, and he wrote in his memoirs, ‘Most of the residents identified themselves as Lubavitcher Chassidim. This was true as well in the other settlements founded by the Mitteler Rebbe. These simple people worked the land and lived about 2000 kilometers away from the Rebbe. What made them Lubavitcher Chassidim was that they davened according to the nusach of the Arizal, their t’fillin straps were knotted according to Chabad tradition, and they donated money to the shliach of the Rebbe.’

“Chassidus has produced numerous righteous and holy Chassidim over the generations, but R’ Hillel of Paritch stands out as someone extraordinary. While still a child, he was known

as the *ilui* (prodigy) from Hometz. By the age of thirteen, he was outstanding in his Torah knowledge, having mastered the Talmud. By fifteen, he knew all the works of the Arizal. It is interesting that he considered himself a tzaddik, until he learned Tanya and understood *halevai a beinoni*.

“When I read the story of his life and his connection with the farmers, I was embarrassed that I had been born in Charson where he is buried, and yet I hadn’t known or heard about him.

“I decided that the next book that I would write would be about him. I wanted to ensure that not a single Jew in Charson and the surrounding area would remain ignorant of this holy man, who worked in the city and in the surrounding kolkhozes. I took the stories from various Chassidische sources, as well as from the Rebbe’s sichos, from the Rebbe Rayatz’s *Likkutei Dibburim*, and from the story of his life as recorded in the introduction to *Pelach HaRimon*. (This is a series of profound discourses of Chassidic philosophy on B’Reishis, Shmos, VaYikra, and Shir HaShirim. It includes many explanations taught by the Rebbes of Chabad not cited elsewhere. It was first printed in 1881 by the author’s grandson, Pinchas HaLevi). I also found facts about R’ Hillel in the writings of the Tzemach Tzedek and the Rebbe Rashab. In addition, I looked in Russian sources such as local archives, as well as in the archives of newspapers from that period, and I found fascinating information.”

EFFORTS TO SOLVE A MYSTERY

An entire chapter of the book describes the efforts made twenty

years ago to find the grave of R' Hillel.

“When I began working on the book, I was unaware that for many years his gravesite had been unknown. I assumed that knowledge of his gravesite was always well known. However, the truth is that over the many years of Communist rule nobody knew where he was buried. I heard the story of the discovery of his grave from Mr. Boris Staiman, the handyman of the Fregat Hotel in Charson.

“One day, the clerk at the desk told the handyman that three rabbis had come to the hotel looking for him. They wanted his help. As she was giving him the information, three bearded Jews came out of the elevator. They were dressed in traditional garb, and a modestly dressed woman was with them. They spoke Yiddish amongst themselves. I later found out who the three men were. They were the Rebbe’s shliach in Tashkent, Rabbi Abba Dovid Gurewitz, Rabbi Shimon Anshin and his wife from Yerushalayim (see box), and a Lubavitcher yeshiva bachur who was working in Nikolayev. They asked the handyman for directions to the Jewish cemetery where R’ Hillel of Paritch is buried.

“Boris was ashamed to admit that he was hearing the name for the first time and certainly had no idea where he was buried. R’ Anshin, the oldest of the group, asked Boris to join them and together they went to the Jewish cemetery. They were saddened to see overgrown grass, a lot of garbage, and broken gravestones. New houses had been built over most of the area. They searched around a bit, but then R’ Gurewitz said he did not think the grave was there.



The grave of Rabbi Hillel of Paritch

“Twenty four years earlier, R’ Gurewitz had visited Charson and prayed at the grave, and now he had made a special trip from Uzbekistan in order to show the others the gravesite so it would be preserved. Unfortunately, with the passage of time, he did not remember the precise spot.

“Boris did not know of any other Jewish cemetery in the area, and so the three men went to see one of the elderly Jews of the city, a man named Eliyahu. Perhaps he would have the information they needed. Eliyahu told them that there had once been another cemetery in Zabelka. The Nazis tried to destroy it. They took the gravestones and used them for construction purposes. The local residents destroyed what remained of the cemetery, so he had no idea what it looked like by then, but he was willing to show it to them.

“To everyone’s sorrow, when they arrived there, they saw no sign of a cemetery. They stood in the center of an ordinary street, paved asphalt, lined with private homes. They walked the length

of the street in an attempt to find some remnant of the original cemetery. The woman pointed out that pathways among the houses were made of gravestones from Jewish graves. Here and there, they made out the forms of Hebrew letters. Was it possible that everything had been destroyed, including the grave of R’ Hillel?

“R’ Anshin, a member of the Chevra Kadisha and an international expert on identifying gravesites, checked things out, and within a few minutes came to a conclusion: there may have been Jewish graves in that cemetery, but not of tzaddikim. He encouraged his companions to keep looking.

“R’ Gurewitz did not allow them to be pessimistic. He told Boris and Eliyahu that he himself had been next to the grave two decades earlier so it could not have been destroyed during World War II. Therefore, there was a good chance they could find it. R’ Gurewitz wracked his brains for some sort of memory of the grave. He suddenly

APHORISMS OF REB HILLEL

"If those who indulge in lustful pursuits were to know the tremendous pleasure that is to be found in matters of G-dliness and the delight that can be attained through study of Chassidus, especially the Holy Tanya, they would abandon all their physical lusts and pursue only the study of the Holy Tanya." (R' Chaim Avrohom Duchman, who heard it from his grandfather, R' Mordechai Yoel.)

"Those who stay in the dark for long enough begin to think that the darkness is light."

“Amongst his writings is an interesting story about a letter that R’ Hillel issued to the residents of his city in which he forbade the women to wear crinolines, a new style that originated from Paris and was in the category of pritzus derech in the tznius of B’nos Yisroel.

remembered that not far from the grave there had been a tramline, and that there was a cement wall dividing the Jewish cemetery and the Christian cemetery. He also said that nearby there had been a small cottage for the security guard. These were the three identifying signs he could recall with certainty.

"Boris ceded that the tram did run the length of the main street, Oshkov Boulevard, and that next to the boulevard there was an old cemetery, but emphasized that there was nothing to see there since he was sure it was not a Jewish cemetery. Even Eliyahu confirmed his words adamantly. Nevertheless, they all decided to continue their search for the gravesite and to go to that cemetery.

"Boris went into the office in charge of cemeteries and told them their problem. A woman there said she did not know about any Jewish cemetery, but promised them that soon another worker was due to arrive, who had worked there for many years. His father and grandfather had

worked there too, and maybe he would know something.

"Unfortunately, when the old gravedigger arrived, he told them that he had not heard of Jewish graves in this cemetery.

"Boris asked him whether there used to be a cottage for the watchman. The man, to his surprise, said yes, and showed him where it had been. Boris began to feel that the pieces of the puzzle were falling into place. Based on R' Gurewitz's reckoning, he began trying to calculate where the grave would be. However, houses stood all around and the narrow pathway on which they stood ended at a house. Once again, they had come to a dead end. Instead of finding a grave, they found a heap of garbage.

"Boris translated what he had learned for R' Anshin. R' Anshin, who had seen many cemeteries with houses built over them in his life, took out dousing rods from his pocket and began to thoroughly examine the place, step by step (see box). He held the metal rods to the ground and

began walking back and forth, through the length and breadth of the area. The rods joined up and sometimes remained parallel. Then he suddenly announced, 'The tzaddik is buried here.'

"Boris looked at him in astonishment. What connection was there between metal rods and a grave? How could he use them to locate a grave? However, since they were working based on supporting evidence such as what R' Gurewitz and the man in charge of the cemetery had said, they continued searching. R' Anshin walked heel to toe, and his device worked. Then suddenly, the rods stopped moving. One step backward, and they reacted once again. He moved left, and the rods moved right; to the left and the rods moved from right to left and pointed backwards.

"Two meters further the same thing happened. With another turn the rectangle was complete. 'This is the outline of the grave,' said R' Anshin to Boris through the translator. He could only stare back in astonishment.

"R' Anshin, the expert grave-finder, determined that this was the grave of R' Hillel based on the system he developed and on R' Gurewitz's testimony.

"In a phone conversation with R' Gurewitz," said Meir Lano, "he told me that in 5727/1967, before he left the Soviet Union, he decided to travel to Lubavitch where the Tzemach Tzedek and Rebbe Maharash are buried. When he finished praying, he decided to continue to Charson and pray at the grave of R' Hillel. He knew two daughters of R' Itche the Masmid who at the time were living in Charson. They welcomed him and took him to R' Hillel's grave. Even back then, there was no gravestone to mark that this was a Jewish grave

or the grave of a tzaddik.

“When R’ Gurewitz arrived at the grave, there were hardly any Jews left in Charson. On that visit, he met the guard of the Christian cemetery and his wife who lived near the entrance of the cemetery. The security guard’s wife said that on the other side of the wall there used to be a Jewish cemetery. The cottage marked the entrance to that section and behind it was the tzaddik’s grave, which they showed to visitors. There was no marker on R’ Hillel’s grave.

“As R’ Gurewitz and R’ Itche’s two daughters prayed there, it began to grow dark. Before leaving the place, R’ Gurewitz noted the cement wall, the house of the watchman, and the tram tracks. This is what helped him decades later to pinpoint the exact location.”

R’ Hillel died in 5624/1864 while he was in the city fulfilling his shlichus. Twenty-five years later, the Jews of the city began burying their dead in a new cemetery in a different part of the city. Later, a new residential area was built over the old Jewish cemetery. This explains why even the elderly Jewish man did not remember that there used to be a Jewish cemetery there.

“THE REBBE, OF COURSE!”

R’ Meir continued his story. “After Boris finished telling me how the grave was found, I asked him whether R’ Anshin’s method could be relied on. ‘Do you believe that this is R’ Hillel’s grave?’

“He did not hesitate, but said, ‘He is a professional, and I myself saw how the divining rods were responding over the grave.’”

After R’ Hillel’s grave was discovered, the rabbis returned

LOCATING GRAVES

The article tells about Rabbi Anshin of Yerushalayim, a member of the Chevra Kadisha and an internationally known expert on locating graves, and who was instrumental in determining the location of R’ Hillel’s grave. In the course of his research, R’ Meir Lano made contact with R’ Anshin’s daughter, Mrs. Baila Levy, after hearing that her father died a few years earlier. She said that her father had a special relationship with the Rebbe. He greatly admired the Rebbe and had yechidus in 5735. While in yechidus, he asked the Rebbe for a bracha for a refua shleima for his brother. The Rebbe gave his bracha and recommended certain top doctors. The Rebbe even gave her father a blank check and told him to fill in the cost of the medical bills. Ultimately, despite the dire predictions of the doctors, his brother recovered.

When R’ Anshin’s daughter was asked about her father’s dowsing method, she said he had learned it from a Bedouin neighbor who was an expert at finding water underground. Her father, who worked for the Asra Kadisha organization for forty-two years, used this method to locate the graves of tzaddikim, particularly in European countries where many cemeteries were destroyed.

This method has been used for thousands of years in order to find water, buried metals, gemstones, oil and gravesites. The dowser walks slowly over the places where he suspects the target may be, and the dowsing rod supposedly dips, inclines or twitches when a discovery is made.

home. A bachur from Moscow was sent to continue the outreach activity that had just begun to bloom again in the spiritual wasteland of Charson.

Months went by, and one day Boris got a phone call from Valerie Lifshitz, an old friend he had not seen in years. Valerie said he lived in Eretz Yisroel and had come to Charson on business, and would love to meet him. The two friends met. They reminisced and caught up with one another, and then Valerie unexpectedly asked Boris to show him R’ Hillel’s grave.

“Why are you interested?” wondered Boris who had just recently learned of the existence of this grave.

“I am going to lay a gravestone and build an *ohel* over it,” said Valerie.

“Who asked you to do so?” asked Boris.

“A Lubavitcher Rabbi.”

The two stood up, and Boris

gave Valerie a yarmulke that the Chassidim had left him. He explained that they could not go to the grave of the tzaddik with bare heads. Then they went together to the grave.

