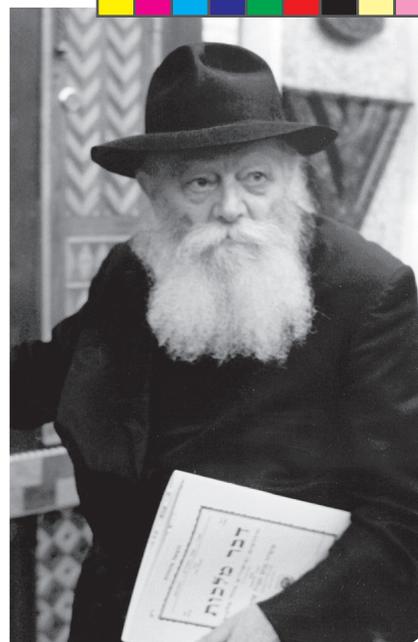




OUT OF THE DISTURBING FLOOD WATERS AND INTO A NEW WORLD



Although leaving the exile and entering the redemption can only be according to G-d's directive, nevertheless, when G-d sees Jews yearning for the redemption to come immediately – “we want Moshiach now!” – this itself quickens the commandment to be issued forth from G-d to “leave the ark,” to leave the exile for the true and complete redemption.

Translated by Boruch Merkur

1. It is brought in this week's Torah reading: “And it was at the end of 40 days that Noach opened the window of the ark that he had made and he sent out the raven, etc.”

At first glance, Noach's approach in determining whether the water had dried up is difficult to understand:

Since his entering the ark was on G-d's command, he should have waited for G-d's command to leave the ark. In fact, that is what eventually happened: “And the L-rd spoke to Noach, saying, ‘Leave the ark,’” and only then does it say, “And Noach left...the ark.” Thus, on what basis did Noach send the raven (and the dove thereafter) in order to determine whether the water had dried up? He was anyway not

permitted to leave the ark until he was commanded to do so by G-d!

The explanation is that Noach knew that G-d had appointed him with the responsibility of overseeing the preservation of the world. Indeed, he was commanded to exert himself in the construction of the ark, bringing within it specimens “of all living creatures, of all flesh,” and to feed them throughout the entire time they remained in the ark. All this labor, designed to preserve life in the world after they were to emerge from the ark, had to be done in a natural manner, as it is said, “And G-d will bless you in all you do.” Thus, when there was the suspicion that perhaps the land had dried up and they could now leave the ark, Noach did not delay; he immediately did all that was in his power – sending out the

raven in order to determine whether the earth had dried, and then, a few days later, sending the dove, and so on.

In fact, the actions of Noach and his efforts – expressing his great yearning and desire to leave the ark in order to proceed with his Divine mission – resulted in G-d commanding him to leave the ark earlier than He would have otherwise instructed.

2. The application of the above with regard to man's service of G-d:

A flood (*mabul*) is symbolic of worldly matters that divert a person's focus (*ha'mevalbelim*) away from serving G-d. The advice in dealing with this problem, according to the teaching of the Baal Shem Tov, is “enter...the ark (*teiva*),” referring to the words (*teivos*) of Torah study and prayer. A Jew must bring himself into the words of Torah and *t'filla* in order to be saved from the disturbing “flood waters.”

Moreover, a person must bring with him “of all living creatures, of all flesh,” taking with him, into the *teiva*, the very best of the world; this too should be illuminated with the light of holiness.

All the above, however, still does

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TO BE A SHLIACH IS TO REJECT THE NOTION THAT ANYTHING HAS CHANGED

*Forty years have passed since the first group of shluchim was sent by the Rebbe to Eretz Yisroel, so we spoke with Rabbi Shmuel Greisman who was in that group. * He describes that unique shlichus and their influence on the residents of Eretz Yisroel. * He told us about being appointed director of the committee to write a Torah scroll for Jewish children and calls upon every Chassid to join the efforts to complete the sixth such Torah. * He spoke about hiskashrus and warns against the phenomenon of disconnecting the wellspring from its source, i.e., spreading Chassidus without a Rebbe, and urged preparing the world to greet Moshiach whose identity is known - the Rebbe, Nasi Doreinu.*

Interview by M. Fried

Photos by Shneur Schiff

THE REBBE TOOK FULL RESPONSIBILITY FOR OUR SHLICHUS

It is forty years since the Rebbe sent the first group of

shluchim to Eretz Yisroel. How were you chosen to be part of this group?

At the 19 Kislev 5736 farbrenge, the Rebbe first spoke

about his plans to send shluchim to Eretz Yisroel. In the days that followed, names were submitted of families who volunteered to join the group of shluchim. The Rebbe chose eleven shluchim



from those names who were sent to Yerushalayim, and eleven who were sent to Tzfas, which included me.

(Apropos the concept of shlichus, it bears noting, that when the Rebbe read one of my

late wife's articles about shlichus, which was written in English, he added the word "voluntary" to the description of shlichus.)

I got the good news that I was chosen by the Rebbe on Hei Teves. By the end of that week

(Parshas VaYigash) the rest of the shluchim who were chosen were given the news. At the farbrengen on Shabbos, the Rebbe spoke about this and announced that the "Tzeischem L'Shalom" before we left would take place at the Yud Shvat farbrengen.

In the period before we left, we heard the Rebbe say amazing things about the shlichus, such as what the Rebbe said at the farbrengen on Shabbos Parshas Mikeitz, that he takes full responsibility for this shlichus. At another farbrengen the Rebbe said that this shlichus was a preparation for Moshiach's coming and the fulfillment of the promise, "and you, the Jewish people, will be gathered one by one."

Testimony about what was going on in 770 at that time can be found in a diary from that period: "A few days before Yud Shvat, we learned that the rosh yeshiva, Rabbi Mordechai Mentlick, would be traveling too, to help the shluchim who were traveling to Eretz Yisroel, and that he would be there for ten days. During that time he would visit the Chabad mosdos Torah there. This was very encouraging, especially for the shluchim.

"... A 'Tzeischem L'Shalom' was arranged by Tzeirei Agudas Chabad and it was attended by the hanhala of the yeshiva and many guests. Each of the shluchim reviewed a sicha and part of the maamer, "Basi L'Gani 5700" ... At the farbrengen of Shabbos, Parshas Bo, the Rebbe gave mashke to R' Mentlick to distribute during the farbrengen for the shluchim and to say l'chaim, and at the end of the farbrengen he gave mezonos to R' Mentlick to distribute to the women and children shluchim.

"On 11 Shvat, all the new shluchim waited in *Gan Eden*



HaTachton (the hallway outside the Rebbe's room). R' Mentlick was in *yechidus* for half an hour and then the Rebbe stood in the doorway of his room and gave each *shliach* volume 11 of *Likkutei Sichos* and 150 Israeli *liros* and ten dollars for expenses and for *tz'daka* and to build up the land. The Rebbe gave a *siddur* and pocket *Tanya* to the women and children. Then the Rebbe went out to escort the *shluchim*.

"Hundreds of *Anash* went to the airport and the *bachurim* immediately began singing and dancing. This was broadcast live on television. There were also interviews on television with some of the passengers. The ones who spoke were: R' Mentlick, R' Shmuel Greisman (on behalf of the *shluchim* to *Tzfas*), Sholom Duchman (on behalf of the *shluchim* to *Yerushalayim*), R' Moshe Pinchas Katz (on behalf of *Anash*), Consul Tzvi Levin (on behalf of the consulate), and others."

What goals did the Rebbe set for your *shlichus*?

In the early years we did not receive detailed instructions from the Rebbe regarding the *shlichus*; just the general instruction to travel to and settle in *Eretz Yisroel*, some of us in *Yerushalayim* and some of us in *Tzfas*. It was like *Avrohom's* "Lech lecha – to the land I will show you," and we did it with *kabbalas ol*.

We landed at Ben Gurion airport on 12 *Shvat* and we went directly to *Tzfas* from there. In the years that followed we learned in the *kollel* there and we were involved in *mitvzaim* and *hafatzas ha'maayanos*.

It was only three years later, after sending another two groups of *shluchim*, on *Rosh Chodesh Shvat* 5739, that the Rebbe sent

the famous letter in which he went into detail about the goals and jobs of the *shluchim* in *Tzfas*, *Yerushalayim*, and around *Eretz Yisroel*. Then came the stage of the individual settling in of the *shluchim*, each one in his position with his work.

At the beginning of that letter the Rebbe writes, "It was said at the beginning of the *shlichus* that there are several goals and benefits in their trip and their *shlichus*, in addition to the main intention – stabilizing the situation in *Eretz Yisroel*, not only through ordinary speech and action along with material and spiritual help in general, but as *shluchim*, and a person's emissary is like himself, to be a role model for others so they see and act accordingly."

A NEW CHAYUS IN ALL THE REBBE'S MATTERS

In retrospect, what was the *shluchim's* main impact on the people of *Eretz Yisroel* and the *Chabad* communities?

Until the arrival of the *shluchim*, among *Anash* and *Chabad* communities there was not much of an emphasis placed on *hiskashrus* to the Rebbe as something central and significant in daily life. There were outstanding *mekusharim* in *Eretz Yisroel*, like the *Chassidim* R' *Avrohom Pariz* and R' *Zushe the Partisan*, but the atmosphere was not one of *hiskashrus*.

When the *shluchim* arrived, they created a huge change in *hiskashrus* to the Rebbe, the results of which we see till today. With *chayus* and *Chassidishe* enthusiasm, they instilled the concepts of living with the Rebbe, writing and reporting to the Rebbe, traveling to the Rebbe, learning the new *sicha* each week that we heard from the Rebbe,

and celebrating the Rebbe's birthday on 11 *Nissan*. These became self-understood concepts for every *Chassid*.

In his time, the *mashpia*, R' Mendel *Futerfas*, said that the *shluchim* brought 770 to *Eretz Yisroel*. The *shluchim* instilled a "koch" and new *chayus* in all the Rebbe's *inyanim*, in carrying out the *mitvzaim*, *hafatzas ha'maayanos*, and learning and spreading the Rebbe's teachings throughout the country. In this too, the *shluchim* were pioneers.

Along with the *shluchim*, the Rebbe sent a special "tank" to leverage and ramp up the activities. What can you tell us about that?

During the period before we went on *shlichus*, five *Lubavitchers* bought a "Mitzva Tank" together for the purpose of sending it to *Eretz Yisroel*, but it was held up because there was no one responsible to operate and cover the expenses of the tank.

During the 10 *Shvat* *farbrengen*, the five donors went up and gave the Rebbe the keys to the tank. The Rebbe told them to send the tank along with the group of *shluchim* going to *Eretz Yisroel*. The Rebbe said the key he was given would remain with him and asked that a different key be given to the *shluchim*.

The tank was sent with us and went around in *Tzfas* and *Yerushalayim* to help in the work of *hafatza* and *mitvzaim*.

How would you define the essence of a *shliach*?

In the *sicha* of *Shabbos Parshas VaYeitzei*, 11 *Kislev*, 5743, the Rebbe says:

"By *Chassidim*, the form and image of the Rebbe's face always stands and is etched before their eyes. This is because *Chazal* say that when a person repeats something he heard from the





teacher he ought to consider it as though the ‘master of the teaching’ is standing in front of him. It is understood that when the Rebbe’s teachings are constantly engraved then the Rebbe’s image is constantly before their eyes!

“And since the Rebbe himself stands before them, how can they call someone else by a certain title (Reb Dovid Hirsch, and similar titles) [referring to the great Chassid, R’ Dovid Tzvi Chein], when the Rebbe himself is standing there?! Therefore, they would refer to him by the name Dovid Herschel.”

It would seem that the lesson is that the Rebbe needs to be engraved in a Chassid’s mind to the point that when he calls out to his friend, he cannot refer to him with a certain title. It makes no difference what the spiritual level of his fellow Chassid is since

“On 11 Shvat, all the new shluchim waited in *Gan Eden HaTachton* and the Rebbe stood in the doorway of his room and gave each shliach volume 11 of *Likkutei Sichos* and 150 Israeli liros and ten dollars for expenses and for tz’daka and to build up the land. The Rebbe gave a siddur and pocket Tanya to the women and children. Then the Rebbe went out to escort the shluchim.

the Rebbe himself is standing here and one shouldn’t be giving a Chassid titles in the presence of the Rebbe.

