

BEIS MOSHIACH

11 Tammuz 5780
July 3 2020
Price: \$4.95

Bringing Moshiach Values
Into Our Homes

no. 1219



**THE BOY
WHO DIDN'T
LISTEN TO
HIS SISTERS**

Hagaon Harav Yosef Goldberg,
the Rosh Yeshiva of the Roshei Yeshiva

**CHABAD OF
KOSTROMA**

Rabbi Nissan Ruppo speaks
about Shichus in
the Fierdiker
Rebbe's
exile-town



Ein
CHASSIDIACHE
VAIBE

Page
49

**CELEBRATING
THE REBBE'S
REDEMPTION IN
A SOVIET JAIL**

**HUMANIZING
WHAT IS
SUPER HUMAN**

Rabbi Heschel Greenberg on
biographies of Tzaddikim

**"I'M SURE IT
WILL HAPPEN"**

Ksav Yad Kodesh

יחי אדוננו מורהנו ורביינו מלך המשיח לעולם ועד

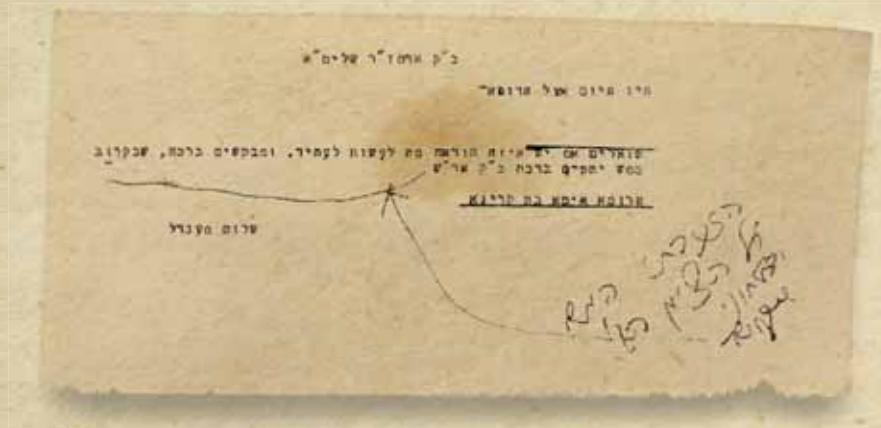
From The Rebbe's Pen

"I'm Sure It Will Be Fulfilled"

Mrs. Fruma Ita Simpson, was the wife of Rabbi Eliyahu Yaichel (Simpson). She and her family enjoyed and merited to have a very special connection with Beis HaRav — the Rebbe and his family. Her son, **Rabbi Sholom Mendel**, was one of the Rebbe's secretaries.

Once, he wrote a letter regarding his mother's health, and that the family requests a "bracha" that very soon the Rebbe shlita's *bracha* should be fulfilled."

In response, the Rebbe wrote:



הזכורתה היום על הארץ הק' ובתוחני שתקוויים

I have mentioned her today on the holy Tziyun [of my father in law, the Rebbe] and I'm sure it [the *bracha*] will be fulfilled.

SHABBOS

07/04

י"ג תמוז

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
8:12	5:30	9:15	1:00	8:29	9:20

ג' פרקים: הלכות אבל פרקים ט-יא. פרק אחד: הלכות מלכים ומלחמותיהם פרק ז. ספר המצוות: מיל"ת קסו

SUNDAY

07/05

י"ג תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:31	9:15	8:29

ג' פרקים הלכות אבל פרקים יב-ז
פרק אחד הלכות מלכים ומלחמותיהם פרק ח
ספר המצוות מיל"ת קסו

MONDAY

07/06

י"ד תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:31	9:16	8:29

ג' פרקים הלכות מלכים ומלחמותיהם פרקים א-ג
פרק אחד הלכות מלכים ומלחמותיהם פרק יא
ספר המצוות מיל"ת קס. מע' קעג. שטח. שטח. שטח

TUESDAY

ט"ו תמוז

י"ה תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:32	9:16	8:29

ג' פרקים הלכות מלכים ומלחמותיהם פרקים ז-ט
פרק אחד הלכות מלכים ומלחמותיהם פרק י
ספר המצוות מ"ע קפ. מיל"ת מט. מ"ע קפ. קפ. מיל"ת טט

WEDNESDAY

07/08

ט"ז תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:32	9:16	8:28

ג' פרקים הלכות מלכים ומלחמותיהם פרקים ז-ט
פרק אחד הלכות מלכים ומלחמותיהם פרק יא
ספר המצוות. מיל"ת מז. מ"ע קצ. מיל"ת גז. מ"ע קב. קצ

THURSDAY

07/09

י"ז תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:33	9:17	8:28

ג' פרקים הלכות מלכים ומלחמותיהם פרקים י-ט
פרק אחד הלכות מלכים ומלחמותיהם פרק י
ספר המצוות. מ"ע קצ. גז. מיל"ת שי. ח. מ"ע קצ. מיל"ת חן. רוד

FRIDAY

07/10

י"ח תמוז

SUNRISE	LATEST SHEMA	SUNSET
5:34	9:171	8:27

ג' פרקים . א"ז לא אבש גז. כל המצוות. מ"י שנות החרמה
פרק אחד א"ז לא אבש גז. כל המצוות .. מה' אלוקי ישראל
ספר המצוות. מ"ע קצ. גז. מיל"ת שי. ח. מ"ע קצ. מיל"ת חן. רוד

THE TIMES ON THIS PAGE ARE FOR BROOKLYN, NY

CAN I SAVE UP DOUGH FOR HAFRASHAS CHALLAH?

A collection of Halachos on one of the pillars of a Jewish home, the Mitzvah of Hafrashas Challah, from Halacha2Go.com and AskTheRav.com by Horav Yosef Yeshaya Braun, Mara D'asra and member of the Crown Heights Beis Din

HOW MUCH CHALLAH SHOULD I BAKE?

Q. Is it preferable to bake challah every week for Shabbos even if it's less than the *shiur* (minimum requirement) for taking challah, or to bake a large batch every few weeks in order to be able to be *mafrish challah* (separate challah) with a bracha?

A. Jewish women have the custom of baking challah on *erev Shabbos* instead of buying it from the store. [The Rama writes, "Ve'ein leshanos", one should not change this custom unless, of course, absolutely necessary.]

There are a number of reasons for this custom:

1) In the olden times there were not many Jewish bakeries, and people ate *pas paltar* (bread baked by a professional non-Jewish baker), which is permissible according to the strict halacha; but for Shabbos they wished to be *mehader*, and to eat bread baked by a Jew.

2) Jewish women want to honor Shabbos by baking challah themselves instead of buying it.

3) They want to separate challah on *erev Shabbos*, since that is the opportune time for fulfilling the mitzvah of *hafrashas challah*.

Since freezers are readily available these days, a question has arisen among contemporary poskim: If someone does not need enough challah each week for a *shiur challah*, is it preferable to bake a large batch every few weeks, and to take challah with a bracha, and put the rest in the freezer, or is it better to bake a small batch of fresh challah every week? There are differing opinions among contemporary poskim. The following is an acceptable approach: If the frozen challah (or the challah baked using frozen dough) tastes as good, or almost as good, to the person as freshly baked challah, then it's preferable to bake a large batch every few weeks in order to be able to separate challah with a bracha. However, if the person finds that freezing the challah compromises its taste, then it's

preferable for them to bake fresh challah every week. [Halacha2go.com #430*](#)

DOES ACCUMULATING DOUGH IN THE FREEZER CREATE A SHIUR FOR SEPARATING CHALLAH?

One of the rules of *hafrashas challah* is that if different batches of dough are placed in the same bowl, even if each individual portion is less than the *shiur* (requisite amount) for separating challah, *hasal metzefan* (the 'basket' [or receptacle] combines them) into one large dough; by virtue of the fact that they are in the same bowl, challah must now be separated. A *tanur* (oven), on the other hand, does not combine the batches of dough placed inside it; if each batch placed in the oven is less than the *shiur*, they remain exempt from challah.

A related, oft-asked question is whether storing different batches of dough, or even baked goods, in a fridge or freezer—whether for *mishloach manos*, for Shabbos, or for whatever reason—would serve to halachically combine those batches of dough in the manner described above. The common custom is that different batches of dough in the same freezer are not considered cumulative for separating challah. There are a number of reasons to justify this practice: the fridge and freezer are *mechubar l'karka* (connected to the ground by virtue of being plugged in); the portions of dough weren't placed there with the intention to combine them; they're in separate bags, and many other reasons. Although each of these factors on its own is not sufficient, these factors collectively serve to exempt the dough from becoming obligated in challah. [Halacha2go.com #503*](#)

In issue #1214, we published an earlier version of the following halacha; we present here an updated and corrected version:

IS LISTENING TO RECORDED MP3 SHIURIM CONSIDERED LEARNING TORAH?

The mitzva of Talmud Torah consists of 2 mitzvos: 1) *v'limadetem osam* (and you shall study them), 2) *vehagisa bo yomam va'layla* (and you shall meditate in it by day and by night).

In order to fulfill the mitzva of *v'limadetem osam* one is required to utter the words. Otherwise he does not fulfill this mitzva which is to verbalize the words of Torah.