R’ Meir wanted to meet with Valerie to hear his part of the story. R’ Meir located him in Natzrat Ilit. “Since he was ill, I spoke with his wife who said he had been in Charson in 5752, having been sent there by the rabbi of the shul. The rabbi had given him the job of placing a gravestone on R’ Hillel’s grave. Valerie spent a month there, and thanks to his old connections with the city leaders, he was able to get all the signatures needed for a building permit.” His wife had no information on who actually did the construction. “I think it was someone else who came from Moscow,” she said. She did not know the man’s name, but said he was a Lubavitcher Chassid.

“At this point, I realized that there was someone behind

“He would say Chassidus for them, tell them about the Rebbe, and would spend many months each year with them. You have to understand that these were farmers, simple people who did not realize how great he was.”

all this. It could not have been by coincidence that two rabbis from different locations came to Charson on the same day. It was definitely not a coincidence that someone knew about Boris Staiman in Moscow and in Eretz Yisroel. After a lot of research, I spoke with Rabbi Nachum Tamrin who heads a Jewish organization in the Ukraine. It turned out that he had been in Charson when Lifshitz was there, but he was not involved in the construction. He suggested that I speak with Rabbi Dovid Nachshon of Natzrat Ilit, since he had been the one to construct and renovate the gravesites of the Rebbeim in the former Soviet Union.

“I spoke with Dovid Nachshon of the Chabad Mobile Mitzva Tanks. It turned out that he had been involved in this story, and he was willing to tell me all about it. He was the one who arranged R’ Anshin’s trip to Charson, called R’ Gurewitz so he would go and identify the location, and sent Valerie Lifshitz to arrange the construction of an ohel over R’ Hillel’s grave. R’ Nachshon told me that back in the 80’s he and R’ Anshin had gone to all the gravesites of the Rebbeim.

“At whose initiative was all this done?” I inquired.

R’ Nachshon was surprised by the question. “The Rebbe’s, of course. He wanted to know what condition the graves of our Rebbeim were in, and he wanted

them preserved.”

He told me that back in the 80’s he also visited Charson for the purpose of finding R’ Hillel’s grave, but he was unsuccessful. He made many inquiries until he put all the pieces of the puzzle together and brought the right people to help find the precise location.

R’ Meir concluded, “Quite a lot of work went into finding the grave, especially on the part of R’ Dovid Nachshon. He did so much himself and also got others involved.”

NEW DISCOVERIES

In addition to the chapter that tells about finding the grave, R’ Meir’s book is full of stories about R’ Hillel, his rabbinate, his connection with the Rebbeim, and more. Throughout his work on the book, he felt that the Rebbe’s brachos accompanied him the whole way. “Collecting the material and working on it took a long time. I wrote to the Rebbe and asked for a bracha that I finish it before Pesach. The answer I opened to in the Igros Kodesh was clear. The Rebbe wrote how important a responsibility it is to write books. I was very excited to know that the Rebbe approved of my work. My wife helped me a lot, and by Pesach, I had finished.”

Some of the stories in his book are not from Chabad sources. For example, the following account is from Mr. Avrohom Yaakov Papireneh, a

maskil (an “enlightened” Jew), who wrote a column for a Jewish newspaper that was published at the time.

R’ Meir explains. “R’ Hillel of Paritch was rav in Bobruisk. I sent letters to people who are involved in the history of that city, and I asked them whether they could help me locate material on him. One of them sent me a newspaper clipping in which a Jew wrote his memoirs. In it was included his impressions of R’ Hillel. He wrote that his uncle R’ Eliyahu Goldberg was the rabbi of the Misnagdim, while the rabbi of the Chassidim was R’ Hillel of Paritch, the student of R’ Mendele of Lubavitch.”

It was fascinating to read his description of how R’ Hillel was a tzaddik who totally surrendered himself to his Rebbe and only repeated his Rebbe’s teachings. That particular maskil waged war against religious Jews, and he sent articles to Jewish newspapers. Amongst his writings is an interesting story about a letter that R’ Hillel issued to the residents of his city in which he forbade the women to wear crinolines, a new style that originated from Paris and was in the category of *pritzus derech* in the tznius of B’nos Yisroel.

At the end of each story in his book, R’ Meir cites its source. When I asked him which story touched him most, he chose to share a story that he heard at a farbrengen. This is the tale he told me.

“The Chassidim in a small town called Bobir were sitting and saying l’chaim. One of the Chassidim recounted a story of a couple married for many years without children. After ten years of marriage, they decided to divorce in accordance with Halacha. Shortly thereafter, the

woman remarried.

“Another ten years passed, and she had no children. The second husband wanted a divorce, but the woman refused. The couple went to R’ Hillel who served as the Av Beis Din. R’ Hillel said he agreed to perform the divorce, though not before presenting the case to the beis din in Lubavitch and the Tzemach Tzedek himself. The three went to Lubavitch together, and the Tzemach Tzedek agreed to be part of the Beis Din.

“During the legal discussion, R’ Hillel announced his ruling that the best solution would be for the couple to have children. The Tzemach Tzedek smiled and agreed to sign to this p’sak din. Indeed, within a year the couple had a son, and that child is the Chassid who told the story.”

I asked R’ Meir what he thought made R’ Hillel unique. The answer was on the tip of his tongue as though he knew I would ask him this question.

“I know nothing of R’ Hillel’s spiritual level; I can only tell you what I read about him. R’ Hillel transformed his animal soul so that it cooperated with his G-dly soul. They say that his body became subservient to Torah and mitzvos. It took him three years to attain this level. I read that the Tzemach Tzedek called him an Oved Hashem.

“When Chassidim went to Lubavitch and wanted to hear Chassidus, the Tzemach Tzedek sent them to R’ Hillel. Some



The title page of Rabbi Hillel Paritcher's Pelach HaRimon

complained, saying they wanted to hear Chassidus directly from the Rebbe, to which he replied that R’ Hillel knows everything. There is also the story that the Tzemach Tzedek told his son, the Rebbe Maharash, that he has two and a half Chassidim. The Rebbe Maharash asked who the half a Chassid was and the Tzemach Tzedek said, R’ Hillel. Chassidim explained this to mean that R’ Hillel’s other half was ‘Rebbe.’

“Despite his lofty spiritual level, R’ Hillel had an extraordinary simplicity about him. Moreover, he could have lived his life as most of his great fellow Chassidim did. Instead, he did not remain in his own domain, but extended himself for the benefit of ordinary people. He made sure the Jewish cantonists in the Czar’s army received kosher food, and he was very involved in pidyon shvuyim.

In addition, he often went to the colonies in Charson to encourage and inspire the Jews living there. He would say Chassidus for them, tell them about the Rebbe, and would spend many months each year with them. You have to understand that these were farmers, simple people who did not realize how great he was, but thanks to him they became Lubavitcher Chassidim.”

R’ Hillel passed away on Shabbos, the 11th of Av 5624/1864. Two days before he died, he fasted on Tisha B’Av. He was in Nikolayev on a mission for the Rebbe. He felt very weak, and after the fast, he asked that he be quickly brought to Charson, since he would not set out on a trip Erev Shabbos, lest he desecrate the Shabbos. He arrived in Charson before midday on Friday, and he died the next day. He was buried there, far from the Rebbeim.

COMING FULL CIRCLE

At the end of the long interview, R’ Meir left me with his personal musings. “Writing the book greatly strengthened me in the ways of Chassidus,” he said. “I consider this coming full circle. I am a descendent of Jews who were sent by the Chabad Rebbeim to live in these settlements, Jews who were guided by R’ Hillel, and now, after many years, I have had the privilege to write about him and his life story, which has done much to make me into a Chassid.”

Only 1 minute from 770 • High Style Hotel in a small format • Fancy Studio Apartments



- Kitchen with all the latest technology appliances: Fridge, Microwave, Toaster
- Breakfast, drinks in fridge all day
- Broadband Internet
- FREE calls & video

KINGSTON HOTEL



718-473-5937

- Linen & Towels changed
- Fancy Bath & Shower with plenty of Shampoo & Soap



SO THAT THE REBBE SHOULD SMILE

This is the title of a recently authored seifer. The book is a compilation of more than five hundred brief stories about R' Reuven Dunin, recounted by his many mekuravim. Beis Moshiach is pleased to bring this first excerpt from the seifer, which is due to be published in Hebrew, G-d willing, in time for his ninth yahrtzait on the 11th of Menachem Av. An English translation of this seifer is also now underway.

Collected and Arranged by Chanoch HaLevi Shachar

Translated by Michoel Leib Dobry



PREFACE

It is not my intention to write words of praise about Reuven, nor is this book a eulogy. The expressed purpose of this collection is for study: to understand new concepts and approaches in Avodas Hashem.

This collection includes stories and anecdotes recalling things that I personally witnessed and heard from Reuven during the time I was with him (5742/1982-5744/1984). There are also stories that I heard from others, copied from personal diaries or transcribed from audiocassettes. The name of the source appears after each paragraph.

A SHORT BIOGRAPHY

For those readers who have not heard of Reuven Dunin, this brief historical sketch will help clarify the background of the stories in this book.

Reuven was born in Haifa in 5694. He received his early childhood education in one of the city's ultra-Orthodox schools. When he was still a child, he was diagnosed with a serious case of asthma, a condition that forced his parents to send him to a location with a much healthier climate. The place they chose was 'Kfar Yeladim', a dormitory program situated in the airy hills of Yerushalayim.

Life in the dormitory, however, far away from home together with difficult children, took its toll. In addition, the anti-religious culture which carried away so many of the youth of that generation, pervaded the school. Along with many of his friends, Reuven was swept away in this whirlwind.

When he reached adulthood, he realized that he had a marvelous aptitude for driving and operating heavy machinery. He made his living as a tractor driver, and lived for a while on the Mizrachi yishuv of Kibbutz Lavi.

Despite distancing himself somewhat from ultra-Orthodox

principles and taking on a more modern lifestyle, the foundation that he had received from his parents never left him. When his brother R' Avraham and his father began to pressure him to transfer to a yeshiva, he agreed to consider the matter. In the Chabad yeshiva of Lod, he met the renowned mashpia, R' Shlomo Chaim Kesselman a"h, and developed a warm and loving relationship with him. Not everyone accepted R' Shlomo Chaim's approach, but he was a man of truth, and this had a powerful effect upon Reuven. He often recalled, "I was drawn there because I saw how these people spoke the truth." He enrolled in the Yeshiva and began his studies.

When the time came, R' Shlomo Chaim instructed Reuven to make lengthy preparations prior to his first journey to the Rebbe. When he arrived in 770, he devoted himself to the Rebbe with all his heart and soul. The Rebbe displayed rare expressions of closeness to Reuven, never before seen with anyone else. Reuven was one of a very select group who were allowed into the Rebbe's room whenever he felt the need to speak with him.

Yet, this period soon came to an end, and the Rebbe sent Reuven to serve as a shliach in the city of Haifa. Reuven married, established his home, and opened a Chabad house in a donated apartment close by.

Reuven's activities were multifaceted. He gave over Torah classes in a number of locations, and farbrenged wherever he was invited. These were not only on a volunteer basis, but sometimes even at his personal expense. Slowly but surely, his shiurim in the Krayot region created Chabad communities, and before long the number of people he brought



“On the words in Parshas VaYeira ‘And Avraham rose early in the morning,’ the Rebbe asked how was it possible that Avraham could have fallen sleep knowing that he would have to offer his son as a sacrifice the next morning. This does not seem to make sense.”

closer to Yiddishkait numbered in the thousands. While he was a most talented speaker, and he could have easily established his own community, he had complete bittul towards Rabbi Yechiel Michel Dubroskin a"h, to whom he left this responsibility. He had tremendous appreciation and respect for the elder Chassidim of Haifa, thirstily absorbing the words of Rabbi Gershon Chein a"h and (Yibadel Bein Chayim L'chayim) Rabbi Eliyahu Finkel, may he have a long life.

His home in Haifa's

Ramat Remez neighborhood, a neighborhood comprised primarily of old-time Histadrut and HaShomer HaTzair residents, was open to everyone. Many guests would fill his house each Shabbos. The truth that he personified enabled him to maintain a warm connection with the leaders of Haifa's Litvish, Brisker, and Gerer communities, together with the other religious and non-religious sectors throughout the city. These connections defused a great deal of tension, producing

an aura of tranquility among the diverse communities. At his Yud-Tes Kislev farbrengen, we would see an assembly of Litvaks, Chassidim, Mizrachi, and those not yet Torah observant watching and listening to his every word.

