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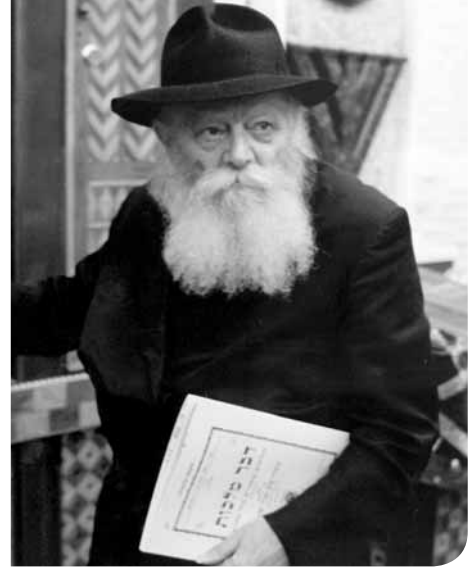
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MOSHIACH BRINGS THE RIGHTEOUS TO T'SHUVA

The connection between t'shuva and the advent of Moshiach is in the sense that the whole point of Moshiach is to bring about innovation, resulting in an entirely new existence. * Inspiration for t'shuva in the month of Elul.



Translated by Boruch Merkur

The Messianic King plays the unique role of bringing profound and fundamental change to the world, as alluded to in the verse, “and all the descendants of **Sheis** will be obliterated,” meaning the world [as we have known it, will be “obliterated,” i.e., it will cease to exist as it had up until the Era of Redemption, and it] will undergo a change from its very **foundation** (the name “Sheis” being etymologically linked with “*Even HaSh’siya*,” the Foundation Stone upon which the entire world is **founded, hosheses**). All of Creation will be brand new, a completely new existence, as in the verse, “the new heavens and the new earth.”

There is, of course, such a thing as a new structure built upon an old foundation. But a truly new construction is when the base, the foundation (*ha’tashtis*) of the entire structure is also new.

To elaborate:

Moshiach corresponds to the level of Yechida [the most essential dimension of the soul]. By extension, all aspects of the Messianic Era stem from the [general] aspect of Yechida.

Thus, with regard to Torah, in the Era of Redemption there will be the fulfillment of the testimony, “A new Torah shall be issued forth from Me,” meaning not just that we shall have deeper insight into Torah but something entirely new will be established in Torah, something connected with the aspect of Yechida.

Indeed, this profound innovation in Torah, at the level of Yechida, has an impact on the entirety of the world’s existence. It is said, “He looked into the Torah and created the world.” Thus, when G-d looks into “a **new** Torah,” the automatic result is “the **new** heavens and the **new** earth.”

On this basis we can formulate a lesson in our service of G-d:

Since the accomplishments of Melech HaMoshiach will be truly innovative (both with regard to Torah and as a result of that, also with regard to the existence of the world), it is understood that this applies also to our deeds and service to evoke and hasten the advent of Moshiach. Namely, our approach must be specifically

in a manner of fundamental innovation.

It does not suffice to add to yesterday’s service of G-d, exceeding our former spiritual achievements incrementally. Rather, our entire approach to serving G-d must undergo profound innovation, resulting in a new structure, as it were, established upon and emerging from a new foundation, literally new.

With this idea in mind we can shed light on the saying, “Moshiach comes to bring the righteous to do *t’shuva*,” connecting the service of *t’shuva* with the coming of Moshiach.

With regard to the impact of *t’shuva*, it is explained in several places that through *t’shuva* a person becomes an entirely new being, for which reason there is no basis for exacting punishment, etc., for this is not the same person who sinned but an entirely new individual.

Hence, the connection between *t’shuva* and the advent of Moshiach is in the sense that the whole point of Moshiach is to bring about innovation, resulting in an entirely new existence.

(From the address of Shabbos
Parshas Balak 5744)

HOW TO IMMERSE IN THE MIKVEH

Based on what I heard from Rabbi Nissen Mangel, I believe there is a mistake in the article regarding R' Reuven's rules on going to the mikveh (Issue 800 pg. 22).

I believe that Rabbi Dunin immersed in the proper manner, but that it was either misunderstood by the one he

related it to or there was a mistake in the translation.

Indeed, there are three sets of three immersions for a total of nine immersions as the writer described.

However, instead of the second set of three immersions all being done with outstretched

hands and legs as the article states, it is the middle immersion of each of the three sets that is done in such a manner.

Thus, one should first immerse in an upright position (i.e. in a vertical position), the second time with outstretched hands and legs (a horizontal position), and the third time in the same manner as the first in an upright (vertical position).

This entire procedure is then repeated two more times.

Meir Aaron Schreiber

Continued from page 15

the tremendous miracle they had merited, when the security forces involved expressed their amazement. "In our experience, kidnapping stories like this one end in death. If the person is released alive, then it's through payment of a huge ransom."

The shluchim wish to thank: the embassy staff in Quito who worked tirelessly on R' Rotem's behalf, led by Ambassador Eyal Sela and Consul Gilad Berger; the Foreign Ministry department for Israelis Overseas and Cheder Matzav (a non-profit organization devoted to helping extract Israeli travelers abroad from danger), who do holy work all year round in addition to their invaluable assistance in this case; the Israeli police attached to the diplomatic corps in South America, who worked closely

with the anti-kidnapping unit of the Ecuadorian police in guiding the negotiations; the Jewish community, especially the head of the community Rolf Stern, along with Johnny Cherninski, Rabbi Moshe Kotlarsky, and all those around the world who stood by, ready to help.

Above all, the shluchim thank all those who davened on their behalf and did good deeds, as this certainly tipped the scales and changed the kidnappers' minds from one extreme to another – "This was from G-d and it is wondrous in our eyes." The shluchim ask anybody who made good hachlatos to continue their good deeds with praise and thanks to Hashem for the miracle.

"I was in such a precarious situation that people were willing to go above and beyond

to obtain my release. Now, after the miracle occurred, is the time to carry out those hachlatos, with simcha and thanks to Hashem for His chesed."

The Chabad house had to expend large sums during the tense days of the kidnapping. Fortunately, they did not have to pay the criminals, and they trust that Hashem will enable them to pay off their expenses.

"Just as Hashem was with us until now, so too, He will continue to be with us and will surely send us people to help us carry on with our work. We want to expand our programs in deep thanks to Hashem and in the effort to bring the Geula."

The Chabad house functions solely on donations and the Rotems ask the public to contribute towards a security system.

ADD IN ACTS OF GOODNESS & KINDNESS
TO BRING MOSHIACH NOW!

KATIF DREAM

Six years ago, R' Yuval Ginsburg and his wife, Aliza, a Chabad couple living in Yerushalayim's Nachlaot neighborhood, arrived in Gush Katif three days prior to the start of the expulsion process, prepared with their personal equipment: a movie camera. Over a period of one week, they documented the harsh eviction in Neve Dekalim and gathered authentic testimony for a chilling film production broadcast on Israel's Channel 1 television and shown publicly on dozens of occasions throughout the country. In an interview with Beis Moshiah, R' Yuval speaks about that final week in Neve Dekalim.

By Sholom Ber Crombie

Translated by Michael Leib Dobry

It was the end of Tammuz 5765. R' Yuval Ginsburg and his wife, Aliza, were participating in every protest against the Gaza disengagement plan, due to be carried out in less than two weeks. They traveled to all the demonstrations, took part in informational activities, and stood at intersections distributing orange ribbons. The possibility of remaining in Gush Katif during the actual expulsion never crossed their minds. However, a meeting with a friend who had just returned from Neve Dekalim led them to make that decision.

"I met a friend returning from Neve Dekalim, and he was deeply moved by the tremendous faith of the local residents," recalled R' Yuval. "He gave me a description of what was happening there. On the one hand, you see hundreds of families continuing their daily routine despite the evil decree; while on the other hand, thousands of young people are coming to support them at this critical time. This situation aroused a powerful sense of faith and tremendous Ahavas Yisroel that permeated the atmosphere.

"We're talking about families who had invested their lives into this place, raising their children and grandchildren there. Just a few days before the time of their scheduled expulsion, they were completely ignoring the decree as if it did not exist. These were not just a few ordinary folks who happened to live there, rather an unbreakable community that continued to thrive despite being the target of six thousand Kassam missiles. They succeeded in making the wasteland blossom, yielding a fine harvest upon





A CAPSULE BIOGRAPHY

R' Yuval Ginsburg was raised on Kibbutz Gonen in northern Eretz Yisroel. When he was thirteen years old, his parents came to the United States and took him to the Rebbe to receive a bracha. During this visit, he was privileged to receive a coin for tz'daka from the Rebbe.

"I always felt a special closeness to the Rebbe," he said. He encountered Chabad throughout the world, and ten years ago, he became closer to Judaism through the Chabad House in Rishikesh, India. He received a pair of t'fillin there, and he has been putting them on ever since.

Today, he is married and lives in the Nachlaot neighborhood of Yerushalayim. He works for Machon Meir as a film editor and devotes most of his free time to spreading the wellsprings of Chassidus.



the sandy plains of Gush Katif. During those moments, the entire struggle that had lasted throughout the decades they had lived there reached its climax as their spiritual strength was tested as never before."

SLEEPING ON CARTONS IN AN ABANDONED HOUSE

Yuval and his wife decided that they had to reach Gush Katif, whatever the cost, so they packed their bags and made plans to go. Together with another

young couple, they turned to the Gaza Coast Regional Council and offered their services on behalf of Gush Katif families in the days leading up to the expulsion. The council accepted the offer, and they arranged permits for them through their welfare committee. This allowed them to enter Gush Katif, which was already a closed military zone. Thus, on the Thursday before Tisha B'Av, they arrived in the Gaza Strip with no idea where they would be staying.

"On the way there, we heard media reports that Gush Katif

was closed, and there were roadblocks on all the highways. We became very anxious because we had no idea whether our permits would be enough to get us in. As we approached Gaza, it turned out that the reports were merely acts of media deception, designed to frighten away anyone who wanted to come to Gush Katif.

"We arrived that night and occupied a house on the Neve Dekalim settlement that had been abandoned a few days earlier by its former residents. The local action committee had distributed

cartons for its visiting supporters to sleep on, since they had run out of mattresses. Thus, we spent our first night there sleeping on cartons in an abandoned house.”

On Sunday, the fast of Tisha B’Av, Yuval traveled to film the Katif settlement. He met a local resident at the entrance to the settlement, a woman, who invited him to her home to break the fast. The following week, this woman, Mrs. Weiss of Neve Dekalim, and the members of her family became the heroes of the film.

“We learned from the Weiss family what real hospitality is. There were several dozen people in their home on the night following the fast – guests and friends of the children and family members from all over the country. Everyone was privileged to experience a most amazing demonstration of *hachnasas orchim*. They made certain to take care of everyone, as if they were not the ones who needed help. While they began the process of packing up the house and preparing for the expulsion that night, they would not allow it to interfere with their hospitality. A journalist came to Neve Dekalim and needed a place to sleep, so the head of the family, R’ Moshe Weiss, offered to host him. He arranged a place for him in the attic, cartons to sleep on, a hot shower, and dinner – as if it would have been absurd to provide anything less.”

When did you start work on the film?

“We began filming as soon as we arrived in Gush Katif. On Thursday, while we were on our way to Neve Dekalim, we passed by the Gush Katif cemetery and saw an elderly couple standing there and weeping. We went in with our movie camera and asked if we could film the scene.

They told us that their daughter had been murdered in one of the terrorist attacks in Gush Katif, and back then, they had a heated discussion over where she would be laid to rest. They eventually decided to bury her in Gush Katif, and now they were crying and asking forgiveness that they would have to exhume her remains.

“There was always something happening. Every time I walked in the street, I saw incidents that I felt compelled to film. For example, when we arrived at the Weiss family home, someone suggested that we take mattresses from the kindergarten so that we would not have to sleep on cartons. I went to the kindergarten and saw that the classroom was in complete order. All of the children’s backpacks were neatly in place, the drawers with the children’s names and the toys were all properly arranged. No one had prepared the place for eviction. You could feel the innocence of the children, who had come back from kindergarten the previous day and wanted to go back tomorrow. It just broke my heart. Every moment in Gush Katif was another scene that we had to document.”

What did you focus on during those days?

“The situation there was one of tremendous contrast and incongruity. On the one hand, there was unusual faith and integrity, while on the other hand, they were facing a cold and cruel expulsion. There is a scene in the film documenting the Seifer Torah dedication in Neve Dekalim on the day before the expulsion. You see the joyous dancing, the *Hakafos*, and the fervent cry of ‘*Hashem Hu HaElokim*’. Then, the scene immediately shifts outside,

where thousands of soldiers were entering the settlement at that moment to distribute the expulsion notices. At every turn, reality manifested a contradiction between two worlds. In the film, I tried to convey this feeling of sheer paradox that hung in the air.

“For example, I recall the moment when the Tshendi family was evicted, and the father stood and spoke about his mother, a Holocaust survivor from Poland. She had come to visit her parents’ home and met one of the Gentile neighbors. When she told the former neighbor that she was ‘little Rosa’, the daughter of this Gentile’s former Jewish neighbors, the Gentile woman did not believe her. ‘That cannot be,’ she said. ‘I saw how they took the family from here to the crematoriums.’ He finished his story, and then said to the army officer, who had come to expel him, ‘The People of Israel are an eternal people, and it has survived the unbelievable. We have strengths and powers greater than anyone else does. So what will you tell your children? What will you say – that you drove a Jewish family out of its home?’ This was the moment when you saw the illogical contrast – everlasting strength on the one hand and cruel insensitivity on the other.

The film also focuses on the expulsion from the perspective of the evicting soldiers. What is the message that you wished to convey?

“The scenes of the soldiers illustrate how it is possible to seal a Jewish heart hermetically. The government sent soldiers into Gush Katif only after they endured months of mental preparation with psychologists who essentially dulled their

senses. From their point of view, the most important thing to do at that moment was to carry out the expulsion orders. The tactics included not telling the soldiers the families' names in order to avoid any emotional connection with them. We see in the film how they approach the houses, as if they are only numbers, without knowing the name of the family they are about to expel. As far as the soldiers are concerned, the family they evicted was merely the house number on the eviction order.