However, it’s possible that on a deeper level, the meaning of the sicha is that it is out of the question to use titles for a great Chassid because a great Chassid is more connected to the Rebbe and more battul. This idea, that

when you look at a Chassid you see the Rebbe, is more apparent.

This is the significance of the concept “great” Chassid, that his smallness and bittul toward the Rebbe make him great. Back to your question, when looking at a shliach, we need to see in him the Rebbe who sent him to that degree, i.e., that what is apparent is that the Rebbe’s image is



before him and he is absolutely battul to the Rebbe.

HOW MANY CHILDREN BOUGHT A LETTER IN A TORAH?

In 5741, you were given the added job of running the committee for writing a Torah scroll for Jewish children. How did this come about?

At the 11 Nissan farbrengen 5741, the Rebbe announced the campaign of a letter in a Torah scroll for Jewish children. The Rebbe said that on that very day they should start working on it. In the days that followed, the Rebbe led special farbrengens in which he added details and instructions about this new campaign. Then I was asked by Chabad rabbanim to run the committee and I was happy to oblige.

A few days later, on 19 Nissan, my home phone rang and it was my brother-in-law, R' Binyamin Klein, one of the Rebbe's secretaries. He told me that the Rebbe said to him, "Call your brother-in-law. He is involved with the Torah scroll, and ask him how many children already bought a letter." The Rebbe emphasized, "Not how many letters the scribe wrote but how many children already bought letters."

I said I would check all the lists that we had and would provide an exact number of children who registered.

The next day, a Friday, R' Klein called again and I gave him the number. Then R' Klein called me back and said that when he told the Rebbe, the Rebbe was surprised and said, "That's with a big commotion made of it?!" The Rebbe asked that I be called again the following week to get a report about how many additional children were registered. Since then and until he passed away,

R' Klein got a full report from me every Friday about how many children already bought letters in Eretz Yisroel and abroad. Today too, I continue reporting weekly to the Rebbe.

We can see how important this is to the Rebbe from R' Klein's story because there were several times when he entered the Rebbe's room on Friday, that the Rebbe asked him whether the report about the number of children registered was received.

Where are we holding today?

We are in the middle of writing the sixth Torah scroll for children. We will surely merit, as the Rebbe wished at the conclusion of one of the sichos about this campaign, that Moshiach comes before the completion of this Torah, and that he will surely participate in the siyum. And what a joyous siyum it will be with Moshiach's participation!

WHAT WAS DEMANDED BEFORE 3 TAMMUZ IS DEMANDED NOW TOO

In one of the sichos (the first sicha for Purim in Likkutei Sichos vol. 31), the Rebbe speaks of the Chazal that says that the Jewish people of that generation deserved to be annihilated, heaven forbid, because they enjoyed the feast of that wicked man. This is surprising, for is this such a severe sin that they deserved such a fate?

The Rebbe explains: Chazal say that the Jewish people are compared to a (single) lamb among seventy wolves, but the shepherd (Hashem) is great and He saves and protects her. That means that our existence among the nations is miraculous, supernatural, like a lamb among seventy wolves which could not



normally survive. But Hashem, in His kindness, protects us.

However, the Jewish people are guarded with special supervision and the seventy wolves can't touch them when their conduct is as it should be. That is, they rely on Hashem to save them and protect them. When they oppose this protection and behave in a way that demonstrates that they think there is something to those wolves and their natural powers, they forfeit themselves, G-d forbid, from a miraculous protection and put themselves under the laws of nature.

Therefore, the fact that the Jewish people enjoyed the feast of that wicked man was a reason for such a severe decree. It wasn't a punishment for a sin but the natural consequence of their behavior, because the fact that the Jewish people enjoyed being invited by that wicked





man demonstrated that he was important to them, to the extent that they considered participating in his feast an honor. Since the Jewish people themselves ascribed importance to the “seventy wolves,” and enjoyed the honor they received from that wicked man, that itself pushed away the miraculous protection of Hashem. They put themselves under the power of the wolves.

In light of this, perhaps we can say the following. Chassidim in general, and shluchim in particular, derive their lives from the Rebbe. He is the source who channels all the divine energies that sustain our lives. Our pleasure is our chayus in fulfilling his directives, working on his projects, involvement in his teachings and carrying out his wishes. We are not continuing a legacy of the past but are living with the Rebbe today. Therefore, we do not derive any benefit

from our own kochos and do not see ourselves as leaders. We are shluchim who carry out the Rebbe’s wishes. The feeling that the Rebbe is with us enables us to live like one lamb among seventy wolves.

Since this is the essence of our lives, no change can occur and no weakness is possible. We are connected to the Rebbe today just as before Gimmel Tammuz. We preserve the “pride of Chabad” without any change and with no compromises. Times haven’t changed. This is why the approach of being just another Chassidus like everybody else is out of the question. There is the awareness and feeling of being different.

What was forbidden before Gimmel Tammuz is forbidden after Gimmel Tammuz. And in the positive sense too, what was demanded before Gimmel Tammuz is demanded after Gimmel Tammuz too.

Since this is our life and our existence, we need to be wary about behavior that signifies a change and weakness in hiskashrus. We cannot allow things that were forbidden before Gimmel Tammuz, including those things that they didn’t dare ask the Rebbe about. We cannot copy the world and adapt the messages of Chassidus to the world. We cannot “enjoy the feast” of this world.

The main point is: **To live with the clear awareness that the Rebbe is the Nasi Ha’dor and the Moshiach of our generation. No change has occurred in this and our conduct and our lives need to be in accordance with this awareness.**

The Rebbe lives with us exactly as he did before Gimmel Tammuz. His nesius continues without any change. Our pleasure

is in carrying out the Rebbe’s instructions as his shluchim. G-d forbid to think that the Rebbe left and only affects us from a distance and that we live with the “Rebbe’s legacy.”

Perhaps we can connect this to what is explained in Likkutei Sichos, volume 16 (VaYakhel 1) about why the letter yud is missing from the word “ha’n’siim.” The reason given is because they did not attain utter bittul. They felt that they were n’siim and that whatever the Jewish people does was thanks to them. This feeling of being leaders is what caused them to “be lazy” when it came to donating to the Mishkan, and the Mishkan was ultimately made without their contribution.

The lesson for shluchim is: A shliach cannot have the feeling that **he**, on his own, is the mashpia and the “nasi.” He needs to have the utmost bittul. Our “metzius” is merely secondary and a vessel and a garment for carrying out the shlichus. Thereby, we will merit that the Rebbe will be with us as the shepherd who saves and protects.

This brings us to the next important point:

When we make the Rebbe the most important thing and our existence secondary, there is no room for the opposite of Ahavas Yisroel. We are all disciples of the same master who love one another and treat one another with respect. As the Rebbe once said that the dinei Torah by his father were sometimes accompanied by shouting but they were still dinei Torah and not machlokes.

To put it simply – we are not askanim. We are shluchim! We do not get involved in building and development for the sake of



building and development but for the sake of shlichus. Our enjoyment is in carrying out our shlichus, the nachas ruach for the Rebbe.

THE REBBE IS NOT JUST THE NASI OF CHABAD BUT OF THE ENTIRE GENERATION

What do you think about a recent phenomenon in which Chassidus is promulgated while leaving out the topic of hiskashrus to the Rebbe as Nasi Ha'dor?

Part (maybe the main part) of the chiddush of the seventh generation is that the Chabad movement is not a provincial issue and one of the paths in Chassidus. Rather, it is the direct path for the Jewish people and we need to publicize it to all Jews. As part of this, the Chabad nasi is not only the nasi for Chabad or the nasi of Chassidus, but the Nasi Ha'dor of every Jew.

Naturally, the Satan could not remain silent about an amazing revelation of light such as this, which is a preparation for the revelation of the light of Moshiach. The Satan does all he can to fight it through all sorts of ways and all kinds of places in and out of Eretz Yisroel.

Those who are discerning, who see things the way they are, will surely concede that the war against the Chabad movement in our time, was not against the derech but against the Nasi Ha'dor. Although they gave all sorts of reasons about the derech of Chassidus, such as not sleeping in the sukka, Moshiach, mitzaim, etc. it was obvious what they were really against.

In recent years, since the Satan does not recognize the

idea of the Nasi HaDor's eternal life, the war on this point has weakened, as has the war in general. This is because he (Satan) and his emissaries think there is no longer anyone to fear and they can even be friends of Chabad.

In other words, as far as the essential battle, the Satan and his emissaries are as strong as before. It is just that they feel that they don't need to fight against the derech and the movement, because "there is no king in Israel," G-d forbid. But when it comes to hiskashrus, we see that the war is as strong as ever.

Maybe this is why, in recent years, we have people becoming interested in Chassidus, i.e., the derech and the movement, and not in hiskashrus to the Nasi Ha'dor. The way it used to be was that those who became interested in Chabad gave their all to Chabad because of their bittul and hiskashrus to the Rebbe. But now, we see some who try to straddle both worlds.

Of course, I am not minimizing the importance of becoming interested in Chassidus. Obviously, learning Chassidus in general, and Chabad Chassidus in particular, is in and of itself the loftiest of things. And ultimately, the light within Chassidus will cause them to repent and draw them in, but for now, it's a pity that they haven't been exposed to the chiddush of the "seventh generation."

Maybe this happens because the "goy (the clever one) within us" is working hard to raise doubts about whether there is a "king in Israel," and whether our shlichus is to connect Jews to the Rebbe or to put t'fillin on them and teach them Chassidus as a goal onto itself, without hiskashrus to the Rebbe, G-d

forbid.

WHAT DEBATE? THERE IS A CLEAR SICHA FROM THE REBBE!

Central to the special avoda of our time, preparing the world to greet Moshiach, is the subject of identifying and publicizing Moshiach, around which a heated debate has developed in recent years. What is your perspective?

I don't know of any debate on the subject. I know only what the Rebbe says in the sicha of the Kinus HaShluchim 5752, that the shluchim already finished the shlichus. What the Rebbe says in this sicha is what's most relevant to us!

The Rebbe says, "Something still remains to be done in order to actually bring the Geula. That is, based on the fact that 'in every generation, someone is born who is descended from Yehuda who is fit to be Moshiach for Israel,' 'someone who is worthy because of his righteousness to be the redeemer, and when the time comes, Hashem will be revealed to him and send him, etc.,' and based on what the Rebbe, my father-in-law, Nasi Doreinu, the singular shliach of our generation, the singular Moshiach of our generation, announced, that all the avoda was already completed – obviously, the 'send, please, through the one You will send,' has begun to be fulfilled, the shlichus of the Rebbe, my father-in-law.

"And from this, it is understood, that the only thing that now remains in the avoda of shlichus is: **to actually welcome Moshiach Tzidkeinu** so that he can fulfill his mission and take all of Israel out of galus."

We see explicitly in this sicha





that as a preface to laying out the new shlichus, the Rebbe devotes a segment to emphasize Moshiach's identity in which he details, step by step, that every generation has a Moshiach and if the generation merits, he will be sent to redeem Yisroel. And in accordance with the announcement of the Rebbe Rayatz that all the avoda was finished, obviously, Moshiach of the generation, Nasi Doreinu, was already sent to redeem the Jewish people (as Moshe Rabbeinu was sent to take the nation out of Egypt).

From this approach, we see clearly that the Rebbe is emphasizing the identity of Moshiach. Not just "kabbalas p'nei Moshiach," and we don't know who he is, but welcoming that person descended from Dovid, Nasi Doreinu, who was already sent to redeem the Jewish people.

After clarifying this point, we can better understand the significance of the new shlichus of preparing the world to welcome Moshiach, while focusing on his identity and certainly not hiding it.

WE CANNOT MAKE PEACE WITH THE SITUATION

From where do we get the strength to hang on after over twenty years when we haven't seen or heard the Rebbe?

We are in a state of concealment, of darkness, and we need to remember, "The existence and essence of the tzimtzum is contrary to the Will." The situation is neither right nor desirable and it is contrary to the true intent which is revelation.

We cannot remain satisfied with our trust that Moshiach is coming imminently and that the Rebbe will be revealed soon,

because that does not help for the (brief) present when we are in a state of concealment. Likewise, the solution is clearly not to yearn for what we once had, for that does not help us in the present either.