THE VALUE OF TIME

One of the things that Reuven tried to do with utmost stringency was to keep a strict schedule. Longstanding Anash members know well that during the time that Reuven lived in Haifa, there was a minyan each morning at 6 a.m. in the Chabad shul at 1 Frishman Street. Reuven would be at that morning minyan every day after he went to the mikveh and learned chassidus. At six o'clock, he was ready to daven. It made no difference what had happened the previous day, whether he had farbrenged until the wee hours of the morning, returned late from a Torah class or returned from a farbrengen in the center of the country. Time is time, Seder is Seder – and Reuven was always on time.

One Shabbos, I got up early, ran to the mikveh, and then went to Reuven's house, arriving at six o'clock. I gently rapped on the kitchen door and went in. Reuven was sitting in the living room learning Likkutei Torah. I proceeded to sit next to him, and in a most natural way, he immediately started to learn with me, as if he had been waiting for me all along. I immersed myself in our studying, and then suddenly, Reuven got up and went to his room. Only then did I realize that it was almost eight o'clock, and the weekly Shabbos chassidus shiur began at eight. A few moments later, there was a knock at the door, and the regular participants began to arrive. As usual, Reuven delayed

a few moments, came out of his room, buttoned his shirt, gave a slight yawn, and made it appear as if he had just awoke. On one occasion he told us: "Your mistake is that you think that it's easy for me to get up in the morning. You simply do not understand how difficult it is for me to get up".

(Chanoch HaLevi Shachar)

PRECISION IN TIME

We once arrived a few minutes late for a farbrengen at the Chorev Chabad Center in Haifa. Reuven noticed our late arrival. He proceeded to tell us the following story in a voice cracking with emotion.

"Once when I raised a question in Tanya before the Rebbe, he told me: 'Come at seven-thirty [in the evening] and we'll learn'. I had gone quite a while without sleep, and I wanted to be ready for this study session, so I went to my room to rest. When I woke up, I saw that the hour was late, and I ran to 770, arriving just a few minutes after the appointed time. I tapped on the door to the Rebbe's office and slowly opened it. The Rebbe was perusing something and did not raise his eyes (it seemed to me that there was a clock near him). I waited until the Rebbe looked in my direction. Then, after several long seconds, the Rebbe raised his eyes, looked at me, and said, 'Not now, not ever'."

(Shimon Pizem)

HOW ONE GOES TO SLEEP DETERMINES HOW THEY WILL WAKE UP

Once during a farbrengen, Reuven said, "It is written in Shulchan Aruch that a Jew must strengthen himself in the morning like a lion to serve Hashem. But

when someone goes to sleep like a dog, how can he possibly wake up like a lion?"

(Efraim Bernstein)

T'HILLIM EARLY IN THE MORNING

Reuven once spoke about how the Rebbe writes in HaYom Yom that on Shabbos Mevarchim Chassidim are to assemble in shul early in the morning to say the entire T'hillim. Yet, sometimes a bachur will wake up at nine o'clock to say T'hillim, certain that this is "early in the morning"

...

(Efraim Bernstein)

AND AVRAHAM ROSE EARLY IN THE MORNING

At a farbrengen in 5750 with the students of Chovevei Torah, they asked Reuven to continue farbrenging until the morning, but he refused. He told them, "On the words in Parshas VaYeira 'And Avraham rose early in the morning,' the Rebbe asks how was it possible that Avraham could have fallen sleep knowing that he would have to offer his son as a sacrifice the next morning. This does not seem to make sense.

"However, it shows [us] what a Chassid is. A Chassid is a person who does what must be done. We must go to sleep on time and we have to get up on time. This is a very critical concept. I think that the whole matter starts from here. For if, G-d forbid, a bachur would dare to start the morning whenever he wanted to, he would be causing great anguish to himself. Interestingly, if you look at Rashi's commentary (Shmos 19:3), he tells us that 'All of [Moshe's] ascents were early in the morning'. That is the simple interpretation. Thus, anyone who

is interested in furthering his spiritual ascent must begin doing so early in the morning."

(Audio transcript – courtesy of the 'Kol Mevasser' Institute)

A VERY DEVIOUS YETZER HA'RA

At a farbrengen in Ramat Aviv, Reuven cleverly noted, "Those moments when we stand in front of the bookshelves, pondering over which seifer to take, are moments of pure profit for the yetzer ha'ra".

(Efraim Bernstein)

ONLY A MINUTE

I once called Reuven on a Thursday and told him that I would be coming to him for Shabbos. Reuven gave his consent, and I got organized. On Friday, I missed the last train

by one minute. I called Reuven and told him, "I missed the train literally by just one minute".

Reuven replied, "What difference does it make if it was a minute or an hour? Either you're coming or you're not coming!"

(Yitzchak Lipsh)

SLEEPING ACCORDING TO HALACHA

Once when Reuven was meeting with the Rebbe, the Rebbe remarked, "We've discussed that you should eat and sleep like a mentch," adding that "in order for the body to function properly, the Rambam has ruled that a person must sleep for about eight hours". Reuven recalled that he woke up late the next morning after a very peaceful slumber, and he arrived late for Seder. The Rebbe saw

him and asked, "Vahs?" with a half-turn of his hand.

"I responded that the Rebbe had told me to sleep like a mentch and so I slept for eight hours." The Rebbe smiled and replied, "That's true, but I didn't say that they had to be consecutive..." From that day forward, Reuven would sleep two hours less at night, taking an afternoon nap instead.

Some time afterwards, the Rebbe again met with Reuven and said "Haven't we already discussed several times about the idea of sleeping less?"

Reuven lowered his eyes and replied, "I've seen that even the Rebbe sleeps less".

The Rebbe smiled broadly and said, "You'll learn only good things from me".

(Chanoch HaLevi Shachar)



SAVE MONEY TODAY!!

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

Call Today 888-468-3256 x 2770

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

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

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

New Businesses Welcome | Exclusive Referral Program | Organization Charities Partnership



"The quickest way to reveal Moshiah is by learning the Torah sources about Moshiah & redemption" ש"ס תורני ומצורע הינש"א

Radio Moshiah & Redemption

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

worldwide live broadcast: www.RadioMoshiah.org

Rabbi Jacob Schwei
Member of the Rabbinical
Court of Crown Heights

APPROBATION

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

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

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



**Please give your generous support
to a special fund of \$100,000**

For donations or dedications make checks payable to:

"Radio Moshiah & Redemption"

383 Kingston Ave. #94, Brooklyn, NY 11213

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

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

'G-D IS EVEN BIGGER THEN THAT TURKEY!'



By Rabbi Tuvia Bolton,

Mashpia In Yeshiva Ohr T'mimim Of Kfar Chabad

AN ENIGMATIC STATEMENT

This week's parsha contains one of the most important sentences in the Torah, one that even most unobservant Jews know: "Shma Yisroel – Listen Jews, G-d is our G-d, G-d is one!" (D'varim 6:4)

What does this statement mean, and why is it so central to Judaism?

Why does it begin with the phrase "Listen Jews"? In addition, what is the meaning of 'G-d is OUR G-d'? Why don't we just simply state, "G-d is One" and drop the rest? Isn't that the big monotheistic message?

MAKING IT PERSONAL

To answer this question let me tell you a story.

Once there was a simple Chassid. When he would say Shma Yisroel in the daily prayers, he would begin trembling so violently that he would fall off his chair on to the floor, roll up in a ball and shake for several minutes.

The other Chassidim, when they saw he was not faking, were very envious of his great service of Hashem. Finally, one day one of them cornered him privately and asked him what was the key to his tremendous fear of heaven.

The Chassid answered, "Well, it's all thanks to the Rav. You see, I used to see how the other Chassidim would take hours praying and how they would appear to be in another world, especially when they said "Shma Yisroel". I felt bad that I do not pray like that. So I asked one of them how he does it, and he explained that every day before praying he learns an hour of Chassidus.

I realized that learning an hour of Chassidus would not work for me. After all, I am just a simple farmer, and those concepts are way beyond me. The fact is that I do not read so well either. I figured I would have to find another method by which I could daven like the other Chassidim.

"Well, I got up some courage, and I went and asked the Rav. He was nice, and he tried to explain something to me, something about how we should love and fear G-d. He tried to make me understand that the world does not really exist, but instead G-d creates it constantly, even the angels and the heavens; he also said some more things that I do not remember. I wrote down what he told me and looked at it every time before I said "Shma". . . but nothing happened.

"So I went back to the Rav

again and asked for something easier that I could meditate upon, and he looked at me for a few minutes in deep thought and told me like this. 'Zalman, what is the most frightening thing you ever saw?'

"I thought for a minute and told him, 'One time a huge turkey got mad at me and suddenly, without warning, attacked me in the barn. He was flapping his huge wings and screeching, and I was so scared I almost fainted.'

"Aha!" said the Rav. 'That's what you should think about! Each time you recite the Shma, think about that turkey! Picture every detail, the wings, the beak, and the eyes. Then try to think that G-d is even bigger! In fact he even creates the turkey!' And that is why I shake when I say Shma."

That is why we do not just simply say "G-d is One," because that would leave it in the realm of a cold, abstract idea, at best a cold, religious idea. It would be impersonal. Yet the point of the Shma is that by saying it, we ought to *feel* the Oneness of G-d, how He is *very* close, in fact closer to us than we are to our very own selves!

That is why we cover our eyes when we say these words, so that it will be easier to *feel* this closeness.

In fact, we should feel it so much that the emotional implications of the very next

sentence (D'varim 6:5) follow almost automatically: "You will love G-d your G-d with all your heart, all your soul, and all your might."

In other words, just as our farmer friend learned from the turkey by transposing those real emotions onto an idea that was abstract to him, so too we should internalize these three types of love (all your heart, soul and wealth) of Hashem.

DEEPER MEANINGS FOR A DEEPER AVODA

Our Rabbis advised how to do it: If you love your family, then you can learn from that how to love G-d with all your heart. To the degree that you love your own life and want to live, you can and ought to love G-d with all your soul. Lastly, from how you love your money you can learn to love G-d with all your might. This is because, after all, G-d creates your family, life and money constantly, every second.

That is why we say "Our G-d." Just as a person does not get so emotional about a family, life, or money that is not his own, so too we should feel that G-d is not just the Rabbi's or Moses' or someone else's G-d, but rather He is *ours*.

However, in order to come to this, first we must say "Shma Yisroel".

The word "Shma" in this context means not just to physically hear, but rather to contemplate and understand

“Aha!” said the Rav. ‘That’s what you should think about! Each time you recite the Shma, think about that turkey! Picture every detail, the wings, the beak, and his eyes. Then try to think that G-d is even bigger! In fact, he even creates the turkey!’”

deeply, much in the same way as people say to their children, "Do you *hear* what I'm saying?"

"Yisroel" refers to the innermost, essential level of the Jewish soul of which it says, "Even though he is a sinner he is a Yisroel". This is a Jew's infinite connection to Hashem. It is always present, and it is the source of all the above-mentioned G-dly feelings.

Thus, the Shma is really a *process*.

First, we must contemplate and try to feel our G-dly soul – "Shma Yisroel". Once we are aware of this soul then we can begin the second step, to feel that G-d is very close and that He is ours – "Hashem Elokeinu". Only then can we truly sense that "Hashem Echad" – He is One and creates everything.

This perspective will lead us to fulfill the next sentence – to love him with all our heart, soul and power.

SHMA AND MOSHIACH

Yet all this is only a preparation. The main message of the Shma is the belief in the arrival of Moshiach and the certainty that our efforts are

hastening it.

Rashi explains that the last four words of the Shma – "G-d is our G-d, G-d is One" – mean that nowadays G-d is concealed, He is only ours, but with the arrival of Moshiach He will be *one*, meaning that all the non-Jews will believe in and feel Him also.

This is because, continues Rashi, the truth that there is no other existence other than G-d will be obvious to all of humanity. This is also the meaning of the last clause in the Aleinu prayer we recite thrice daily, "On that day G-d and His Name (i.e. the creation) will be *one*".

May Moshiach arrive NOW. And as it says in this week's Haftora, "double comfort for G-d's people", one for each destroyed Temple. He will comfort us a trillion times over for all the Jews that have been murdered throughout the centuries, for all the unanswered prayers, for all the tears and broken hearts. He will comfort us with a symphony of joy and laughter, with the building of the third Beis HaMikdash, with the answers to all our problems and with Moshiach NOW!