Indeed, when emphasizing the importance of studying Torah at all times, the expression used in the Torah is, "*Lo yamush sefer ha'Torah hazeh mi'picha*," the words of Torah should not cease from your mouth. However, when one is intent on understanding a concept in learning or a halacha in depth they need not enunciate the words, as one can't concentrate when speaking.

If a person is attending a *shiur*, Torah lecture, and they are listening to the *magid shiur*, lecturer, it is considered as if they are speaking themselves, as per the rule of *shomeia k'oneh*, if a person listens it is as though he is speaking, thereby fulfilling the mitzva of *v'limadetem osam*.

However, by listening to an audio or video recording of a Torah class, or by reading silently from a sefer, one cannot fulfill the mitzva of *v'limadetem*, rather only the mitzva of *ve'hagisa bo yomam va'layla* which is fulfilled by learning Torah even while not uttering the words. Therefore, he still has the mitzva of Talmud Torah, as well as increasing one's Torah knowledge which is an important mitzva in itself of *yedias haTorah* – a praiseworthy activity.

One should also be cognizant of the importance Torah ascribes to *amal Torah*, laboring in Torah, which is not achieved by simply listening to a recording of a shiur.



Rabbi Heschel
Greenberg

HUMANIZING FOR OUR SELF-ESTEEM

ONE can discern two reasons why people might want to humanize even the greatest tzaddikim. One simple reason is that we wish to preserve our own self-esteem. If Moses and other greats could transgress without it detracting from our high regard for them, then we too can sustain our own self-respect notwithstanding our many all-too-human flaws.

In truth, this rationale hardly justifies our ascribing outright transgressions to people who were so close to G-d, so totally devoid of egos and self-interests and whose entire beings were devoted to G-d and His people.

When one studies Chassidus, one discovers that a true tzaddik neither transgresses nor harbors a desire to go astray. The perfect tzaddikim—such as the Patriarch Abraham—have completely transformed their evil impulses into holy impulses. How can we then suggest that they consciously rebelled against G-d or even were negligent in their responsibilities to G-d?

Moreover, the Midrash uses the metaphor of a “chariot” to describe the Patriarchs dedication to G-d’s will. Just as a vehicle can only go in the direction toward which its driver steers, so too the Patriarchs had conditioned their bodies to “automatically” act consonant with G-d’s will. How can we then say that people of this caliber were guilty of sins, let alone to be openly rebellious towards G-d?

TEMPORARY LAPSES

Chassidic thought teaches that true tzaddikim have risen above sin. Nevertheless they too are “human” in that G-d causes them to experience temporary lapses. In order for one to truly grow and advance spiritually one must falter and experience a setback from which one can leap to an exponentially higher level. This is the underlying sentiment in Proverbs when it states: “For a tzaddik falls seven times and rises up again.” While the tzaddik’s fall is not, G-d forbid, intentional or due to neglect, it is nevertheless, a diminution of his spiritual stature. The stumbling tzaddik feels an emptiness which, in turn, ignites an intense passion for G-d and the Torah.

When a person sins, he or she is distanced from G-d and it creates a spiritual vacuum. Likewise the tzaddik, in a period of G-d induced decline, experiences an inner sense of emptiness. In this respect, the tzaddik shares an experience of “sin” with all others which enables him or her to relate to and empathize with those who stand on a much lower plane of righteousness.

The void created by sin and the consequent distancing from G-d is the deeper meaning of the term *Chilul Hashem*. This term is translated as “desecration of G-d’s name.” However, a more literal rendition of the term *chilul* is a void. Transgressions create that void. In truth,

// THERE ARE ALSO THOSE WHO TRY TO “HUMANIZE” THE REBBE BY DEEMPHASIZING HIS SPIRITUALITY, HIS CLOSENESS TO G-D, HIS PROPHETIC PREDICTIONS, THE MANY MIRACLES, ETC., TO MAKE HIM MORE ACCESSIBLE TO THE COMMON PERSON.

KADDISH PRAYER: FILLING IN THE VOID

Incidentally, the above understanding of the terms *chilul* and *Kiddush* respectively as a void and a filling in of the void provides a rationale for our recitation of the *Kaddish* prayer upon the loss of a loved one.

When a person passes away, the soul—a part of G-d—departs from this physical world and leaves a gaping hole behind. G-dly energy and light that heretofore illuminated the world of even the lowliest Jew has gone missing. That vacuum must be filled in by the recitation of *Kaddish*, which extols G-d’s greatness and re-introduces the G-dly light that was withdrawn with the passing of that soul.

THE TZADDIK WITHIN US

As stated above, there is another psychological reason why many try to humanize the tzaddik. We often feel that it is too difficult to emulate one who is so spiritual, G-dly and other-worldly. We need human, down-to-earth role models, with all their flaws and foibles, with whom we can easily identify, to emulate.

To address this concern Chassidic literature furnishes two responses:

First, while it is indeed hard to imagine that the average person could attain the spiritual heights of the Patriarchs, Moses and contemporary spiritual giants such as our Rebbe, we can and must emulate their **actions**. Thus, the Midrash declares: “Each and every person can say, ‘when will my **actions** reach the **actions** of Abraham, Isaac and Jacob.’” The Rebbe explains: While it may not be possible to achieve the same spiritual level as the Patriarchs with whom G-d communicated freely and frequently, we can reach, or at least touch, their level of action (the Hebrew word used here “*ya’gi’u*” can mean either reach or touch).

CONT. ON P. 43

Chabad of Kostroma



The GPU personnel who chose this far-off town for the Frierdiker Rebbe's exile knew what they were doing – its as far as you can get from any institutionalized Jewish Community. But no corner is too far for the Rebbe; even Kostroma now has a Shliach of its own.

Meet Rabbi Nissan Ruppo, the Rebbe's shliach to Kostroma, Russia since 5753 (2003), rabbi of a community well aware of its Chassidic history that is proud of the fact that the Rebbe stayed in their town for ten days. * A Yud-Beis Tammuz interview

MENACHEM ZIEGELBAUM ◦

THE CHAG HA'GEULA, YUD- BEIS TAMMUZ

of the community that was nearly eradicated. Many years ago, there were laws that prevented Jews from living there. This was followed by communist decrees which led to an assimilation rate as high as 95%.

A short while after the shluchim, **Rabbi Nissan Ruppo** and his family arrived in town, the shul in which the Rebbe Rayatz davened in during his exile which was under lock and key for many years, underwent major renovations and was officially reopened. Once again, the Jews of Kostroma could be proud.

That festive event marking the opening of the shul was precisely 80 years since the Chag Ha'Geula and 100 years since the founding of the shul in Kostroma. Since the galus and Geula of the Rebbe Rayatz in this city, Kostroma probably did not see a gathering of Jews such as this with public figures coming to honor the Jewish community. The heartwarming sight of the district leader alongside the rabbi of Russia, the mayor, local government representatives together with shluchim of the Rebbe, stood out on this very special Yud-Beis Tamuz 5767 in Kostroma. "Jews can now operate with their heads held high, without fear," the mayor said.

THE NON-JEWS WILL BAKE THE MATZA...

Kostroma is the city closest to Moscow. R' Ruppo himself was born in Moscow 40-odd years ago.

"Boruch Hashem, both my parents are Jewish, but their world view was no different than many other Jews who intermarried. The only Jewish thing I knew was that we are Jews and

we bought matza once a year for my grandmother who ate it together with bread.

"I attended the schools of goyim, ate their food, celebrated their holidays and generally did not feel any different than them. I remember that when I was older, I went with my mother to the big shul in Moscow to buy matza for my grandmother. This was during the period when communism was already waning and the line for matza was longer than usual.

"At a certain point, the person in charge announced that they had run out of matza, but not to worry, because there would be a new supply on Sunday. He promised that they would be baking more matza on Saturday. To the few who said it was forbidden to work on Shabbos, a fact which many knew, as did I, he said: Jews won't be baking the matza, gentiles will. Ignorance was widespread.

"When I was bar mitzva, I celebrated a little and that was only because of the prevalent spiritual arousal at the time. I raised a cup of champagne and my father explained that in Judaism at this age you become an adult.

"When I was fourteen my mother took me to a shul for the first time. Most of the Jews who went to shul remained outside. Inside there were a few Jews who read in a language that was unfamiliar to me. The service was more of a Jewish social event and display of Jewish identity than actual prayer. People simply did not know anything. A few remembered something from their grandparents. I remember how one day, my mother brought home a booklet about the mitzva of mezuza and it mentioned the Lubavitcher Rebbe. I asked who he was but she did not know.

"In the summer of 5753, I was registered for day camp with the Jewish Agency. They did their best to convince Jews to make aliyah.



RABBI RUPPO AT THE DEDICATION CEREMONY OF THE SYNAGOGUE

There was no Judaism in camp; it was more about identifying with Israel. When camp was over my mother registered me for Camp Gan Israel. She had gone to the principal of the Jewish school, and he had suggested that before school began it would be a good idea to send me to camp.

"I received my first, massive dose of Judaism in camp. On the first day, I wore tzitzit and on the second day, I put on tefillin. On the third day, I agreed to undergo a bris. The interest was so enormous that out of seventy children who attended camp, 56 of them had a bris on the same day. Only three declined and the rest were already circumcised.