We need to focus on our mission: 1) While in the very state of concealment, we need to strengthen the Rebbe's inyanim. The concealment **itself** inspires greater strength in the hiskashrus to the Rebbe and his inyanim (and it provides the strength to "tolerate suffering").

2) At the same time, we need to do all we can to get rid of the concealment by the clear recognition and the firm stance that this situation of concealment is not the true reality and cannot oppose holiness. It cannot cause a change or weakness in hiskashrus and the avoda of shlichus and the daily life of a Chassid. Times haven't changed!

We cannot make our peace with this state of concealment by finding strength in the hope for a future revelation. By not giving any credence to the concealment and bringing out the revelation contained within it, that itself does away with the "imprisonment" and frees us from it.

BITTUL THAT LEADS TO "AND THEY JOURNEYED"

In conclusion?

We are all permeated with bittul and hiskashrus to the king, but this bittul does not mean we stand in place, motionless. On the contrary, bittul leads to movement, to welcoming Moshiach. It is due to the bittul and hiskashrus that we continue in the avoda of shlichus. The journeying on has a goal, which is to bring the "alef," the revelation of Moshiach.

If we don't move toward the goal, there is no purpose in the trip; it's all for nothing.

Certainly, we learn Torah, Nigleh and Chassidus, we do mitzvos b'hiddur, we are involved in the avoda of t'filla, in spreading the wellsprings and mitzaim, but all as part of "and they journeyed."

This goal is apparent within all branches of shlichus and avoda thanks to learning inyanei Moshiach and Geula in a way of chochma, bina, daas, and all with the knowledge and awareness of the goal that the inner meaning of our work throughout galus is for every detail to be an inseparable part of "and they journeyed."

Let us also remember that the



Rebbe said that the avoda to bring Moshiach is in a way of “Lights of Tohu in Vessels of Tikkun,” in a way that people can relate to. We need to make sure that they are indeed “Lights of Tohu” and not just “Vessels of Tikkun.”

Each one of us needs to make a cheshbon ha'nefesh about whether he is journeying, and if so, whether the journey is the route that the Rebbe delineated, and whether he is devoted to continuing until reaching the destination. When each of us will

pierce the curtain of concealment in his personal life, we will all together pierce and rip away the general concealment and immediately reach the end of the journey with the Rebbe leading us, and he will redeem us.

Continued from page 3

not suffice, for the ultimate intent is (not just to bring oneself and all his worldly interests and passions into the *teiva*, but also) to impact the outside world, the world outside the *teiva*.

But this can only be done after the flood, for the entire purpose of the flood is to bring purity to the world. Only thereafter can there be effective work done to refine the world outside the *teiva*, to settle the land. In fact, the world can then be brought to a greater height than it was at its origin. That is, the world no longer remains in a state of “the world was created in its entirety” (as it was in the beginning of its creation), but rises higher, attaining the state described as a “new world,” a world that leaves no possibility for another flood (as the verse states, “I will no longer curse the earth because of man... and I will no longer smite all living things as I have done”), for the cause of the flood – “Now the earth was corrupt – has been nullified. (Although even after the flood the concept of “on account of our sins we have been exiled, etc.,” still exists, the severity has been greatly diminished relative to prior to the flood, as is obvious.)

Even though this Divine service of transforming the outside world is only possible after the flood had ended, we learn from Noach that even prior to that point he attempted to determine whether the purity brought on by the flood had

been achieved, which would permit them to leave the *teiva* in order to transform the outside world.

3. This instruction is especially relevant in the final days of exile:

The general concept of “flood” corresponds to and exemplifies the time of exile, for “*mabul* (flood)” is related to the word “*bilbul* (mixed up),” “for it mixed everything up.” The latter message is likewise expressive of the state of things in the time of exile, when everything is riddled with confusion. Nothing in the world can be seen clearly. It is impossible to perceive the creative G-dly energy within it, to see how “the entire earth is filled with His glory,” to see that the true existence of the world is a dwelling for G-d in the lower realms. In the time of exile, none of this truth is revealed. On the contrary! – as stated in Scripture, “(Woe to those who say of the evil that it is good and of the good that it is evil) those who present darkness as light and light as darkness, who present bitter as sweet and sweet as bitter.”

However, the ultimate intent of the flood, of exile, is to purify the world: “The spirit of impurity I will vanquish from the land.” And this purification must be to the extent that the sustaining of the world is in a totally new manner – “He saw a new world” – meaning to say that there remains no possibility for the world to revert to a state of exile (flood); it is a redemption that is not followed by another exile.

To this end comes the lesson from

the event of the 10th of Tammuz: “And Noach opened the window of the ark, etc.”:

Even while it is still the time of exile – a state of flooding, prior to the redemption – when a Jew speculates that perhaps the end of the flood has come, and we must leave the ark and head out into the world, verily a “new world,” redemption that is not followed by another exile, a Jew must do all that is dependent upon him in order to clarify the matter. He must send out messengers – be they beast or human being – and take other similar actions, everything he possibly can to speed up the redemption.

A Jew mustn't sit and wait until G-d commands him to leave exile and enter into the redemption (going from a state of things in the ark to that of a “new world”). When there is room for conjecture that the time to leave the exile and enter into the redemption, one does all he can in order to hasten the redemption.

Although leaving the exile and entering the redemption can only be according to G-d's directive, nevertheless, when G-d sees Jews yearning for the redemption to come immediately – “we want Moshiach now!” – this itself quickens the commandment to be issued forth from G-d to “leave the ark,” to leave the exile for the true and complete redemption.

(From the address of Shabbos Parshas Chukas, 10 Tammuz 5745, bilti muga)



NOACH AND MENACHEM: EASING AND COMFORTING

By Rabbi Heschel Greenberg

EVEN THE EARTH WAS UNFAITHFUL!

When the Torah describes the impending flood that will destroy the world, it describes the problem as follows:

“G-d said to Noach, ‘The end of all flesh has come before Me, for the earth is filled with robbery through them; and behold, I am going to destroy them from the earth.’”

Rashi supplies an alternate translation for the last words of this verse and renders it thus:

“I am going to destroy them **with** the earth.”

Rashi then adds:

“Three handbreadths of earth, of the depth of the plow, were dissolved and washed away.”

Why did G-d have to destroy part of the earth? What did the earth do to deserve such a fate?

The Midrash, the source of Rashi’s comment, provides an enigmatic answer: Even the earth was corrupted and “unfaithful.” When its inhabitants planted wheat it would produce “*zunin*” [some translate this as darnel, a grain that is poisonous for humans but fit for some birds.] Thus, G-d punished the earth for its unfaithfulness.

Commentators ask how is

it possible to punish the earth? The earth is inanimate, incapable of possessing an evil inclination. How can G-d punish something that has no free choice?

A second question has been raised: Why did G-d remove three handbreadths of earth, not more and not less?

THE MICRO AND MACRO

To answer these questions it is necessary to reflect on the definition of a human being. Our Sages tell us that a human being is a composite of all other aspects of creation. This is the meaning of the Midrashic statement that “A person is a miniature universe.” Whatever exists in the larger world exists in some form in the human being as well.

Now, although the human being is comprised of every aspect of creation, in more general terms it can be said that human beings are a composite of three major levels of existence: earth (inanimate or inorganic matter), vegetation and animals. The body itself is inanimate. The growth of the body is comparable to vegetation and the mobility of the human being signals the animal within us. However, the human being transcends all of these features because the human



being has the capacity to speak as well.

On a deeper level, the three components of a human being can be divided in the following manner:

The physical body is the inanimate aspect of our being. Our emotions are like vegetation which grow and mature with the passage of time. Our ability to think and reason is the animal in us because the animal also has an intellect that it uses for its survival.

The human aspect of our being is our ability to rise above our nature and to recognize that there is a Divine Being above us to Whom we must pay homage.

When a human being becomes corrupted, he or she degrades the human layer of his or her personality. It also denigrates one’s entire gestalt; the animal, plant and inanimate layers of one’s personality.

THE WORLD IS IN OUR HEART

Moreover, King Solomon declared in Ecclesiastes (3:11): “He also put the world in their hearts.” This has been interpreted to mean that the entire world depends on what happens in



“There is something these two men have in common, but they are at opposite ends of the historical expanse. Noach was the first to refine the world and bring some rest and ease, but he was not successful in removing the curse of Adam entirely. That was the reason for the world’s relapse and its failure to benefit over the long term from his plow, both physically and spiritually. Moshiach who lives at the end of our period of exile will finally bring Noach’s pioneering work to fruition and bring total comfort to the entire world.

our hearts. We have the power to affect the world outside of us with the world that is inside of us.

If we corrupt the animal within us it affects all of the animals in the world. Similarly, when we defile the vegetation within us it adversely affects all vegetation; the same is true for the inanimate part of the human being.

We can now understand how the earth could be corrupted and therefore “punished.” It is not a suggestion that the earth itself has the understanding necessary for it to become corrupt and deserve to be punished. Rather, it means that the physical earth is a projection of the internal earth within humanity. When humanity has corrupted every aspect of its being, from the human down to the inanimate, it has corrupted everything else, from the people, animals, plants and even the earth.

THREE HANDBREADTHS; THREE POTENTIALS

We can now begin to understand the significance of the three handbreadths of earth that was wiped away. The significance of the number three in this regard is that it parallels

the three elements that the earth also possesses.

The earth is the source of vegetation, which directly and indirectly feeds all animals and humans. When the world functions in accordance with G-d’s will and the people are not debased, the earth element within humanity is elevated to the realm of vegetation, and from there to the animal kingdom, and finally into the human realm. The human being then elevates himself or herself to the level of the Divine. At this point not only is the human element elevated; his entire structure of inanimate, vegetable and animal are also incorporated within the Divine.

It can thus be said that the earth within man has the potential to be elevated and incorporated into three higher gradations: the vegetative, animal and human. When that potential is not realized and particularly when it is corrupted in the extreme it can be said that all three potential aspects of the earth have been destroyed.

What happens within the micro world of the human being is then reflected in the macro world. The earth is elevated into the Divine through the intervening states of vegetation,

animal and human. However, when the people corrupted and degraded themselves, they caused the degradation of their internal three levels. This corruption then caused the degeneration of the external hierarchy of levels. Thus, even the physical earth, with its own three levels of potential, was debased and ultimately destroyed.

The reason the Midrash and Rashi connect this to the earth’s sprouting of the darnel plant instead of wheat is to illustrate that the inanimate earth was unable to produce suitable vegetation. The earth had no room to grow and rise upwards along the food chain; it was thus destined to be wiped away. When a creation loses its ability to be elevated, it loses its *raison d’être*.

THE DEPTH OF THE PLOW

However, we must still understand why the three handbreadths mentioned by the Midrash and Rashi are described as “the depth of the plow?”

Perhaps it is a hint to the words of our Sages in the Midrash, cited by Rashi, that the reason Noach was called Noach, which is related to the word for “easing,” is that Noach eased the plight of humanity by inventing the plow. Before Noach, people plowed the earth with their bare hands. By inventing the plow, Noach brought relief to the world and ameliorated G-d’s curse of Adam, “Accursed shall be the earth because of you, through suffering shall you eat of it all the days of your life... By the sweat of your brow shall you eat bread...” As Rashi explains, before Noach, the earth was cursed to produce thorns and thistles instead of wheat.

This explains why the Midrash and Rashi refer to the earth’s producing darnel





instead of wheat as a form of unfaithfulness. It was a reversal of the gains so recently attained by Noach. Noach, by inventing the plow, was able to remove the curse of the earth not producing suitable vegetation, but by the corrupt actions of the people, the earth reverted to its cursed state.

The removal of the curse was directly connected to Noach's righteousness. To the extent that he elevated the earth within himself, he also elevated the physical earth, making it more receptive to the production of vegetation. Later when the world degenerated, the salutary effects of the plow were removed; the degeneration undid what Noach had accomplished.

NOACH AND MENACHEM - THE ULTIMATE PLOWMAN

The Torah connects the word Noach to the word *yenachameinu*. This word, Rashi states, means "he will bring us ease." Rashi then cites an alternate translation as "he will comfort us." However, Rashi says that if that was the correct meaning for Noach, he should have been called Menachem, which means "comforter."

On a deeper level, Rashi seems to suggest that what Noach began remained incomplete and thus he could not be called Menachem-Comforter. That name was reserved for Moshiach,

as the Talmud (Sanhedrim 98b) says, "Menachem is the name of Moshiach."