"When I wasn't busy filming, I spoke with the soldiers. I tried to make eye contact with them, but they had been trained not to look back, to prevent the arousal of any sentiment. There were times though when we succeeded in breaking through the wall of indifference, and suddenly we saw tears welling in their eyes, or a soldier who simply could not face us any longer and asked that we stop talking to him. During the process of evicting settlers from the synagogues, I also saw soldiers, in a most natural and spontaneous manner, placing yarmulkes on their heads or going up to kiss the Torah scroll as it passed. I saw Mizrahi soldiers listening to the hymns in the Sephardic synagogue and joining in the singing of '*Hashem Melech*'. The film shows more than one soldier who simply could not continue with the mission. There were soldiers who broke down and had to be taken from the synagogue on stretchers.

"All this illustrates the insanity of the State of Israel that took soldiers with Jewish hearts and sealed them shut. It was important to me that all this appeared in the film in order that people would understand what happened there."

Did you also document incidents of conflict?

"Regrettably, there were plenty of cases where we saw the heartlessness in full force. There was a scene in the film when Moshe Weiss, the head of the household where I stayed, brought out his army vest and the insignia that he received during his wartime service in the Israel Defense Forces, and threw them on the ground. 'If this is the IDF that I served in,' he cried bitterly, 'I want no part in it.' At that moment, a senior officer, young enough to be Moshe's son, approached him coldly and began to yell at him, 'Calm down! Calm down!' It is a scene that can make your blood boil. We saw the true meaning of 'disengagement' – a complete detachment of one Jew from another.

"The film documents the expulsion in all its cruelty. We recorded teams of soldiers entering the families' homes. Four male soldiers grabbed the father, four female soldiers grabbed the mother, and they dragged them outside to the buses."

FILMING AND CRYING

The film *Katif Dream* is a personal and authentic documentation. Yuval did not come to record these events as an outsider, detached from everything that was going on. He had been one of those protesting against the expulsion, spending days and nights with the Gush Katif residents, shedding tears with them, feeling their pain, and joining in their struggle. When he was asked if it was hard for him to stand on the sidelines with his movie camera, seemingly detached from the developing events and watching heart-rending scenes, he replied



emphatically:

"I wasn't there merely as a photographer. When there was a need to cry out, I cried out. When there was a need to answer the soldiers, I did so. I was there with the families. When I saw these terrible sights – and there were plenty of them – I stood with my movie camera and cried."

Did this fact have an effect upon your professionalism as a filmmaker?

"I think that what makes *Katif Dream* so unique is specifically because I was one of them. For example, no one bothered to focus on the misery and anguish that the residents have suffered since the expulsion. No one seemed to notice the tremendous failure on the part of the government of not telling the residents anything about where they were going. The Gush Katif settlers had been busy for months in the anti-disengagement struggle, and no one dealt with the question of 'the day after'.

"We saw clearly how no one had any answers for the people living in Gush Katif. They were not allowed to organize their things properly, and they received

no explanation regarding where they were taking them. There is a portion of the film dedicated to the State's logistical failures in the disengagement plan, and this is one of its most agonizing parts. The state invested billions of shekels in the expulsion campaign, but no one seemed concerned about the important details for those whose homes had been destroyed. Young soldiers approached middle-aged settlers, who had built their homes there decades ago, and told them quite simply, 'Get out of here', without providing any logical answers and without telling them where they were taking them."

Which memory from the whole experience of the Gush Katif eviction had the most impact on you?

"There were two approaches for coping with the situation that I encountered. First, there was the path of t'filla in the synagogue, the plea of 'Our Father, Our King, rend the evil of the verdict decreed against us.' Then there was the path of 'L'chat'chilla Aribber', continuing as if there was no decree – 'Tracht gut, vet zain gut.'

"I especially remember the dedication of the Chabad mikveh, built according to the standard of "bor al gabbei bor" (one pool over another), held just twelve hours before the start of the expulsion. The film shows Rabbi Yigal Kirschenzaft speaking with all the photographers, who were standing on the containers brought to help pack up the houses. He told them that he had not understood beforehand why the containers were there, and he realized only now that they were apparently there for the photographers... He was making a clear statement that he would

not relate to the expulsion as an actual reality.

"If we are to relate to the path of action that the Rebbe has taught us, we must not allow the world to have an effect upon our mission. In Gush Katif, we experienced this way of existing beyond nature at every moment. The residents were living in an aura of holiness that did not allow for an image of destruction to penetrate it. There was also an emphasis upon doing this joyously and with total self-sacrifice. Despite all the pain and concern, no one fell into a state of despair; rather each maintained an atmosphere of Redemption. This was a true demonstration of Kiddush Hashem, showing everyone how a Jew must act even when 'a sharp sword is placed upon his neck.'"

The film *Katif Dream* shows the most heavily media-covered Torah scroll dedication in history, conducted shortly after the mikveh dedication, just a few hours before the expulsion process began. "The World Headquarters to Save the People and the Land of Israel" dedicated the Seifer Torah, and the event left a powerful impression upon all those present.

"You could actually feel through this film the strength and power that was there," says R' Yuval. "Anyone who participated in these events was deeply moved. I felt that it uplifted many people and freed them from the great tension of walking into the unknown. The dancing at that time came from a feeling of pure and heartfelt joy. Anyone who was there prayed to G-d with all his soul. It seemed to me during those moments that we really were stronger than anything else."

AN UNFORGETTABLE SHLICHUS

After the expulsion, what was your feeling as you arranged this difficult material, some of which is positively heart-rending?

"I would review a segment and start to cry. As I went through the material again and again to prepare the film production, I cried many times. The part when they evicted the Weiss family, who hosted us, was very hard for me. I had accumulated thirty hours of actual film documentation from the expulsion, among them portions showing moments of high spirits and emotional strength, while there were others that I did not want to see.

"I had an opportunity to film one of the Yesha Council leaders after he had embraced the soldiers and policemen. He then requested from them to pretend as if they were dragging him out of the synagogue to make him appear like a hero. I remember that when I was filming this, I initially turned off my camera because I felt so confused. I simply did not understand what I was shooting."

Did you see the disillusionment as an important part of the documentation of the expulsion?

"At the end of the film, one of the Gush Katif residents, Ronni Bakshi, is recorded saying that if there was one consolation from the expulsion, it's that the younger generation will know that the Torah is above all else and there is no holiness attributed to a state that goes against the Torah.

"It is obvious that someone who follows the Rebbe has the best possible insurance policy. I saw the Chabad Chassidim

in Gush Katif, and it was clear that they would succeed in maintaining both lines of action: love for the Jewish soldiers on the one hand, and a determined and uncompromising struggle against the State. These scenes help the viewer understand that one must connect himself to the head – and follow the commander-in-chief.

“There’s a scene in the movie where we see Rabbi Gadi Ben-Zimra from the Maala Levona settlement holding his crying son. The sobbing child was genuinely embittered when he saw the soldiers loading whole families onto buses, and he asked his father, ‘Why are they taking them?’ Holding his son, Rabbi Ben-Zimra gave an amazing reply. He told his son that there is no reason to fear because all those who are with G-d are on the buses, whereas the soldiers who are not on the buses are against G-d. In the end, he asks his son, ‘Do you want to be with G-d?’ When the boy says yes, the father says, ‘Fine, then we’ll be on the bus!’ The boy then calmed down.

“This scene shows the situation for what it really was: the representatives of the State of Israel fighting against the People of Israel.”

PHASE II: BUILDING PERMANENT DWELLINGS

On a personal level, what is the message that you took from the days of the Gush Katif expulsion?

“When a leader neither compromises nor bends to pressure, then there’s a clear course of action. When we read the Rebbe’s sichos, we understand that we simply have to follow the path that the Rebbe paved for us – and then there

are no doubts. The Chabad Chassidim in Gush Katif were the only ones who acted without thinking, ‘What will people say?’ They were not afraid about how the media would perceive them. The two dedications of the mikveh and the Seifer Torah left a powerful impression, teaching all of us how a Chassid should conduct himself. I felt that the expulsion strengthened my hiskashrus to the Rebbe.

“It is important that as many people as possible see these images. I feel that we still have not realized the potential of the documentary; we must engrave its message within the conscience of the Israeli public. People live with a constant flow of news and current events, and they have virtually forgotten that something terrible took place here six years ago. This film shows what the media did not show, everything that the media did not want the public to see. It presents the events without whitewashing or papering over the truth.

“We’d like to take this opportunity to thank ‘Arutz Meir’ for producing the film.

“In the final analysis, you also have to remember that with all the pain and humiliation, we still felt that we are a unique people. We saw a strength there that is impossible to produce on any film. We felt that we literally smelled the fragrance of Redemption, the footsteps of Moshiach.”

What are your plans for the future?

“I have recently begun work on the film’s sequel, documenting the construction of permanent homes for the evicted families. Each of these families is holding at a different phase in the process. The Weiss family, for example, is nearing the end of their home



“He tells his son that there is no reason to fear because all those who are with G-d are on the buses, whereas the soldiers who are not on the buses are against G-d. In the end, he asks his son, ‘Do you want to be with G-d?’ When the boy says yes, the father says, ‘Fine, then we’ll be on the bus!’

construction, while the Tshendis are still in the planning stages. The second part of this film production will document the second great crime of the Gush Katif eviction – the total neglect of its former residents.

“Yet more than all this, the real plans are to complete the second stage of the return to Gush Katif with the True and Complete Redemption, when we will be privileged to see the Third Beis HaMikdash, immediately, mamash NOW!”

MIRACLE IN ECUADOR: SHLIACH KIDNAPPED AND RELEASED

Rabbi Tomer Rotem, shliach in Ecuador, was kidnapped on Monday, Rosh Chodesh Av. After days of negotiations, uncertainty, fear and prayers, he was released and sent back home on Friday, Erev Shabbos Chazon.

By S. Malachi

It all began with a phone call to the shliach of Ecuador, Rabbi Tomer Rotem. The person on the line introduced himself as “Rabbi Rottenstein of Yeshivat HaTefutzot,” and then proceeded to spin a believable tale that was the first step of the trap. The man informed Rabbi Rotem that one of the talmidim in the yeshiva was a convert from Ecuador “who knows a wealthy person who is on his deathbed and wants to donate his money towards worthy causes. The Chabad house can get a nice donation.”

He explained that part of the money would go to his own yeshiva, some would go to the lawyer who would handle the legal aspects of the prospective bequest and some towards taxes, and one portion, estimated at a million dollars, would be given to R’ Rotem. R’ Rotem

tried to investigate for further information about the person who contacted him, but he never suspected that he was in imminent danger. It all sounded so believable.

On Monday, Rosh Chodesh Av, R’ Rotem took a flight to the city where the meeting was to be held. He thought he would be returning home within two hours since the flight was about half an hour each way.

THE KIDNAPPING

The two hours passed and there was no sign of R’ Rotem back home. The hour grew late, but the shliach still had not returned. His worried wife tried calling him on his cell phone, but it was turned off. Monday night, the phone rang. An unfamiliar and threatening voice told her that they had her

husband and demanded money. “I was so shaken that I don’t even remember what language he spoke,” she later told her family.

R’ Rotem filled us in on what happened.

“I arrived in the city where the meeting was supposed to take place. I thought to myself – after seven years of helping so many Jews in this country, Hashem is helping us. At the airport, someone was waiting for me with a sign with my name on it. He invited me into his car and said our destination was actually a different coastal city, Puerto Lopez, where many tourists buy vacation homes.”

“After a two hour trip, the car drove into a tiny coastal village and then turned into a driveway. Suddenly, I saw two masked men pointing automatic rifles in my direction. They wore stocking caps and sunglasses.”

R’ Tomer was shocked when he recognized an Israeli he knew standing there with the kidnappers. The man had hired a group of local gentiles and had planned this kidnapping down to the last detail.

The kidnappers beat the shliach, tied him up, and covered his face. They demanded

financial information about the Chabad house, operating under the mistaken impression that the organization had large sums of money. Throughout his incarceration, R' Rotem insisted on eating only kosher food. They supplied him with bananas.

THE KIDNAPPER: A GUEST AT THE CHABAD HOUSE

R' Rotem's approach to the kidnapers was to talk to them about Hashem. He reminded these non-Jewish men that there is a Judge, and they would eventually pay for their deeds. He also spoke to their leader, the Israeli, but the man ignored everything he said.

The relationship between the Jewish kidnapper and the Chabad house was complex. He had lived with the Rotems for years. They had supported him financially and emotionally, helping him in every possible way. The more devoted and giving they were to him the more demanding he became, to the point that he began to show signs of aggression. The situation deteriorated to the extent that he tried to extort money from the Chabad house.

At that point, after consulting with professionals, they cut off ties with him. The man continued to bother them while spreading nasty rumors and accusations that threatened the good name they had acquired over seven years of hard work. He angrily left Quito a few months ago after an altercation with the rabbi who cut off all contact.

THE COMMUNITY UNITES

News about the kidnapping spread like wildfire in the Jewish community. Within a short time, they had united to help the family and try to gain R' Tomer Rotem's



swift release. Some people conducted searches; others bought food, while some watched the children and provided moral support. What helped the most were the prayers of Jews from all backgrounds who pleaded to Hashem that R' Rotem return safe and sound.

In the meantime, R' Rotem was being subjected to abuse and interrogations that lasted for hours. Worst of all was the thought that his wife and four children were also vulnerable to attack. During the night, R' Rotem was forced to record a demanded ransom in his own voice. He tried talking to his kidnapers, using Jewish concepts even though the three guards were not Jewish. "I told them that a person does not leave this world without giving an accounting. I tried to reach them on an emotional level. At first, they did not respond, but then they slowly let down their guard."

“An unfamiliar and threatening voice told her that they had her husband and demanded money.