"I finished camp having resolved to keep kosher. I did not know much about kashrus, but I was given pamphlets and when I went home, my mother thought it was a passing fad like many of my childhood *meshugasin*. She soon realized that I was serious about it.

"I attended the school of R' Kurevsky for a few months where I learned Hebrew, among

other things, but this wasn't enough for me. I then attended Yeshivas Tomchei Tmimim in Marina Roscha."

The Ruppo family made aliyah in the winter of 5753 and settled in Petach Tikva.

I ended up in Ohr Simcha in Kfar Chabad. Many young Russian kids learned there and the atmosphere was special. I learned there for a year and a half and from there I went to the yeshiva in Tzfas which shaped my life and my shlichus. During the two years that I learned there I was given the foundation for my Chassidic life. My feeling of hiskashrus to the Rebbe I owe to the rabbanim and mashpiim in that yeshiva."

LETTER FROM THE REBBE

In 5757, as a talmid of the yeshiva in Tzfas, Nissan went on Merkos Shlichus to cities in Russia. He began his trip in Nizhny Novgorod and also visited Kostroma, which is considered a small city with only a quarter of a million people and not a large Jewish community.

Kabbolas
HaMalechus
by its very
nature is a
“grass-roots”
effort.

THE REBBE WON’T IMPOSE IT ON YOU



"Whoever framed the question negatively and asked whether it would turn people off received a negative answer. When doubts were raised, that was the response."

Rabbi Sholom Dov Ber Wolpo -- a scholar par-excellence and prolific author, speaks about the Rebbe's changes in attitude to speaking about the Rebbe being Moshiach.

IN THE FIRST PART OF THIS INTERVIEW,

Rabbi Wolpo described his feelings of regret after hearing the Rebbe's public condemnation of his book on Hilchos Melachim which subtly suggested the Rebbe being Moshiach. He went on to describe the gradual change of attitude of the Rebbe to this topic over the years, reaching a time when the Rebbe even supported such activities, even approving the publication of Rabbi Wolpo's book "Yechi HaMelech":

I think it's a miracle that you didn't burn the book in 5744-45 after the sharp answers that you got. If you had done that, you wouldn't have had anything to publish in 5752 ...

The truth is that I was very unsure about it, but for some reason I believed that as we get closer to the Geula, there was a chance that this "buried" sefer would be a part of it.

Furthermore, I suddenly noticed that the explanation in this sefer aligned nicely with the sicha about the proclamation of "Yechi HaMelech" on 2 Nissan 5748, in that it causes the revelation of Moshiach and increase in life through kabbolas ha'malchus. This is the reason I decided to call the sefer *Yechi HaMelech*.

Following the directive of the Rebbe, I gave the sefer to three "knowledgeable friends," R' Mendel Wechter, R' Yitzchok Goldberg of Migdal HaEmek, and R' Menachem Brod. I omitted and fixed a few paragraphs that they pointed out and R' Wechter gave me his personal testimony in writing that there was nothing in the sefer that would turn anyone off. When I sent this to the Rebbe, he told me to get approbations in addition to what I had already; the Rebbe also asked me to inform him of "results," i.e. whether I received approbations.

MENACHEM ZIEGELBAUM ◉

Approbations from rabbanim in general or specifically in Chabad?

First, as the Rebbe told me to do, I went to the two chief rabbis, Rabbi Mordechai Eliyahu and Rabbi Avraham Shapira and to Rabbi Ovadia Yosef. I also asked for approbations from the Beis Din Rabbanei Chabad and they all signed on a letter worded by Rabbi Yaroslavsky. They were Rabbis Bistritsky, Lipsker, Slonim, Ralbag, Gurary, Hecht, Halperin. Also a special approbation from my brother-in-law, Rabbi Ashkenazi. And the members of the Crown Heights Beis Din: Rabbis Marlow, Osdoba and Heller. Also, approbations from: Rabbis Hirschprung (Montreal), Menashe Klein (author of *Mishneh Halachos*), Elberg, Piekarski, and Stern (Debrecener Rav).

Then I gave the sefer to be printed and when I found out about a Chassid who was going to New York that day, I didn't wait to bind it but sent galley proofs to the Rebbe along with the approbations. I enclosed a letter in which I said that if the Rebbe had nachas now, from the sefer, "I ask that through this I would be forgiven for the aggravation that I caused seven years ago..."

In a state of tremendous emotional upheaval, I immediately received a response, "Received, many thanks, many thanks. Enclosed herewith (the galley proofs) that he should publish and exchange for a bound copy, and thanks in advance. And it should be with success and for good tidings. I will mention it at the *tziyun* for all of the above." (To me, it seems there was a response between the lines for the forgiveness that I requested.)

We see clearly that I received the Rebbe's approbation, bracha and encouragement despite his having negated it outright seven years before. There is no question that at a certain point, the entire approach to the issue shifted;

it's a fact that every Shabbos the Rebbe himself spoke in a way that left no room for doubt, especially after Tishrei 5753 when they began singing "Yechi" before him with his consent and encouragement. At that time, there was not a single Lubavitcher Chassid who tried to cast doubts on the passionate faith that expressed itself through this act of kabbolas ha'malchus.

True, the Geula standard reached new heights but you can't ignore the claim that Gimmel Tammuz changed the entire picture.

It is hard to blame a Chassid who, in great anguish and shock over our having reached such a terrible situation, would change how he relates to the Rebbe as Moshiach. Still, it's clear as day, that if someone holds up answers that he got in 5744-45 about how this turns people off from learning Chassidus, that would be exactly like someone coming and holding up the sharp things the Rebbe wrote in 5710 against crowning him as Nasi of the seventh generation. Aside from people laughing at the very idea, it would also be seen as an act of open rebellion against the king.

As to the matter itself, everyone knows and believes that the Rebbe is the Nasi of the seventh generation and continues to lead the generation and there is no other Nasi. Likewise, everyone knows and believes what the Rebbe said that the Nasi of the generation is Moshiach. Therefore, the conclusion is clear: that the Rebbe is Moshiach who will come and redeem us soon.

Some maintain that even in 5752 there were negative answers.

Regarding all the claims that in Adar I 5752 there were other instructions (about printing a certain kuntrus in inyanei Moshiach), it is well-known that at that time, whoever reported about positive kabbolas ha'malchus activity received a positive answer. Whoever framed the question negatively and asked whether it would turn people off received a negative an-

// EVERYONE KNOWS AND BELIEVES THAT THE REBBE IS THE NASI OF THE SEVENTH GENERATION AND CONTINUES TO LEAD THE GENERATION AND THERE IS NO OTHER NASI. LIKEWISE, EVERYONE KNOWS AND BELIEVES WHAT THE REBBE SAID THAT THE NASI OF THE GENERATION IS MOSHIACH.

swer. When doubts were raised, that was the response.

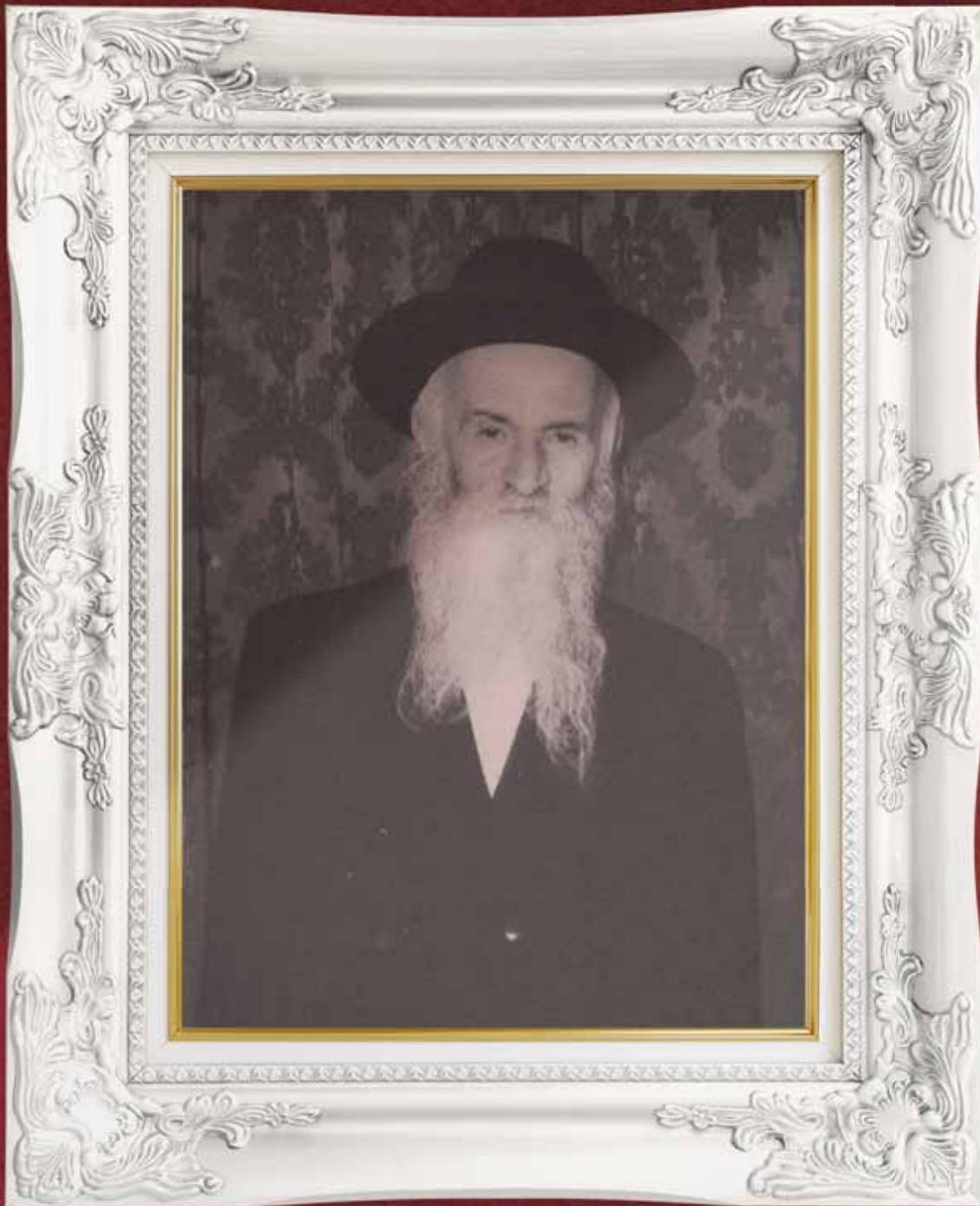
Why? How do you explain the differences in the answers to various people?