Rashi links these two individuals to each other. There is something these two men have in common, but they are at opposite ends of the historical expanse. Noach was the first to refine the world and bring some rest and ease, but he was not successful in removing the curse of Adam entirely. That was the reason for the world's relapse and its failure to benefit over the long term from his plow, both physically and spiritually.

Moshiach who lives at the end of our period of exile will finally bring Noach's pioneering work to fruition and bring total comfort to the entire world.

The relationship Noach has with Moshiach is actually hinted in the word for plow itself, *machreisha*, which contains the word HaMoshiach, the Moshiach. In addition, the Midrash relates that as the Temple was destroyed, a farmer heard his cow moo while he was plowing a field. A certain "clairvoyant" Arab passed by and told him that he could tell from the cow's sound that the Jewish Temple had just been destroyed. When the cow mooed again, the same Arab said the Moshiach of the Jewish people was born, and his name is Menachem.

However we are to understand that enigmatic passage (a subject

of discussion for another essay or two) we can see the intersection between plowing and Moshiach, whose name is Menachem-the Comforter.

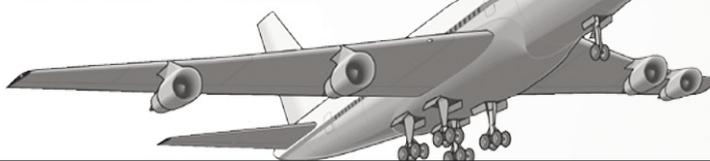
A verse in Amos (9:13) in its prediction of the future Messianic Era states: "Behold, the days come, said the L-rd, that the plowman shall overtake the reaper..." The Midrash comments that the "plowman" here refers to the Moshiach, the scion of David.

Moshiach is the one who will plow the earth. In spiritual terms this means he will uplift the entire world, including its lowliest levels, on both the macro and micro level. His efforts will truly bring complete comfort to the world. Instead of the not-quite-good-enough Noach, with his risk of relapsing, there will be the permanent version of Menachem—eternal comfort.



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It was in the very first sicha that Shabbos, when the Rebbe explained the concepts of Shoftim (judges), yoatzim (advisors), and navi (prophet), the differences between them, and how to relate to what they say. The Rebbe then went on to prove that our Rebbeim were prophets in their respective generations,

including he himself – though not in those words, but it was clear – and what he said was prophetic and needed to be accepted as such, especially the prophecy that the Geula is imminent and “hinei hinei Moshiach ba.”

The Chassidim were in shock. The Rebbe hardly ever

spoke about himself, certainly not in public, and he certainly never spoke about his spiritual attainments! And here, explicitly, the Rebbe was saying that what he said about the Geula was a prophecy.

There was great joy at that farbrengen and the Rebbe encouraged the singing with both





THE REBBE'S PROPHECIES HAVE COME TRUE, ONE BY ONE

Twenty-five years have passed since the earth-shattering farbrengen in which the Rebbe told thousands of Chassidim that his message about the Geula was being said as a prophecy. The Rebbe said to publicize to all people of the generation that they should listen to the adviser and prophet who is also the Nasi Ha'dor. * We spoke with Rabbi Sholom Dovber Wolpo who has written books about the prophet of the generation from a Torah and historical perspective.

By Shneur Zalman Levin

of his hands.

Twenty-five years after that unusual farbrengen, we spoke with Rabbi Sholom Dovber Wolpo who, in the days following those historic statements, wrote and published s'farim on the Hilchos Melachim of the Rambam, especially on inyanei Moshiach. He wrote *Yechi*

HaMelech, Yechi HaMelech HaMoshiach, Mevaser Tov and more. In these s'farim he discusses and analyzes these topics from a Torah legal perspective, and responds to many who had questions about Chabad Chassidim thinking their Rebbe is Moshiach and the prophet of the generation.

PROPHECY NEVER STOPPED

Since that sicha, Chabad Chassidim have publicized what the Rebbe said, that he was saying as a prophecy that Moshiach is about to come. Many ask, we know from Chazal (Bava Basra 12a) that





since the Beis HaMikdash was destroyed, prophecy was taken from the prophets.

The question is valid, and we also know that Chazal say (Yuma 9b), “When the latter prophets, Chagai, Zecharia, Malachi, died, ruach ha’kodesh departed from Israel, and nevertheless, they would use a bas kol.” The Rambam also writes (Hilchos Yesodei Ha’Torah, 9:10) that Malachi was the last of the prophets. In the holy Zohar (chelek alef, 238a) it explains that “In earlier times, prophecy would rest on a person and they

he is believed to be a prophet, then we listen to whatever he commands because he knows the way of truth and will guide us in it ... **and this mitzva applies to men and women as long as a prophet is among us.**” From here we see that from a practical halachic perspective there is no limitation, and all laws about a prophet apply nowadays too. The Rambam himself (Hilchos Yesodei Ha’Torah chapter 7), when detailing the ways to attain prophecy, does not say there is no prophecy nowadays, he just writes the conditions to receive

(119b) it says, ‘Rav says, what is this that is written “Do not touch My anointed ones and do not harm my prophets” – the latter phrase refers to the Torah sages.’ In the Zohar it says, ‘The sages are more preferable than prophets because ruach ha’kodesh only sometimes rests on prophets, but **ruach ha’kodesh does not budge from the sages for even a moment**, for they know what is above and what is below.’ Meaning, there are sages who are on the level of prophets because of their wisdom.

“The Rebbe infers, that the fact that they continued to ask him and the other n’siim who followed him questions about material things and he responded, is a sort of admission on their parts that they have the level of prophecy.

would know how to gaze into supernal matters. Since prophecy ceased, they would use a bas kol.” If so, apparently nowadays there is no actual prophecy, just a lower level called bas kol.

Then how can we explain prophecy nowadays?

We see prophecy even after the prophets, as the Rambam himself writes in his count of the mitzvos, “we are commanded to listen to every prophet that will be in every generation.” The Mabit writes in his commentary *Kiryas Seifer* on the Rambam, “every prophet that **will be in every single generation.**” In the *Seifer HaChinuch* (mitzva 516) it says explicitly, “We are commanded to listen to every prophet – because when an individual in a generation reaches this level, and he will be known to us in his matters and worthiness of his actions that

prophecy and concludes that if someone meets these conditions, then “ruach ha’kodesh immediately rests upon him.”

We also find in the Gemara that there is also prophecy after the churban, like, “At that time we learned that Rabbi Gamliel came to the exact calculation with ruach ha’kodesh” (Eruvin 64b). Or the Yerushalmi (Sota ch.1:4), “Rabbi Meir saw with ruach ha’kodesh,” and there are numerous other examples about Rabbi Akiva and his student Rabbi Shimon bar Yochai and others.

WISE MEN AND PROPHETS

R’ Wolpo pours forth sources and explanations. One by one, he brings proofs from Chazal about there being prophecy throughout the generations.

“In the Gemara Shabbos

In Tanna D’Bei Eliyahu (chapter 4) it says amazing things about those sages who merit prophecy. “And likewise, every single sage who contains within him words of true Torah and sighs over the honor of G-d and the honor of the Jewish people all his days, and craves and longs and looks forward to the glory of Yerushalayim and the Beis HaMikdash and the salvation which will sprout soon in our days, and the gathering of the exiles – **ruach ha’kodesh immediately rests within him.**”

During the era of the Rishonim too it says regarding the great sages of that time that what they said was a sort of prophecy. For example, about Rabbi Klonimus, the father of Rabbi Meshulam, “and he emended three things as if from prophecy at the time of his passing” (Tosafos Menachos 109b). The Raavad said about himself explicitly, “Ruach ha’kodesh appeared in our study hall” (Hasagos HaRaavad Hilchos Lulav 8:4).

Even during the period of the Acharonim there were great sages who merited prophecy. R’ Chaim Vital writes (Shaar HaK’dusha, part 3, shaar 7): “We heard and saw special individuals **who attained the level of ruach**





ha'kodesh and who told the future." Rabbi Elimelech of Lizhensk writes (Parshas VaYeishev), "We see that now when we are in this bitter exile, there are people who merit ruach ha'kodesh more easily than in the days of the prophets who needed very special divine inspirations and experienced many challenges, as is known, in order to attain prophecy and ruach ha'kodesh."

And we must quote what Rav Hai Gaon says (in his commentary on Chagiga 14b) which is most amazing. "You should know that this was an accepted fact by all the Rishonim and not one would deny it, for they would say that Hashem does signs and awesome things through the tzaddikim like He does through the prophets and He shows the tzaddikim awesome visions the way He showed them to the prophets."

So how can you explain the Chazal that prophecy came to an end, when there is so much evidence that this is not so?

You can explain it by saying that prophecy is not as available as before, but it does not mean it ceased completely.

For example, Chazal say at the end of Sota, "Once Rebbi died, humility and fear of sin ceased." Meaning, that after Rabbi Yehuda HaNasi was gone, there is no more humility and fear of sin. Does anyone think that throughout the generations there were no tzaddikim who feared sin? Were there no humble men among the Amoraim? Were



there no people who genuinely feared sin among the Rishonim and Acharonim? So too with the Chazal there that says, "When Rabbi Meir died, those who could analogize through parables ceased." Haven't we seen those who had the gift of coming up with amazing parables throughout the generations like the Dubno Maggid and others?

The explanation is that although prophecy is not as readily found as before (as due to the deterioration of the generations it is hard to achieve the prerequisites for prophecy the Rambam delineates), it did not cease entirely.

WE ALL SAW THE FULFILLMENT OF THE REBBE'S PROPHECIES

How do you explain the Rambam's writing that Malachi was the last of the prophets?

He meant that Malachi was the last prophet of the "era of

the prophets," i.e., that period when there were numerous prophets who prophesied about the Jewish people. But of course, after that, Hashem continued "to [send] prophecy to human beings," albeit not as often as before.

It is interesting to see what the Tzemach Tzedek says (in Seifer HaChakira, mitzvas eidus) about the Baal Shem Tov, the Maggid and the Alter Rebbe having prophecy, and he says there, "and also from my grandfather a"h we heard accurate things about the future."

I think that all this is connected to amazing things the Alter Rebbe wrote in Igeres Ha'kodesh. He asks that they don't come and consult with him about material things because this is something only "for actual prophets that the Jewish people used to have like Shmuel the Seer." So that's that, one would think. You could no longer ask the Alter Rebbe questions about material things because that was only for the prophets of yesteryear. However, the fact is that Chassidim continued to ask him about material things in addition to spiritual things and avodas Hashem. The Rebbe himself infers from what he says, that the fact that they continued to ask him and the other n'siim who followed him questions about material things and he responded, is a sort of admission on their parts that they have the level of prophecy (see sicha 9 Kislev 5711).

Why is it in our orphaned generation that we address the





topic of who is a prophet and make this into a big deal?

Because in our generation prophecy is available more than in all the generations after the churban and as the Rambam himself writes in his Igeres Teiman, **“There is no doubt that the return of prophecy is a prelude to Moshiach.”** In addition to what we said that prophecy did not cease in earlier generations, in our generation actual prophecy has returned and this itself is evidence of the hisgalus of Moshiach.

Even if we were to accept that there is a prophet in our generation, who is to say who it is?

The Rambam gives clear guidelines (in Hilchos Yesodei Ha'Torah) about who is a real prophet. The main rule is if you see that what he says is true, that he spoke about the future and it came true.

Therefore, when the Nasi Ha'dor announces that he is saying a prophecy that “the time for the redemption has arrived,” and “hinei hinei Moshiach ba,” believing in what he says is binding according to Torah which says, “it is a mitzva to listen to what the prophet says.” This is a tremendous thing that we saw by the Rebbe throughout the years, that for decades, everything he said was said with ruach ha'kodesh and came to pass. Even things that were surprising at the time they were said. With time, people saw that it was all fulfilled.

Nearly every one of us, Chabad Chassidim, can say that he saw the fulfillment of the Rebbe's prophecy personally, aside from the prophecies for the Jewish people as a whole. Since the Rebbe's prophecies are not in doubt to us, we must, according

to halacha, believe in everything he says, especially things which the Rebbe himself says are “the d'var Hashem through His servants the prophets.”