Raskin's
"if it grows we have"

**Consistently
Superior**

Fruit and Produce Emporium WHOLESALE & RETAIL

Michal & Aaron Raskin

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



IMPLEMENTING THE FINAL SHLICHUS

When a Shliach opens a Chabad house in a distant city, he needs to know a lot more than he ever thought he would. Not only is he the rabbi, but he also fills the role of psychologist, marriage counselor, fundraiser, and marketing expert. * R' Sholom Ber Crombie, shliach in Merkaz Shmaya, reports on the workshops, discussions, and original ideas of shluchim on how to deal with the challenges that come up on shlichus.

Hundreds of shluchim who attended the Kinus HaShluchim this past winter had the opportunity to attend numerous workshops and hear from veteran shluchim about how they handle the many challenges of shlichus. The theme was “Kabbalas P’nei Moshiach Tzidkeinu.” The topics ranged from “what to do when your supporter is indifferent to the subject of Moshiach,” to “how to get your entire community excited by and living with Moshiach,” and “how to raise children on shlichus.”

BUILDING A CHASSIDISHE COMMUNITY WITH A CHAYUS IN INYANEI MOSHIACH

Even before the Kinus officially began, the first set of workshops was already in full swing on Thursday morning in Lubavitcher Yeshiva. Dozens of shluchim convened to discuss approaches to building a k’hilla

and methods of chinuch in their respective places of shlichus.

The shliach from Ramat Aviv Gimmel, Rabbi Shneur Zalman Chaviv, was the first lecturer. He addressed the topic of building a k’hilla. He began by posing an intriguing question to the audience of shluchim. Is building a community nucleus the only way to proceed, or is it possible to be more successful on shlichus without the responsibilities of a k’hilla, so that the shliach’s focus can spread over the entire city?

R’ Chaviv told an interesting story about two good friends who went out on shlichus to France in the early 60’s. One championed the approach of building up a k’hilla. He opened a shul with a Chabad minyan, held farbrengens and events for his community, and nurtured his mekuravim as members of a growing k’hilla. His friend, on the other hand, decided to devote his attention to the population across the city. He visited a different shul every

Shabbos, and his influence was soon felt in little pockets all over the city. On Yom Tov, instead of holding events for shul members, he took part in the major Jewish events already taking place in his city in order to forge ties with the local Jewish community.

The results were interesting. The first shliach, who opted to build up a community, established dozens of baalei t’shuva and shluchim who started their own k’hillas. His friend did not form a k’hilla of mekuravim and baalei t’shuva, but he is the most well-known and influential Jewish figure in his city. He also started a number of Jewish schools.

R’ Chaviv then went on to talk about the k’hilla he himself started in Ramat Aviv Gimmel, having chosen the first route. Now that his k’hilla is established, he has decided to branch out and give his attention to other shuls in the area by providing programs for more people.



A workshop on one of the days of the Kinus

R' Chaviv gave the example of Tikkun Leil Shavuot or the reading of Megillas Eichah on Tisha B'Av. If a shliach is the rabbi of a k'hilla, and the k'hilla has a Chabad shul, on these dates he would follow the usual custom. He reads the Tikkun on Shavuot night, and he recites Eichah on the night of Tisha B'Av. However, consider those people who will not show up to shul. How is the shliach reaching out to them? R' Chaviv's suggestion, based on his experience, is to do something else in addition to what the shliach does at the shul for those who won't come to shul.

Another topic that R' Chaviv raised is how to relate to other outreach groups already operating in the shliach's city of residence. In Ramat Aviv, for example, a certain group that has no shul of its own arranges for its members to attend various shuls. Their presence tends to inhibit

the work of Chabad.

However, as R' Chaviv emphasized, the Rebbe always desires that every Jew should be involved in teaching about Judaism; kiruv is not exclusive to Chabad! Now, before the Geula, we see the Rebbe's impact on the world in the reality that all of Am Yisroel is devoted to spreading knowledge of Torah and mitzvos. Thus, the only remaining responsibility for the shluchim to fulfill is that of Kabbalas P'nei Moshiach Tzidkeinu! Yet, the question as to whether the shliach ought to give ground in favor of other factions is still a dilemma. While simultaneously working with the Chabad k'hilla, the shliach needs to plan how he will maintain his influence on other shuls and centers in the city. Dealing with these other groups is a certainly a delicate matter, but every shliach needs to find his unique solution.

The shluchim who were present at this workshop face these dilemmas on a daily basis. Some of them are in the midst of building up k'hillos, while others are already focusing outward. Their k'hillos are firmly established, and they want to expand their sphere of influence. Others are still vacillating between focusing on building a local k'hilla versus reaching and influencing a wider sector of the population. The give and take of questions and answers provided by fellow shluchim was practical and useful for all those present.

CHINUCH ON SHLICHUS

Rabbi Nitzan Simchon, shliach in Gilo in Yerushalayim, gave a workshop on the subject of chinuch for children growing up on shlichus. How does a shliach protect his child from the outside influences of an irreligious environment, living



Rabbi Nitzan Simchon, shliach in Gilo



Rabbi Tzvi Friedman, shliach in Migdal HaEmek



Rabbi Yosef Tzvi Carlebach, shliach in New Jersey

together with children who come from homes where the chinuch is completely different his own? What is the line between allowing one's children to be friendly with the neighborhood children in order to be mekarev them and protecting one's own children from their influence? What about the sacrifice made when the father is often not home because he is on a long fundraising trip, giving shiurim in the evenings, or making house calls to mekuravim?

R' Simchon offered solutions that address these challenges. There certainly are ways to ensure that children will not be harmed by the negative influence of neighborhood kids or by having an absentee father. As to the first dilemma, he explained how to enable a child to become a mashpia. When a child feels that he is on shlichus, he is the first to run after davening to gather the children together in shul to proclaim "Yechi." This emphasizes for him how his role is that of a leader and not a follower.

In this way, the child does not feel it is a sacrifice to be different from other children; rather, he receives positive reinforcement for his role as shliach. This enables him to be dominant in positive ways and validates, in a healthy manner, his inner need to receive attention and be unique.

As to the father's frequent absences, R' Simchon suggested ways of conveying warmth to one's children. A father ought to express the feeling that his children are important to him even if he is not at home on many evenings. On those evening when he is home, he should be the one to put the children to sleep and tell them a Chassidishe story, so that they absorb a love for

Chassidus from their father and will want to emulate him.

He also suggested dedicating special time to learn with one's children and monitoring what they have learned in school, so that the child will not feel that his father is too busy to care about him and where he is up to as far as his yiras Shamayim and learning are concerned.

THE INTERNET - A MEDIUM TO SPREAD THE BESURAS HA'GEULA

The Internet has a direct connection with preparing the world for Moshiach. Rabbi Shraga Crombie led the next workshop on this topic. R' Crombie is a shliach in New Jersey and is the director of the website called "Chabad World". He began by discussing the grave dangers of Internet usage and offered various ways of dealing with them, such as placing the computer with Internet in the main room of the house so that who whoever uses it, is doing so in public.

R' Crombie explained. "A shliach used to be able to run a school, Chabad house or project without having to use the Internet, but today, if a shliach wants people to find out about him, he must have an Internet site." R' Crombie presented the wide range of options, starting from the minimalist approach of an Internet site that provides basic information about the Chabad house to the other extreme of a top-notch site that offers a wealth of material.

His presentation did not only focus on hashkafa, but also on practical directions for using of the Internet as a helpful tool. For example, one issue he addressed was visibility. Just as a shliach

wants his Chabad house to be located centrally, on the main streets of his city, R' Crombie demonstrated ways of designing a high traffic website.

R' Crombie explained that from a deeper perspective, this dependence on the Internet has soared so drastically specifically in the time before the Geula, and a shliach ought to utilize the advancements in technology for Kabbalas P'nei Moshiach Tzidkeinu.

WHEN THE MOSDOS ARE HELD TO A HIGHER STANDARD, THE MESSAGE IS MORE READILY ACCEPTED

The second session of workshops began with presentation by a shliach in Eretz Yisroel, Rabbi Nechemia Schmerling of Kfar Yona. His talk was entitled "From the Admirer to the Participant."

He addressed another common question that shluchim ask themselves. Is my mosad considered a shul or a Chabad house? A Chabad house has its own unique qualities that define it. It is a place for shiurim, and programs and Tzivos Hashem club meetings. In a Chabad house, the k'hilla forms around the shliach who leads the davening in T'hillas Hashem Siddurim in a Lubavitcher atmosphere.

Many people do not want to daven in a Chabad house like that. They feel more comfortable in a shul that is similar to the other shuls in their neighborhood. They expect to see a shul that is set up nicely with neat benches, and they do not expect farbrengens to take place in the shul on Shabbasos.

While on the topic of disapprovers, R' Schmerling continued with the tangential problem of opposition in the community against the shliach. For example, someone might feel he did not get enough attention from the shliach, and someone else may think that the shliach is not doing things properly. In a regular shul, a problem like this would not exist, because the rav of the shul would immediately expel such a member, and that would be that. However, a shliach does not want to do distance Jewish people from his Chabad house, and furthermore, he is supported by all members of the community. A Chabad house is not just a shul, but also a center of activities that is supported by the involvement of its members. Under these circumstances, a member can feel, and sometimes justifiably so, that he also has a say.

Another factor that sometimes generates friction is that of a local rav who comes to the shul and differs with the shliach and Chabad custom. The shliach definitely does not want to offend the rav, but if he ignores the rav's words, the congregation might perceive the situation in a disrespectful way. Yet, he wants to protect Chabad house territory with a clear policy, and he does not want his mekuravim to be confused by conflicting explanations. Preschools and schools are also vulnerable to such a situation. Sometimes parents are not pleased that their children are saying "Yechi" and that the teachers speak about the Rebbe's prophesy.

R' Schmerling spoke about how to circumvent these problems. By explaining to the congregants and parents that "Yechi", for example, is not something to feel threatened



Rabbi Shraga Crombie, shliach in New Jersey



Rabbi Nechemia Schmerling, shliach in Kfar Yona



Rabbi Shneur Chaviv, shliach in Ramat Aviv Gimmel



Rabbi Betzael Kupchik, shliach in Poona, India



Rabbi Yosef Yitzchok Wilschansky, shliach of the Rebbe to Eretz Yisroel



Rabbi Ami Baram, Director of Hiskashrus Institute

by, they can enjoy the davening at the Chabad house and send their child to preschool without feeling uncomfortable about inyanei Moshiach. Of course, this obligates the shliach to operate the Chabad house and his schools at a high standard so there will not be any other complaints. When people see that everything – the education, the atmosphere – is kept to a high standard, they eventually acknowledge the truth and accept it.

R' Schmerling had many ideas for shluchim. The theme running through them all was this: as a shliach, have lots of patience, do not be fazed by those who shout and ridicule you, and do not be anxious every time someone raises his voice against you. In addition to the fact that a shliach is the one in charge of his city, he must accept and include all kinds of people and not feel threatened by anyone who disagrees with him. In this way, there are solutions for every situation and everyone is made to feel comfortable. When someone does not appreciate the style of farbrengens, the shliach can appoint him as organizer of the kiddushim so he will feel good about having the job of setting up the farbrengens.

Addressing primarily the young shluchim, R' Schmerling emphasized the importance of cleanliness and order in the Chabad house. He told a number of stories about times when the disorganization at a Chabad house turned people off. When a Chabad house is organized and clean at all times, it makes a Kiddush Hashem, and people respect the place and the shliach. Then, people are more willing and receptive to the message of Moshiach that the shliach conveys. When people see that the Chabad house is a respectable

looking place, they treat the belief in the Rebbe as Moshiach seriously, and they relate to it more readily.

ACTS OF GOODNESS AND KINDNESS WILL BRING THE GEULA

In the evening, after Maariv, the next workshop began, entitled “Goodness and Kindness to Bring the Geula.” In recent years, Chabad houses, organizations and institutions have been extending material aid to other Jews as part of the Rebbe’s activities in preparing the world to greet Moshiach.