EFFORTS MADE TO RELEASE HIM

Meanwhile, intense efforts were being made back in Quito for the safe release of the shliach. Mrs. Rotem contacted the Israeli embassy in Ecuador. The ambassador, Eyal Sela, has a personal relationship with the Rotem family, aside from the fact that the embassy helps any Israeli in trouble.

The consul called in the head of embassy security as well as the Israeli police attaché to South America, who was in Colombia at the time and has a great deal of experience with cases of kidnapping. The attaché

Mrs. Rivka Rotem:

We needed tremendous spiritual resources to deal with the situation. The kidnappers told us the horrifying things they would do to Tomer, and concurrently, they told him horrifying things that they were doing to his family. These are the kind of kidnappers who, even when they get a ransom, are likely to kill the victim. They called and said that if we called the police and did not give them \$500,000, they would kill Tomer.

What kept us going was the fact that two weeks earlier we had held a birthday farbrengen for Tomer in conjunction with a farbrengen for the Chag Ha'Geula of the Rebbe Rayatz. Tomer told everybody about how the Rebbe was not scared by the interrogators and the Yevsektzia. We felt that this story was intrinsically connected to Tomer whose birthday is on 13 Tammuz, and that even though there was an imprisonment, there would be a Geula.

Another thing that helped us a lot were the phone calls we got from shluchim, friends and family who were m'chazek us and said they were davening. Knowing that we were not alone was a tremendous support for us, and we saw how the kidnappers were softening and were speaking respectfully. The most amazing thing was when the Jewish kidnapper agreed to put on t'fillin!

The Rebbe tells us that we are living in the era of Geula and we need to open our eyes to see the miracles. We just lived through a kidnapping and an attempt at extortion that the professionals say often ends tragically. There is usually no way to get out alive, especially without paying the ransom.

joined the embassy staff in Quito and together they approached the Ecuadorian police. At the local police station, the anti-kidnapping unit was called into action, and together with Israeli law enforcement, they took charge of directing the negotiations.

Police detectives went to the Chabad house and ordered them to maintain a complete blackout on information to the public, so as not to provide incentive for the kidnappers to raise the amount demanded for R' Rotem's release. Although everyone in the community knew what was

happening, hardly anybody in Eretz Yisroel knew about it. The media, aware of the story, was asked not to publicize it and later on, a gag order was issued.

LOVE YOUR CAPTOR

The second night of his kidnapping, R' Rotem asked his Jewish captor to untie him partially so he could sleep. The Israeli was nervous at first and declared that if he escaped his gentile partners would kill him, but in the end, he agreed.

R' Rotem had a hard time falling asleep. He struggled to

loosen his bonds and managed to free his hands and feet. He stood up while the Israeli slept. At first, he considered escaping. However, he quickly realized that he would not be able to make his way home without a penny in his pocket, looking as he did.

Then he noticed his captor's gun. He took it and weighed his options. Someone else, even a religious person, may have decided to use it, or at least to use the threat of the gun to free himself. However, R' Rotem did not want to take this route.

"The Rebbe did not send me to Ecuador for things like this," R' Rotem thought to himself. "If the Rebbe wants me to be freed, he will ensure it happens in the proper way."

After making this decision, he sat down, trying to relax his aching limbs, and waited. A few hours later, the Israeli woke up and was shocked to see that Tomer was free of his bonds.

"You could have escaped," he exclaimed.

When he saw the shliach holding the gun, he could not believe his eyes.

"You could have killed me!" he said in amazement.

R' Rotem responded, "That is correct, but a shliach of the Rebbe wouldn't do that. We love every Jew."

The man refused to believe this. "You probably don't know how to use a gun."

R' Rotem told him that he had served in the army and even had advanced weapons training.

It was at this point that the miracle began to take place. Love conquered hatred, and the first crack appeared in the wall that covered the Jewish spark within the kidnapper.

Tomer and the kidnapper

"I was in such a precarious situation that people were willing to go above and beyond to obtain my release. Now, after the miracle occurred, is the time to carry out those hachlatos, with simcha and thanks to Hashem for His chesed."

talked through the night. It was tough going. The kidnapper said, “It was because of you that I had nowhere to go Pesach night.”

R’ Rotem, who remembered that there were two public s’darim that the man could have gone to, told him the truth. “When we read the words in the Hagada, ‘whoever is needy,’ I thought of you.” This helped further to melt the wall of klipa that surrounded the Israeli’s heart.

When dawn broke, their conversation ended and the Israeli was willing to put on t’fillin. Kidnapper and kidnapped stood there together, united through this eternal sign of the Jewish people, and it was not clear who controlled whom.

MIRACULOUS RESCUE

Little by little, the kidnappers softened. The conversations with them took on a different tone. However, they were not ready to forgo their monetary demands. Just the planning of the rabbi’s kidnapping had taken months and cost them a significant sum of money.

After three days of prayers, the kidnappers miraculously decided to release him with the understanding that he would pay a given sum when he got home that would cover their kidnapping expenses. They even bought him a ticket so he could reunite with his family as soon as possible.

Mrs. Rotem got the phone call Thursday night. “We released your husband,” they said. “He is on a plane on his way home.” R’ Rotem arrived on Friday, Erev Shabbos Chazon.

The kidnappers were arrested a short time later and were



Thanksgiving farbrengen in Rishon L’Tziyon

Mrs. Rivka Rotem:

There is a man in Quito who never put on t’fillin and did not have a bar mitzva. Every time Tomer suggested he put on t’fillin, he would say, “No thanks. I’m waiting for a special occasion.” He is already over 60 and everybody knew this was just an excuse.

When the terrible news arrived, I called him and said that the occasion he had been waiting for had come. He listened to the story and immediately agreed with me. He would do anything so that Tomer would return safely. Although this was a big sacrifice on his part, he did it happily.

This was one deed of many that people all over the world did to save Tomer and bring him home safely. Those were very stressful days, but we knew that the Rebbe was with us and protecting us. When we wrote to the Rebbe, we opened to letters in the Igros Kodesh that said there would be a Geula.

charged with kidnapping, hate crimes and extortion. Despite the terrifying experience, R’ Rotem harbors no ill will towards his captors.

“It’s usually the very wealthy who are kidnapped. We are spiritually wealthy. Our Chabad house is open to all Jews, and we are happy to help any Jew, materially and spiritually. Unfortunately, the kidnapper took advantage of this love over many years and used us, without

our knowledge, as a cover for his criminal activities. When we realized what he was doing, we cut off ties with him with trust in Hashem that He would protect us. I pray for the Geula at which time ‘sins will end’ and all sinners will do t’shuva.”

THANKSGIVING AND PLANS

Only at the conclusion of the saga did the family realize

Continued on page 5

My Escape from Russia

with Rebbetzin Chana

This is the fifth and final installment of Mrs. Yocheved Zalmanov's memoirs, in which she recounts her escape from Russia, together with Eim HaMelech, Rebbetzin Chana. Part V

By Yocheved Zalmanov

Translated by Dov Baron



Students learning at a Lubavitch Yeshiva in Peking

CHAPTER XIII

THE JOURNEY

WITH THE REBBETZIN

When I got off the train, the night was nearly over. As the sun rose, I ran quickly until I saw the long barracks in the distance. I was sure that everyone would still be sleeping when I arrived.

As I came closer, I could not believe my eyes. Next to the Rebbetzin's block stood a closed Military Police car. All around the block, there was a black sea of people who were there to escort the Rebbetzin. They could not pass up the opportunity to show respect in this way to the holy Rebbetzin! It seemed as if the whole Peking was there. How could I approach the Rebbetzin? I definitely did not have the audacity to push my way through the crowd.

I turned around to go back to my own block. I ran into our room to hide from the tumult. I was thinking, "Kein Ayin Hara, what a crowd, what a gathering! I am very happy! However, how can I go over to my dear Rebbetzin in front of everyone? Who am I to approach the Rebbetzin in front of all those Chassidim? Who needs me there?"

From great exhaustion and emotion, I began to cry. Suddenly, I heard shouts, "She is here! She is in her room!" They asked me, "Why did you hide?" Soon a giant crowd exclaimed from all sides, "The holy Rebbetzin is waiting for you! Come and do not cause distress! Come, its late." However, I remained determined not to go.

Then my father came.

My father said, "My child, you must travel. The righteous Rebbetzin is waiting for you. She is certain that you already

arrived."

As I approached the Rebbetzin's car, I noticed an important woman who was pushing her daughter forward onto the step of the Rebbetzin's vehicle. However, the Rebbetzin motioned to her, "No, no..." and did not let her enter. I began to tremble. All I wanted was to run away and hide in the crowd.

However, upon seeing me, the honored Rebbetzin Chana stood up and hugged me as a mother would her own child.



Suddenly, there was a big commotion. A mix of people ran in all directions. There were noises and wild shouts, "Attack the Jews! Attack the Jews!" We heard gunshots.

A representative of the Joint, or maybe it was someone from the consulate, traveled with us in order to organize the Rebbetzin's papers properly. Together with him were two Lubavitcher Chassidim, Reb A. M. and Reb S. G, who had been chosen as representatives of Anash to show the Chassidim's support for the righteous mother of Lubavitch Royalty.

When we arrived in Munich, we went to a big, beautiful consulate building and rested there for several hours until evening. Then the Rebbetzin and I, together with the two Chassidim, traveled to the Munich train station. I faithfully followed in the Rebbetzin's wake. I did not get involved in arranging her documents and official matters; the two important Chassidim had been employed for that purpose.

We sat in the big station, watching hundreds of passengers

hurry by. The two Chassidim sat facing us, waiting patiently for the Frankfurt train to arrive. Suddenly, there was a big commotion. A mix of people ran in all directions. There were noises and wild shouts, "Attack the Jews! Attack the Jews!" We heard gunshots.

I grabbed the Rebbetzin and lead her into a nearby vestibule. I stood in front of her, protecting her with my body. A young murderer ran by with a loaded pistol and fired in our direction. The moment is vivid in my mind

until this day. His face was full wild hatred, ready to kill. The shots flew in front of me, passed me by, and hit the wall next to us. The angry, young German thugs (may their names be erased) continued to shoot at us repeatedly.

The two Chassidim who were sitting opposite us were no longer in their places. Police began to chase the murderers. It then became relatively quiet. The Rebbetzin (in whose merit we were protected) and I threw ourselves into each other's arms after being miraculously saved.

Despite our relief and joy that we were still alive and whole, we were terribly concerned about the missing Chassidim. We searched for them everywhere, but we could not find them.

The Frankfurt train arrived and everyone boarded the train, but the Chassidim were still not there. Our worry for

“As if reading my mind, the Rebbetzin suddenly hugged me and said with tenderness, “With what shall I thank you? What present can I give to you? Anything I could give you would be too small. You saved my life!”

them was overwhelming. The Rebbetzin lost her resolve. She was inconsolable. I told her, “We have to hope and believe that in the merit of their shlichus and the Rebbetzin’s holiness, G-d helped them run and hide. However, they are probably staying away because it is still very dangerous,” but my comforting words fell on deaf ears.

Seeing our confusion and despair, a conductor helped us onto the train at the last moment before departure. We traveled the entire night holding hands, deeply shaken by our horrifying encounter and full of worry for the Chassidim.

“Our miracle was tremendous – certainly in the merit of the holy Rebbetzin,” I thought. I suddenly felt my own smallness sitting next to such holiness, such a great soul. I moved a bit aside, while the Rebbetzin sat with closed eyes absorbed in her own thoughts.

As if reading my mind, the Rebbetzin suddenly hugged me and said with tenderness, “With what shall I thank you? What present can I give you? Anything I could give you would be too small. You saved my life! I will give you the best that I now possess – a picture of myself! It is my only keepsake of the hardest years in Russian exile. It is the picture I took for my passport to travel there to my husband, when he was exiled in Kazakhstan... to the great genius Rav and Chassid, may his merit always be with us!

“I am giving you another

precious picture, one of my beloved grandchild in Eretz Yisroel whom I have never seen. I give it only to you! Do not forget me; be as a child who always lives with her mother’s memory. Your life should always be full of mazal and happiness! May you live many long years with success in all your actions. May you always find favor in the eyes of G-d and man, as is befitting of a Jewish daughter! I am also giving you my handkerchief with my initials. May Hashem always bless you in every step you take! Remember me, and do not forget me! I will always remember you!”

These words still ring in my heart and always will!

In the morning, we arrived in Frankfurt and transferred to a French train that was waiting for our arrival. As we transferred from train to train, we thought of the impending separation and the difficult farewell ahead.

The French conductor raised the signal that the train was about to leave. I helped the Rebbetzin to her assigned seat. I had to get off the train. The noble Rebbetzin escorted me to the door, with tears and blessings for peace and success. She was traveling to her own beloved son!

Like in a deep fog, I escorted the train until I could no longer see it. Mesmerized, I stood there for a long, long time. I knew that her blessings would never be forgotten.

CHAPTER XIV - SHABBOS IN A KIBBUTZ

Time did not stand still. An urgent inner voice automatically asked, “Where am I supposed to go? What should I do right here in this despicable land, unable to speak the language, without money, and without connections to any Jewish community, here on a Friday afternoon right before Shabbos?” Standing in the middle of the tumult of a Frankfurt platform full of German criminals, hundreds of miles from my home – the Poking refugee camp – was not where I wanted to be.

After some time, I began to leave the station, but I had no destination. I came to a tall door that seemed to be an exit onto a side street. When I opened the door, I could not believe my eyes. Torrents of rain flooded the streets. I cried uncontrollably. The tears fell like the heavy raindrops.

All at once, I felt the picture of the Rebbetzin in my fingers in my pocket. I heard her voice in my mind, “You are not alone, the Creator is with you.” I saw the Rebbetzin’s deep, intelligent eyes smile at me with friendship, love, and courage!

I looked around carefully and saw a car on the other side of the street standing in deep water. A window was open, and someone was shouting something to me and motioning with his hands. Finally, the words reached me, “Are you Amcha? Are you Amcha? Do not cry. My friend is coming out of the store soon, and we will bring the car around to get you and bring you to the Kibbutz! Don’t cry!” His voice carried itself over the street, over the rain and wind.