What more do we need than what the Rebbe himself said in a rare testimony which he gave when he publicly addressed the Chassidim on Shabbos, Parshas Shoftim 5751, twenty-five years ago, that our Rebbeim are prophets and through them, prophecy returned to the Jewish people. Then he said, most uncharacteristically, because he never spoke about himself, that also in this generation he himself, the Nasi Ha'dor, says, “hinei hinei ba'ah ha'Geula,” and we are at the threshold of Geula and immediately we will have the hisgalus of Moshiach Tzidkeinu. This is in the category of “the word of G-d through His servants, the prophets,” and this needs to be believed because we believe they are the word of G-d which He said to the prophet, and that it will definitely come true.

Furthermore, the very same week that the Rebbe said this, a shocking thing happened which served to emphasize that the Rebbe is the Navi Ha'dor. I'm talking about the attempted coup in Russia by the communists. The Western world panicked as did the shluchim who had started working with Jews in the former Soviet Union. They sent a question to the Rebbe about whether to leave or stay, should they cancel the camps for children they had set up or not. The Rebbe told them to carry on as usual and not to be frightened.

Although all the Western intelligence agencies did not know what would be, the Rebbe was the only one in the world who said to carry on as usual. This was prophetic!

With these prophecies of the Geula, the Rebbe took upon himself a heavy responsibility, to publicize to the world via all means of communication, to “prepare for the coming of Moshiach.” Only someone who has ruach ha'kodesh and received a prophecy from G-d can give orders about publicizing something as lofty as this.

It is clear to all that the Rebbe would not exaggerate. If he asked that the Geula be publicized, and said Moshiach is coming, he took the full weighty responsibility for saying that this is about the actual hisgalus of Moshiach.

In light of all this, what do we need to do?

Those who remember that period of time know that the Rebbe's pronouncement was warmly received by millions of our brethren. Not only that but even the non-Jews spoke about Moshiach's coming as the Rebbe himself said to the reporter from CNN who came to ask what is the Rebbe's message for the world. The Rebbe said, “Moshiach is ready to come now,” and that we have to prepare by adding in goodness and kindness.

There is no reason to wait. We need to continue making a commotion in the world about the Nasi Ha'dor, who shepherds the Jewish people throughout the world with endless love, who has the signs of Moshiach, who is Melech HaMoshiach, and whoever wants and yearns for the Geula should cleave to him and submit to him and listen to his prophecies, and do all that he can so that every Jew obeys him. By doing this, we hasten his hisgalus as the king who restores the malchus of Dovid and builds the Mikdash and gathers the Jewish people.



SURPRISING SURVEY:

WHAT DO PEOPLE KNOW ABOUT THE PROPHECY OF THE GEULA?

Not long ago, in honor of the twenty fifth anniversary of the Rebbe's sicha about prophecy, we asked a media polling group to conduct a survey among religious Jews in Eretz Yisroel. It was a phone survey in which questions were asked about prophecy. An amazing 42% had heard about the Rebbe's prophecy in a general sense, but only 20% knew that the Rebbe prophesied about the coming of Moshiach. 31% of respondents said this information inspired their anticipation of Moshiach's coming. * Also, how many of those asked, who categorized themselves as connected to Chabad and the Rebbe's shluchim, heard about the prophecy?

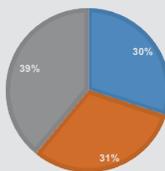
When you want to get information and draw conclusions about a certain demographic, there are two options. You can try to reach that entire population or survey a sample through polling. Trying to poll an entire demographic is prohibitively expensive, and generally a sampling is used. Naturally, when taking a sample, the accuracy is somewhat less, but you get a general idea about public opinion.

These sample polls are generally conducted through surveys among 500 to 1000 people. Our survey had 897 men and women responding to the complete survey.



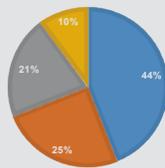
Did you hear that the Lubavitcher Rebbe said a prophecy?

517 people, or 57%, said no.
196 people, or 22%, said I heard something but I don't know details.
177, or 20%, said yes, I heard about the Rebbe's prophecy that Moshiach is coming.



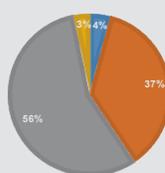
Does knowing that the Lubavitcher Rebbe said as a prophecy that Moshiach is coming, increase your anticipation of Moshiach's coming?

267 people, or 30%, said they don't know.
274 people, or 31%, said yes.
347 people, or 39%, said no difference.



Do you have a connection to Chabad?

392 people, or 44%, said no.
228 people, or 25%, said I heard of Chabad but I have no personal connection.
185 people, or 21%, said they occasionally encounter Chabad's work.
89 people, or 10%, said they are close to Chabad.

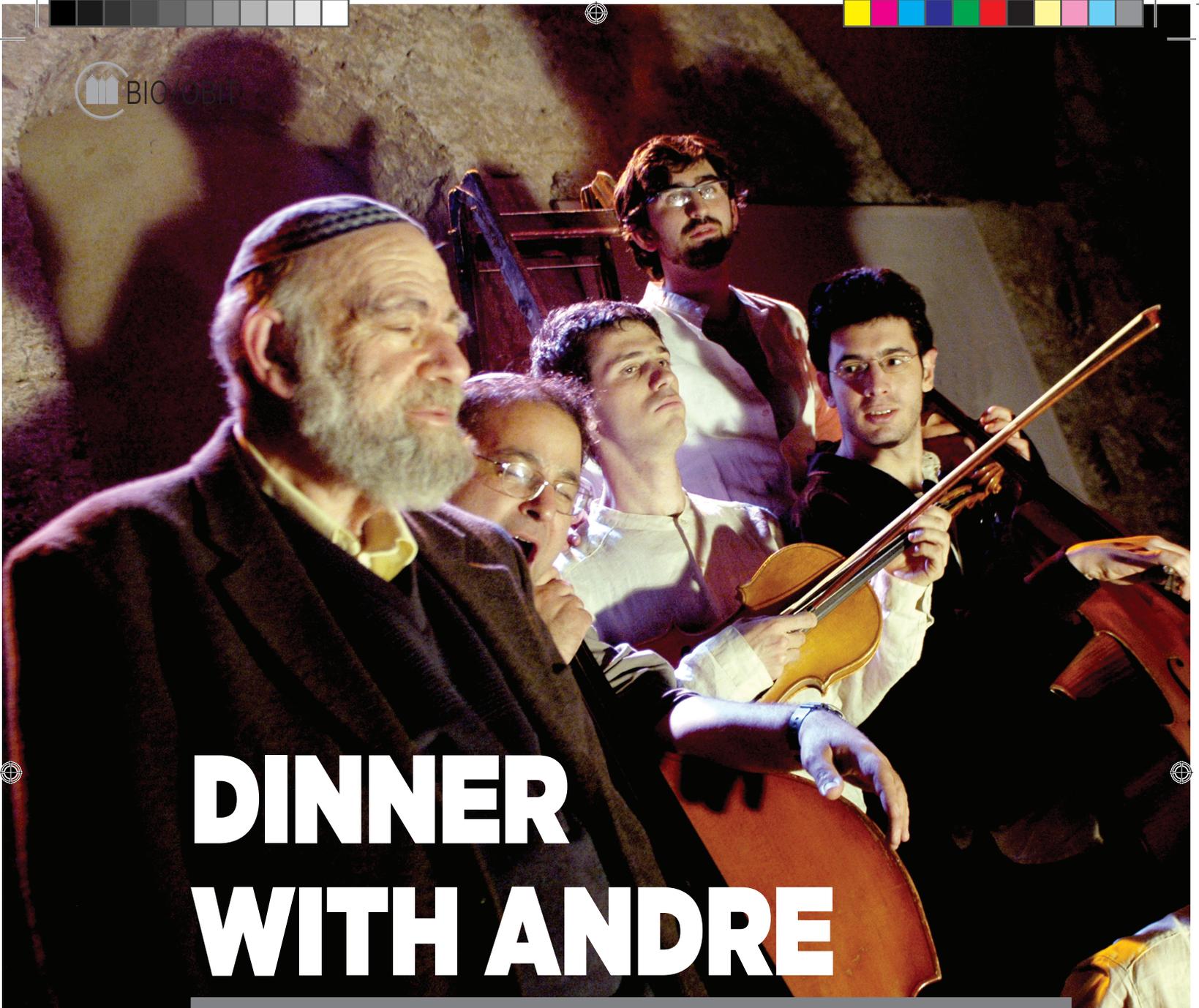


How do you categorize yourself?

39 people, or 4%, said traditional.
312 people, or 35%, said religious-Zionist.
478 people, or 54%, said chareidi.
28 people, or 3%, said not religious.

From the polling analysis it turns out that only 44% out of the 56% who categorize themselves as mekuravim or aware of Chabad's work in Eretz Yisroel, were exposed to the Besuras Ha'Geula.

The survey provided surprising responses which ought to make every Chassid to whom the Rebbe's words are dear make a cheshbon nefesh. Let us strengthen and arouse ourselves in spreading the Besuras Ha'Geula that "hinei, hinei Moshiach ba."



DINNER WITH ANDRE

On the 26th of Tammuz, Mr. Andre (Mordechai) Hajdu, one of the world's leading composers, a man who lived and breathed music, passed away at the age of eighty-four. His familiarity with and knowledge of old Chabad melodies began shortly after his emigration to Eretz Yisroel, when he heard the Alter Rebbe's Niggun "Arba Bavos" for the first time. The life story of a conductor who was privileged to direct some of the greatest performances of Chabad music.

By Nosson Avraham
 Translated by Michael Leib Dobry
 Photos by Tomer Appelbaum



Not many Chabad chassidim know that one of the most prominent niggunim in the Nicho'ach (Niggunei Chassidei Chabad) album collection is called 'Hajdu.' The niggun opens with this word, repeating itself over and over again, as a sign of appreciation for the devoted work of Mordechai (Andre) Hajdu, who passed away on the twenty-sixth of Tammuz. He was privileged to be an accompanist, a musical arranger, and even a composer of dozens of Chassidic melodies in

the Chabad niggun project, known by its acronym: "Nicho'ach."

"The mashpia, R' Mendel Futerfas, especially loved this niggun and he would sing it at every farbrengen," recalled Rabbi **Aharon Halperin** from Kfar Chabad.

Hajdu's connection to Chabad began the year before the Six Day War, when he arrived in Eretz Yisroel and developed a close bond with the Chassidic musician Rabbi Yosef Marton. Together they worked on the Nicho'ach albums. Rabbi Marton sang while Hajdu played the piano. Hajdu 'caught the bug,' and even though he created and produced various kinds of music, his heart was always drawn after Chabad melodies.

Over a period of several years Hajdu performed at the Chabad evenings held on kibbutzim. Later, he even founded the 'Kulmus Ha'nefesh' musical ensemble at a Chabad 'Heichal Ha'negina' performance. His great love and affection for Chabad melodies could take expression at any time. At virtually every performance and media interview he would mention the depth of Chabad music.

Andre Hajdu was one of the most prominent musicians in Eretz Yisroel over the past several decades. He left behind numerous musical research projects, along with many students who themselves have become well-known musical performers. He was a prolific composer and his works also include numerous arrangements of Jewish music.

FROM GYPSY SONGS TO (L'HAVDIL) CHABAD NIGGUNIM

Andre, or by his Jewish name 'Mordechai,' a Holocaust survivor, was born in 5692 in Hungary to a secular Jewish family and studied music in Budapest. In those days, no one dreamed that this little boy who was raised in a home totally detached from Torah and mitzvah observance would eventually become a musician who passionately revived authentic Jewish melody. Hajdu started taking piano lessons when he was twelve, and shortly after he learned how to play, he began writing his own music. By the age of fourteen, he was already a well-known musician and had written an opera that received high critical acclaim.

In 5716, he moved with his mother to Paris, where he continued his studies with two prominent composers – Darius Milhaud and Olivier Messiaen. His father, Moshe, ran a branch of a large store in Hungary, and his mother, Sara, was a pianist and the owner of a photography studio. "The assimilation was so great that I didn't think that there was a 'Jewish People,'" Hajdu recalled in describing the days of his youth in Hungary. "While I knew that I was a member of the religion of Moshe, the only practical expression of this fact was the persecution that we suffered from our Gentile neighbors."

During a lengthy spiritual journey searching for his heritage and arousing his intellectual



curiosity, Andre slowly developed a stronger relationship with traditional Judaism, a process that only reached its culmination after his immigration to Eretz Yisroel. "I knew nothing about Jewish music at the time," he recalled several years ago in an extensive interview he gave to a reporter with the 'De'ot' magazine.