Rabbi Tzvi Friedman, director of the “Tov VaChessed” soup kitchen in Migdal HaEmek, addressed the topic. The primary focus of his talk was fundraising. He shared his experience, telling the audience how to turn the distribution and collection of pushkas into serious donor development that can bring in thousands of shekels a month.

Experience has proven, he explained, that when a shliach treats people who fill up pushkas as full-fledged donors, they feel differently about the pushka donations. In Migdal HaEmek alone, 10,000 shekels are raised every month from the network of people who fill up their soup kitchen pushkas because they want to donate to the cause.

Another important tool is monthly automatic debits. R' Friedman explained that sometimes people are excited about the activities and want to commit to a large regular donation, but he asks them instead to sign to an amount that they think they can realistically stick to every month for the next six months or year. In this way, the automatic billing system

becomes a strong, steady source of income that will support the shliach's activities, without the shliach living with the fear that donors will drop out due to financial constraints.

D'VAR MALCHUS AND MIVTZA KABBALAS P'NEI MOSHIACH

After a day packed with interesting workshops, the shluchim felt they had learned invaluable information that would help them in their shlichus. The speakers explained how all aspects of shlichus, even if some of them seem merely technical, are connected to the sole remaining shlichus, that of Kabbalas P'nei Moshiach Tzidkeinu. Even the workshop on finances was conveyed through the lens of Moshiach. Encouraging donations for the purpose of getting people involved in acts of goodness and kindness in order to bring the Geula is another way for a Jew to fulfill the words of the Rebbe.

Rabbi Menachem Mendel Friedman, shliach in Ohr Yehuda, known for his chayus in inyanei Moshiach, talked about preparing the world to greet Moshiach. He presented the Rebbe's D'var Malchus sichos, especially those of 5752, that instruct the Chassidim how to live with Moshiach every moment of their shlichus.

Although in 5752 the Kinus HaShluchim took place on Shabbos Parshas Chayei Sarah and that is when the Rebbe addressed the shluchim, R' Friedman found interesting horaos in the sicha on Toldos for the avoda of shlichus. In that sicha, the Rebbe speaks about the connection between Rosh Chodesh and the Geula.



Shluchim at one of the workshops

R' Friedman's talk concluded the first day of workshops. The shluchim preceded to 770, where they heard an electrifying talk from the shliach to Flatbush, Rabbi Shneur Zalman Liberow.

R' Liberow focused on the Rebbe's words "The only avoda left is Kabbalas P'nei Moshiach." As the Rebbe goes on to say, this is the gateway through which all aspects of shlichus are elevated. R' Liberow's conclusion was that there are no longer individual mivtzaim such as Mivtza T'fillin, Mitzva Ahavas Yisroel, etc. There is just one Mivtza: Mivtza Kabbalas P'nei Moshiach. This is why we need to use all our kochos to further this one remaining mivtza. All ten mivtzaim need to be accomplished through Mivtza Moshiach.

GEULA IN THE FAMILY

The shluchim met again on Sunday for another day of workshops in the new hall of the Ahavas Chesed organization run by Rabbi Avrohom Liedler.

Rabbi Ami Baram, director of the "Hiskashrus – Chavaya Yehudis" organization, led the

first workshop of the day. His workshop was about spouses who are at different stages of their interest in Jewish observance. Very often, it can happen that one spouse moves ahead while the other remains behind. What happens when a husband starts getting involved in the Chabad house, becomes a baal t'shuva, and then wants his family to follow him, but his wife lags behind? How does a shliach draw the wife in? What should a shliach do when the husband goes home all excited after a farbrengen, and his wife cannot relate to his inspiration?

R' Baram said that most often, when a mekurav shows interest in Judaism, the shliach tends to urge him to make spiritual progress and not to be concerned with what the world has to say. However, what if the mekurav wants to grow a beard, but in his wife's mind, this is crossing a red line? Is it necessary to force things upon her, in which case it is likely that she will develop opposition to the world of Judaism? Perhaps it is better if the mekurav continues shaving until it would be more acceptable

to his wife, in the hope that with patience and love, she will come to view Judaism as he does.

He invited the shluchim to share their stories. One told about a mekurav who made an agreement with his wife that he would progress in his observance of Torah and mitzvos, but would not grow a beard. However, every time his wife asked him to honor his commitment, he found it too hard to shave. He pushed her request off for a few weeks until he finally kept his promise and shaved, as the tears streamed down his cheeks. The whole process of her impatience and his resistance resulted in many unpleasant arguments.

“So what do you suggest I do?” he asked.

The shliach explained to him in simply, “The next time your wife asks you about your beard, tell her you are shaving that same day. Tell her that as much as it hurts you to do so, you will shave because she is important to you and you promised her. Assure her that you do not intend to break your word of honor to her.”

The end of the story is amazing. The next time his wife brought it up, he told her that as much as it hurt him, he was going to shave immediately. His wife was so surprised that she asked him to wait a bit, maybe a day or two, and that it was not urgent.

announced that he was canceling the wedding; he had already spoken to the kalla. “If Hashem is not present at this wedding, I don’t want it!”

The shliach had to come up with a creative solution. He advised the chassan to set up two tables in a corner of the hall for a minyan of men so that as soon as he came out of the yichud room he could go there, wash his hands, and sit down for the seuda. After the first course, the men would all be able to bentch and say the Sheva Brachos, since they had eaten separately! Thus, he could have the brachos and Hashem’s presence at his wedding without offending his new wife.

The mekurav called his kalla and told her that the wedding would take place as she wished, without a mechitza, since their shalom bayis was the most important thing to him. She was thrilled.

It was the chassan’s turn to be surprised on the day of his wedding when he showed up at the chuppa and saw that his kalla was wearing a modest gown, her face covered with the badeken veil like a Chassidishe girl.

She told him that after he had been willing to have a wedding in a way that he did not want, just to please her, she felt compelled to respect his wishes and dress modestly on this day. Today, the couple is on shlichus!

R’ Baram explained that this approach is vital not only for the mekurav himself, but for his family, especially when he has children old enough to understand their parents’ disagreements. When the father is perceived as the source of strife, the chances are high that they will side with their mother in her opposition to Torah and

“Do you really think you are crying because of the beard? You are crying because of your animal soul. Your animal soul does not allow your ego to give in, and so when you finally capitulate, you feel diminished by your wife, and you cry because you are crushed.”

When he discussed it with his shliach, the shliach immediately told him that he was approaching his Judaism incorrectly. “Do you really think you are crying because of the beard? You are crying because of your animal soul. Your animal soul does not allow your ego to give in, and so when you finally capitulate, you feel diminished by your wife, and you cry because you are crushed. In the meantime, you lie to your wife when you don’t honor your promise to her with every time you push her off another day and another week.”

The mekurav was shocked. This was the last thing he expected to hear from the shliach.

The beard remains until today!

Here is story that another shliach shared. A couple of mekuravim got engaged, but while the chassan became more involved in Jewish observance, his bride lagged behind. Of course, it was impossible to convince her to separate men and women at her wedding, and the shliach told his mekurav to go along with her insistence. The main thing was that he should not upset her.

A week before the wedding, the chassan learned that Hashem does not participate in a mixed wedding, and the wedding blessings are not recited at such a wedding. He was shocked. The young man ran to the shliach and

mitzvos. This would be terrible, and sometimes the damage is so severe that one cannot repair it even years later.

WEALTHY PEOPLE INVOLVED IN THE BESURAS HA'GEULA

How can a shliach influence his *g'vir* (wealthy supporter) to get involved in Moshiach? How can a shliach encourage his donor be a donor and partner of other shluchim too? How does a shliach get other people excited about Inyanei Moshiach? What are the tools a shliach can use to raise children who live with the spirit of Moshiach?

These were some of the topics addressed in the afternoon workshops by two shluchim: Rabbi Yosef Tzvi Carlebach of New Jersey and Rabbi Betzalel Kupchik of Poona, India.

R' Carlebach spoke about fundraising. For two hours, he shared the ins and outs of successful fundraising, focusing on how to turn a donor who is simply a friend into an active partner. He spiced his talk with stories and information garnered from his thirty years on shlichus, during which he built beautiful mosdos, including the biggest Chabad house in the world. All his mosdos were built by donors who became his active partners.

R' Carlebach addressed the topic of talking to supporters about belief in the Rebbe as Moshiach. He shared many stories in which he saw that belief in the Rebbe as Moshiach not only did not interfere with his fundraising, but also even contributed towards it. He explained that a shliach should tell his *g'vir* that he believes that the Rebbe is Moshiach and that this belief is an inseparable part

of the world of shlichus.

He emphasized that it is worthwhile for a shliach to forge a close relationship with every donor so that the shliach is not merely someone who comes asking for money, but is the rabbi involved in the supporter's life throughout the year. In conclusion, R' Carlebach posed a question to the shluchim: When you ask your donor for money, what do you give him in exchange? He said that what the shluchim have to offer is greatest of all – Torah, mitzvos, the Rebbe.



A shliach should tell his *g'vir* that he believes that the Rebbe is Moshiach and that this belief is an inseparable part of the world of shlichus.

R' Kupchik spoke about turning one's personal donors into donors for all the shluchim. In his unique way, he told how he personally introduces his donors to other shluchim. Experience has proven that this does not adversely affect the donations he gets for his work in India.

TRULY LIVING MOSHIACH

In the second session of workshops that took place in the afternoon, the shluchim Rabbi Shlomo Zalman Levkivker and Rabbi Y. Y. Wilschansky spoke.

R' Levkivker lectured at length about how to live with Moshiach in a way that will inspire mekuravim. The Rebbe says that in order to excite others about Moshiach, a Chassid first has to genuinely live with Moshiach with a real *Koch*, in a way that demonstrates that this is what he is all about. A shliach's mekuravim will follow his example.

R' Levkivker told a story about a Chassidishe rav in Soviet Russia who was dragged before the court. He barely knew the Russian language, and as he stammered through his words, the entire courthouse laughed at him. Yet, when the judge announced the sentence, he said that although the rabbi's speech was not articulate, it was apparent that he told the truth.

So too it is with Inyanei Moshiach. When the shliach lives with Moshiach, it is apparent that this is his reality, and this affects others. His mekuravim sense that

this is true and they too will live with the chayus of Moshiach.

R' Levkivker's emphasis was on the chayus. The Rebbe says that a Jew needs to live with Moshiach in such a way that the very essence of his being, from the moment he wakes up in the morning, is Moshiach.

R' Wilschansky, Rosh Yeshivas Chabad in Tzfas, spoke about the necessity of raising our children to live with Moshiach in such a way that will thoroughly understand that the entire identity of a Lubavitcher child is one who lives with Moshiach!

He spoke about the situation today in which a child has to face the world and all of its enticements. In such an environment, he needs to know that he is different. He is a Lubavitcher child who lives with Moshiach. He looks forward to Moshiach, and this is the special shlichus of his generation.

My Escape from Russia with Rebbetzin Chana

The following is a translation of Mrs. Yocheved Zalmanov's (a"h) memoirs in which she recounts in great detail her escape from Russia together with the Rebbe's mother, Rebbetzin Chana. The memoirs were written soon after the events transpired. The following is the second installment in a five part series. • Part II

By Yocheved Zalmanov

Translated by Dov Baron



CHAPTER III - WE ARE ON THE WAY!

After staying in Lvov for a while, we received the news that in a few hours everyone was to be ready to travel. A train was waiting for us at the train station, and we were forced to prepare in a great hurry.

Although we had waited for weeks for this great moment, we felt torn from the depths of

our soul with feelings of longing for the loved ones we were leaving behind. Full of anguish, hot tears streamed down our cheeks as we bid them farewell. Our hearts burned as we parted from everything that was dear to us, especially the fresh grave of our beloved *Mamale*, of blessed memory. We especially wept for our dear brother Bentzion, for He had not made it to Lvov. For all we knew, he could have been

on the way to Lvov at that very moment. How could we leave him behind in Russia, that terrible country filled with misfortune and suffering?

There was not much time for such musings, however, for we needed to hurry, to act with strength and boldness, in acceptance of G-d's designated plan.

As we reached the station, Leibke approached us. He asked my sister Hadassah and me to immediately go and bring a certain woman to the station for whom the departure of the train was being held. A special taxi was waiting for us outside the train station.