The reason is that kabbolas ha'malchus needs to be grass-roots; not ordered from above. As the Rebbe wrote to N'Shei Chabad in those days, they need to decide on their own. There is also the answer of the Rebbe about lectures on Moshiach's identity that it **depends on Chabad in each location**, they need to make the decision. In other words, if you will communicate with words from the heart, then do so and be successful. Otherwise, don't publicize it.

The question ought to be on those who cite these negative proofs, since they themselves wrote weekly editorials in favor of proclaiming "Yechi," and said we cannot be fazed by anyone since this is the truth. When they wrote and published their articles, did they suddenly forget all the warnings that they themselves got (including warnings that if they write these things, it would be better if they shut down the publication)?

Again, I have no complaints, everyone's hearts are broken since Gimmel Tammuz and until the complete hisgalus. So it is extraordinarily amazing that Anash are holding strong

The Boy Who Didn't Listen to His Sisters



**Hagaon
Harav Yosef
Goldberg,**
Rosh Yeshivas
Tomchei
Tmimim in
Brunoy was
born in trying
times in
Soviet Russia.
Orphaned at a
young age, his
sisters fought
with their
mother to let
the child join
modern Soviet
society, but he
stubbornly
stayed in the
path of Torah,
becoming a
tremendous
lamdan who
brought up
generations of
talmidim,
many of them
today's
Lubavitcher
Roshei
Yeshiva.

MENACHEM GITLIN ◦

RABBI YOSEF GOLDBERG WAS BORN

on 10 Iyar 5674/1914, 105 years ago in Tiraspol, Moldova. His parents were R' Yaakov Koppel and Mrs. Rivka Goldberg. His father was a Ruzhiner Chassid who was a Torah teacher of young boys.

In 5677, when R' Yosef was three and a half, his father passed away and his chinuch became the sole responsibility of his mother who also provided for the family. Carefully overseeing his chinuch was no small thing since the winds of heresy blew throughout Eastern Europe including Moldova. Local youth became swept up in communism and other ideologies en masse and abandoned their Jewish heritage.

R' Yosef's mother, who had a warm Jewish heart, consulted with the rav of the city about her son's chinuch. Based on his advice, she did not send her son to the local school which was already affected by false ideologies.

LEARNING TO BE DIFFERENT FROM A YOUNG AGE

Yosef was an only son with four sisters, some of whom had joined communism. This terribly bothered their mother who decided to devote herself to the chinuch of her only son. She instilled in him love for Torah and fear of heaven. The child, blessed with prodigious talents absorbed the messages that emanated from the depths of the soul of his mother and took them to heart.

As a child he displayed great determination and did not want to follow his sisters who tried to convince him to "do himself a favor" and join modern life. With his mother's encouragement and under the supervision of the rav, he devoted himself to learning Torah and remained unfazed by people.

He had a healthy Jewish pride. One time, he was on the local train, wearing tzitzis and

peiros. A local non-Jew who saw him started up with him about his Jewish appearance. R' Yosef wanted to respond but being afraid, he remained quiet. When the conductor passed through afterward, R' Yosef disingenuously asked him, "What is the law about dogs on the train?" When the conductor said that according to the law, they needed to be muzzled, R' Yosef asked, while pointing at the non-Jew, "Why then, wasn't this dog's mouth muzzled when he doesn't stop barking?"

The gentile, who did not expect such a thing from a young Jewish boy, was dumbfounded by the child's cleverness.

THE LETTER THAT CAME FIRST

The state of loyal Judaism in Tiraspol continued to deteriorate. Young Yosef, who was not registered in any school, spent his time learning in the local beis medrash. The state of Judaism was so bad that when it was his bar mitzva, he was the only local boy, aside from the rav, who put tefillin on every day.

One day, a guest arrived at the beis medrash from a foreign city. When engaging Yosef in conversation, the man saw that the boy was sharp. "What a pity," he said. "A boy like this belongs in yeshiva."

The words made a deep impression on Yosef and he would pester his mother to send him to learn in yeshiva. She did not easily agree to send her son far away but considering the terrible situation and the constant harassment on the part of Yosef's sisters who were not pleased by their brother's chosen path, convinced her and she sent inquiries to two yeshivos that were in Kremenchug. The first response to her letters was sent by the Lubavitcher yeshiva and that is how Yosef went to Tomchei Tmimim in 5687/1927 at the age of thirteen.



WITH A GROUP OF TALMIDIM IN BRUNOY

OUTSTANDING

R' Yosef went through many upheavals from when he entered the world of Chabad until his marriage in 5700 though spiritually he did very well. The boy grew into a man, and along with the intensification of his inner fortitude he also developed the absolute dedication of a tamim to the Rebbe.

The yeshiva in Kremenchug was conducted in secret and was under the leadership of Rabbi Yisrael Noach Blinitzky. Occasionally, the Chassid, Rabbi Yehuda Eber would come to test the bachurim. R' Yosef learned diligently for three years (from the summer of 5687 until the summer of 5690). The yeshiva was closed in 5690 and the students dispersed to other branches. R' Yosef went to the branch in Vitebsk. There, he learned under the guidance of Rabbi Avrohom Maiyor (Drizin). R' Avrohom had him learn well and review the entire *Shev Shmaatsa* for the purpose of getting him used to training his mind to deep reasoning. R' Yosef studied under difficult conditions to the point of complete familiarity, and as a result many difficult sugyos were etched deeply in his mind.

During the period between the summer of 5691/1931 and 5694, he continued to move about from branch to branch of Tomchei Tmimim in Georgian cities while continuing his personal growth along with dedication to maintaining the secret yeshivos of the Rebbe Rayatz, which in those years were under the supervision of R' Avrohom Maiyor.

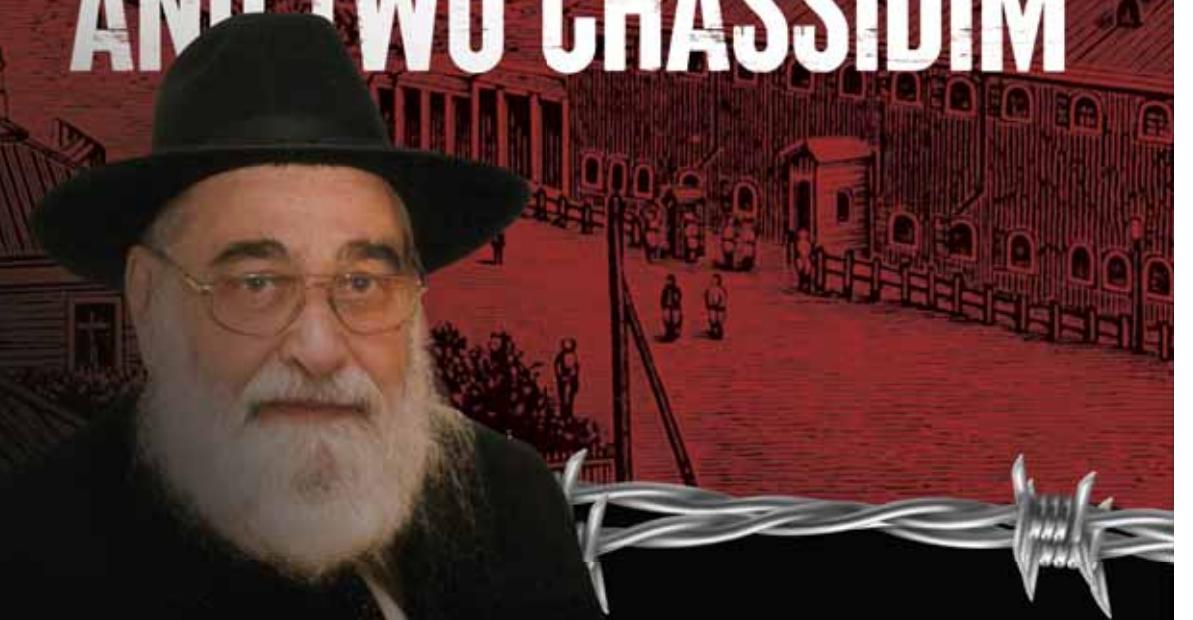
Even considering the greats among the tmimim of that period, R' Yosef stood out in his diligence and in his G-d fearing ways. In a report that was sent to the Rebbe Rayatz on 2 Iyar 5693, which describes the "state of the remnant survivors in Tomchei Tmimim," we find next to R' Yosef's name a description assigned only to him, "muflag" (outstanding).