When the waters receded a bit, the car with two yeshiva bachurim drove to where I stood. With open Jewish friendliness and full of good cheer, they said, "Rain is a blessing from G-d! You are Amcha! Amcha is alive and thriving! Now we can come to the Kibbutz with a great, important guest for Shabbos!" I understood some of their Hebrew words. They said, "We must hurry so that we will not be late for candle lighting!"

During the drive, I overheard the two boys talking about the reason they had ventured out in the flood to get to the store. Apparently, the girls had been short a few candles for candle lighting, and they absolutely refused to make the blessing on electric lights. Therefore, the two bachurim went with self-sacrifice to bring them Shabbos candles! Then they bought extra so that there should be enough for me as well. My thoughts returned to the Rebbetzin. Her wishes were already being fulfilled, right here in this city of Frankfurt.

As they drove into the courtyard of a big building, the Kibbutz, the boys proudly announced, "Girls! Come welcome a distinguished guest for Shabbos, a guest from Russia! She is an illustrious guest that came together with your Shabbos candles!"

One after another, girls ran out from all sides and greeted me like friendly sisters. Each one wanted to have me in her room. Since it was close to Shabbos, they quickly grabbed a hat and wrote the room numbers on little pieces of paper. A raffle was drawn for the winning room number!

We then quickly made our way into the large dining room

to light the candles that were set up on a special table. Each girl made the blessing in honor of Shabbos. As the guest from Russia, I lit first!

After davening and eating, they all sat down to hear my story about how I had ended up in Frankfurt. They were extremely interested to hear about Jewish life in Russia, about the Lubavitcher Rebbe and about his Chassidim. We farbrenged together until dawn. As the Lubavitcher guest who escaped Communist Russia, I had to spend time in the room of every girl. I was moved by their sincerity



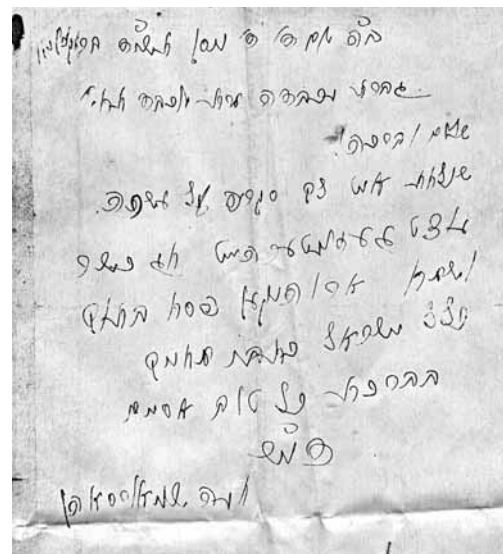
All at once, I felt the picture of the Rebbetzin in my fingers in my pocket. I heard her voice in my mind, "You are not alone, the Creator is with you."



and warmth. These were Jewish girls who had been rescued from concentration camps, orphaned, innocent young souls persecuted by the animalistic Nazis, may their name and memory be erased forever, yet they had retained their dignity and their love for Judaism.

There was a train heading back to Munich at twelve midnight after Shabbos. After Melaveh Malka, the entire Kibbutz, girls and boys, came to escort me to the train station with great joy. Understanding that I did not even possess a groschen because of the crisis I described earlier, they bought me a ticket that was good until Poking.

When the train arrived, they all came onto the train with me to wish me a hearty farewell and to give me presents of money and food. I did not want to accept



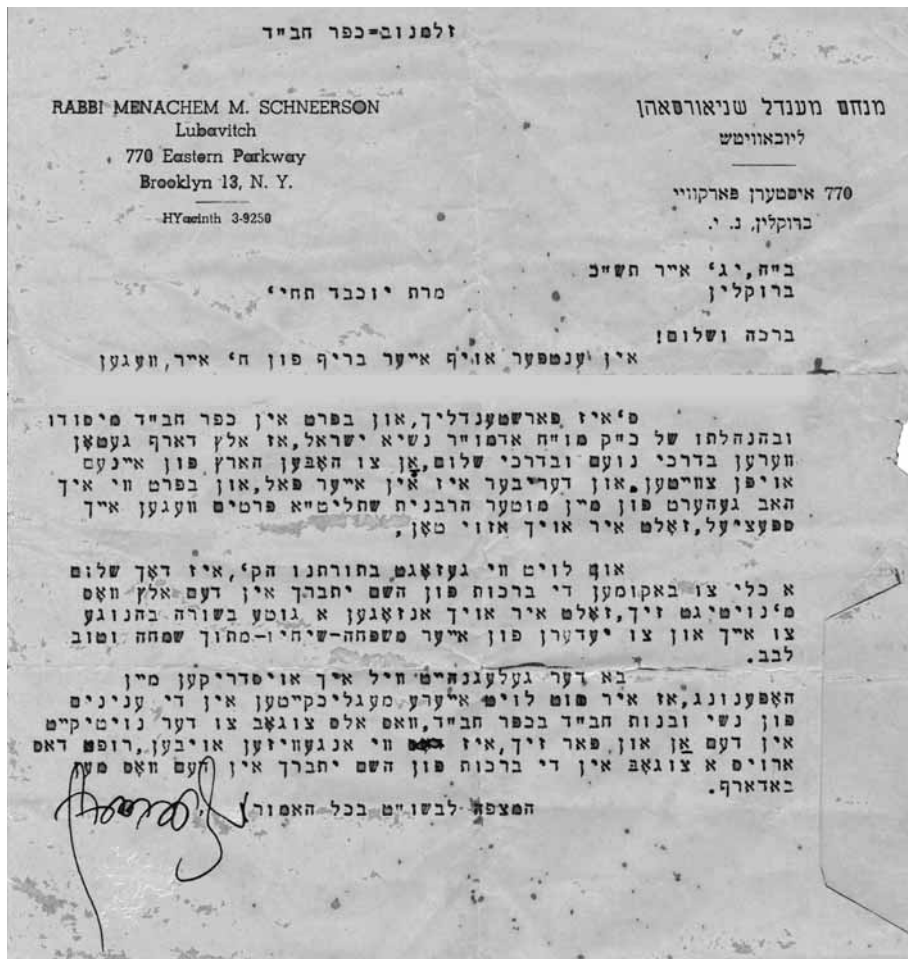
מכתבה של הרבנית חנה ע"ה אל הגב' זלמן, כותבת הזכרונות

anything under any circumstance, but they would not accept my insistent refusal. One cannot fight Jewish devotion, generosity and unity, and so everything remained on the seat next to me on the train. Rebbetzin Chana's holy blessing had filled my life in every way.

EPILOGUE

Years later, when I had already settled in Kfar Chabad, we received a letter of greeting for the upcoming Yom Tov addressed to my name. Included with the letter was a ten-dollar bill. The Rebbetzin probably had very little herself, yet with her good-heartedness and devotion, she somehow put it together as a gift for me.

In those years, such an amount had great value. We had almost nothing. We had only the present from the agency – a tin spoon and plate. We thanked the



מכתב הרבי מנחם מנחם אל הגב' ז'מנוב, כותבת הזכרונות

“Included with the letter was a ten-dollar bill. The Rebbetzin probably had very little herself, yet with her good-heartedness and devotion, she somehow put it together as a gift for me.

Rebbetzin very much for her gift and her concern and effort on our behalf. However, we asked her not to worry so much, and wrote to her, “We are, thank G-d, in the Holy Land, the land of the Jews. We wish you much happiness and nachas from your son and from all Chassidim until the Geula!”

In the year 5750, I told one of my childhood friends, Mrs.

Lubah Pinson, the story of this special journey of mine.

In addition, I showed her the pictures I had received from the Rebbetzin and her granddaughter. Mrs. Pinson became very excited. She suggested that I give the picture to the Rebbe Shlita. I had not done so all the years, because I did not want to cause the Rebbe any pain and distress. The picture of the Rebbe's mother is from a period of great suffering

when HaRav Reb Levik, *zecher tzaddik livracha*, was in exile.

However, Lubah thought differently. She encouraged and finally convinced me to share the precious photos with the Rebbe. Since my return trip to Eretz Yisroel was very near, we hurried to have the pictures enlarged and picked out the nicest frames. On Sunday, when the Rebbe gave out dollars, I gave the Rebbe Shlita the wrapped pictures with a small letter.

Before I went, I had Lubah agree that it would be done without publicity and pictures. She assured me that it would be so.

A while later, after my dear son Yerachmiel's wedding, may he and his wife live many long fortunate mazaldike years, I again had the pictures enlarged. I gave the special picture of Rebbetzin Chana as a present to the new couple for good mazal, blessings and success.

A while ago, one of my sons' *sh'yichyeh* called me and told me that a relative had copied the picture and put it into a book he printed. My distress had no limit. For months, I could not calm myself. I could not understand how one could do such a thing without my permission. I am still here, and they know how dear these pictures are to me. I guarded them for almost 50 years as my most precious treasure!

I told my son, “You should know it was a theft and a deception. The matter ought to be investigated by a Rav.”

My son answered, “Such a theft is okay. It is a *chassidishe g'neiva!*”

The original pictures are, thank G-d, with me! They are a holy treasure from Above!

LAST CHANCE! BUY A LETTER IN THE FIFTH CHILDREN'S SEIFER TORAH

By Rabbi Gershon Avtzon,
Rosh Yeshiva in Cincinnati



Dear Reader sh'yichyeh,
I would like to inform you that Baruch Hashem, we are about to finish the fifth 'Seifer Torah LeYaldei Yisroel'!

In another few weeks, the final twenty thousand letters will all be sold out and the grand Siyum will take place in Yerushalayim, IY"H. Now is the time to get involved in this special campaign! Go out and encourage your family, friends and neighbors to register their children in this special Seifer Torah. The best way to register is by visiting www.kidstorah.org. Alternatively, mail a purchase form to the Jewish Children's Museum at the following address: 792 Eastern Parkway, Brooklyn NY 11213.

THE HISTORY OF THE MIVTZA

On the 11th of Nissan 1981, the Rebbe announced that he would be starting a special campaign to unite all Jewish children. The Chassidim were to begin writing a Seifer Torah in Eretz Yisroel in which only children could buy a letter. The Rebbe spoke about this initiative repeatedly over the next few weeks, and he instructed that Chassidim should register as many children as possible. Right before Shavuot the Rebbe put an

extra emphasis is registering as many children before Yom Tov would begin.

The Chassidim realized that something otherworldly was going on. Right before the Yom Kippur War, the Rebbe insisted that Chassidim make extra efforts to unite Jewish Children in prayer and Torah learning. Thus, having learned from experience, the Chassidim did not question, and they enthusiastically knocked on doors until the Shkia (sunset) of Erev Shavuot. The date was June 7, 1981 on the English calendar. On that day right before sunset, the Israelis successfully and *miraculously* bombed the Iraqi nuclear reactor!

SEGULOS OF THIS MIVTZA

The Rambam in Hilchos Seifer Torah (7:1) rules: "It is a positive commandment incumbent on each and every Jew to write for himself a Seifer Torah. Even if a person has inherited a Seifer Torah, he still has to write his own Seifer Torah. If he does not know how to write a Seifer Torah, he must arrange that someone who does know should write it for him. Anyone who corrects a Seifer Torah, even if he only corrects one letter in the Seifer Torah, is considered to have written an entire Seifer

Torah." This would also apply if one buys a letter and joins others in writing a Seifer Torah.

A child who buys a letter in a Seifer Torah is protected physically and spiritually. This is illustrated in the following story.

One day, a family was enjoying a picnic on the banks of Lake Kinneret when one of their children wandered off. He was found drowning in the lake. The child was rushed to the intensive care unit at the Poriyah Hospital in Tiberius. When the doctors there managed to resuscitate him, he was transferred to the hospital in Afula. After a few hours of intensive treatment, his family was informed that the damage caused to his central nervous system meant that, although he would live, he would be completely paralyzed r"l.

The child's family was devastated. While they were still trying to absorb the shock, a young girl came to the hospital. When she heard about this terrible tragedy, she tried to comfort the family. She suggested that the child's parents buy him a letter in the Children's Seifer Torah. They immediately agreed to do so. The parents also wrote to the Rebbe asking for a blessing. In the answer that they received, the Rebbe asked if the

child had purchased a letter in the Seifer Torah. The parents were very pleased to be able to give a positive answer.

Two days later, the child's condition dramatically improved. By the time the girl visited the hospital the following week, the little boy was already out of intensive care and well on the road to recovery.

The special merit and protection that comes from acquiring a letter in a Seifer Torah is also alluded to in the book of Daniel (Daniel 12:1): "... **and that time Your people shall be delivered, every one who shall be found written in the book.**"

In addition, a Seifer Torah that the community purchases together unifies them in our most common and sacred connection to Hashem: the Torah.

Moreover, buying a letter for the child encourages him to follow the ways of the Torah. When a child knows – as he sees in his/her certificate – that he/she has a letter in the Torah, it brings out a yearning for and identification with the Torah. This is evident from a story that the Rebbe told over by Farbrengen (17 Tammuz 1981):

"Someone offered a boy in the USSR to buy a letter in the children's Seifer Torah. The child came home and asked his parents, "What is a Seifer Torah?" They did not know, so they went to an old Jew in the town, and he explained to them what a Torah is. The boy was not satisfied and

“The Chassidim realized that something otherworldly was going on . . . Having learned from experience, the Chassidim did not question, and they enthusiastically knocked on doors to sign up children until the Shkia of Erev Shavuot. The date was June 7, 1981 on the English calendar. On that day right before sunset, the Israelis successfully and miraculously bombed the Iraqi nuclear reactor!

insisted that he be brought to a Shul to see the Torah with his own eyes! He then learned that the Torah is the guide for Jewish life in this world."

DETAILS OF THE MIVTZA

Only boys under the age of 13 and girls under the age of 12 can buy a letter in this Seifer Torah.

Adults and those above bar and bat mitzvah can purchase letters in other Torahs.

Only one letter may be bought per child.