We were frightened to be leaving the train that would take us off to safety. The thought of holding up the whole train shook us to the core. However, without a word we turned to fulfill the mission.

Standing outside the house, we could hear a tearful voice, "Don't ask me to; I'm not traveling. I cannot do it. It is beyond my capacity. I'm worn out from so much suffering."

We quickly entered the brightly lit room. On a chair sat a middle-aged woman with a noble appearance. Hot tears rolled down her cheeks. With a pained, pleading voice, she spoke to a tall, pleasant woman standing at her side. Turning her determined eyes to the tall woman, she added, "You must understand me; it is too hard for me to abandon and forever leave behind all that is dear to me. . . ."

As we entered, this woman asked us, "Who are you?"

We replied, "We are the daughters of Reb Chaim Meir Garelik, the Rebbe's Shliach to Crimea!"

Suddenly, her countenance became calm. She stood up and courageously said, "I will go with these young people!" The two women quickly joined us, and we dragged her luggage into the waiting taxi.

I did not know at the time who those two women were. Later in our travels, I discovered that they were the honored Rebbetzin Chana and the heroic Mumeh Sarah, the one who gave her own papers to the Rebbetzin, willingly remaining behind in Russia with the hope that the situation would only be temporary. Sadly, she passed away from a severe heart attack in a Russian prison.

When we arrived, Leibke and his helpers devotedly concerned

I understood that Hadassah was nowhere to be found. My heart sunk.

Upon arriving with the taxi, my sister had run to the post office to send a telegram to inform our dear beloved brother Bentzion in Moscow that we were leaving.

Meanwhile, the train had begun to travel. Hadassah ran after the train for several kilometers until someone noticed her. The train slowed and whistled loudly. Hadassah caught up and jumped on between the train cars.

When we were finally reunited with Hadassah, we were overjoyed, and praised Hashem for the open miracle!



Standing outside the house, we could hear a tearful voice, "Don't ask me to; I'm not traveling. I cannot do it. It is beyond my capacity. I'm worn out from so much suffering."



themselves with finding the Rebbetzin a seat on the train.

At that moment, I suddenly realized that my sister Hadassah was no longer near me. "Maybe they sent her on another mission," I worried. Then it occurred to me that perhaps I had not noticed where she went because of the rush, and that she was probably already on the train. I quickly boarded the train to look for my family.

I soon found my father, who was getting ready to jump off the train with my brother Gershon Mendel to search for my sister and me. Seeing me, they calmed down a little, thinking that I knew where Hadassah was. The train started to move, and then

CHAPTER IV - ON THE TRAIN

We sat on the floor of the cargo train, like herring in a barrel. Every family was in its own tight spot, with suitcases and baggage.

As the day turned to night, the worn out travelers gave in to sleep. Full of fear as they clutched their illegal documents, no one knew their correct names and with which family they were supposedly connected. Nevertheless, genuine happiness filled the air. Thank G-d, we had escaped from the cursed boundaries of Russia. We were finally heading towards freedom and opportunity!

When our family had made its way to Lvov, we were able to take only a few things with us. However, we managed to grab a warm blanket for our dear holy father who often suffered from angina. The reason he was often sick went back a number of years. Back in Russia, every Shabbos, my father would injure his throat to make himself sick so that he would be able to keep Shabbos. On Shabbos, my father would suffer from chest pain and high fever, but for him Shabbos was holier than holy! By Sunday, he was always healthy again. This was only possible because of the Rebbe's blessings.

As night descended, the noise quieted and the cries subsided. My father asked me to take our blanket and cover the special

The locomotive chugged on laboriously, billowing smoke and ashes over the train cars. It rolled over strange lands, ahead to freedom.

Then, all of a sudden, in middle of the dark night, the train stopped in a desolate location. Armed Polish police opened the doors of the cattle-cars wide, pointing flashlights and looking inside with eyes full of murderous intent, ready to rob and attack the unprotected Jews. Yelling harshly in Polish, they demanded that everyone quickly get off the train without taking any of their belongings.

They ordered us to line up in two wide rows. Half conscious from terror, we stumbled out of the train. Frightened infants wailed in their mother's arms,

story. The half-alive "deaf-mute Gypsies" somehow managed to climb back onto the train cars, and the train continued on its journey. The passengers were once again on their way to a new life, under G-d's watchful eye.

CHAPTER V - KRAKOW, POLAND

On Friday morning, the train again stopped for a while. We were instructed to disembark quickly from the train along with all our suitcases and baggage. The train left immediately afterwards, and all at once, closed cargo trucks arrived with young, happy bachurim. They helped load us all, as fast as possible, onto these waiting trucks and informed us that we were traveling to Krakow Poland.

We later found out that the Jewish organization from Israel, the Bricha, had bribed the driver of the locomotive to stop midway through its journey to let us off. It would have been dangerous for the train to take us deep into Poland where anti-Semitic attacks on Jews still recurred. In fact, we later learned that there had been an attack on a train near the city of Kovno. It had been the first train of Lubavitchers that crossed the Czechoslovakian border. The murderers shot at the train, killing one woman and wounding another. Thus, we understood that the Bricha's act had saved our lives.

With the help of the Bricha, the young men brought us on the trucks to Krakow to the Agudah Jewish Community Center. None of us had ever heard of these organizations. To us, Jews dividing and categorizing themselves into separate parties was an incomprehensible idea.

The bachurim sat us down in

“Only one woman, Mrs. Bunia, who knew a bit of Polish answered for all of us: “All of the passengers here are deaf-mute Gypsies.”

woman who sat all alone off to the side. “She probably needs it,” he said.

Creeping carefully between sleeping passengers and all their baggage, I managed to reach the woman who sat tearfully in her dispirited solitude. As I gently covered her with the blanket, an inner charm shined from her holy being with extraordinary warmth.

“My child, you have revived my soul! May Hashem's blessings follow you in all the work of your hands.” At that moment, her motherly love spilled over, calming my agitated mind. The emotion in her voice reminded me of my mother's devotion to me. That moment I will never forget.

and children hung tightly to their parents' hands. We hurriedly lined up, white as chalk, facing the armed villains, *may their names be erased*. The Polish police began asking everyone their names, but no one answered a word. We all had false names and fictitious families. Our power of speech failed us; it disappeared into the darkness of the night from immense fear. They yelled commands in every direction into the shattered night, but no one responded.

Only one woman, Mrs. Bunia, who knew a bit of Polish answered for all of us: “All of the passengers here are deaf-mute Gypsies.”

It seemed they bought the

a great big hall on the floor with all our baggage. They were full of interest. We were the famed Russian Jews, the hidden and unknown Russian Chassidim!

It was our first Shabbos outside of Russia, Jews among Jews, in the free world! Everyone wanted to host us for Shabbos. They made certain that we should have everything we needed in honor of the holy Shabbos. They were devoted to us as if we were their brothers.

Who could describe the boost in morale and the joy of our fellow Lubavitchers? We were like one dear family with the same fortune in life, supporting each other with love. Now, we could finally breathe freely, daven freely, learn freely, and farbreng freely – all in the merit of the holy righteous Friedrike Rebbe! It seemed as if we were getting closer to our objective, reaching the Rebbe in New York, the place from where his royal leadership spread throughout the world.

Yet our hearts were turbulent with other conflicting emotions. In order to convey the emotions we experienced at the time, I should describe the disposition of a certain girl of Anash with whom I became acquainted. She had left Russia with almost her entire family. However, sitting in that great hall on her baggage, she was overcome with such a strong depression that she cried endlessly day and night about the terrible situation. Our young spirits were so weak and burdened that we could not feel or see any brightness for our future.

The only rare exceptions were several energetic activists amongst us, like my dear sister Hadassah and some of the Yeshiva bachurim. They led our group with an uplifted, G-dly



Author's father,
Rabbi Chaim Meir Garelik

and an air of gentle aristocracy, she showed a true interest in the needs of others.

In this great hall, where we sat cheerfully in freedom, a friendship developed amongst the girls who came from all over Russia. This bond of friendship strengthened and escorted us on all our future travels.

In Krakow, we also became acquainted with a group of local Beis Yaakov girls. We had never known or heard of such a school established especially for Jewish girls, nor had we ever heard of the teacher and founder Sarah Schnierer. For the duration of Shabbos, these Beis Yaakov girls devoted their attention to us Lubavitchers, davened with us, ate the Shabbos meal with us, and farbrenged in their own unique style.

They spoke a lot about the terrible war years. They told us about the inhumane, cruel concentration camps, about the horrific annihilation of the Jewish Nation (*may it never happen again*), and about the massacre of six million Jews, slaughtered just because they were Jews! Back

“My dear holy father said that we prevailed at the border in merit of that blanket, which we had offered to the holy Rebbetzin.

strength.

Our family and almost all of the travelers paid special attention and devotion to the noble, but lonely woman who was with us. The heartfelt friendship extended to her was limitless. I assumed that all this was due to her loneliness and her special character. She carried herself regally, never wanting to G-d forbid burden anyone. With motherly friendship, intelligence,

in Russia, we had never heard about these ghastly dreadful happenings.

The girls told us about the different parties among Jews, about Kibbutzim, about the strength and Kiddush Hashem that Jews displayed in their passion to settle in Eretz Yisroel, despite opposition from the virulently anti-Semitic British and Arab countries. They also

told us about the remaining Nazi-murderers and other European anti-Semites who still lived, full of insufferable hatred.

All this information was quite a shock for us. We were extremely pained by the horrible Jewish destruction that these girls described.

CHAPTER VI - AT THE CZECH BORDER

Because of the dangerous situation, we stayed for only a short while in Krakow. One evening they told us that with G-d's help, we would be sneaking across the Czech border that night. They also instructed us to memorize all the details of our travel documents.

They took us on trucks to a

A small building stood with one side facing the clearing and the other side close to the trees. We could see soldiers armed with weapons and whips.

Arriving at the wide clearing surrounded by thick forest, they arranged us in rows by family and instructed us to continue ahead quietly and calmly. Holding our breath in fear, we proceeded, carrying the small, frightened children.

A few police came out of the small building and looked in wonder at the organized Jewish group marching by – men with peios and beards, women, children and infants, and lots of suitcases and baggage.

I was carrying a nice-looking suitcase that my sister had brought from Leningrad. It was

place; only their eyes followed the unfolding scene.

Inside, I was begging G-d that this should not effect my dear father, G-d forbid, and that no one should suffer because of me. The police officer grabbed my suitcase and ordered me to follow him. He moved toward the building, and I remained rooted to my place.

When he saw that I was not following him, he ran back full of anger, grabbed my hand and led me back to the police building. "What is in the suitcase?" an officer asked again, his eyes burning with hatred. He cursed and screamed in German, but I just looked at him and remained silent like a dummy. "Open the suitcase!" he commanded again. Then, he opened it himself.

When he saw that it was just a blanket, he told his men, "There are probably gold coins hidden inside."

They felt, rubbed, shook, and then hit the blanket with their weapons. Like wild animals, they stabbed at it with their bayonets. They ripped the blanket in several places, but except for some grey cotton, they found nothing. "Take your blanket and get back into line," he ordered. As before, I remained standing there like a deaf-mute, even though I really understood every word. He ordered his men to repack the suitcase and led me by my hand back to my row. The police allowed us to continue and showed us where to go. Trucks were standing ready for us not far away. They took us to a Jewish DP camp in Czechoslovakia.

My dear holy father said that we prevailed at the border in merit of that blanket, which we had offered to the holy Rebbetzin to cover herself.

“In great surprise, I lost my tongue. A thought flashed through my mind: ‘I am a deaf mute.’ I just gazed at the thug with his gun, without showing any fear. . . “What is in this suitcase?” he screamed like a ferocious wolf.

forest. We got off and walked through the darkness in a long line, so as not to get lost. We proceeded through the thick forest, crawling and dragging ourselves. We continued in silence, our emotions frozen within us. The lonely noble woman also pulled herself along together with our group.

We had only one thought – not to get lost. We had to be extremely quiet while walking through the woods, and then over a small bridge across a stream, until we reached the border patrol area. Ahead of us, there was a clearing in middle of the forest.

attractive and light. Without warning, one of the border police ran over to me, grabbed the suitcase in his murderous hands and asked roughly, "What is in this suitcase?"

In great surprise, I lost my tongue. A thought flashed through my mind: 'I am a deaf mute.' I just gazed at the thug with his gun, without showing any fear.