SIX CHILDREN – SIX YEARS OF MESIRUS NEFESH

Before he married, in the time between 5695 and the end of 5700, Yosef Goldberg was one of those responsible for the Rebbe Rayatz's network of underground yeshivos. This necessitated real mesirus nefesh.

After the authorities became suspicious of R' Avrohom Maiyor's activities (as he was respon-

ONE MURDERER, FOUR THIEVES, A CRUEL PRISON WARDEN, AND TWO CHASSIDIM



**Reb
Notkeh Berkahan's
Yud-Beis Tammuz
Farbrengen
in a Soviet Jail**

"I COMMITTED A TERRIBLE

sin," confessed R' Nosson Nota ("Notkeh") Berkahan a'h. "I burned two full notebooks of memoirs." There was a mischievous twinkle in his blue eyes. "I remember many stories, but they aren't as vibrant as they were then."

There was a widespread saying in Russia, "Whoever did not sit in jail, will sit; and whoever sat, will never forget it." R' Notkeh Berkahan is familiar with Russian prisons. He was sentenced to seven years. He ended up sitting "only" two.

The police searched for him all week. His father-in-law was taken as a hostage. Secret police were posted to watch the house. There was no choice; the situation was unbearable. R' Notkeh turned himself in to the police. He was just a young man, in his first year of marriage.

He was greeted with curses. A humiliating interrogation. Policemen with drawn revolvers escorted him to his house and conducted a thorough search and he was sent back to jail, to a solitary cell.

"I fell on the cement floor and sleep overcame me. I don't know how long I slept. I was woken up by a strong kick in my back and by the coarse voice of the policeman who brought me a package from home."

In the package was a loaf of bread, sliced so as not to arouse suspicion that there was a note hidden inside, a cooked dish, a bottle of juice for Havdala on Motzaei Shabbos, *machurka* made from ground up tobacco stems, and a newspaper cut into pieces with which to make cigarettes. This was on Shabbos.

They left him alone until Monday. One of the policemen kindly offered his services, to take a note from him to his wife. His offer was politely declined; his intentions were quite obvious.

He spent ten days there. For one week he was interrogated daily, sometimes twice a day. How difficult was this for him? R' Notkeh himself put it this way, "Ten years in Siberia are very hard. The trial is even harder. And the interrogation is hardest of all."

He was finally transferred to the jail known by all as the "central barbershop."

"They took some of us prisoners down to the cellar level cell block, two floors underground. At first glance the 'room' looked like a huge swarming nest. The 'room' was eighty square meters and it contained sixty prisoners including army officers, party members from the time of the Revolution, managers, *kolkhozniks*, murderers and thieves. There was even a ten year old who stole half a kilogram of wheat because he was starving."

There were no windows. There were two air vents in the ceiling under which sat the special characters, the celebrated thieves. The room was crowded, hot and smelly, but Notkeh's main worry was his young wife. He remembered that she had not cried when he was arrested. She did not lose her trust. He did not know that right after his arrest she began looking for ways to have him released.

There was a routine to life in prison; getting up, organized going out to use the washroom, a small amount of water with which to wet the face, removing the barrel, cleaning the cell, waiting for a piece of bread that was underbaked and a little water. The inmates were preoccupied with guessing – who would be brought into the cell that day, who would go out, who would receive a package, who would be interrogated?

"In the afternoon I would be afraid, lest I be called for an interrogation. What would they ask, how should I answer, and the main thing – not to mention anyone's name. It wasn't easy to be on guard, as the interrogation sometimes

MOMENTS With The Rebbe

"MR. MANCHESTER" VISITS THE REBBE...

Last week, we described the special relationship between the Rebbe and Reb Zalmon Jaffe, from Manchester, England. We continue in this second installment to bring special photos and anecdotes of this unique Chassid with his Rebbe:



1. On the 16th of Sivan 5735, a special event took place: the Rebbe handed out the newly published bilingual (Hebrew-English) Tanya that Reb Zalmon brought from England. It was like a short outdoor farbrengen, at the entrance of 770. Here, Reb Zalmon is seen receiving his copy of the Tanya from the Rebbe.



2. About this photo, Reb Zalmon writes in the 23rd Installment of his "My Encounter With The Rebbe":

"We were looking forward to seeing the Rebbe at the Dollars Distribution on Sunday. Over the course of many years we had obtained some very beautiful photographs of my wife and me and also with our grandchildren and great grandchildren, but all showed only the profile of the Rebbe. On none of these scores of pictures was the Rebbe facing the camera. I had written to the Rebbe and explained that all of our family and every one of thousands of my readers wanted to see the face of the Rebbe and not ours. I appealed to the Rebbe that when we arrived at his side on Sunday, we would be eternally grateful if the Rebbe would turn around for a second and face the camera. I had warned Chaim Boruch (Halberstram) that I had begged the Rebbe to do this for me and that he should be prepared to take this photograph. The result is this, and it is one of the very few pictures ever taken at Dollars Distribution when the Rebbe is actually facing the camera. The Rebbe looks slightly surprised."



PARASHA Of The Future

RABBI NISSIM LAGZIEL

HOW DOES RESURRECTION WORK?

BEGIN WITH A GRIN

A famous doctor once said that although he doesn't believe in anything, there is one article of faith that he does believe in: if a Jew gets up Shabbos morning, goes to shul, then comes home and eats chulent, goes to sleep and manages to get up again, then he believes in the Resurrection of the Dead.

RESURRECTION CONUNDRUM

Parshas Chukas begins with the laws of the red heifer and the purification of the mei chatas. The subject of impurity of the dead and the purification therefrom is murky. We know that even King Shlomo, "the wisest of all men," could not understand the reason for the mitzva of the red heifer. As he put it (Koheles 7:23), "I said, 'I will become wise,' but it was far from me." Many interesting questions appear in Chazal on the subject of purity and impurity. We will address one of them.

The Gemara (Nidda 70b) tells of three questions that the people of Alexandria asked Rabbi Yehoshua ben Chananya. The third one was, "Will the dead of the future need to be sprinkled on the third and seventh, or not?" Meaning, will the dead who are resurrected need to be purified from the impurity of the dead through the sprinkling of purifying waters of the red heifer? After all, if touching the dead or even being in the presence of the dead leads

to impurity, then certainly someone who was dead needs to be purified!

R' Yehoshua's answer appears in the Gemara in two versions. First, he answered, "When they will come alive we will consider the matter," i.e. there is no need to deal with this now; when the time comes, we will talk about it.

According to the second version, R' Yehoshua said, "When Moshe Rabeinu comes with them," i.e. don't worry! Moshe will be resurrected too and you'll have whom to ask.

At first glance, it looks as though R' Yehoshua is avoiding answering them. Instead of saying yes or no, he seems to respond with a simple wisecrack. Is this the way of Torah? Even if we were to say that the people of Alexandria surprised R' Yehoshua and he really did not know what to say, is it so hard to say, "I don't know" (as the chacham in the mishna who says "on what he did not hear, he says I did not hear")?

In light of these (and other) questions, we must say that R' Yehoshua did not try to wave them off, but rather that in his words lie a deep explanation about the process of the Resurrection and all the ramifications thereof. We can find an amazing explanation about this dialogue in the teachings of the Rebbe.

Obviously, the body does not remain as is after death. Much of it returns to dust and there

will be the need for a new creation of the body so that the dead will be able to rise. The question is, does something remain of the previous body upon which other parts will be added to construct a new body or does the Resurrection entail a new creation, a new body?

RESURRECTION OPTIONS

If the Resurrection happens the first way, then the parts of the new body will become contaminated by contact with the old (dead) parts, as a result of which the entire body will need to be purified. However, if the body will rise as a new creation, not dependent on the old body, this body was never impure so why would it need to be purified?

In the Gemara Sanhedrin (91a), it tells of the debates held by the sages and those who denied the belief in the Resurrection of the Dead. The Gemara brings two analogies for the Resurrection from which we can understand how it will occur. In both cases, the Gemara compares Hashem to a manufacturer of vessels. The difference is that in the first analogy, the body is compared to a clay pot while in the second analogy, the body is compared to a glass vessel. The difference between the two is in the extent to which there is a combination of the new existence with the previous existence of the vessel. When you form a new vessel out of clay, the material does not undergo a fundamental change; the clay remains clay and just the form and solidity change. But when glass breaks, the way to make a new glass vessel is by melting it completely and entirely obliterating the previous form and according to halacha, it is considered like a completely new entity.

This is precisely what R' Yehoshua answered. "When they come alive we will consider the matter," only then, after the Resurrection, will we know for sure how the body will be renewed and only then will we be able to decide whether the dead need to be purified (as in the first analogy of clay) or not (as in the second analogy of glass).