The cost for each letter is only **one** U.S. dollar or its equivalent in other currencies. This will cover only a third of the cost to run the office, print and mail certificates, which actually comes out to \$3.00 a letter!

It is preferable that the child pays for the letter with his/her own money.

Parents can buy letters for very young children, even newborn babies.

One may buy letters for children who cannot buy one on their own.

THE MOSHIACH CONNECTION

Anything that unifies the Jewish people in the way of Torah is connected to the time of Moshiach, a time when we will live as one united people. This is especially true when children, who are called "Meshichoi – His anointed ones," unite with the Torah.

To date there have been five Sifrei Torah for children written. Each Torah has 304,805 letters. Multiplied by five, it is clear that 1,524,025 children have united with the Torah!

There is another important aspect related to this special mivtza. The Rebbe wanted that all the Sifrei Torah should be placed and remain in the Tzemach Tzedek shul in Yerushalayim. This shows that the true residence of the Jewish people who are represented by their letter in these Torah scrolls is with Hashem in Yerushalayim!

Rabbi Avtzon's audio shiurim are available at www.ylcrecording.com

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NOT FOR PROPHET

By Rabbi Tuvia Bolton,

Mashpia at Yeshivas Ohr T'mimim in Kfar Chabad



This week we read about the commandments relating to listening to a Jewish prophet (D'varim 18:18).

This commandment is one with which many are uncomfortable. It implies an obligation to believe in a human being! Not to worship them of course, but it does mean that we are commanded to follow everything a prophet says as if it were the word of G-d, even if it makes no sense! (As long as it does not contradict the Torah; see Rambam, Yesodei HaTorah chap. 7-10.)

This commandment of following true prophets is essential to Judaism. It is one of the 13 foundations of Jewish faith and is so important that its transgression is punishable by death.

Nevertheless, throughout history the Jews never listened to their prophets!

In fact, this was the reason for the tragic destruction of the First Temple and the resultant bitter exile we are in today. No one hearkened to Isaiah, Jeremiah or any of the others. The book of

Jonah relates how he fled from Israel because he was afraid that the Jews would ignore his prophetic message.

Why would G-d make a commandment that is so hard to follow? To consider the matter on an even deeper and more basic level, what is so hard about it? Why have the Jewish people rejected the prophets throughout history?

Finally, how does this apply to us today? Did prophecy not end some 2,500 years ago?

To understand this, here is a story I just saw in a J.E.M. (Jewish Educational Media) video told by a Professor of Political Science by the name of David Lukens.

The story is about Congresswoman Shirley Chisolm, the first black female to be elected to the U.S. Congress.

It happened in the mid sixties when black pride and black power were becoming major issues, and Mrs. Chisolm was right in the middle of it.

She was working as a teacher in New York, but she became

interested in representing the blacks and fighting for justice. She was intelligent, brave and assertive and proved to be a formidable and candid speaker. Therefore, it was no wonder when she won the election to the House of Representatives as the congressional representative for the district in which Brooklyn is located.

However, even before she arrived in Washington she already had a host of enemies. The ultra-conservative, Southern contingent in the House of Representatives was afraid of her determination and talents and was willing to do anything and everything to neutralize her.

They found a way.

They assigned her to, of all things, the Agriculture Committee. It was an area she knew nothing about. With this placement, she had been rendered completely impotent to fight for the things she stood for.

She was angry and depressed; she had been cleverly outsmarted, manipulated and totally defeated even before she had begun. The New York Times even wrote an article making fun of a black New York girl in agriculture entitled "A Tree Grows in Brooklyn?"

All her plans, dreams and goals were destroyed, and there seemed to be no way out.

Then, early one morning, she

“If there are poor babies and poor people that have food today it is due to a Rabbi in Brooklyn. He had the vision and optimism to transform everything to good.”

received a phone call from the office of the Lubavitcher Rebbe, Rabbi Menachem Schneersohn. His secretaries forwarded the Rebbe's message; he wanted to speak to her.

As strange as it might seem, she was familiar with the Rebbe. The Crown Heights district of Brooklyn where he and his Chassidim lived was in her jurisdiction. Not only that, but when she had been running for office she visited the Rebbe to request his endorsement, which he refused to give. However, she quipped afterwards, he must have done something right because all his Chassidim voted for her, and thanks to their votes she got elected to Congress.

She went to the Rebbe's headquarters, entered his room and sat down opposite him.

The Rebbe welcomed her and got right to the point, "I understand that you have been assigned to the Agriculture Department and are unhappy."

"Unhappy?" She exclaimed. "I'm miserable! I am angry and depressed that they did such a thing to me, and I do not know what to do! My career has been destroyed!"

The Rebbe replied, "That is why I wanted to speak to you. You should realize that your appointment is a blessing from Heaven. There happens to be an overabundance of surplus food in the United States. There also is much poverty. In fact, too many people in the United States are hungry for bread. G-d has put you on the agricultural committee to feed these people. You must use this opportunity and your position to do your best."

Mrs. Chisolm left the Rebbe a bit confused but encouraged.



“She expanded and developed the Food Stamp program into the Welfare Stamp program, which eventually included millions of people. Because of it, myriads of men women and children are provided with nutritious meals three times a day.

This was not at all what she had planned to do when she entered Congress, but it was certainly better than giving up.

Slowly she realized that he was trying to transform the situation. Despite all her reservations, sure enough the Rebbe's advice materialized.

As soon as she arrived back in Washington, a now famous Congressman by the name of Robert Dole approached her and began a conversation. Speaking with her, he addressed a problem he was confronting at the time. The farmers in his State of Kansas had millions of bushels of surplus grain and other produce

they did not know what to do with. In fact, for years no one could figure out what to do with it... Maybe she would have an idea.

Suddenly she remembered that at that time, there was a small, nascent program called Food Stamps that had barely gotten off the ground. At that moment, she put two and two together.

She expanded and developed the Food Stamp program into the Welfare Stamp program, which eventually included millions of people. Because of it, myriads of men women and children are provided with nutritious meals

three times a day.

She attained much recognition for this achievement, and each time she was interviewed in the press or the media she was careful to give credit to the Rebbe. When she retired from Congress, she was quoted as saying,

"If there are poor babies and poor people that have food today it is due to a Rabbi in Brooklyn. He had the vision and optimism to transform everything to good."

This is the purpose of the Prophets, to transform darkness to light.

Maimonides points out that there are various types of prophesy, but what they all have in common is that they inspire man to transform bad to good and follow the Torah, the will of the Creator.

The Rebbe saw only what was good despite the apparent

difficulties, and his positive vision transformed a problem to a wonderful solution. In fact, it did so in such a way that we can be grateful for the problem itself! If Shirley Chisolm had not been appointed to Agriculture, millions might be starving today and the farmers would be stuck with even more surplus produce.

Thus, the purpose of the prophets is to transform the problems of humanity into assets.

One of the biggest problems of all is that people do not want to change. That is why the Jewish nation rejected the prophets; they did not believe that it is possible to be rid of hatred, depression, destructive desires and habits. In other words, they become addicted to darkness and exile.

Yet it is never too late.

The Rebbe pointed out that the commandment to hearken to

the prophets still exists today.

Indeed, the Rebbe himself prophesized the outcome of the six day war, the fall of the Iron Curtain, the tragedy of the Yom Kippur War, the miracles of the Gulf War and much, much more.

However, his greatest prophesy of all was "Behold, Moshiach arrives!" The Rebbe instructed us that because we are now in the age of Moshiach, even the smallest of efforts on our part to transform the world into a holy, positive, meaningful and blessed place will succeed.

It will be just as it was in our story with Shirley Chisolm... and even more so.

We just have to do all we can to think, speak and act according to the Rebbe's optimistic vision in order to see a new, good world with...

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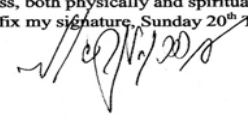

APPROBATION

Rabbi Jacob Schwei
Member of the Rabbinical
Court of Crown Heights

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 nigguni Chabad and more, which generates a holy, uplifted atmosphere in the homes of all listeners.

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

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יחי אדונו מורנו ורבינו מלך המשיח לעולם ועד

A SATMAR SHIDDUCH IN THE WILLIAMSBURG CHABAD HOUSE

A widowed Satmar mother raised her children alone. The offer of a shidduch for one of her sons plagued her with doubts. Then, on the way to meeting the girl at the Chabad House in Williamsburg, the son received very surprising encouragement.

Translated by Michael Leib Dobry

Rabbi Menachem Mendel Gluckowsky retold the following story that he heard from his daughter, who heard it from the mother of the Rebbe's shlucha in Cincinnati, Ohio.

A few weeks ago, a Satmar woman arrived in Cincinnati with her son for a complex and complicated medical procedure. She made contact with the local Chabad shluchim to request their assistance in helping to meet her family's basic Jewish needs, such as kosher food.

During a car ride between hospital visits, the guest from Williamsburg told her hostess, the local Chabad shlucha, the following amazing story:

"My husband tragically passed away a few years ago. His passing caused us all immeasurable anguish, and the challenges that the entire family then faced were overwhelming. I still had several children at home, and I was forced to raise and marry them off myself.

"When one of my sons reached marriageable age, we received an offer for a shidduch with a very nice girl from another



Satmar family. The problem was that this family adhered to various customs that were quite different from those followed in our own home. I had serious doubts as to whether or not I should allow my son to see this girl. On the one hand, this was indeed a fine young woman, but on the other hand, I wondered what my husband a" would say about a shidduch with a family holding questionable viewpoints. Would he agree to such a match for our son?

"The doubts bothered me for quite some time. While I eventually decided to give my permission to consider the shidduch, I was still very concerned that this would pose

yet another serious dilemma for our family.

"When my son arrived back in Williamsburg to meet with this girl, he chose to daven Mincha in the Chabad House. He did not go to the local Satmar shtibel, hoping to avoid a bombardment of questions from friends and neighbors who would want to know what he was doing back home.

"As he entered the Chabad House, there was a video machine playing a video of the Rebbe giving out 'kos shel bracha'. My son watched for a while.

"Suddenly, my son saw something that took his breath away. Among the thousands of Chassidim who passed by the Rebbe to receive wine from his cup, he was astonished to see his father, my husband z"l. He had never known that his father had gone to the Lubavitcher Rebbe.

"The screen showed his father approaching the Rebbe and whispering something in his ear. The Rebbe lifted his eyes, looked at him, smiled and said: 'Mazel tov!'

"He never would have expected such a clear and concrete answer to all the doubts we harbored. Here he was on his way to a meeting with a young woman, beset with uncertainties over what his father would say about the matter. Yet, at just such a moment, he receives a 'Mazel tov' from a video with his father...

"After the meeting, he returned home and told me: 'Mamma, I have regards for you from Tatty and from the Lubavitcher Rebbe'.

"Needless to say, the shidduch worked out in the best possible way. Today, they have established a proper Jewish home as a happily married couple."

CHANUKAH IN THE SUMMER

By Rabbi Heschel Greenberg

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



RIGHT AND LEFT

The Torah, our Sages tell us, is the blueprint of creation. Therefore, everything that exists can be found in the Torah. Even events that have transpired since the Torah was written—or will transpire in the future—are all alluded to in some fashion in the Torah. In some cases, the hint is very clear while in other cases one must probe to find it.

Our Sages teach us that the story of Chanukah is hinted to in this week's parsha of Shoftim. Chanukah, we know, occurred in the days of the Second Temple, hundreds of years after the last Biblical book was completed.

In the beginning of the parsha, the Torah addresses the issue of judicial authority. After commanding us to appoint judges and officers, we are told, "you must obey the words that they will tell you... You should carefully obey everything they instruct you. You should act in accordance with the teachings that they instruct you and

according to the judgments that they issue to you. You must not divert from the words they tell you, either to the right or left."

When the Talmud (Tractate Shabbos 22a) discusses the text of the blessing we recite when lighting the Chanukah candles, it raises the following question: How can we recite the words "Blessed are You, G-d our G-d, who has sanctified us with His commandments and **commanded** us to light the Chanukah lights?" Where in the Torah does it command us to observe the laws of Chanukah?

The Talmud answers by citing the aforementioned verse in which the Torah admonishes us not to divert from the words of our Sages, either right or left. In other words, G-d has indeed commanded us indirectly to light the Chanukah candles since He instructed us to heed the words of the Sages, and they in turn commanded us to light the Chanukah candles.

THE HINTS

Where is Chanukah alluded to in this verse?

The Hebrew words for "the words they tell you" are "*yagidu lecha*." The numerical value of these words is 83, the same number as the word Chanukah (spelled without a *Vav*).

There is an additional and more revealing hint to Chanukah in this verse.

In Talmudic times—and even today in many communities, as is the Chabad custom—the Chanukah menorah was placed on the left side of the doorway opposite the Mezuzah affixed to the right doorpost. Hence, the Mitzvah of Chanukah is connected to both the right and the left, just as we are admonished not to stray to the right or to the left of our Sages instructions.

What is the deeper meaning of this hint? Why is rabbinical/judicial authority associated with Chanukah specifically, and why is it represented by the right and left?

QUESTIONING AUTHORITY

In our day and age, the entire world seems to be suffering from a lack of submission to authority. From the sixties onward the leitmotif has been "challenge authority"! Initially, this challenge to authority was directed against

“From the sixties onward the leitmotif has been “challenge authority”! . . . Increasingly we see even the most observant individuals ignoring rabbinic instructions and expressing cynicism about previously unchallenged aspects of Jewish authority . . . Why has it become so pervasive?

corrupt leaders and institutions. It ultimately evolved into challenging authority for its own sake. "Authority" became a dirty word. Unfortunately, that which happens in the secular world infiltrates the most religious of communities as well. Increasingly we see even the most observant individuals ignoring rabbinic instructions and expressing cynicism about previously unchallenged aspects of Jewish authority.

From what source did this movement to challenge authority derive? Moreover, why has it become so pervasive?

To be sure, there were so many grievances that society had against the systems of government as well as other institutions that it is understandable why people began to speak out and revolt. From that perspective, it is not a new phenomenon. The real question is: why does it appear that we are living in an age where rebellion and revolution have permeated every segment and all strata of society?