"What is in this suitcase?" he screamed like a ferocious wolf.

Hearing the screams, the people who were in the front rows stopped in their tracks like stones. No one moved from his

SHABBOS NACHAMU

HaMaaseh Hu Halkar was compiled by
Rabbi Levi Stolik

Translated by Yaakov Paley

INTRODUCTION

Every year starting from the Shabbos following the Ninth of Av, the anniversary of the Temple's destruction, until Rosh Hashanah, we read one of the Seven Haftoros of Consolation from the book of Yeshaya.

The Shabbos immediately following the Ninth of Av is known as "Shabbos Nachamu," after the first of these Haftoros, which begins: Nachamu Nachamu Ami – "Be comforted, My nation!"¹

Divine consolation over the Destruction and Exile takes the form of G-d's promises of our final and complete Redemption, as recorded in these Haftoros.²

The Seven Haftoros of Consolation are arranged so that they increase in intensity from one Shabbos to the next. The Midrash³ views these Haftoros as a dialogue between the Jewish people and G-d: the Jews reject initial attempts at comforting, eliciting greater measures of divine consolation.

At first, G-d instructs the prophets to provide comfort, and they declare (Haftora 1),

"Nachamu Ami – Be comforted, My people!"

The Jews respond (Haftora 2), "G-d has abandoned me!" They refuse to be appeased by the prophets' consolations.

Turning to G-d, the prophets declare (Haftora 3) that the Jews were not appeased with their consolations, but are "afflicted, storm-tossed, and will not be consoled."

Finally, G-d announces (Haftora 4), "Anochi Anochi Hu Menachemchem – I, I Myself, will [personally] comfort you!"⁴

The uniqueness of Shabbos Nachamu is our "double measure" of divine consolation.⁵ On our part, the means by which we become fitting "vessels" to receive and fully appreciate this consolation as part of our reality is through doubling our efforts at

divine service⁶ – both personal as well as outreach to others.⁷

BRING MOSHIACH

- *Shabbos Nachamu* (occurring in close proximity to the fifteenth of Av) is an extremely auspicious time to correct the Destruction and Exile in its entirety; we should put far greater effort into performing those deeds that hasten the Redemption:

We should be performing more and more positive acts in order to make the coming of *Moshiach* an actual reality.⁸

TORAH, MITZVOS, TZ'DAKA

- More specifically, we should add in our study of both the revealed and the inner teachings of the Torah,⁹ as well as advance

1) Rambam, *Hilchos T'filla*, 13:19; *Tur* and *Shulchan Aruch*, *Orech Chaim*, end of Ch. 428.

2) *Parshas VaEschanan*, *Shabbos Nachamu*, 5748 (*Hisvaaduyos* p. 147).

3) As quoted by *Avudraham* in *Seder Haparshiyos ve'haHaftoros*.

4) *Ibid.* p. 148.

5) **Implication of double consolation**

The *Midrash* states that the consolation expressed in the *Haftora* of *Shabbos Nachamu* is *kiflaim*. The term *kiflaim* generally means "double"; however, its true meaning is not simply "twice the current amount," but rather, something that *continues to double* in an ever-increasing measure. It signifies an abundance that is beyond multiplication – Infinity!

Accordingly, *Nechama be'kiflaim*, doubled consolation, includes the greatest possible form of consolation, namely, that which issue from the innermost Essence of G-d. (*Parshas VaEschanan*, *Shabbos Nachamu*, 5749; *Hisvaaduyos* p. 140)

6) Our increase in divine service should reflect the true nature of *kiflaim*, "doubling" [see previous footnote], meaning an incomparable advancement. (*Ibid.*)

7) *Parshas VaEschanan*, *Shabbos Nachamu*, 5749 (*Hisvaaduyos* pp. 141 and 143).

8) *Parshas VaEschanan*, *Shabbos Nachamu*, 5748 (*Hisvaaduyos* pp. 151-152).

9) **Extended learning hours**

The night hours begin to lengthen at this time of the year so that we could spend more time studying Torah at night. Moreover, since "great is study because it leads to action," we are to increase our enhanced performance of *mitzvos* as well. (*Ibid.*, p. 152)

and enhance our observance of the *mitzvos* – specifically the *mitzvah* of *tz'daka* that is equal to all of the *mitzvos*.¹⁰

SELF-RECKONING

- *Shabbos Nachamu* marks the concluding phase of the current year.¹¹ Each of us should now make an honest self-reckoning regarding our performance in terms of Torah study, distribution of *tz'daka* and general observance of *mitzvos* – to determine whether our divine service has been appropriate as required by *Halacha*, without any lapses.

- We should not be satisfied simply to complete any lack in

10) Path to redemption

The importance of increasing in the study of Torah and the giving of *tz'daka* at this time of year is expressed in the verse, “*Tziyon* will be redeemed through *Mishpat* (justice; also a reference to Torah study) and those who return to her through *tz'daka*.” (*Ibid.*)

11) Time for accounting

Shabbos Nachamu marks the beginning of the period of the Seven *Haftoros* of Consolation which stretch from the *Shabbos* following the Ninth of *Av* until *Rosh Hashanah*. In other words, *Shabbos Nachamu* marks the final period of the current year – and the preparation for the new year.

This is also alluded to in the month: The *mazal* (zodiac sign) for the month of *Av* is *Aryeh*, the “lion.” The word *Aryeh* (spelled: *Alef*, *Reish*, *Yud* and *Hei*) can be seen as an acronym for the preparation and commencement of the coming year: *Alef* – *Elul*; *Reish* – *Rosh Hashanah*; *Yud* – *Yom Kippur*; and *Hei* – *Hoshana Raba*.

More specifically, this preparation occurs from the fifteenth of *Av* onward, as per the custom of many to wish each other *leshanah tova*, “May you be inscribed and sealed for a sweet new year!” as early as the fifteenth of *Av*.

Therefore, the true self-accounting of all the divine service that we have performed during the past year begins now. (*Parshas VaEschanan*, *Shabbos Nachamu*, 5748, fn. 70; *Hisvaaduyos* pp. 151-152)

our current divine service; rather, we should advance and add further to both the quantity and quality of our performance.¹²

STUDY LONGER AND HARDER

- We should now increase the amount of time we spend studying Torah, and also expand the breadth and depth of our study.

INCREASE/IMPROVE IN CHARITY

- We should now increase the amount that we regularly give to *tz'daka*, and also improve our manner of giving “with a pleasant countenance.”

TZ'DAKA BEYOND THE LETTER OF THE LAW

- We should increase in *tz'daka*, not only in proportion to our increased wealth, so that a financial increase inflates the ten percent of our income that we are duty-bound to give, but rather, we should increase from giving just one *tenth* to giving one *fifth* – and even *more* than a fifth...!¹³

ROUTINE GROWTH

- We should continue to increase the quantity and quality of our performance throughout the period of the Seven *Haftoros* of Consolation. In other words, we should not make this a once-off addition, but rather a routine to grow from one day to the next during the entire period of the Seven *Haftoros* of Consolation.¹⁴

12) *Ibid.*

13) *Ibid.* fn. 71.

14) **Significance of seven *Haftoros***

Seven is the number that embraces all of the days in the weekly cycle and

YEARN AND PRAY FOR MOSHIACH

- In our times, especially, we should greatly emphasize and increase all activities that hasten the Redemption.¹⁵

by extension, all of time. Our increase in Torah and *tz'daka* during this period has an effect that penetrates all of time. Certainly, it penetrates the entire existence of the Jewish people, whose connection with G-d is expressed through the number seven.

Seven weeks of advancement

This period of the Seven *Haftoros* of Consolation begins, following the additional revelations of the fifteenth of *Av*, with [*Nachamu Nachamu Ami*, “Be comforted, My people!”] a double measure [of divine consolation] and in a manner of “a freely given gift” [from G-d, as per the traditional explanation of the name of the current *Parsha*: *VaEschanan*]. Now, if this is how the seven weeks of consolation *begin*, then we can appreciate just how superior is the revelation of each subsequent *Haftora* within this period. And we are obligated to make similar constant increases in our divine service during this period, each increase incomparably greater than the preceding – on and on, to an infinite degree! (*Ibid.*, p. 153)

15) Time to exit the desert and enter Israel

It is a certain fact that our generation is the final generation of the Exile and therefore the first generation of the Redemption.

We are similar to the generation of Jews that first entered the Land of Israel. That took place after the fifteenth of *Av* [of the thirty-ninth year of their journey through the Sinai Desert], by which time all of those whom G-d condemned to die in the desert had already died, and those who remained were determined “wholesome and ready to enter the Land,” and are described by the Torah as “all of you who are alive this day.”

Now that it is almost the fifteenth of *Av*, the reality that we find ourselves at the very end of our nation’s exile in the “desert of nations” is most greatly emphasized. We now “stand poised to enter the Land” with the eternal Redemption that will never give way to another exile.

Therefore, now is the most appropriate

This especially includes deeply yearning for, requesting, and praying that G-d send the Redemption.¹⁶ As Rambam states in his compendium of laws: ¹⁷ Whoever does not believe in *Moshiach*, or whoever does not *longingly await* his coming, denies not only the other prophets, but also the [the prophecy of] Moshe *Rabbeinu* and the actual Torah...¹⁸

time for activities that will make the Redemption a reality. (*Ibid.*, p. 154)

16) Follow Moshe's example

Our yearning and prayers should be similar to the prayers of Moshe, who offered 515 prayers, pleading with G-d to be permitted to enter the Holy Land and activate the eternal Redemption. (*Ibid.*, p. 154)

17) *Rambam, Hilchos Melachim*, beg. Ch. 11.

18) Power of heartfelt prayers

The reason for this obligation to (not merely believe in *Moshiach's* coming,

MOSHIACH AWAITS YOUR ACTION

- It is the duty of each of us to ask ourselves with honest soul-searching: What have I accomplished until now in order to hasten the Redemption...?¹⁹

Think about it: Our righteous *Moshiach* is ready and waiting impatiently "with bated breath" to redeem the Jewish people.²⁰

but also to) *longingly await his arrival* – despite the fact that the yearning and pining inevitably causes pain and distress – is in order to further encourage us to pray and request that G-d send us *Moshiach*. Praying with this intensity will hasten his coming in actuality. (*Parshas VaEschanan, Shabbos Nachamu*, 5748, fn. 91)

19) *Ibid.* p. 154.

20) *Moshiach* is ready; are you?

Moshiach is ready and waiting to redeem the Jewish people, as demonstrated by the description of

He is waiting only for each Jew to complete their part to hasten his arrival. The great *Moshiach* himself is personally waiting for *our* action! How great is our responsibility, and subsequent merit, in acting to hasten the Redemption!²¹

Moshiach (in *Sanhedrin* 98a) as a leper who does not untie two of his bandages at the same time in case he is required to immediately redeem the Jewish people; he does not wish to delay even for the time it takes to wind one extra bandage. (*Ibid.*)

21) *Moshiach* will personally thank and reward you

When *Moshiach* arrives, very shortly, he will personally *thank each and every individual* for the activities that he or she performed in order to hasten his arrival.

He will not only express his thanks, but will also share his own properties, both spiritual (starting with Torah teachings, as per the verse, "I will issue a new Torah"), as well as material ("Goodness will be bestowed in abundance and all delicacies will as commonplace as the dust"). (*Ibid.*)

Raising the Debt Ceiling

Dear Friends,

The "Debt-Ceiling Crisis" has been the talk of the town for the last few months. Should congress raise the debt ceiling, and if so, by how much? How many cuts are realistic? The list of issues goes on and on.

It is not my place to write an opinion on this matter. I just want to share a perspective. Let us all agree that such a conversation can only happen in Washington DC. In our personal lives – and in our institutions – when we have a debt-crisis, we do not have the liberty to borrow more money. Chazal say that "Im Ein Kemach, Ein Torah!" If there is no money, there is no Torah.

The Rebbe teaches us that when a mosad is in a financial crisis, it should add in its activities to make itself a proper vessel for Hashem's brachos. Yeshivas Lubavitch Cincinnati is in a financial crisis. Accordingly, I am pleased to formally announce that in the spirit of the Rebbe's instructions, we have started a building campaign. B'ezras Hashem we will be buying a new building, which will serve as a Beis Midrash and dormitory for the Talmidim. It is not just a dream. We have already signed the contracts. We even have the money; it is just in your pockets!