Alternately, according to the second version, R' Yehoshua had no doubt about the process of the Resurrection. He knew for sure (as it appears, in his name in Bereishis Raba 28, 3) that the entire body will be rebuilt from the famous "luz bone," that eternal bone which never returned to dust and which will serve as the foundation for the construction of the new body of the future. According to this view, the dead will surely need to be purified in the era of the Geula. The question of the people of Alexandria was only regarding the generation of the desert about whom there is the opinion of Rabbi Akiva that "they have no share in the World to Come" and nothing remained of their bodies, including the luz bone. This is what they were asking, what will be the din of the people of the desert? Will they merit Resurrection? If yes, will they need to be sprinkled, for their bodies (including the luz bone) were obliterated, according to Rabbi Akiva.

This is what R' Yehoshua replied, "Moshe will be with them."

The Medrash says that the reason that Moshe remained in the desert was in order to bring the generation of the desert to life in the World to Come. Moshe, the "shepherd of the Jewish people," takes care of all the needs of the Jewish people in their lifetimes and even in death! He sacrifices his life in order to bring them together with him to the Resurrection. Furthermore, R' Yehoshua chooses his words precisely and says, "when Moshe comes **with** them," meaning like them. Just as Moshe will arise at the Resurrection from the luz bone, so will they, and therefore, they will need to be purified.

So, what looked to us, at first glance, as dodging the question, was actually a clear answer that directly addressed the essence and manner of the process of the Resurrection of the Dead.

According to this, everyone will need to be purified in the era of the Geula, everyone,

those alive, those who are dead, and even the generation of the desert, with one exception ... one who is involved in Torah study! That is because according to the sages, "Whoever utilizes the light of Torah, the light of Torah revives him!" When the body comes back to life through the light of Torah and the dew of Torah, these things purify him already at the moment of resurrection. That being the case, let us increase in the study of pnimiyus ha'Torah ("the dew of Torah") in order to achieve total purification already at the first instant of resurrection.

TO CONCLUDE WITH A STORY

We will end with a story about how the Rebbe is giving life to Jews even today, both materially and spiritually. The Rebbe told Mrs. Raizel Estulin in yechidus to devote time to Mivtza Neshek.

Mrs. Estulin, a new immigrant from Russia, said she is not familiar with the language and she is afraid of the anti-religious atmosphere in Israel.

The Rebbe smiled and said, "You do what you need to do and if someone causes you problems, tell them that you are doing so as a shlichus from me."

She returned to Eretz Yisrael and on the first Friday she went to a hospital near where she lived. The woman she approached looked about sixty. She looked hostile from the outset and the moment Mrs. Estulin entered her room, she hissed, "What do you want here?"

"I have Shabbos candles, if you want ..."

The woman's face reddened in anger and she began to scream while waving a threatening finger in the air. "Get out of here! All religious people are parasites! Thieves from the public! Do you hear me? Get out of my room!"

Mrs. Estulin recoiled and then suddenly remembered what the Rebbe told her to say.

"I am a Chassida of the Lubavitcher Rebbe. He sent me!"

The woman suddenly became silent.

"The Lubavitcher Rebbe? He sent you?"

The woman spoke with a Russian accent and Mrs. Estulin got up her courage and asked her in Russian, with a friendly smile, how she knew the Rebbe.

The woman apologized for her insulting words and tears came to her eyes. She told her story. The story began five years earlier when her brother left Russia for America. In Russia, they had been very close. They lost their parents when they were children and all they had was one another.

The brother, who was a successful doctor, looked for work in the United States. He tried for many months and couldn't find a job. At a certain point, he began to despair. In a few more weeks his money would run out and then what?

He became depressed and decided to end his life. He walked in Manhattan toward the Brooklyn Bridge. As he approached the bridge, he suddenly heard a voice call out, "Excuse me sir, are you Jewish? Did you put on tefillin today?"

He looked around and saw a bearded person standing near a small table. That glance was enough for the young Chassid who called out, "Hey, if you are Jewish, come check your Jewish blood pressure. It's free! It will make you feel good and it's quick! You're Jewish, right?"

In the end, my brother put on tefillin and they got to talking. My brother told him his story and when he concluded and said where he was headed, the Chassid promised that he could arrange a meeting with the Lubavitcher Rebbe. And he did. He took my brother with

CONT. ON P. 39

The CHASSIDISHE VAIBE

THE BEIS MOSHIACH MAGAZINE FOR N'SHEI U'VNOS CHABAD

48 PUTTING AN END TO SIBLING RIVALRY

52 EXTRAORDINARY REALITY, EXTRAORDINARY PEOPLE

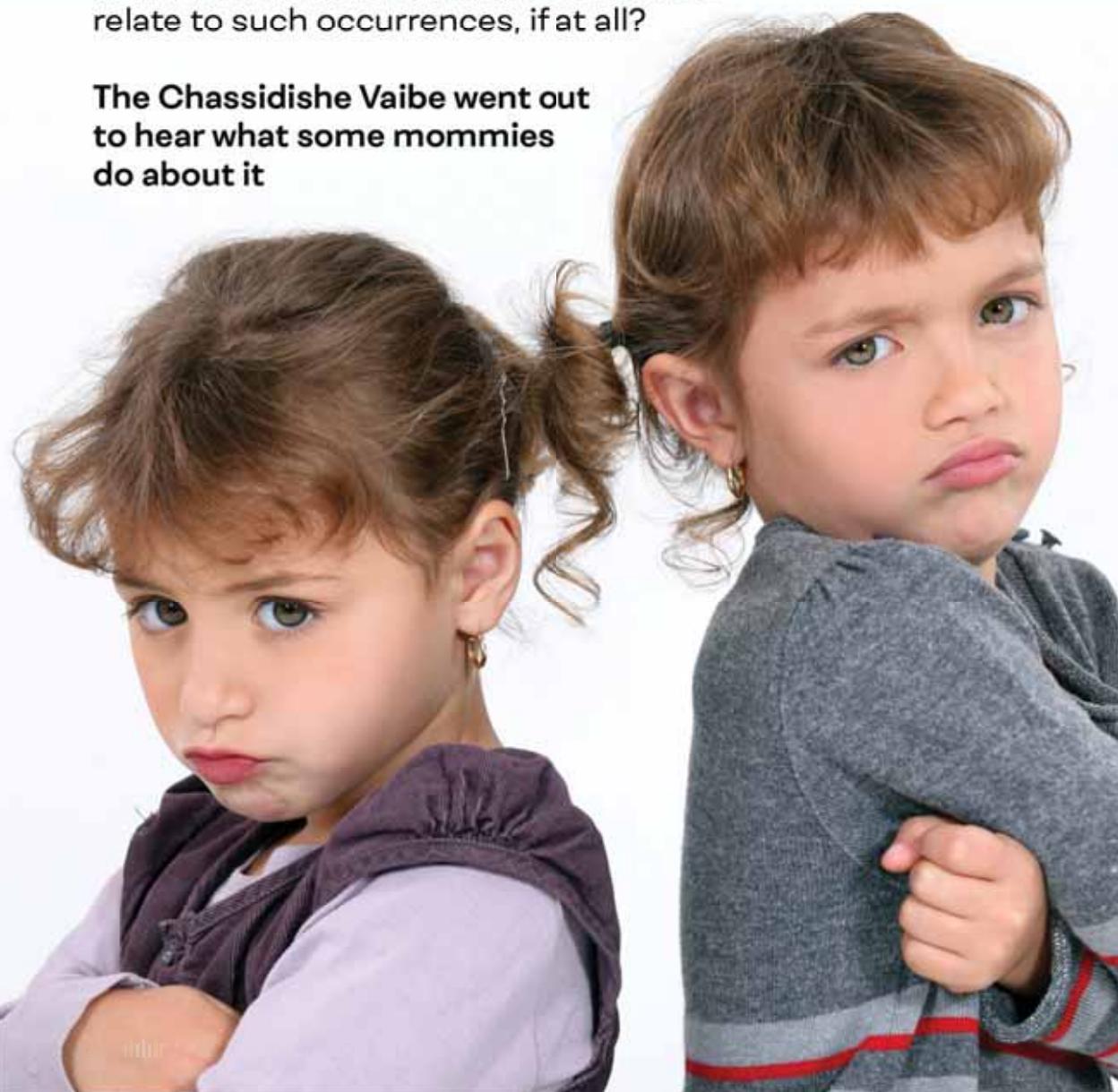
54 THE GAMBLER SERIAL

בָּרוּךְ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם וְעַד

PUTTING AN END TO SIBLING RIVALRY

"Mommy, he took my toy...", "She hit me...", "Mommy, tell him..." Sounds familiar? Children fighting with one another is part of life. How should we react? How do we relate to such occurrences, if at all?

The Chassidishe Vaibe went out to hear what some mommies do about it



SIBLING RIVALRY IS QUITE

commonplace and even normal. A child learning to communicate with his environment and his family, later with society through his school and neighborhood, represents a "small" preparation for what he can expect in the outside world. Through life's struggles, he learns how to interact with people, what to do when others don't agree with his opinion, and how to deal with a situation where he and his friend or anyone else, both want the same thing.

So yes, it's nothing to get to overworked about, but what is our place as parents in making these fights as "educational" as possible? We spoke to a few veteran mothers and morahs on how they handle these situations as they come up (and come up they do...), and we came back with some ideas for you too.