OXYMORONIC

Furthermore, what we see in society today is self-contradictory. While we find so many people who have become non-conformists, it is interesting and even amusing, to see how they conform to **their** particular brand of non-conformity. Emblematic of this phenomenon is the image of a group of non-conformists who live together in the same commune, take the same drugs, wear the same ripped jeans, etc.


Where does this oxymoronic approach to life originate? Why are we rebels in our conformity and conformists in our rebellions?

While psychologists, anthropologists, and sociologists will certainly find explanations within their respective disciplines for this phenomenon, Kabbala and Chassidic thought teaches us that the ultimate answer must lie in the spiritual realm, which is the source of everything physical. All physical phenomena evolve from their spiritual counterparts. Nothing occurs in a vacuum.

When G-d created the world, he created it with a system. There are laws and rules that are an integral part of existence. The structure, however, conceals its spiritual energy. But even this is part of a system which the Kabbalists trace to the

on T'fillin, he takes the natural world of leather as well as the human arm and head and makes them conform to G-d's will so that the screen of nature is not obstructive. When a woman lights the Shabbat and Holiday candles she allows the Divine light to shine through the screen.

The second approach is to negate those aspects of the "system" which are stifling and obstructive. This we accomplish primarily by observing the so-called "negative" or proscriptive commandments. When we shun the negative influences in our world and resist their apparent charm and appeal, we remove many of the barriers.

 **While we find so many people who have become non-conformists, it is interesting and even amusing, to see how they conform to their particular brand of non-conformity. . . Why are we rebels in our conformity and conformists in our rebellions?**

process of *tzimtzum*. This refers to the Divinely generated process where G-dly reality that defies categorization and institutionalization is filtered through various curtains and screens. Some screens are transparent—although they do not allow all the intensity of the light to shine through them—some are translucent and some are opaque with virtually no light shining through them.

TWO SOUL DYNAMICS

Our role in this process is to break down these barriers and remove the screens. This we do in two ways. The first is to make the system conform to the Divine will by observing the "positive" or prescriptive commandments. For example, when a Jew puts

And this is the true meaning and origin of revolution. It derives from the soul's desire to break out of the elements of our world that prevent it from fulfilling its G-dly mission of conforming to G-d's Divine system. In reality, the soul actually possesses two desires and two ways of expressing itself: The first is to make our world conform to the ultimate Divine plan for this world, and the second is to negate and remove the negative components of the system.

CLEARING THE MISINTERPRETATIONS

When a person is not in tune with his or her soul's interests and passions, he or she will still acquire some of the soul's feelings but without proper

direction. As a result, instead of rebelling against the things that frustrate G-d's plan for the way the world should be structured, they rebel against anything that smacks of order and authority. Instead of conforming to the Divine system, they conform to the whims of their animal soul.

And while this dynamic of misinterpreting the signals from the soul has always been in existence, it has now become much more pronounced. This can be attributed to the fact that we are in Messianic times when the twin struggle to simultaneously conform and rebel is at its most critical juncture. Our generation's role is to bring G-d's plan to fruition and to make the world conform to the original Divine plan. It is also in our generation that we will realize the negation of the stifling structures that stunt our soul's ability to break out of the system that confines it. These soul energies are stronger today than in any previous era. However, when these energies become misdirected, they translate into indiscriminate rebellion against authority in the pursuit of conforming with the mores of a secular lifestyle and galus/exile mindset.

Our mission thus is not to repudiate rebellion and conformity but to channel it into rebelling against the exile mentality, against conventions

of society that limit our potential even as we conform to the highest Divine order.

CHANUKAH: THE LIGHT OF MOSHIACH

This may explain why the Chanukah Menorah lighting is hinted in the Torah section dealing with conforming to authority and with the "right" and "left" metaphor.

The Talmud states that the "right" should be used to bring someone close, while the "left" should be used to distance someone (Tractate Sota 47a).

One of the interpretations of this maxim is that the right symbolizes the way we observe the positive commandments to get closer to and conform to G-d's system. The Mezuzah, which is placed on the right doorpost, exemplifies the idea that this structure/house is in total conformity with G-d's plan for the world.

Conversely, the left symbolizes the rebellious nature that we must develop to fight against all negative and confining influences. There is no holiday like Chanukah in which this dynamic is so overtly played out. In fact, it is the only Jewish holiday that commemorates and generates the spirit of rebellion, rebellion against the imposition of Greek pagan culture. Chanukah,

on the left, represents the ability to banish the greatest darkness by bringing light into the darkest places that exist in the "outside."

Chanukah is thus the holiday that exemplifies the idea of accepting the proper authority of the Torah and of the Sages in whose hands its teachings have been entrusted, even as we wage war and rebel against the idea of conformity.

By admonishing us to not deviate from their words right or left, the message emphasizes that we should not get our notion of right and left mixed up by rebelling against the things to which we should conform and conform to those things against which we ought to rebel.

Chanukah, the Midrash tells us, is a holiday that will be prominent even in the Messianic Age because Chanukah epitomizes the synthesizing of the right and the left in the most ideal and harmonious fashion.

We can have Chanukah in the summer when we commit ourselves to conform to the teachings of our Sages and, particularly, to the directives of the Rebbe who told us repeatedly that we must prepare for the Redemption by redoubling our efforts towards doing more goodness and kindness (the right) even as we reject and revolt against the galus mindset (the left).

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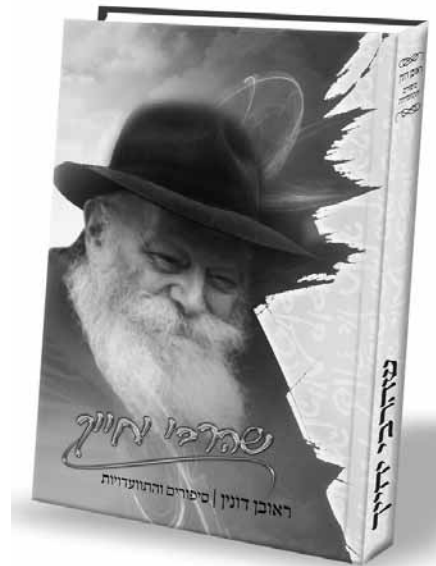


REUVEN DUNIN ON **AHAVAS YISROEL**

Beis Moshiach is pleased to bring this fourth excerpt from the seifer “So That The Rebbe Should Smile,” containing more than five hundred brief stories and recollections of the illustrious chassid, R’ Reuven Dunin of Haifa.

Collected and Arranged by Chanoch HaLevi Shachar

Translated by Michael Leib Dobry



LOVE YOUR FELLOW MAN AS YOURSELF

Reuven once said during a shiur in the Krayot, “It does not take much to love an uncle, a brother, or a friend, but it does take much to love ‘Lreiacha’ (as yourself) someone who is ‘Lecha Ra’, i.e. someone who annoys you (see *Likkutei Moharan*, sec. 165) – to love **him**, that’s an achievement.”

(Avraham Pesach)

WHAT DO WE DO?

I once asked Reuven about one of the girls in Beis Rivka, who was in the midst of coming closer to Yiddishkait. We would invite her to our house for Shabbos, but she would never come. “What do we do?”

Reuven replied, “What do you mean ‘What do we do?’ You go to her house and bring her.”

(Adina Pertsovsky)

A HIGH SENSITIVITY FOR AHAVAS YISROEL

At a Torah class for women, Reuven told us, “Once when I was standing in 770, someone bumped into me from behind, and I said to myself: For reasons of Ahavas Yisroel, I am forbidden

to turn around and see who it is.”

(Adina Pertsovsky)

TSAR BAALEI CHAIM TO A JEW

Once when we were sitting during a weekday farbrengen, a mosquito landed on one of the participants, who shooed it away with his hand. “Why didn’t you kill the mosquito?” asked Reuven.

The young man said, “I thought it would be ‘tsar baalei chaim’ (causing pain to a living creature).”

“Where’s the Ahavas Yisroel?” Reuven replied. “Would it be preferable to let it bite another Jew? Is that not also ‘tsar baalei chaim’?”

(Shlomie Cohen)

EVERYONE IS GOOD

On one occasion, when there was a Chabad Youth Organization conference in the center of Eretz Yisroel, and another kinus in the north, Reuven asked me to start the car and head for one of these kinusim. When we arrived, Reuven went in, made his way around the hall, said hello to everyone and left.

As we went outside, Reuven said to me, “All right, now let’s go to the second kinus.” Thus, after a lengthy journey to the first kinus, another long drive

commenced to the second one. There too, Reuven went inside, made his way around the hall, said hello to everyone and departed. From there, we returned to Haifa.

Reuven always tried not to take a position one way or the other, because for him, everyone was good. From his point of view, differences of opinion were just that and nothing more, and were surely no reason for division or a lack of Ahavas Yisroel.

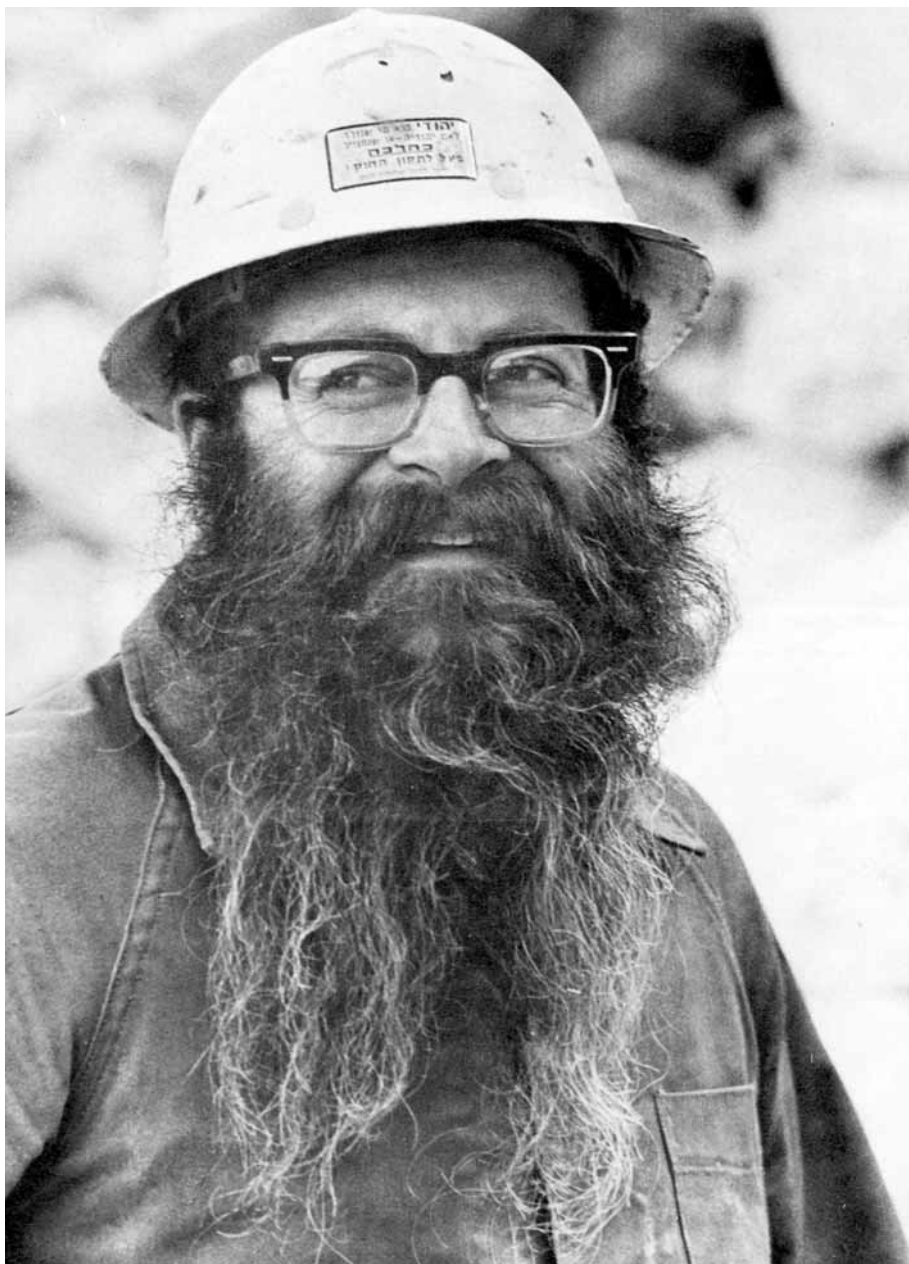
(Doron Sheffi)

TASHLICH

During Tishrei with the Rebbe, when Chassidim would go to the Brooklyn Botanical Garden, the Rebbe's secretaries issued instructions for them to form lines of two (or four) abreast. Then, when everyone was standing and ready in their places, the Rebbe would come out to head the procession. This procession was a tremendous Kiddush Hashem

Reuven wanted to stand close to the Rebbe. He grabbed a place in the first row, so that he would be right behind the Rebbe when he came out. Just a few minutes before the Rebbe was due to appear someone came and stood in front of Reuven (essentially forming a new line). Reuven wanted to sharply reprimand this rude person, but then he thought to himself, "The Rebbe is about to come out to lead the procession, and we will all now march straight to the Beis HaMikdash. Therefore, to do such a thing in these last remaining moments of Galus would be most inappropriate..."

(Efraim Bernstein)



MOVE TO HAIFA TO BE BLESSED WITH CHILDREN

During a farbrengen in Tzfas, Reuven heard about a member of the community who had yet to be blessed with children. "How is this possible?" Reuven cried out. "How could a thing like this happen in such a large community? Are you not doing anything to remedy this terrible situation? This would never

happen to us [in Haifa]."

It turns out that this community member eventually had to move to Haifa, and the Anash there prayed fervently for the Chassid's personal salvation. Their prayers were soon answered.

(R' Alter Eliyahu HaKohen Friedman)

I TOLD YOU

During a farbrengen in

“Reuven seemed to be intentionally ignoring him. After another couple of hours, the young man could stand it no longer and got on the table. He sat on a half-gallon jug of brandy, made eye contact with Reuven . . . and yelled at him, “Nu, tell me something already!”