"One day, at a village along the border, I met some wandering gypsies. I recorded some of their melodies and then brought them to my teacher, Zoltán Kodály, for him to hear

with a line of thinking similar to my own, although they already had a clear Jewish identity. Until then, I had never spoken about Jewish matters even with my Jewish friends and we had never formulated anything regarding this identity of ours."

He had already passed the first stage along his journey back to his roots, however, the truly significant encounter that brought about a meaningful change in his life was when he became familiar with the theoretical and contemplative side to traditional Judaism. This

interest in Talmud, an interest that merely grew and intensified. I felt that intellectual correctness demanded that I learn Gemara. I went to a night school in France where they taught Gemara and Rashi – and I felt that I was getting closer to my roots. Keeping mitzvos and davening only came later."

After immigrating to Eretz Yisroel, he settled in Yerushalayim. Three years later, he met his wife Rut, and the two married and moved to the Holy City. Later, in his interview with the 'De'ot' magazine, he said that the main factor behind the decision to make aliya was his return to Jewish tradition.

"I knew Chabad chassidim in Eretz Yisroel and I was invited to Kfar Chabad. A month after making aliya, I was making the rounds among the yeshivos and decided to record niggunim and the sounds of Torah study even before my Hebrew was all that good. My immigrant absorption came through music and culture. Together with my research, I began working on various arrangements of Chassidic niggunim and more original personal projects, such as a combination of music and Talmud."

“This niggun contains a great deal of the Alter Rebbe’s ideological devotion, such that the audience and the performers realize that it’s best not to tinker with it.”

and give his opinion. It turned out that virtually no one had dealt with the subject until then, and I became a researcher of gypsy music in Hungary. In hindsight, I now realize that my choice of gypsies was a very meaningful one: Why would a Jewish boy who went through the Holocaust choose to study gypsy music? There is something to this: the need to deal with a scattered and separate people, matters of authenticity and assimilation that were very relevant to gypsies as well."

After he arrived in France, he continued his research of gypsy music. However, he had a hard time finding his place among the millions of foreigners and émigrés, as he was searching for his essence and some inner depth in his life. "Underneath the surface, my Jewish identity was slowly coming through. I found work in Tunis as a conservatory teacher, where I met some people

began during an exhilarating first acquaintance with the world of Torah study. At the time, he was working with a crew on a French motion picture production as the composer of the film's score. The film's Jewish screenwriter was then in the midst of his own kiruv process, and during his free time he would read from a small booklet. Hajdu inquired as to what this religious Jew was reading so intently.

"I'm learning Mishnayos from Tractate Bava Kamma," the writer replied as he started reading to him: [There are] four categories of damages: the ox, the pit, the grazer, and the fire. The cadence of these ancient words captivated Hajdu, representing "the final blow" leading him to search for his inner world along the path of our holy forefathers. Slowly but surely, he returned to his Jewish roots and proudly became observant in Torah and mitzvos. "I started taking an

ANDRE PARTICIPATING IN CHABAD MUSICAL PRODUCTIONS

A few months after his immigration to Eretz Yisroel, Andre Hajdu had already begun a collaboration with the well-known Chassidic musician, Rabbi Yosef Marton, and a warm friendship soon developed between the two. It turns out that even before Hajdu arrived in the country, Rabbi Marton had received a letter from a friend who was then serving



as a representative with the Jewish Agency in France. In this correspondence, the friend told Rabbi Marton about a young gifted Jewish musician who was planning to visit Eretz Yisroel and was also considering the possibility of making aliya. He asked him to welcome and host this young man, helping him to become familiar with the Holy Land.

Within a month after his arrival in Eretz Yisroel, Rabbi Marton had invited him to spend Shabbos in Kfar Chabad at the home of the Chassidic Vocalist Rabbi Shneur Zalman Levin, of blessed memory. "I got quite a shock," Hajdu recalled. "The Kfar and its residents made a powerful impression upon me. This was perhaps due to the fact that just fifteen miles from Tel Aviv I had found a village strikingly similar to those I remembered from Hungary – without normal roads, etc. The sight of what appeared to be Jewish peasant farmers was quite astonishing. I participated in farbrengens, as everyone said L'chaim and sang what I later learned was 'The Niggun of Arba Bavos.' The melody was something most unique."

Hajdu's connection with Chabad niggunim was deep, and it began as soon as he heard a niggun for the first time. His sharp professional sense in all things musical led him to the understanding that this was a form of music with foundations in the highest peaks of holiness. "The unique mode of Chassidic singing at farbrengens has remained with me always. Suddenly, there was opened before me a new and rich world of hundreds of Chassidic melodies, each one with a name, an explanation, and a documented history."



As a result of this visit, Hajdu began to participate in the arrangement and production of hundreds of Chabad niggunim. Hajdu himself worked with Chabad vocalists such as Nicho'ach founder Rabbi Shmuel Zalmanov, R' Zalman Bronstein, and R' Zalman Levin. As a composer, Hajdu took various niggunim, and on their basis, he wrote very impressive musical compositions. His album '*Shirim Min HaG'niza*' is based on 'Tzama Lecha Nafshi', the 'Poltava Niggun', and 'The Shalosh Bavos.'

However, if there was one niggun that Andre feared, using his own words, it was the 'Niggun of Arba Bavos.' "I was afraid to make an adaption of this niggun. Even in the framework of the 'Kulmus Ha'nefesh' band that I established some years ago, we sing it straight, without revisions or other techniques that I use in other niggunim. This niggun contains a great deal of the Alter Rebbe's ideological

devotion, such that the audience and the performers realize that it's best not to tinker with it." Hajdu then added: "People who are not Chabad chassidim get an impression and an idea of Chabad through this niggun."

Hajdu felt inspired and he immediately decided to take part in the production of Chabad music to make it more appealing to "the masses." He quickly became an integral part of "Chabad evening" activities. He accompanied the Chassidim in their singing when they made performances, large and small. The crown jewel was running the musical side of Vols. 6-10 of the Nicho'ach Chabad recording series. Volumes 9 and 10 were none other than a well done Chabad evening with the chassidim R' Itchke Gansburg and R' Amram Blau. Rabbi Yosef Marton conducted the choir and leading the orchestra was Mordechai Hajdu. Rabbi Marton tells often that during the height of various d'veikus niggunim,



something quite amazing would happen on the stage: The Chassidim would close their eyes and be swept up into the higher realms. Meanwhile, the orchestra wasn't able to continue. Only one person managed to restore order: Andre Hajdu. With his skilled fingers, he would 'go after' the chassid, closing his eyes as well, traveling with him into the spiritual worlds... In another example among many, in the niggun 'Der Duddlele,' you can hear the unforgettable chassid R' Binyomin Levin singing at an unusual tempo with Andre Hajdu accompanying him on the piano. The chassidic soul simply comes pouring out of the recording even decades later.

From the very outset, Rabbi Marton and Andre Hajdu became close friends with all their heart and soul. Once in an interview, Rabbi Marton *a"h* called his friend Andre "Rabbi Mordechai Hajdu," adding that "just as he is a man of music, he is also a man of Torah and piety."

'THE QUILL OF THE SOUL' SPREADING CONCEPTS OF CHABAD TEACHINGS

In recent years, together with his students, Hajdu founded the "Kulmus Ha'nefesh" (Quill of the Soul) Ensemble – a full performance devoted completely to Chabad niggunim, essentially revealing the world of Chabad music to a brand new audience. Together with performing in every possible location, he speaks with great yearning and longing about the group of Chassidim who illuminated his world and introduced him to the matchlessness of Chabad niggunim.

How did this musical development take form? It turns out that anyone who knows

Hajdu would never raise such a question. Hajdu referred extensively to Chabad niggunim in the lectures and courses he gave before young students at Tel Aviv and Bar Ilan Universities. Through his teaching, he founded a band with students who were also enthralled with Chabad niggunim, and produced dozens of joint compositions. So was born the "Kulmus Ha'nefesh" Ensemble.

With a captivating smile, he recalls the group's birth and its hundreds of riveting performances before large audiences. "One day, I introduced the niggun 'HaNeshama Yoredes L'Toch Ha'guf,' and from then on, everything began to develop," he said. "We heard more niggunim and the band members connected to them in a very profound way. Then, the idea arose to put together a whole performance. Each of the players took responsibility for one niggun, and afterwards we all went over the niggun together and the arrangement was completed."

The "Kulmus Ha'nefesh" Ensemble was comprised of five musicians, a young master of ceremonies, and a white-bearded conductor wearing a large yarmulke. The musicians would stand together on the stage at the Jerusalem Khan Theatre or other musical festivals held throughout Eretz Yisroel enthralled audiences numbering in the hundreds, most of whom were not Torah observant, for an hour of original Chabad niggunim from generations past, with a never before heard musical arrangement.

On the subject of the complex work on niggunim with "Kulmus Ha'nefesh", Hajdu recalls: "On the one hand, 'Kulmus Ha'nefesh' was created out of

a profound sense of faith in the spirit of Chabad, getting deep into the Chabad world. This is an authentic world where we feel how it maintains a certain musical style, a way of life, and a most original musical heritage. We could have chosen another brand of Chassidism, something a bit closer to today's experience. However, when we started working with Chabad, we immediately felt the depth of Chabad music. This authenticity is not a common thing in the music sold today under the heading 'Chassidic music.' Most of these albums miss the intensity of Chabad music, concentrating on the 'schmaltz' instead.

"On the other hand, there is a tremendous innovation in our work on these niggunim. First of all, the theatre and narrative that we put into the niggunim. We also wrote a story that we read during the performance, and between the niggunim, the audience hears the words of the Alter Rebbe on the Kabbalistic meaning behind the niggun or the voice of Rabbi Zalmanov on a recording. We don't just sing and play music; we also try to communicate the Chabad Chassidic experience."

A FARBRENGEN IN THE RIGHT PLACE

The warmth of Chassidus didn't just have an effect upon Hajdu, it also influenced his father during the later stages of his life. The spark was ignited during a farbrengen on Purim 5731, when Hajdu came with his father (who had come for a visit to Eretz Yisroel from Hungary) to Kfar Chabad at the invitation of his friend, Rabbi Yosef Marton, as Rabbi Aharon Halperin recalls. "At first, Rabbi Marton considered bringing them to a farbrengen at the home of the





mashpia, Rabbi Shlomo Chaim Kesselman. However, he didn't know that Rabbi Kesselman had not been feeling well at the time.

"When he realized that there would be no farbrengen at the Kesselman home, he asked me what I should do. I suggested that he bring them to a farbrengen taking place at our house. He followed my advice, and they came to us and enjoyed themselves very much. It goes without saying that a Purim farbrengen is something unique – the mashke flowed like water and the atmosphere was very warm.

"Hajdu's father, Moshe, was already in his eighties at the time. He sat with us at the farbrengen saying *L'chaim* after *L'chaim* and enjoying the atmosphere immensely. I remember that he was very impressed by the Rebbe's picture hanging in our living room. At a certain point I suggested that he put on *t'fillin* and he happily agreed. When he asked where he could put them on, I suggested that he go into the side room, which he did. As he rolled up his sleeve and put the *t'fillin* on, his eyes filled with tears.

"When he finished he told me that he hadn't put on *t'fillin* for many years. He didn't like going into the synagogue in Hungary due to its cold atmosphere. Now, during a visit to Eretz Yisroel, he was encountering a different kind of Judaism – something loving and joyous, as he remembered from his childhood before the Second World War. The chassidic warmth he discovered at the farbrengen in our home had melted his heart. He then made a resolution that he would put on *t'fillin* every weekday, and so he did even after he returned to Hungary until his passing a year later."



"The Quill of the Soul" band. Photo by Roger Ichai.

According to his friends and acquaintances, Hajdu himself didn't attach any importance to his musical achievements, conducting himself with great humility. A member of Yerushalayim's Givat Mordechai neighborhood recalls: "Professor Andre Hajdu – a righteous and upright man, who always did the right thing. A sublime teacher, composer, and musician. He had an exceptional personality. His musical activities were abundant and greatly respected, heard in every country.

"He would be in shuls and battei midrash, mornings and evenings, for prayer services and Torah classes. He would often go to the synagogues of different ethnic groups, especially the Yemenite shul in Yerushalayim's Givat Mordechai neighborhood."