GETTING TO THE ROOT OF DISPUTE

"As long as there is no actual violence, we should not get involved," says **Chaya**, an experienced mother. "The children will learn to get along much better with one another when we don't interfere in their squabbles. In the final analysis, since we won't always be there for them, they will have to learn how to conduct themselves in moments of conflict. Here, at home, is their opportunity to try their hand in a secure location. Eventually, siblings make peace and forgive one another."

"In my opinion, arguments between children are divided into several types," claims **Efrat**, a mother of a large family, a kindergarten teacher by profession. "There are the mild disputes, those that if we interfere, it will only worsen the situation. These are arguments designed solely to get the parents' attention. In such a case, we get ourselves involved, try to listen,

reach a compromise, mediate, etc., and then the children enjoy a few minutes of Mommy's undivided attention. In truth, however, arguments of this type are best resolved without our interference. As a result, the children will stop fighting far more quickly, because if Mommy ignores the matter, the fight will not achieve its desired objective.

"In contrast, we should pay close attention to those sharp and prolonged clashes, whether it's a case of one or two children who are constantly fighting. In such an instance, we have to consider what's happening with this child. Is he seeking some other form of attention? Would it then be appropriate to give him that attention in other ways, thereby removing the possibility of his being dragged into violence? On other occasions, we will likely discover that a certain child has a social problem. There are children who have a hard time learning how to compromise, as they think that everything belongs to them. They are unwilling to share with anyone, quite characteristic of children aged one or two years old. However, if a child continues to act in this fashion, we need to teach him how to communicate with other children.

"Similarly, it's important to take note that we usually ask the older children to make concessions to their younger siblings. Sometimes, this creates a situation where the older children feel deprived. 'Why do I always have to be the one to give in, while the little ones get used to the idea that they're entitled to everything?' Thus, when they come to kindergarten, surrounded by children of their own age group, they find it difficult to share with others, as they have become accustomed to everyone always letting them have their way... Every mother has to learn how to maintain proper balance and be precise in the number of concessions she requests from each of her children.

Yael Schneerson •



Sara
Gopin

EXTRAORDINARY REALITY, EXTRAORDINARY PEOPLE

RECENTLY I read: “It’s not enough to learn Pirkei Avos, you must live Pirkei Avos!” Since my youth one of my favorite sayings is the expression: **לפום צערא אגרא**” (5:21). (Translated as, “the reward is according to the suffering.”) The words are Aramaic, which was the vernacular of the land, as it was a familiar folk saying. Especially today, as unimaginable efforts are required to normalize our lives amidst a totally abnormal reality, this Mishnaic statement is an inspiration to keep climbing.

The message “**לפום צערא אגרא**” applies to Torah study and to the performance of Mitzvas, as well as to each and every personal shlichus in our lives. In the Mishna, this statement precedes the famous Mishna which lists expectations according to age groups. The verse begins with scholastic achievements (**מקרא, משנה, מגרא**), as well as noting personality strengths (**כח, בינה**) and the series of passages regarding our lifetime (**לרדוף, חופה**). We try our best to succeed, but the final results of our deeds are not in our control. Therefore, the Sages note that the reward is in direct proportion to the amount of hard work and painstaking effort that have been invested. Hashem witnesses the entire picture, and our efforts are what counts.

Whenever I learn the aforementioned Mishna the Talmudic saying “**לפום גמלא ציחונא**” (Ketuvot 67a) always comes to mind. Interpreted as: “according to (the strength of) the camel it will be loaded with its burden.” Every Jew is endowed with a measure of capabilities in accordance with the difficulty of the mission that he must accomplish in his lifetime. Even more so, the struggles awaiting him are the best exercise to develop the inherent powers of his soul. There is no reason for despair. When tremendous avoda is required in order to refine one’s attributes, they are truly “acquired,” and become embedded deeply within. The most inspiring people, who leave the most unforgettable impressions, are those who have catapulted themselves from “out of the box.”

SUBLIME STRENGTH

In a Sicha of Parshas Emor (tet-vav Iyar 5742) the Rebbe MH”M cites the well-known declaration of Hakadosh Boruch Hu: “I am not requesting according to my strength, but according to their strength” (**איןני מבקש לפִי**). The Rebbe continues, “It is clear that when a Jew is in a situation and in a position that ‘his livelihood depends on being in the market all day and to be among those sitting in street-corners...and his desires are

aflame as a burning oven baking etc.’ surely, he has been given the most sublime strengths in order to withstand the tests that he encounters. Those whose avoda is ‘sitting in the tents’ were not given these lofty abilities.” The Rebbe further emphasizes that those who were destined to raise themselves up from lowly places surely have the zechus of being empowered to reveal their sublime strengths. Even when we see our fellow Jew stumble, judging him favorably and truly valuing the great extent of his merit will arouse his awareness of his inherent capabilities. When there is a positive outlook, the “ways of pleasantness” and “soft speech” flow naturally. Sincere words, coming from an understanding heart, are internalized and have the desired effect.

“DISABLED,” AND EXCEPTIONALLY ENABLED

Another aspect of this timeless message is expressed in the profound Sicha of the Rebbe MH”M, on chof-gimmel Menachem Av 5733, to a distinguished group of handicapped Israeli veterans who were invited to 770. This discourse introduces a total reform in society’s outlook towards “challenged” populations. The Rebbe MH”M emphasizes: “You are not crippled or ‘handicapped,’ but outstanding individuals, because you have a potential that not one of us has. Therefore I propose, that from today and on, you should not be called ‘**נכוי צה “ל**’ (the disabled of the IDF), instead ‘**מצויני צה “ל**’ (the excellent division of the IDF), a much more accurate definition of your true essence.” Immediately after the Sicha the Rebbe MH”M stepped down from the podium and gave a warm handshake to each of these national heroes, and with a radiant smile showered every one of them with personal blessings. Chosen by Divine Providence to become “disabled” as they fought to protect Am Yisroel, these veterans left their private audience with the Rebbe MH”M feeling truly enabled.

This generation is blessed with the ability to perceive everything that transpires in the world through the lens of *p’nimiyus*. Those who have been destined to have “limitations,” mental or physical, are no longer hidden away in a closet. They are encouraged to contribute their unique gifts towards benefiting the world. Contemporary society fosters a sincere appreciation for all of those who have overcome restricting, unhealthy circumstances. As living examples of fortitude and determination, they are today’s symbols of personal redemption.

PARADIGM SHIFT

These past few months of the corona pandemic have shattered every semblance of worldwide stability, but Hashem has equipped Am Yisroel with unprecedented strength and resilience. Throughout our history, communal religious life has always maintained a defined structure. Even when threatened with persecution, we held on to this “branch of the tree” with all of our might. Yet, as we witnessed the contagious COVID-19 germ mercilessly claim precious Jewish lives, there was no other choice but to let go. Our homes became the sole location for davening, shiurim and the chinuch of our children. We learned to appreciate those invaluable experiences, just as someone who, *chas v’shalom*, has lost his sight, begins to recognize the value of his other senses. Not only have we survived, but we will never be the same.

These difficult times are passing and, as Lubavitcher Chassidim, we will always remain in the battlefield, refining and illuminating the world. What kind of soldiers are we, post-trauma? The Rebbe MH”M inspires us to develop a paradigm shift that focuses upon our inherent gift of excellence. We have been chosen to be the extraordinary people ushering in the long-awaited extraordinary reality. Moshiach now! ■



35

Review: *In the past – Raizele is in America. Aryeh leaves Yerushalayim. In the present – Hadas recalls her previous mistakes. Yonasan is on shlichus.*

ADAR 5778, Villa del Mar, Martinia. Yonasan took off his Rabbeinu Tam tefillin and quickly headed for the marketplace. He passed through the various merchandise stands and filled his cart with fruits, vegetables, beans, fresh fish, and eggs. With Hashem's help, he'll try to prepare something good to eat out of all this. If he would have learned *shechita*, he could have made a tasty chicken dish. However, Hadas had been firmly against the idea... *Nu, nu*, what was - was. The reality is that he is the only shliach in the country, and he doesn't know how to slaughter poultry or livestock. Now, he'll have to check how to import kosher meat from a nearby country, but in the meantime, he'll offer a vegetarian menu.

After he organized the necessary purchases, he made a swing around the local hostels and coffee houses. He looked for Israelis, wrote down phone numbers, and told them about Torah classes and farbrengens taking place at the Chabad House in the coming days.

Near a table at one of the coffee houses, he noticed a familiar face.

"Rabbi Yonatan?" Ron Mizrachi, a local tour guide and permanent resident of the village, rubbed his eyes. He couldn't believe it. Ron's friend, Effi Almog, owner of a diving center, also remembered Yonasan well.

"I am temporarily replacing Rabbi Avi," said Yonasan.

"And where is the Rebbetzin?" asked Effi.

"Rabbi Avi's? In Eretz Yisroel."

"No, I meant your Rebbetzin, Rabbi Yonatan."

Yonasan was slightly bewildered.

"She's also in Eretz Yisroel," he eventually replied. "And where is Dror?" he said, changing the subject.

Dror Eisen is an Israeli businessman who owns one of the guesthouses located in the village. He periodically comes to Martinia for a vacation. "Dror will be coming for Pesach," Ron reported.