Yerushalayim, Reuven said, “With G-d’s help, when Moshiach will be revealed and he will sit in the Beis HaMikdash where the Kings of the House of David once sat, I shouldn’t say by mistake, ‘Ah-ha!...Did I not tell you that it was the Rebbe?’ We need Ahavas Yisroel.”

(Lior Rosenbaum)

THE WAY TO BRING A JEW BACK

To a farbrengen in Chovevei Torah (5744), the older bachurim brought along a former k’vutza member who had settled in Crown Heights and had opened a car service. The more his business grew, the more his kippa shrank. It reached a point that the business began to operate on Shabbos (through its black employees and a variety of other leniencies). The bachurim thought that a farbrengen with Reuven would bring about the desired change in this young man. Therefore, they tried to get him a place in the first row so that Reuven could see him.

However, the young man felt that he had become the sacrificial

lamb of the older bachurim, and he was not at all pleased by this. The mashke flowed in an unusually large quantity, and after about an hour, everyone had already partaken in a more than generous share. This young man was also quite inebriated, and he wanted the evening to finish already. Reuven seemed to be intentionally ignoring him. After another couple of hours, the young man could stand it no longer and got on the table. He sat on a half-gallon jug of brandy, made eye contact with Reuven as he was singing a niggun, and yelled at him, “Nu, tell me something already!” However, Reuven continued to sing the niggun, and the young man cried out in despair, “Say something already!”

Reuven looked at him and said softly, “I have nothing to say to you. I love you.”

The young man broke down, and Reuven invited him to sit next to him. As he sat near Reuven, he sobbed uncontrollably. The farbrengen continued until the wee hours of the morning. At a certain point, Reuven finally

turned to the young man, and everyone leaned forward. “Look at this *chaloshes!*” he said. “No mashke, no *farbaisien.*” The young man got up, pulled out a thick wallet, took out a wad of bills, and started giving out orders. He sent one bachur into the nearby black neighborhood to bring a case of mashke. He sent another bachur over to “Es Un Bentch” to bring whatever food that was available there. The refreshments arrived at around three in the morning, and the farbrengen continued until daybreak.

Yet, Reuven still would not say a single word about Yiddishkait to this young man. At five o’clock, Reuven got up from his chair and said, “Today was nice, but what about tomorrow?”

The young man replied, “If you’ll come to farbreng tomorrow, I’ll take care of all the refreshments.” They agreed to take a break and get some rest, and resume the farbrengen the following evening. At the farbrengen that night, the young man sat near Reuven, and his small leather kippa had already been exchanged for a slightly larger Tzivos Hashem kippa. Reuven still would not speak to the young man about the issue at hand. Yet, on his own initiative, the bachur announced that he was closing his business and returning to Eretz Yisroel.

(Chanoch HaLevi Shachar)

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PEACE WITH EGYPT IS A FARCE

The new situation in Egypt compels the government of Israel to take action. The facts must be made clear: There is no peace with Egypt.

By Sholom Ber Crombie

Translated by Michael Leib Dobry

1.

The efforts to restore calm around the Gaza Strip continue. Hamas fires missiles within the range of the southern cities of Eretz Yisroel, while the Israel Defense Forces keep their military response to a minimum. Our armies settle for token bombardments of the Hamas headquarters. Military sources claim that the IDF is preparing for a major offensive. These planned operations will produce much better results and bring calm to the country's southern residents, who are demanding the overthrow of the Hamas leadership in Gaza.

The Israeli government policy is playing a similar game. It proclaims a cease-fire, as if there is really a partner for peace. It will not allow itself to be confused by the facts, even when the Kassam rockets continue to fly towards Eretz Yisroel's southern communities after the declared restoration of calm.

There is always someone in the background who makes certain to state that the IDF is not prepared to unleash a second version of "Operation Cast Lead". Commentators

who express concern over a war at this time prefer the state of pastoral tranquility, due to explode at any moment. From their vantage point, the main thing is that we should not be dragged into another conflict. In fact, their real concern is not over a confrontation with the terrorist organizations, but with world opinion. They are exerting pressure upon the nation's policymakers behind the scenes to rein in the military. The last thing we need right now, they say, is another Goldstone Report. These same commentators seem to forget that after "Cast Lead", we had three years of quiet, and even Judge Goldstone eventually apologized over the stinging report he wrote against the IDF activities during that military operation.

In addition, there are those who are already talking about a "September war". This is the war that the left-wing has been warning everyone about for the past six months, due to break out "I when the Palestinian Authority will declare its independent state before the United Nations General Assembly. Many people believe that this proclamation at the UN will take place quietly

without any rioting or another intifada. Yet, the left wing continues to fan the fires of protest. The main thing is to point an accusing finger towards the government for halting all diplomatic efforts to bring about a peaceful solution to the crisis, as if that was the reason for all the terrorist attacks against us. It seems that they have already forgotten how things were when we actually were conducting negotiations.

2.

The big question now is: In which direction will the escalation of violence take Prime Minister Netanyahu?

In recent years, Israeli prime ministers have been compelled to deal with the terrorist threat – each in his own way. Rabin chose to invite the PLO leadership to Eretz Yisroel and turn them into heroes of peace. The buses blowing up throughout the country failed to convince him of his mistake, and he simply called the right-wing leaders "cowards of peace". Barak was already conducting negotiations during hostilities, and Sharon decided to take "unilateral steps".

To Olmert's credit, it must be said that he never conducted negotiations under fire. When the security situation in the south deteriorated, he came out with "Operation Cast Lead". While it is true that the military campaign concluded without tangible results, he did succeed in bringing relative tranquility to the residents of southern Eretz Yisroel. Efforts were made on the northern border as well, when in response to the kidnapping of two IDF soldiers, Olmert sent the army to wage war against Hezbollah.

It is quite clear that the



Defense Minister Ehud Barak, Prime Minister Binyamin Netanyahu, and Israel Air Force commander Ido Nechushtan during Iron Dome operations (Photo: Avi Ochayon, Israel Government Press Office)

military operations during Olmert's premiership were conducted in a very haphazard fashion, and we are paying the price to this day. At the very least, however, he deserves credit for the fact that he did not refrain from responding. He didn't make use of slogans such as "Restraint is strength", nor did he speak about "the policy of containment".

The time has now come for Netanyahu to establish a clear policy. He cannot cloak himself in silence and leave us to guess what his policies will be. He must take a firm stand. Naturally, we hope that he will take the proper action and crush the Hamas leadership. This was the promise he made to the voters, and it served as the basis for the mandate he received thirty months ago. He must be reminded of what he said on the

eve of the election. He stated then quite clearly that the promise of peace comes together with the promise to take strong action to defeat the terrorist organizations.

3.

Netanyahu has been given a tremendous break here. If he takes advantage of this window of opportunity, albeit opened at a time not of our choosing and against our will, he can finish the job that Olmert left incomplete – right now. The failures during the last round are what brought us the recent bloodbath – originating once more from Gaza.

"Operation Cast Lead" was brought to an end without a decisive conclusion on the battlefield. The Israel Defense Forces pounded the terrorist headquarters, but their infrastructure remained intact. Instead of occupying Gaza and returning Israeli intelligence to the region, the IDF put a halt to operations.

The objectives of the next military campaign must include the conquest of the entire Gaza Strip and the return of the Israel Defense Forces to the Sinai Peninsula. As things presently stand, there is no alternative except to admit our mistakes and declare that we were wrong to delude ourselves into believing that other armies would protect our borders for us. It was a serious error on our part to abandon our southern flank and place it at the mercy of the Egyptians and Hamas.

We must prepare ourselves for this next operation in an appropriate manner. We cannot head for battle the way we did during the Second Lebanon War. The IDF must be ready for whatever happens, and from a political standpoint, we must

also conduct a comprehensive informational campaign at the international level. But more than anything else at the planning stages, we must clearly define our objectives in advance. After the Second Lebanon War, it was clear that the first failure stemmed from a lack of clear objectives.

4.

We must speak openly and clearly about the possibility of occupying portions of the Sinai Peninsula for security reasons. The situation there is also very unstable, and there is no real authority controlling the area. The Israeli government cannot rely upon the Egyptian generals, who have already proven that they have no allegiance to the flawed Camp David peace treaty.

The Israeli government must discuss openly a re-opening of the peace agreement with Egypt and a possible presence of IDF forces on the southern border. The Camp David Accords have already been subject to a reappraisal, when the government allowed Egypt to bring armored divisions into half of the Sinai Peninsula in violation of the treaty's provisions. The underlying logic was that the Egyptian armed forces would do our job for us and bring quiet to the vast Sinai region, which has turned in recent years into a hothouse for terror cells.

However, it should have been clear from the very outset that no one will do the job for us. The Egyptian army did not prevent the smuggling of weapons into the tunnels, it did not stop Al Qaeda from opening terror cells in the Sinai, and it did not guard against gangs of Gaza terrorists penetrating the territory of Eretz

Yisroel. The recent terror attack in Eilat was devised within Sinai territory over a period of two weeks, when a cell of twenty terrorists organized a brutal attack upon innocent citizens on vacation, right under the Egyptians' noses. It is now obvious to anyone beyond all reasonable doubt that they simply cannot be trusted.

The new situation in Egypt compels the government of Israel to take action. The facts must be laid on the table: There is no peace with Egypt. The situation today in Sinai is no different from what prevailed in Lebanon thirty years ago. Commentators surmise that extremist Islamic militia are taking control of half the Sinai Peninsula and getting stronger in the region.

5.

Throughout the past thirty years, the left-wing has waved the peace treaty with Egypt as proof that we can reach agreements with our Arab neighbors. There were also many faithful to the Greater Land of Israel who supported the agreement – both before and after its ratification. Few in Israeli society truly understood the tragedy that had befallen them at the signing of the Camp David Accords.

As always, it was the leader of our generation who foresaw all this with his prophetic vision. The Rebbe, Melech HaMoshiach,

“The Israeli government cannot rely upon the Egyptian generals, who have already proven that they have no allegiance to the flawed Camp David peace treaty.

warned against this worthless treaty from the very first moment. The Rebbe was unrelenting in his determined struggle against territorial compromise, even when people spoke about the euphoria and secure tranquility in the sands of the Sinai.

The cold “peace” with Egypt is not much different from the peace we have with Syria. Syria is afraid of us and would not dare to initiate hostilities against us. Yet, Syria indirectly sponsors terrorism and supports Hezbollah, which openly does its bidding and threatens the northern border of Eretz Yisroel. As for Egypt, while it too is afraid to start an open conflict against us, it also supports terrorist activities. In addition, it turns a blind eye to the tunnels dug by Hamas infiltrators, thus enabling extremist Islamic terror cells to threaten the border with Eretz Yisroel.

6.

The first stage toward restoring the power of deterrence is the re-conquering of the Gaza Strip and placing IDF forces in the area. Only when

we have established control in Gaza can we begin talking about controlling security in the Sinai.

When we read the Rebbe's sichos over the past several decades, we see that all Israeli military activities began in exactly the same way: The enemy starts to heighten the tensions in the region, the Israeli government practices restraint, citizens are besieged by the threat of terrorist strikes against us, and only then – after paying a heavy price, do the Israel Defense Forces go into action, usually on a quite limited basis.

This time, the hope is that the nation's leaders will come to their senses right away. We cannot wait too long to carry out a far-reaching military operation that will solve the problem. Based on the current state of affairs, we simply cannot settle for a token bombing campaign. We must destroy the terrorists in one swift decisive action that will end the threat hanging over the southern part of Eretz Yisroel.

The prime minister now has the chance of a lifetime, and we hope that he will finally do what is right for the People of Israel.

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ONE CAN ONLY BENEFIT FROM WORKING AT TOMCHEI T'MIMIM

In yechidus, the Rebbe Rayatz said to Rabbi Goldin, “Yitzchok, I worked at Tomchei T’mimim for 23 years, and I did not lose anything; I only gained. I assure you that you too will not lose and only gain.” The Rebbe added, “Yitzchok, I do not want you to fulfill this in a manner that you forcibly answer ‘amen,’ but rather with joy.”

By Rabbi Shneur Zalman Chanin

Translated by Menachem Har Tzvi

I received the following letter from R. Sholom Dov Ber Friedlander, from the archive of his grandfather the *shochet* R. Sholom Mendel Kalmanson.

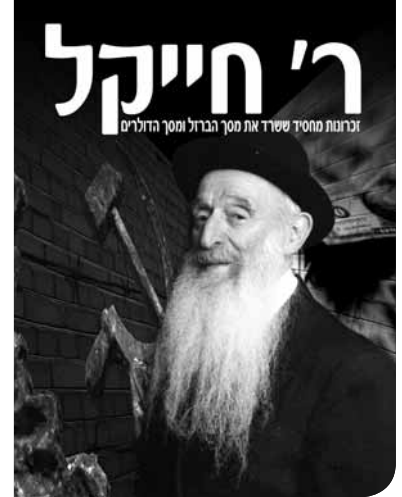
When I read R. Itche Goldin’s letter, quoted below, I marveled at the level of self-sacrifice displayed by this man. He remained active in an isolated, dangerous location even though he had the opportunity to flee, as the rest of Anash had done. He remained at his post despite imminent danger of imprisonment or sudden abduction by the NKVD.

I remember the image of this Chassid whom I merited to know in my childhood. He faithfully served as administrator of Beis Rivka Girls School until his passing in 5730 (1970).

I heard about the self-sacrifice of R. Itche during an earlier period from my mother in law (Mrs. Gittel Gansburg,

wife of the Chassid R. Yitzchok Gansburg). When her father, the Chassid R. Rafael Nachman Kahn, was imprisoned and exiled to Siberia in 1930 because of his efforts in disseminating Torah and strengthening Judaism, her mother felt like a widow with four children with no means of support. She understood very well why her friends and acquaintances ceased coming to their home. They were liable to be arrested for having contact with the family of a criminal and counter-revolutionary like her husband. Obviously, she forgave them wholeheartedly, yet this did not ease her pain and loneliness.