For those interested in dedications or donations, please contact us at www.ylcincinnati.com

Thank You!

Rabbi Gershon Avtzon
Menahel – Yeshivas Lubavitch Cincinnati

3 X GOOD = MOSHIACH

By Rabbi Heschel Greenberg

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



ANOTHER PERPLEXING MIDRASH

As mentioned in last week's Parsha Thought, there is a genre of Torah teaching that is referred to as "Midrash *P'lia*-A Puzzling Midrash." The puzzling nature of these Midrashic commentaries was intended primarily to pique our curiosity and impel us to search for the deeper meaning of the Torah's teachings. It is what inspires us to peel off the various layers of Torah knowledge and uncover some deeper layers of its infinite depths.

In addition, one can surmise that when we confront an elusive, cryptic and extraordinarily puzzling Midrash it is a stark reminder that the Torah is Divine and that it contains wonders that will only be fully revealed in the Messianic Age. As soon as we see the word "*p'lia*-wondrous", it evokes the memory of the wonders of Torah that will be revealed by Moshiach, and concerning which King David prayed for in the Psalms "Open my eyes so that I can see the wonders in Your Torah."

This week's parsha begins with Moses' recounting of how he pleaded with G-d to allow him to enter the Promised Land; but to no avail. Moses would be denied access to the land he so craved to enter.

The matter seems to be clear. Moses was being punished for

not sanctifying G-d's name in the presence of his people. Yet the Midrash offers an alternate explanation for this denial. In the words of the Midrash *P'lia*:

"Why did Moses not enter the Land of Israel? Because on the second day [of creation] it does not say 'and it was good'."

THE MISSING GOOD

The reference to "it was good" is related to the fact that on the second day of creation, when G-d created the firmament, He did not say, "it was good." On all other days, upon completion of that day's work, G-d observes, "And He saw that it was good." On the third and sixth days of creation, that phrase was actually used twice, but on day two, that expression of approval was absent.

What possible connection is there between Moses' denial of entry into the Promised Land and the fact that G-d did not utter the words "and it was good" on the second day of creation? Furthermore, how does this novel explanation of the Midrash reconcile with the reason explicitly given in the Torah that it was due to Moses' failure to sanctify G-d's name in the presence of the Jewish nation?

A FEW CLUES

To decipher this riddle

one must look to the birth of Moses, which is described in the beginning of the book of Shemot/Exodus. When Moses is born, the Torah states, his "mother saw that he was **good**." That expression "it was good" that the Torah fails to mention on day two of creation is the very same expression Moses' mother used to characterize Moses himself.

There is another clue that will help us solve this riddle. When Moses recounts how he prayed to G-d to allow him to cross the Jordan to enter the Land he states: Please let me cross over and see the **good** land that is on the other side of the Jordan." Moses wants to see the **good** land. Indeed, the land of Israel is so described in numerous other verses.

So here we have three sets of good. The land that Moses was denied entry into was "good." Moses is "good." And the creation of the second day was missing the appellation "good" accorded to the other days of creation.

The riddle is thus partially solved: Moses and the Land of Israel seem to be a perfect match. Of all the *countries* of the world, there is only one country that is described as "good." Moses is the only *individual* ever, who upon birth is described as good—even before he had a chance to prove

himself. There can hardly be a better match. Thus, the question as to why Moses-the good, was precluded from entering the good-Land is that much stronger. Why would the natural attraction of good to good not materialize?

The Midrash therefore discovers the answer in the domain of *time*, where the good that certainly exists—after all it was G-d's creation—is concealed. This implies that sometimes “good” does not join “good” because there is a point in time where the glue that cements the other two forms of good to each other is absent. Moses the personification of good could not, at that time, bond with the Land of Israel the good land.

WHERE THERE'S SMOKE THERE'S FIRE

What does all this mean?

Seifer Yetzira—one of the earliest works of Kabbala that contains the secrets of creation—states that all of existence comprises three elements: *Olam* (world) or space; *Shana* (year), or time; *nefesh* (soul) or personality. The acronym for these three elements is *ashan*, which means smoke.

Smoke is a paradox. On the one hand, the saying goes, “Where there is smoke there is fire.” On the other hand, smoke is a metaphor for that which is concealed, as in the term, “a smokescreen”.

Parallel to the smoke-paradox metaphor is the paradoxical nature of our world. On the one hand there is tremendous G-dly energy—fire—that is the very life force of existence. This fire was very much in evidence at the time the Torah was given as it says in this week's parsha: “From the heavens, He let you hear His

voice, to educate you. He showed you His great fire upon the earth, and you heard His words from the fire.” In a subsequent verse, the Torah relates how the people protested and said to Moses: “If we continue to hear the voice of G-d our G-d any longer this great fire will consume us and we will die!”

As a result of the intense power of G-d's fire, it became necessary for Moses to transmit the word of G-d to them. The fire had to be concealed by the smoke. For G-d's energy to benefit us, the fire has to be concealed and filtered.

“There can hardly be a better match. Thus, the question as to why Moses-the good, was precluded from entering the good-Land is that much stronger. Why would the natural attraction of good to good not materialize?”

SEPARATION BETWEEN THE “UPPER” AND THE “LOWER” WATERS

When did this filtering process begin?

It actually began at the very beginning of creation. On day two, G-d separated between the “upper waters” and the “lower waters.” Regardless of what this means in the physical sense, it is clear that on a spiritual level, the power of division between “upper” (unbridled G-dly energy) and the “lower” precincts (our physical universe), was set into motion on day two of creation.

This explains why on day two, G-d does not employ the affirmative expression of “and G-d saw that it was good”. *Good*

in this context means that it was the way it was intended to be. It was a finished product; or at least, it was the seed that would eventually lead to the finished product. How then can G-d call day two's separation between the upper and the lower good? It was not a finished product. It was not even the introduction of the potential for the world to become a finished product. On the contrary, it represented the introduction of the potential for the world to **not** realize its goal of becoming a finished product.

However, if G-d created the division, it must mean that it contains a hidden dimension of good. This division is

good because the world in its present state cannot access the ultimate good without temporary concealment. This helps condition us to a time when we will be ready to absorb the unhampered good without mishap.

MOSES WAS TOO POWERFUL

We can now unravel the mystery of the puzzling Midrash.

Moses was the personification of the most sublime measure of good. Moses was himself a product of the “upper waters.” In fact, the name Moshe means that he was drawn from the water, alluding to the upper waters that are inherently good.

“Seifer Yetzira states that all of existence comprises three elements . . . The acronym for these three elements is ashan, which means smoke. Smoke is a paradox. On the one hand, the saying goes, “Where there is smoke there is fire.” On the other hand, smoke is a metaphor for that which is concealed, as in the term, “a smokescreen.”

The Land of Israel epitomizes the most sublime place on earth where G-d's goodness can be fully appreciated. It is the ultimate “good land”. However, the match between the two was premature. If the Jews had been exposed to the dual *good*—uninhibited good of the Land together with the unfettered good of Moses—it would have totally overwhelmed them.

That Moses could overwhelm this new generation poised to enter the “good land” was evident in his striking of the rock instead of speaking to it. Moreover, while Moses' intention was positive (to break their resistance to the “upper waters” that manifested itself in the miraculous water

supply), they were not ready for the removal of that separation. Thus instead of removing the veil that would have exposed them to a much more sophisticated understanding of G-d, they were overwhelmed. Thus, G-d reprimanded him that he failed to sanctify G-d's name to the people. It is not that he did not try to do precisely that, but rather that he failed to accomplish his goal because they still needed the separation between the “upper” and the “lower” to enable them to gradually remove the barrier.

NO MORE DIVISION

We are now at the tail end

of that process. The division between the “upper waters” and the “lower” waters has been painstakingly removed by the thousands of years of learning Moses' (the good) Torah teachings. This is especially true in our own day and age when the barrier between the mystical, esoteric teachings of the Torah (“upper waters”) and the legal (exoteric) teachings of the Torah (“lower waters”) have been removed. We now have free access to the teachings of Kabbala, especially as they have been made accessible to the average human intellect, through the teachings of Chassidus.

We are now therefore ready for the coming of Moshiach and the ultimate Redemption, when—according to the Midrash—Moses (the good) will arise and take his flock from their resting place in the desert and enter into the Land of Israel (the good land). Moshiach—who builds the Third Temple—will introduce the double-good synthesis with which the third day of creation is identified.



- Express service
- Fully Computerized

331 Kingston Ave.
(2nd Flr) Brooklyn NY 11213

(718) 493-1111
Fax: (718) 493-4444

Get your tickets within minutes!

Make a “Mivtzah Kashrus” in your own computer!

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

While The Internet can be a helpful tool for business, education and personal use it can also be a potentially dangerous one.
That's why J Net was created.

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


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

experts that will solve your problems fast.
Most important, you can now get the JNET Advantage for only a bit more than non-filtered on line providers.

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

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

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



HELPING STUDENTS TO THINK BETTER:

INNOVATIVE EDUCATIONAL TECHNIQUES SUCCEED AT B'NOS RABBEINU, CHICAGO

"I am far more careful and less impulsive with test taking. Now, I re-read each question before answering to make sure I understand the questions correctly. I also double-check that I have answered each question correctly. I am also more efficient in my to-do lists."

"I started making lists and schedules for after school hours, and that is why I get things done more efficiently lately. I am more organized than I was before. I'm more aware of what I do and how I think."

"When things go wrong in my schedule, instead of giving up I find myself saying, change strategy. Instead of sitting and getting upset when I make mistakes, I start to tell myself what I would do differently next time. I am less impulsive than I used to be."

"Before, I never paid attention to time and always came late, but now I pay careful attention to the schedule."

These are just a few quotes from B'nos Rabbeinu students after they completed the first semester of the Feuerstein Instrumental Enrichment Standard program (FIE).

A NEW METHOD FOR THE MIND

B'nos Rabbeinu, a Lubavitch girls' high school in Chicago, implemented the Feuerstein program this year. Their schedule accommodates these lessons twice weekly. No one expects quick brain fixes, yet as witnessed in the above-mentioned quotations,

students are already reporting that they can do mental tasks that they previously avoided and have begun to stretch their mind beyond what they previously believed to be possible.

Dr. Reuven Feuerstein, an Israeli cognitive psychologist, is renowned for his groundbreaking theories. Intelligence, he claims, is not fixed but rather modifiable. He created a systematic method for developing one's thinking skills.

In the typical classroom, teachers may do their best to integrate thought development, but the primary focus is on the acquisition of content. If a child is not able to properly assimilate the material taught in the classroom, cannot identify its meaning, or does not know how to respond to the information being taught, the child will be lost. Unfortunately, all too often children suffer from poor academic performance simply because they do not have the analytical tools to absorb information properly. Yet, these are obvious prerequisites to success in school and life.

Dr. Feuerstein's method assists the student in developing important thought processing skills so that he can succeed in the classroom. A person's ability to learn is not limited to his genetic make up, but can be modified through structurally developing one's thought processes. This program seeks to correct deficiencies in fundamental thinking skills, and provide students with the tools necessary to function as independent learners. Gaining those skills increases their motivation and

ultimately helps students learn how to study effectively.

THE PROGRAM'S STRUCTURE

The Feuerstein Instrumental Enrichment (FIE) standard is used both by individual students and by groups in the classroom setting. FIE is comprised of fourteen tools, referred to by the system as instruments. These instruments are a series of written tasks that increase in difficulty, defining and classifying different thought functions. The cognitive development that these instruments cultivate is transferable to a wide range of educational and everyday life situations.

The FIE program has been successfully used across the world in enrichment programs for regular, gifted and underachieving children, as well as in professional training and retraining programs in the industrial, military and business sectors. FIE was included in the package of educational reform programs recommended by the US Department of Education.

Feuerstein's methods are easily implemented in a school setting. Only one or two members of its staff require training. No equipment is necessary beyond supplied workbooks and pencils. In a school, the program runs for approximately 45 hours a year for three years. Every school has so much to gain from such an outstanding program.

For more information regarding B'nos Rabbeinu's Feuerstein program, please call B'nos Rabbeinu at 847-338-3214.