During the last decade, Hajdu would regularly participate in Chassidic farbrengens on auspicious days of the Chabad

calendar with the members of the "Kulmus Ha'nefesh" band, singing together with great fervor and devotion. He always spoke with much appreciation for Chabad music, particularly for Chassidim and people of action whom he came to know and later gave him valuable guidance along the path to greater Torah observance. At one recent farbrengen in Kfar Chabad he performed together with his band and the musicians tremendously enjoyed the direct contact with Chabad Chassidim.

Andre Hajdu was eighty-four years old at the time of his passing, leaving behind a wife and six children. His legacy includes his musical compositions, his musical research projects, along with many students who themselves have become well-known musical performers. There can be no doubt that the world of Chabad music owes him a great debt of gratitude.





WIRETAPPING IN JEWISH LAW

Selected Halachos from the
“One Minute Halacha” project

By HaRav Yosef Yeshaya Braun, Shlita,
Mara D'asra and member of the Badatz of Crown Heights

BUYING AND SELLING (ALIYOS) ON SHABBOS

It is a *minhag* (custom) to sell the various *kibbudim* (honors) and *aliyos* (being called up to the Torah)—even the right to pay for maintenance and utilities—to the congregants of a *shul*. In many *shuls* this takes the form of an auction, with bidders vying for the privilege of buying these mitzvos. When executed properly, the bidding can foster many positive results: it prevents *machlokes* (disputes) as to who receives the honors, supports the *shul* financially, and also promotes *kavod ha'Torah* (respect for the Torah) indicating that mitzvos are valuable and not dispensed freely.

Since these auctions generally take place on Shabbos and Yom Tov, the question must be asked: how is it permissible to disregard the *issur d'Rabbanan* (Rabbinic restriction) of *mekach u'mimkar* (buying and selling)?

Some suggest that perhaps the *issur* of *mekach u'mimkar*

is mitigated since the sale is for a mitzvah that will pass by the time Shabbos is over, and its proceeds are used for *tzorchei rabbim* (communal needs). (There are dispensations which legitimately permit other—but lesser—Shabbos restrictions when associated with a mitzvah or to benefit the community.) However, *poskim* are not satisfied with this approach and offer justification only *b'dochek* (with difficulty): since there is no physical transaction with a mitzvah auction—the honor the buyer receives is intangible. Indeed, these auctions are the common custom.

But many authorities urge a *yarei Shamayim* (person with true fear of Heaven) to view any bids as a pledge to *tz'daka* (charity), to be fulfilled even if the corresponding *kibbud* is won by a higher bidder.* In this way, it is similar to the case of a *Mi Sh'Beirach*—a blessing for health or success—where the beneficiary pledges money to *tz'daka*; a dispensation for this

process exists for Shabbos and Yom Tov.

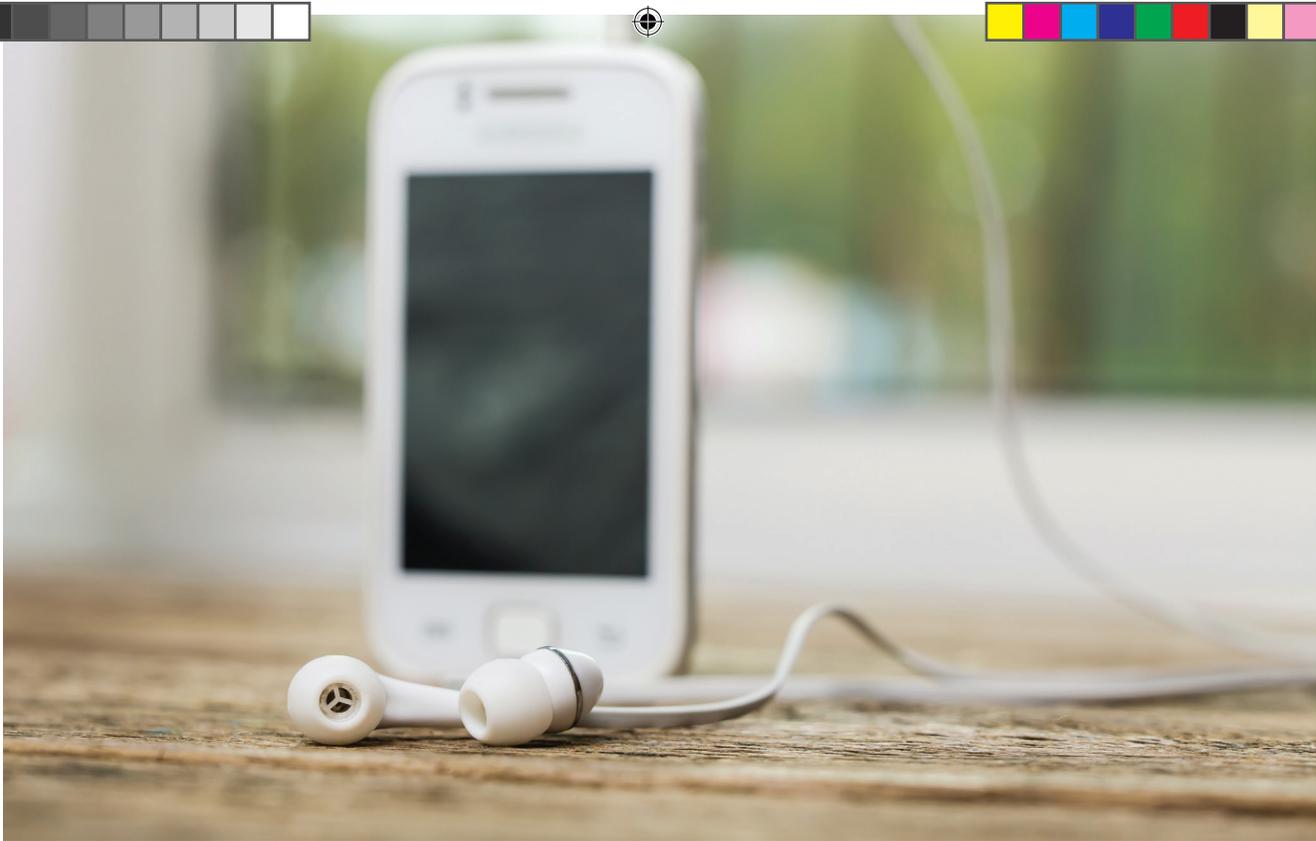
The time-honored auctions that take place on Simchas Torah—the day we make a *siyum* (celebration of conclusion) of the yearly cycle of Torah readings and dance with the Torah (and on Shabbos B'Reishis as well, when we celebrate the beginning of the new cycle)—are sanctioned by *poskim*; there is extra dispensation for this *minhag* that celebrates preeminent *kavod ha'Torah*.

* Ostensibly, this stipulation can be fulfilled without *yerei Shamayim* overextending themselves: they can cap an amount they wish to donate to the *shul* and utilize the pledge to join the bidding many times over until they win!

IS WIRETAP EVIDENCE ADMISSIBLE IN BEIS DIN?

Spying on another person's activities is termed *hezek re'iyah* (damage through watching, see Halacha #374) and is considered





a violation of their privacy. There is no corresponding aspect of *hezek shemiah* (damage through eavesdropping) discussed in *Chazal*—and one of the reasons is that a person could prevent such personal invasion by modulating private conversations. However, in an age of phone-tapping, room-bugging and other—even innocuous—surveillance systems, a person has no way of protecting themselves from being overheard when sharing confidences.

Although halacha does not expressly forbid obtaining information by tapping or bugging another’s conversations, these practices are certainly restricted under the *cherem d’Rabbeinu Gershom* (ban enacted by [early 11th century authority] Rabbi Gershom of Mainz) of opening another’s correspondence; this ban includes all forms of breaching another’s privacy. If hidden surveillance apparatus is specifically needed for the purpose of a mitzvah or for protection from personal loss, a *heter* (dispensation) can

“ In an age of phone-tapping, room-bugging and other—even innocuous—surveillance systems, a person has no way of protecting themselves from being overheard when sharing confidences.

be obtained in special cases— insofar as it is legal.

May *Beis Din* utilize recorded tapes obtained through such surveillance systems (or wiretaps, whether aboveboard or not) as testimony? However, evidence was obtained, its acceptance by *Beis Din* relies on its credibility. So how credible is surveillance footage?

The halachic status of the information culled from video or audio recordings is called *umdena d’muchach* (obvious assessment [of facts]) which does not have the same halachic status as *eidus* (testimony). Another factor relates to the status of a person’s voice, called *tevias ayin d’kolah* (detection by voice). However, it is only a *siman beinoni* (mediocre indicator of

identity) and not a *siman muvhak* (conclusive indicator of identity); since it is not overwhelming proof, it is inadmissible as evidence on its own, in most cases. This applies even to a live voice; it is especially so with a recording, which is susceptible to tampering: imitation, editing or splicing.

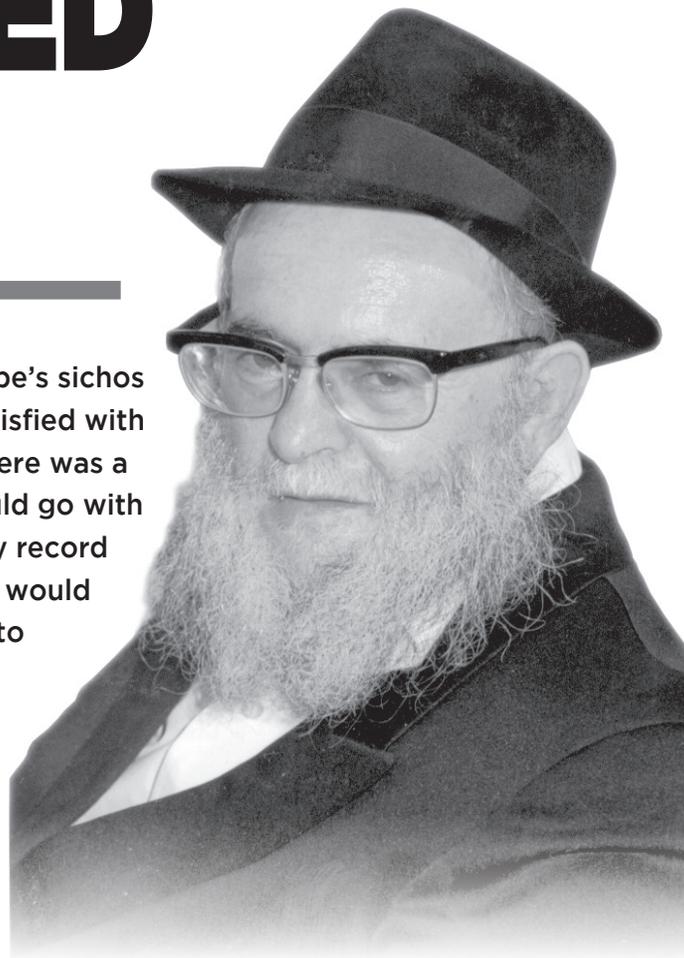
Even when deemed inadmissible as evidence in itself, surveillance can provide the *Beis Din* with the background information which can be used to question the parties and witnesses involved in a case.

“One Minute Halacha” is a succinct daily presentation on practical Halacha in video, audio, and text formats, and can be accessed by phone at 718.989.9599, by email, halacha2go@gmail.com, or by WhatsApp 347.456.5665.



HUMBLE GENIUS, DEDICATED CHASSID

Throughout the years, recordings of the Rebbe's sichos played in his house. But R' Shlomo wasn't satisfied with the recordings that he had and every time there was a broadcast of the Rebbe's farbrengen, he would go with a hidden tape recorder and he would secretly record the broadcast. In the days that followed, you would see him bent over the tape, listening closely to the Rebbe's voice." * The life story of the Chassid, Rabbi Shlomo Galperin a"h, who was a tremendous gaon, was gifted with an exceptional ability to explain things, and was mekushar heart and soul to the Rebbe MH"M. * Presented as an introduction to several chapters of his memoirs.



By Shneur Zalman Berger

The Chassid R' Shlomo Galperin was born in Vitebsk in White Russia in Av 5693/1933. His parents were R' Chanoch Hendel (see sidebar about him) and Mrs. Chaya Perla. As a child he was taught the ways of Torah and Chassidus and despite the danger he applied himself to his studies. At that early age his gifts were already apparent.