One cannot describe the appreciation that she felt when two Chassidim continued to visit the home of the Kahn family and bring bread and other food. One of the Chassidim was R. Yaakov Zhuravitzer, and the other was R.



Itche Goldin. My mother-in-law related, “My mother remained indebted to these two men her entire life. When my father was released from his exile after 3½ years, he was sick, weak, and unsure if he should request the documents necessary to leave Russia.”

R. Itche encouraged him, saying, “I am prepared to give you my portion in the World to Come as long as you depart from here.”

My mother-in-law added, “Do not think that these were merely empty words. These words came from the mouth of a learned Chassid who knew the value of the World to Come. He was ready to forgo his portion just to do another Jew a favor in this world.”

ASSURANCE OF THE REBBE RAYATZ

R. Yitzchok Aaron Goldin was born in Rogachov in the year 5660 (1900). He learned at Tomchei T’mimim in Lubavitch, Shzedrin, Kremenchug, and Rostov. When Rabbi Shmaryahu Gurary was appointed administrator of Tomchei T’mimim in Rostov, he asked R. Itche to work along with him. R. Itche, who wanted to learn, refused. When the Rashag threatened that his refusal would lead to his expulsion

from Tomchei T'mimim, R. Itche replied humorously, and somewhat arrogantly, that the Rashag was not the boss of Tomchei T'mimim, and that only the one who accepted him into Tomchei T'mimim was authorized to expel him. After deliberation, the Rashag invited him to come to the Rebbe Rayatz.

When he entered the Rebbe's holy chamber, the Rebbe asked with a smile, "What do you say about my suggestion?"

Thus, R. Itche understood that the offer was quite serious and had originated from the Rebbe. However, in an attempt to evade a commitment, he demanded, "What will become of my studies? I am only twenty years old, and I already wasted a year of my studies because of my activities for the benefit of Tomchei T'mimim."

The Rebbe replied, "Yitzchok, you are an individual, and Tomchei T'mimim is the community. Obviously the community is more exalted than the individual."

However, R. Itche continued to beg on behalf of his soul. The Rebbe said, "Yitzchok, I worked at Tomchei T'mimim for 23 years and I lost nothing. On the contrary, I only gained. I assure you that you will not lose, but rather gain."

Without a choice in the matter, R. Itche agreed to become an assistant to the Rashag. He was on his way out of the room when the Rebbe called him back and said the following words: "Yitzchok, I do not want you to fulfill this in a manner that you forcibly answer 'amen,' but rather with joy."

I wonder if perhaps the words of the Rebbe that he heard, the



R. Itche Goldin

the telephone. However, I will now report in detail what I was unable to say."

Because the letters were also liable to be read, the following letter is veiled in hints. To my disappointment, I was unable to decipher it entirely.

HISTORIC AND GEOGRAPHIC SETTINGS

Vilna is situated in southeast Lithuania where the two rivers Vilna and Nerris converge. Since its founding in 1321, it passed from government to

“Do not think that these were merely empty words. These words came from the mouth of a learned Chassid who knew the value of the World to Come. He was ready to forgo his portion just to do another Jew a favor in this world.”

assurance that he would gain, and the directive that he involve himself in communal work with joy, gave him the strength and courage to fulfill this lofty mission. I tried to imagine his situation. R. Itche was in Krakow, where he maintained contact with the activists in Russia, Czechoslovakia, Paris, and the United States. He was often required to make pivotal choices, and every minute lost was critical. Due to the danger of surveillance, he used the telephone only with extreme caution. Every conversation was brief, carefully worded, and the contents veiled in hints. This way, even if there was surveillance, the conversation would not be understood.

R. Itche wrote to R. Sholom Mendel Kalmanson in Prague, "Yesterday I spoke with you over

government. Lubavitch had close ties with Vilna, because in 5660 (1900) the 36th edition of the Tanya was published there in the printing press of the widow and the Brothers Romm. The entire book was edited using original manuscripts, thereby correcting many errors. From that point onward, all copies of the Tanya are based on the Vilna edition.

In 1938 a long dispute between Poland and Lithuania was settled — Lithuania recognized Poland's sovereignty over Vilna. A year later, in 1939, as a result of the Ribbentrop-Molotov agreement, Lithuania and eastern Poland were conquered by the Russians. Initially the Russians transferred Vilna to the control of Belarus. However, one month later the city was given over to Lithuania. In 1940, the Russians

incorporated Lithuania into the USSR. Consequently, Vilna fell under Russian control.

In 1941, the Germans conquered the city, and during the course of the three-year occupation, the majority of the Jewish inhabitants were murdered. In 1944 the Red Army re-conquered the city; however, because of reparations between Poland and Soviet Lithuania, permission was granted to residents of the Vilna area (who were prewar Polish citizens) to return to Poland.

Because of these reparations, the Jews began an organized escape, which lasted close to two years. Zionist parties organized the escape with the intention that these refugees would continue on to Eretz Yisroel. By the end of 1946, the escape slowed to a trickle in the face of danger of death or imprisonment. Afterwards, the large Zionist organization Bricha and other agents of Eretz Yisroel located in various European countries facilitated the escape.

Although the vast majority of Chabad Chassidim did not leave the USSR in this way, they had apparently toyed with the idea. The organizers sent Hadassah Perman (nee Garelik) to establish contact with the Bricha organizers in Vilna, primarily the religious-Zionist parties such as Mizrachi and Agudas Yisroel. I believe that she also transferred funds, as stated in the letter cited below.

Rabbi Goldin wrote to R. Sholom Mendel Kalmanson that on the 24th or 25th of Cheshvan a transport of Jews was scheduled to depart. He expresses his hope that 350 or 400 people would travel after he notified them of the Rebbe Rayatz's directive. He relates that one of the

Chassidim, who was imprisoned, had admitted to all the details of the plans. Because of his piety, he had refused to lie, thereby endangering not just himself but all of Anash. Subsequently he retracted and according to the letter, he was released.

Rabbi Goldin begged that Rabbi Kalmanson write news about Anash. He also reports that he once received news from Rabbi Gorodetzky and Rabbi Chitrik, but he complained that he did not receive letters from them anymore.

A SOMBER AND AWESOME MONTH

You surely remember the painful letter of Rabbi Gorodetzky, stating his complaint that Rabbi Jacobson forgot to relate his requests to the Rebbe Rayatz. He argues, "Why did you not write to me? Why did you not notify me regarding whether or not you spoke with the Rebbe? Did you forget me?"

In the following letter, there is an explanation for Rabbi Jacobson's silence. R. Itche writes that R. Yisroel sent him a letter dated Wednesday Hoshana Rabba, stating that he arrived home on Tuesday Erev Rosh HaShana after midnight. However, despite the urgency of the matter he was unable to meet the Rebbe in *yechidus*. Consequently, he sent the Rebbe a written report to which he had not yet received a reply.

R. Itche writes that he hopes to go into *yechidus* on Motzaei Yom Tov and that he is sure the Rebbe will answer all of his questions.

I found a segment in *Seifer HaSichos* 5706-5710 (1946-1950) that describes the seriousness that was visible on the

Rebbe's face during this period. On Erev Rosh HaShana 5707 (1946), when the Iron Curtain was almost completely sealed for Anash in Lvov, the Rebbe asked to notify all the rabbis to speak briefly and to the point on Rosh HaShana, prior to the sounding of the *shofar* (in order that all will listen). He instructed them to speak regarding the news that R. Y. J. (Rabbi Yisroel Jacobson) brought from the Jews in Europe. They should describe the men, women, and children who are in constant state of self-sacrifice. In addition, the Rebbe requested that students of Yeshivas Tomchei T'mimim recite T'hilim in shifts during the entire 48-hour period of Rosh HaShana.

[I remember something I once heard at a farbrengen. Tishrei 5707 was a serious and awesome month. The countenance of the Rebbe's holy face was very somber. The Rebbe did not give any responses to requests or write any letters. One could keenly sense that something important was profoundly bothering him. The Rebbe's family was concerned about its effect on his health.

The Chassidim decided to ask the tzaddik R. Moshele Twersky, an elderly man who was a relative of the Rebbe and who was very close with him, to visit the Rebbe in order to uplift his spirits. R. Moshele, who lived in close proximity to the Rebbe, went into the Rebbe's room and began to relate stories in the manner of "mundane conversation of a Torah scholar." Through his stories, he managed to bring a smile to the Rebbe's face.

Let us now return to our topic and the letter of R. Yitzchok. In the letter, R. Itche writes to his friend regarding monetary aid from the Joint. "Currently I do

not have even one penny.” This was so despite the fact that he borrowed 70,000 zloty (Polish currency) that he spent on food, lodgings, and transportation for the most recent group leaving Russia. In his letter, he expresses his concern about “what will be if more arrive.”

It is no surprise that Rabbi Goldin wished to ensure an escape plan for himself “when G-d will have mercy” through acquiring a visa to Paris. In addition, he writes about s’farim that apparently could not be sent directly to Peking and that Rabbi Jacobson had advised that they be sent to the United States. However, if possible, R. Itche preferred that they be sent to Prague and from there to Peking.

R. Itche anticipates news and assures that he will call immediately. He concludes with a request and a prayer: “May it be granted and it will be. I remain your dear friend, anticipating the salvation of G-d, the true redemption, and to soon meet the love of our soul. Blessing you with all good things materially and spiritually. . .”

B”H

**Motzaei Shabbos Kodesh
VaYeira [15 Cheshvan] 5707**

His honor my esteemed friend, the fine Tamim Sholom Mendel

Yesterday I spoke with you on the telephone. I will [now] give you details. [Miss] Hadassah [Garelik] traveled somewhere (Vilna) to clarify regarding collaboration. She gave a letter and is now waiting for a response from there. All the letters that she brought are useless. They [the religious/Zionist parties] themselves ask me to look into this matter. You can understand what kind of benefit we can expect from



The City of Vilna

them. They hope to devise a smooth route through us, and then they will do whatever they desire.

I requested that one of you travel here only for signs that are necessary. Afterwards, when I spoke with R. Zalman Gur[evich] and he assured me that he will fulfill three, I told him that if so, it is not necessary to travel here. *(It seems that this paragraph relates to money. SZC.)*

In my opinion, Hadassah does not understand the nature of the matter. She called me requesting that sign three and a half be sent there [\$3,500] and that I be a guarantor. I said that if it were received in your place [Prague] then I would be a guarantor. Obviously it was done. How else could it be? I am sure that G-d will not abandon us and that He will help us.

The latest news was that on the 24th and 25th of this month a transport is scheduled to depart from the [Lvov via Zlochov]. After I notified them of the Rebbe’s directive, approximately 350 or 400 will travel.

Regarding . . . the latest report was that he is ill [imprisoned]. The reason for this was because after they spoke with him the matter became known. He admitted everything and stated, “It is forbidden to lie.” Afterwards, when they spoke with him stating that the matter is forbidden, etc., he began to retract . . . They promised that he will soon be restored to health [free].

Your question if Rosen came to me I did not understand. In general, you should know that if you desire to call, it can only be after eight in the evening or from two to four in the afternoon. These precise times are the best for calling . . . *[It is possible that the offices were closed for the evening and for an afternoon break. SZC.]*

I extend my request to you that you write twice weekly regarding Anash, their health and sustenance. Also, write whatever Binyomin [Gorodetzky] and Yudel [Chitrik] write you, because I received nothing from them. R. Yisroel Zhuravitzer [Jacobson] writes in a letter dated Wednesday Hoshana Rabba that

he arrived home Tuesday Erev Rosh HaShana after midnight.

The Rebbe is in a state of solitude and very detached. He gave the Rebbe a written report, but has not yet received any response. On Motzaei Yom Tov he will, G-d willing, be in yechidus and then he will answer all my questions in detail.

And now my dear friend, contact Yudel Chitrik immediately that they should try to meet Dr. Schwartz from the Joint [*perhaps this refers to Joe (Yosef) Schwartz, Director of the European Joint during World War II. SZC.*] and request that he aid us. On Thursday, I sent a special representative to the Joint to request aid for the 750 [people] that are there [Russia]. They must state this precise number because that number was stated here too. This way there will be no contradiction. As of now, he has given nothing. He promised to write to Schwartz because next week he will be in the city of Repko (*Paris, the city of Rabbi Shneur Zalman Schneersohn, known by Chassidim as Zalman*

Repko, so named by his birthplace Repko. SZC.). Chaim Chaikin should extend efforts and request, because he knows him.

In my opinion, the cousin of Moshe Leib Chanovitz is closer to Mizrahi. I know this from a few places. I think he did not do us a favor when he was at the Joint. Therefore, give this over to Yudel.

I do not want to write at length. You must hasten to contact them as soon as possible. From there you will come here. I will also extend efforts on my end.

Currently I do not even have a penny. For the 34 (*the group of R. Binyomin Feitels and R. Yosef Rivkin, who arrived in Poland after Simchas Torah. SZC.*) that traveled I paid approximately 70,000 zloty for food, machines [trucks for freight], etc. For now, I took a loan for a few days. What will be if more arrive?

Now, please request of Yudel Chitrik that he notify me how one acquires a visa for Paris. The above-mentioned R. Yisroel writes me that it is crucial that

I travel there in any which way. In general, all the travelers pass through there. Therefore, ask them how this is possible. If not, notify me; then there will be another way when G-d has mercy.

Regarding the s'farim, they cannot be received in Peking. Perhaps they can be sent to you. R. Yisroel writes that we should send them to the United States. Perhaps we can send from you to Peking. Notify me regarding all of the above.

These days I am waiting for some news, and I will immediately call you. May it be granted and it will be. I remain your dear friend anticipating the salvation of G-d, the true redemption, and to soon meet the love of our soul [Rebbe Rayatz].

Blessing you with all good things material and spiritual.

Yitzchok (Goldin)

After writing this, I received a note, which I am sending to you. (*It is possible that this is the note from Chol HaMoed Sukkos, mentioned earlier. SZC.*)

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