"Would you like to go out on a camping trip?" Ron suggested on Thursday after davening. "I remember well the amazing trips we had when you were here... The combination of Jewish meditation, guitar, and scenic views created an unforgettable experience."

Yonasan thought for a moment. "I'd be delighted," he finally said. Something deep inside him longed for the wide-open spaces and the unruly elements of nature.

Ron checked his calendar. "I have no tour scheduled for the start of next week, and according to the forecasts, there is nice weather

expected. It would be a good idea to take advantage of this."

ELUL 5699. New York. "Raizy, do you remember Jeffrey Gold?" asked Eva, as they walked through the park.

"Yes, I remember him," she replied. "He participated in Yossel's birthday party."

Jeffrey is a widower, forty-five years old, father to two very successful children. While they were still young, he didn't want to bring a surrogate mother into his home. Now they're grown and independent, and he has begun to think about the next chapter of his life. I thought that it would be appropriate if the two of you met..."

The amazed Raizele didn't know how to react to this strange shidduch offer.

"Listen to me well, child. If you care about your children, and if you want to provide them with a father figure and a stable home, Jeffrey is the most suitable candidate. He is sensitive, possesses some very fine attributes, and naturally, he is a kosher and traditional Jew. Furthermore, he is wealthy – a tycoon. He owns hotels, apartment buildings, and shopping centers. He can make you very happy."

The children played on the grass, while Eva and Raizele sat on a park bench.

"It's hardly been a year since the divorce," Raizele reminded her aunt. "And also... I have no intention of just building a 'traditional' home. I want an Orthodox home with stringent observance of halacha in every detail."

Raizele simply didn't understand how twenty-odd years in the United States had managed to deaden her aunt's values. She had been born and raised in a home that observed the Torah in all matters, large and small, just as her mother had. How could she possibly believe that such a shidduch could take place?

Yossi & Mendy Discover



TWO-DAY CELEBRATION

THE communists, who grabbed control of the government in Russia a little over a hundred years ago, said everyone had to work equally and put all their efforts into their work on behalf of "Mother Russia," and not waste time learning Torah and davening, may Hashem have mercy.

"Whoever learns Torah does not work," the evil communists explained and in addition they claimed that there is no place for "parasites who live off others' work." Those who taught Torah, rabbanim, and even parents who wanted to teach their children in the spirit of Torah and mitzvos, were called "counter-revolutionaries."

The government worked to stamp out all religious activities. Yeshivos were closed, the teachers dismissed, mikvaos were ruined, and shuls were put under surveillance lest anyone use them as places to learn Torah.

Those who tried to oppose all these terrible decrees were fired from their jobs and denounced as a counter-revolutionary and traitor. In the best-case scenario, they were jailed. In the worst-case they were exiled to harsh labor camps in Siberia where they disappeared. Judaism throughout Russia and many beautiful communities vanished. Thriving shuls and battei medrash were put under lock and key.

Lubavitcher Chassidim in Russia were the only ones to be moser nefesh to preserve Judaism. They continued teaching Torah to children, they built and operated secret mikvaos, made sure there was kosher shechita and sent mohalim to homes where baby boys were born. These secret emissaries breathed new life into Jews who learned that there was still hope for Torah and mitzvos, even under the oppression of the Russian government.

The Rebbe Rayatz fearlessly led the battle. He sent his Chassidim to do various jobs: they became teachers and mashpiim; they

built mikvaos and shuls; others raised money and set up places to hide and sleep.

The communist regime did not look favorably on those who were thwarting their plans. It invested great efforts to reeducate all citizens as soldiers of the Communist Revolution and here, a handful of stubborn Chassidim were interfering!

The persecution intensified. Spies mingled among the Chassidim and provided their senders with details about the Rebbe's shluchim who were later arrested and exiled. Chassidim who had supported themselves were fired and were left without food to eat. Schools intensified their supervision of Jewish students to ensure they were not absent from the heretical lessons and were present on Shabbos.

At first, the government tried to present itself to the world as an enlightened government that allowed its people freedom of religion. They told everyone that whoever wished could keep mitzvos. For this reason, at first they did not arrest or do anything about the Rebbe Rayatz, but in the end, they realized that just as there is no body without a head, so too, Chassidim cannot operate without a Rebbe.

The Rebbe was home on Wednesday night, 15 Sivan 5687/1927. In the middle of his meal, armed soldiers broke into his house. They were led by two officers, Nachmanson and Lulov, who came from Chabad families. They informed the Rebbe that he was under arrest.

The Rebbe was calm throughout and one could not see any signs of fear or despair. After they conducted a thorough search of the house, they took the Rebbe to Spalerka prison. Later on, the Rebbe said that this day of his arrest planted the seeds so that there would be the growth of spreading the wellsprings that followed when he left Russia and arrived in the United States.

The Rebbe kept a diary in which he wrote what happened to him. Upon arriving at the

// THIS PRISON WAS BUILT TO INSTILL TERROR IN THE PRISONERS AND IT WAS KNOWN AS A PLACE FROM WHICH YOU DID NOT EMERGE ALIVE. DESPITE THIS, THE REBBE FOUGHT AND WON THE RIGHT TO RECEIVE HIS TALLIS AND TEFILLIN WHICH HAD BEEN TAKEN FROM HIM.

prison, he was brought in for an interrogation that lasted several hours at the end of which he was told that his sentence would be execution!

This prison was built to instill terror in the prisoners and it was known as a place from which you did not emerge alive. Despite this, the Rebbe fought and won the right to receive his tallis and tefillin which had been taken from him.

At that time, Lubavitcher Chassidim made enormous international efforts to have the Rebbe freed. Although they seemingly did not have a chance, the international publicity about the Rebbe's arrest and the sentence the communists wanted to give him generated great pressure on Russia. Protests came in from around the world about this great injustice.

In the end, the miracle occurred and the death sentence was abolished. Instead, it was decided that the Rebbe would be exiled for ten years. Those working on his behalf did not rest. Together with the prayers that the Chassidim, wherever they were, offered, and after much work, the Russian government gave in and changed the sentence again, to three years in exile.

Chassidim, who lived throughout Russia, were not updated with the details. It was

enough for them that the death sentence had been abolished for them to rejoice and dance in the streets. Even after they learned that the Rebbe would be exiled and not freed, there were Chassidim who continued to dance, rejoice and farbreng until the Rebbe was completely freed.

Before the Rebbe boarded the train to his place of exile, he spoke brief, fiery words. He said, "Only our bodies were placed in exile and subjugated to the nations. We must openly proclaim that as far as what pertains to our religion, to Torah Yisrael, its mitzvos and customs, nobody can force his opinion on us and there is no power of coercion that can subjugate us!"

The miracle did not end with that. When the Rebbe arrived in Kostroma he was told he had to present himself every Tuesday to sign in at the police station. When the Rebbe arrived on 12 Tammuz, the Russian official greeted him nicely and informed him that he was exempt from having to make any more of these appearances since he was free to leave.

SPALERKA PRISON AS IT APPEARS TODAY



He was actually freed the following day since the twelfth was a holiday in Kostroma. The next day, the Rebbe received a document stating that he was free to leave. Chassidim gathered in the Rebbe's house and he said a maamar Chassidus that begins with the words, "Boruch HaGomel L'Chayavim Tovos."

In a letter that the Rebbe Rayatz wrote in connection with the Chag HaGeula, he said, "It wasn't only me that Hashem redeemed on 12 Tammuz but also all those who cherish our holy Torah, shomrei mitzva, and also those who bear the name of Jew (Yisrael)." In other words, the Rebbe's redemption was a Geula of all the Jewish people.

Since then, 12-13 Tammuz is a time that Anash rejoice. Tachanun is not said. It is a day of farbrengens and a time to make good resolutions about increasing in Torah and mitzvos, especially strengthening the learning and ways of Chassidus and spreading the wellsprings. ▀

KIDS corner

STORY TIME

SONG OF LIFE

This story took place many years ago in Poland.

"Moshe, did you pack your suitcase?" asked Father.

Moshe gently folded the shirts and put them in a pile in the suitcase. Then he opened the drawer and took out a few of his beloved treasures. He put them into the suitcase too.

In a little while, they would be going on a family trip to a resort area called Marienbad where they would stay for several weeks. What a wonderful time they would have!

When everything was packed and ready, they joyfully set out. Moshe watched the passing scenery. They would be arriving shortly.

The small home that they would use for this vacation could be seen in the distance.

Moshe examined the room that would be his for the next while and was delighted. He arranged his belongings in the closet and drawer and just as he finished, his father called him.

"Moshe, let us go to shul."

On the way, Moshe looked at the many visitors: rich, distinguished men, Admorim and rabbanim. They had all come to the town, which was known for its clear, good air, that was healthful for body and soul. Being a famous place with many people going on vacation there, there was even a shul.

"Did you hear? Did you hear who came to town?" chattered the people excitedly. "Rabbi Yosef Yitzchok, the Lubavitcher Rebbe!"

People knew of the Rebbe's greatness so it wasn't surprising that they were very happy at this news.

On Shabbos, Moshe wore his white shirt and he held his father's hand as they walked to shul.

"See Moshe, that is the tzaddik, Rabbi Yosef Yitzchok," whispered his father. Moshe looked at the Rebbe and was entranced. Although he was only a little boy, he could tell that the Rebbe was a holy man.