The Galperin family suffered

many tragedies. R' Shlomo's two sisters died after a severe illness. One was a year old and the other was two. In 5738, when Shlomo was only five, his father was arrested after someone informed on him that he was a shochet. For many months he suffered in prison and as R' Shlomo himself related later, "When my father was freed, it was hard to recognize him. He had lost much weight and was frighteningly

thin."

A short while after R' Chanoch Hendel was freed, World War II broke out and the army drafted him. Shlomo and his mother never saw him again. His whereabouts remain unknown; he never returned home.

After the Nazis invaded Russia, they began bombing Leningrad nonstop. Thousands of residents were killed on the





streets. Hundreds of thousands fled the city on overcrowded trains. Shlomo and his mother were among those who escaped. They were alone in the big, cruel world. Where they went was unimportant; the point was to flee the burning front.

After an arduous journey which lasted weeks, the two of them arrived in Tashkent in Uzbekistan. They later found out that many other Jews, including Chabad Chassidim, had arrived there too.

Despite the starvation that prevailed, and despite the illnesses and epidemics, the Chassidim set up chadarim and yeshivos in Tashkent and Samarkand in which boys learned Nigleh and Chassidus. One of the chadarim was in Mrs. Chaya Perla's home and her son Shlomo was one of the children who learned there. The teacher was the Chassid, R' Yisroel (Neveler) Levin.

The government persecution was ongoing and this forced the talmidim to move around from one place to the next. For this reason, the melamdim were also changed now and then. Shlomo learned by several melamdim including the famous mashpia, R' Shlomo Chaim Kesselman, R' Nissan Nemanov, and others. Among the talmidim who learned with him were: R' Isaac Schwei, R' Sholom Feldman of Kfar Chabad, and R' Gershon Mendel Garelik, shliach in Italy.

R' Saadia Matuf related what he heard from R' Shlomo: "At that time, we sometimes had just one daf of Gemara from which we all learned again and again."

R' Reuven Galperin tells of R' Shlomo's phenomenal abilities: "From a young age he learned maamarim of Chassidus by heart. He was gifted with a prodigious memory and at his bar mitzva



At his wedding

celebration, in 1946, he reviewed a maamer Chassidus for three hours!"

At the end of the war, many of Anash flocked to the border city of Lvov from where it was possible to get over the border with forged documents. Shlomo and his mother succeeded in crossing into Poland and from there they went with other Chassidim to a refugee camp in Poking, Germany. A Chassidische yeshiva was started there by Anash. Eventually, they left Germany for France and from there they went to Eretz Yisroel. They were among the first settlers in Kfar Chabad.

At first, R' Shlomo did difficult farm work to support his mother and himself. After a few years he moved to Lud and a new period in his life began. The roshei yeshiva in Tomchei T'mimim in Lud discovered his talents and appointed him as a teacher of young students. He devoted himself to this work and began teaching them Gemara and mefarshim, using his superior powers of explanation. R' Munia Shneur, a teacher in the yeshiva for decades, said, "R' Shlomo Galperin was known as a superlative teacher."

The roshei yeshiva were very fond of him and tried to help him in light of his pathetic family situation. He was orphaned of his father and his mother was sickly. The mashpia, R' Shlomo Chaim Kesselman continuously gave him support, like a father. When R' Shlomo married Edna Cohen in 5718, R' Shlomo Chaim escorted him at the wedding and the mashpia, R' Avrohom (Maiyor) Drizin farbrenged at length at his sheva brachos.

R' Shlomo was considered a successful teacher since he taught with his own unique approach. Students of his say that what they learned with him decades ago still remains engraved in their minds till this day.

R' Moshe Levitin, mashpia in Tomchei T'mimim in Lud and one of his first talmidim, said: "R' Shlomo began to teach at the age of twenty. At first he taught the young children and then the older ones. He was gifted with a fantastic ability to elucidate, explaining the sugiyos vividly and in detail. Because of his unique approach, his students understood him clearly. Not surprisingly, they remembered the Gemaras they learned by him even years later."

Many talmidim in the yeshiva asked to be in his class but sometimes he would reject talmidim. One of these was R' Saadia Matuf: "I wanted to learn in his class since he was known for his special gift of explanation, but unfortunately I was not accepted. He was a unique personality who amazed everyone with his prodigious memory. I remember it happening more than once that on Shabbos it turned out that nobody had been asked to review a maamer and he volunteered to do so. I saw him sit and open a volume of maamarim and learn the





REB HENDEL GALPERIN

R' Shlomo's father was the Chassid, R' Chanoch Hendel, from the town Pleshnitz in White Russia. He was a famous oved. He learned in Tomchei T'mimim in Lubavitch and then wandered with his friends from city to city because of government persecution. Despite this intolerable situation he and his friends continued to learn diligently.

We learn about his tremendous Ahavas Yisroel from this story of R' Michael Yehuda Leib Cohen:

"When I came to yeshiva, there were no beds. They slept on tables and on benches. By the time I arrived, all the tables and benches were already taken by other talmidim. Being a guest, Hendel Galperin honored me by giving me his place on the table, and apparently he said the bedtime Shma all night instead of sleeping."

At some point he ended up in Rostov where the Rebbe Rayatz was. At the end of the winter 5684, the yeshiva had to leave Rostov but the Rebbe told the group of T'mimim, including R' Chanoch, to remain in Rostov in order to learn sh'chita from the Chassid, R' Shammai Vigan, may Hashem avenge his death. R' Chanoch began studying sh'chita, a vocation for which he was later arrested and suffered greatly.

As mentioned, at the beginning of World War II he was drafted into the Red Army and was listed as missing in action.

“From a young age he learned maamarim of Chassidus by heart. He was gifted with a prodigious memory and at his bar mitzva celebration, in 1946, he reviewed a maamer Chassidus for three hours!”

maamer for about an hour, and then the review to the talmidim would also take an entire hour. From this I concluded that he read the maamer one time and he remembered it instantly. He would say maamarim slowly and with great enthusiasm. The feeling among the listeners was that he wasn't simply reviewing the maamer but was actually learning it out loud."

R' Nachum Kaplan, who served as a teacher in the yeshiva at the time, said, "R' Shlomo had an outstanding ability to explain things. He knew how to bring complicated sugiyos down to the level of the young talmidim so that they could all understand it. There was no such thing as a

talmid not understanding him. He also dissected things down to the smallest details and left nothing that was not understood. When he reviewed sichos of the Rebbe in shul before Anash, it was delightful hearing how he dissected every point the Rebbe made. Despite his genius and unusual memory, he was not at all arrogant. He conducted himself humbly."

After twenty years of teaching, he left his position in yeshiva and began working as a civilian in the army in the kashrus department. He worked in the IDF camp in Tzrifin. He did not suffice with his regular work and would devote every free moment

to mitzvaim. He put t'fillin on with soldiers and spoke to them about Jewish matters. He put all his energy into developing the military shul; he took care of siddurim and yarmulkes and he convinced soldiers to go and daven in shul.

His family and friends describe him as mekushar heart and soul to the Rebbe. His daughter, Mrs. Chana Schneersohn, said, "Throughout the years, recordings of the Rebbe's sichos played in our house as well as the niggunim the Rebbe sang. But Abba wasn't satisfied with the recordings that he had and every time there was a broadcast of the Rebbe's farbrengen, he would go with a hidden tape recorder and he would secretly record the broadcast. In the days that followed, you would see him bent over the tape, listening intently to the Rebbe's voice."

Why did he hide the tape?

"My father was very modest and he did not like to stand out.

"My father was active in the Rebbe's inyanim. He gathered children from the street and taught them Torah (in the framework of Chadrei Torah Ohr). He put up the first central sukka near the Lud municipality and throughout Chol HaMoed he would stand for hours in the sukka and would help passersby do the mitzva of dalet minim."

His son-in-law, R' Zev Ritterman, noted that during the Camp David Accords his father-in-law published a booklet about the serious prohibition in giving parts of Eretz Yisroel away to our enemies, but in his modesty, he did not put his name on it. The booklet was called, "Do not stand by your fellow's blood," and many copies were distributed and sent to senior people in the





political arena.

“One morning, my father-in-law gave me a bunch of these booklets and asked me to put them in the kollel in Lud. ‘If they ask you who wrote it, don’t answer,’ he told me. That’s the way he was, modest and humble.”

You would always see him sitting and learning. At night too he would sit and learn until late. In later years he mainly learned Toras Shmuel, maamarim of the Rebbe Maharash.

In his later years he was sick and very weak. His wife took care of him with tremendous devotion. He lived his final two years in Kiryat Malachi where he learned with R’ Efraim Halperin. R’ Halperin discovered how knowledgeable he was, “Due to his sickness he could not see and I would read the Chumash and Rambam and sometimes, as we learned, he would continue reciting the halacha in Rambam that I had begun to read.”

He suffered greatly, physically and emotionally, since he could not learn as he was used to, but despite this he made mighty efforts to learn more and more.

Although he suffered greatly all his life, he was always cheerful. Even during his difficult illness, he did not complain.

He passed away on 6 Adar 5761, and was survived by children and grandchildren, all Chassidim and yerei Shamayim: R’ Chanoch Hendel – Chicago, R’ Zalman Yaakov – Montreal, Chaya Perla Ritterman – Nachalat Har Chabad, Chana Schneersohn – Kfar Chabad.

He left many manuscripts with chiddushei Torah in Nigleh, Chassidus and Kabbala which show what a genius he was.

A few months before his



Adar 5733, with talmidim in Torah Ohr



Mitza Lulav in a sukkah which he set up in the center of Lud

passing he sent a booklet to *Beis Moshiach* with stories and memories. These memoirs are written with a strong sense of yearning. In his writing it is obvious that he waxed nostalgic

over the Chassidic glory days of a past that will be no more. He spices his stories with divrei Torah and Agada and they are full of Chassidische chayus and moral lessons.



FROM TAV TILL ALEF

By Yechiel Sofer

The weather matched Simcha's mood. That morning the weather required gloves, a scarf, boots and a warm coat. The clouds were thick and gray and large drops of rain began to fall on the empty street.

Simcha turned over once again under his blanket and looked at the large clock eagerly. Maybe, maybe the little hand would move back a little and give him another hour of sleep. But to his dismay, the little hand insisted on remaining where it was. Blue on yellow it showed that the time was 7:15. That meant he had to get up.

Simcha did not even have the strength to get dressed, certainly not for all the other tasks that needed to be done on a typical morning. He had no desire whatsoever to go to school. After a vacation full of holidays and interesting experiences, going back to school seemed like the most disappointing thing in the world.

Simcha gave a final sigh, got out from under his blanket, washed negel vasser,

and got out of bed with a sour face. "Cheshvan," he mumbled to himself in annoyance. "Why did Tishrei have to end? Why?"

Simcha was unable to hear his own answer since his train of thought was interrupted by a happy tune. Yael, his big sister, was playing a Geula song from the Oro shel Moshiach choir. He tried to ignore the bouncy tune and get back to his gloomy thoughts. After a few attempts he gave up. The dance tune penetrated his thoughts mercilessly. The last thing he wanted now was to hear music and certainly not something so upbeat.

He plodded heavily in the direction of the sound system and pulled the plug out of the socket. It was suddenly silent. Simcha did not wait for Yael's reaction. He went back to his room, took his briefcase, and walked out the door without greeting anyone. Behind the door that closed behind him he heard Yael say something he couldn't make out, something in connection with his normalcy that morning.

The rain got stronger on

his way to school. At the crossroads, before Klein's grocery, a wet cat toppled a tower of empty boxes. Simcha thought that perhaps the cat's screech was better background "music" for his mood.

The entrance to the school was already almost empty of students and Simcha, who ran breathlessly to class, entered one minute before the teacher. While the class started singing Yechi before davening, Simcha slid into his seat at the side of the classroom and mumbled the words.

For some reason, maybe because the new semester was starting, the davening was more festive than usual. Gloomy Simcha counted at least six, if not seven, different songs during the davening. He felt put upon. He was not at all in the mood for this.

During the first lesson, Simcha's mind was elsewhere. He began thinking about the t'fillos of Yom Kippur in shul. He went on to think about Sukkos, Chol HaMoed, Simchas Torah, and all of Tishrei which had been so interesting.