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A חסידישער פערהער CHASSIDISHER DERHER

SIVAN 5775
ISSUE 32 (109)

THE INNER DIMENSION OF OPERATION ENTEBBE



AGAINST ALL ODDS



קבלת התורה בשמחה ובפנימיות

A CHASSIDISHER DERHER

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Behind the picture



ABOUT THE COVER: Following the miraculous rescue of the Jewish hostages in Entebbe by Israeli soldiers, thousands of people gathered in Ben Gurion airport to welcome them home. In this picture, a Rabbi leads the celebrations with the blowing of the shofar.

In the farbrengens shortly afterwards, the Rebbe analyzed this saga with gripping detail, explaining the deeper message Hashem was sending, and galvanizing the Jewish world to action. In the newspaper clipping, Israeli newspapers report the Rebbe's response.

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Editorial

"...שנעשה לנשיא הדור, אינו כנס שנעשה לאדם מסויים, לרבו או לאביו, כי אם, כמו לעצמו ממש, כי ההתקשרות של הנשיא עם אנשי דורו אינה התקשרות של שני דברים (גם לא כהתקשרות דאב ובן), כי אם גוף אחד ממש: כל אנשי הדור - אבריים הפרטים, היונקים ומקבלים חיותם מהנשיא - הראש."
(שיחת "ב תמוז השי"ת)

This month, chassidim will mark Chof-Ches Sivan, the day the Rebbe and Rebbetzin arrived safely on the shores of United States after a perilous journey from war-torn Europe. A miracle that occurs to the *nossi hador*, the Rebbe explains, warrants gratitude and celebration from each and every Jew in his generation. The *nossi* and his people are not two entities that connect together. They are one and the same. Limbs of the one body that draw *chayus* from the *Rosh* - the *nossi*.

All the more so in our instance of Chof-Ches Sivan, when in addition to the miraculous salvation we also mark, in the Rebbe's words, a new wave of *hafotzas hamaayonos* began in the lower hemisphere of the world, paving the way for the *geulah*.

In this spirit, we present with this magazine a comprehensive map depicting the Rebbe and Rebbetzin's journey, including many interesting facts and stories from along the way. Sure to stimulate a better appreciation for the significance of the day. We hope that this will also inspire our readers to take to message of this yom tov, as the Rebbe put it, to increase in *hafotzas hamaayonos* all the more, with *hachlotos tovos* in that regard.



As chassidim, our outlook of the world around us is unique. Chassidus, and especially the Rebbe's sichos, gives us a different perspective of things otherwise perceived as ordinary occurrences. We are taught to look beyond the surface and see the true reality, the *Elokus* that creates, sustains, and animates every part of the world.

Perhaps epitomizing this concept is the collection presented here of the Rebbe's words on Operation Entebbe. The Rebbe often discussed Torah's view on current events at farbrengens, but it's quite rare to find one single issue to which the Rebbe dedicated so many sichos; from Tammuz, when the raid first took place, through the middle of the following winter! The Rebbe delved into many intricate details of the story of the capture and rescue of the hostages, gleaned lessons in *avodas Hashem* from each one and issuing a call to action in response. Most notably, the intensified effort in *mitvza mezuzah*.

This composition should serve as a good example of how one's view of the world is changed entirely by learning and hearing the Rebbe's sichos, illuminated by the Rebbe's light.

All of this and more, including timely articles about the yom tov of Shavuot with the Rebbe, comprise this month's issue of A Chassidisher Derher.

As we approach Gimmel Tammuz, we are confident that this magazine will provide a wealth of chassidic content for our readers, and will arouse renewed vigor in learning the Rebbe's Torah and fulfilling his *hora'os*, until we will see the Rebbe with the final *geulah*; may it be *teikef umiyad Mammosh!*

בברכת קבלת התורה בשמחה ובפנימיות.

The Editors

Erev Rosh Chodesh Sivan, 5775



PHOTO: JEM/THE LIVING ARCHIVE / 104489

The Smart Boy

Leaving Har Sinai – Going out on Tahalucha

At a farbrengen on the second day of Shavuos 5744, the Rebbe addressed the meaning behind the custom of going on tahalucha, drawing a parallel from the two seemingly opposite aspects of Har Sinai; on one hand, learning Torah, yet at the same time, taking leave of Har Sinai and impacting the world.

This concept [of leaving *Har Sinai*] is tangibly expressed by participating in “*tahalucha*.”

When one leaves his shul, his personal *Har Sinai*, to go and bring joy to Yidden in other shuls, he is in effect “leaving” *Har Sinai*. This is due to the fact that on the way to his destination, he cannot properly occupy himself with learning Torah. All the more so, when walking through dangerous places, and protection is needed—which is the reason for walking in large groups—it is impossible for one’s learning not to be interrupted, for at least a moment.

[I myself have not participated in *tahalucha*, and I can imagine that although some may indeed speak words of Torah while they walk, nevertheless, there are others who most probably look at the accompanying police cars, or take

notice of someone walking near them, or contemplate going to a closer shul, etc. Regardless, the learning of Torah will be interrupted.]

Nonetheless, the participants do not take this into consideration; they walk very long distances to bring the joy of Yom Tov to fellow Yidden. The reason being simply that the Frierdiker Rebbe—as a shliach of the *Aibeshter*, who “גילה” “סודו אל עבדיו הנביאים” (He revealed his secrets to his servants, the prophets) and even more so, “חכם עדיף מנביא” (the scholar is greater than a prophet)—instructed that on Yomim Tovim, when the joy and happiness is meant to be shared with others, one should go bring this joy to Yidden, those he does not know, and has never even seen! And yet, being that he heard about a certain place, where a shul exists in which

Yidden gather, he ‘drags’ his feet to that place, paying no attention to the lengthy distance, simply to increase the joy of Yom Tov for those Yidden.

The great joy experienced by these Yidden is quite evident. Seeing that a fellow Jew has made an effort and has gone out of his way for them, without any personal gain and without having even inquired as to who might frequent this specific shul, whether they are elderly and esteemed, or whether the city is of a higher class, etc. And he has spared no effort to come a long way to enliven them. This increases their joy of Yom Tov!

And this is the underlying theme of *tahalucha*. Although it is probable that on the way to a shul there will be a period of time during which one will not be learning Torah, nevertheless, he leaves

“*Har Sinai*” in order to fulfill the shlichus of *Nesi Dorainu*; just as the Yidden took leave of *Har Sinai* in the *midbar*.

On a side note:

There are those who look for ways to relieve themselves of extra effort by walking to a shul that is closer in distance. How could it be, they say to themselves, that someone else may go to a closer shul, allowing him to return earlier and eat the Yom Tov meal—with fish, meat, and all sorts of delicacies—while they trudge their way far from home?! It is better that someone else walk further, while they, being “smart boys” (the Rebbe’s *loshon* -ed.), find a closer place to go, allowing them to return to their homes sooner.

Woe to such “cleverness”! Instead of using his “cleverness”—which he surely possesses, being that he is part of עם חכם ונבון (a clever and wise nation)—for holy affairs, for example: to solve a *Rambam* in the daily shiur, or at least to learn the *Rambam* of that day, etc., he exploits this to avoid fulfilling the shlichus of *Nesi Dorainu* to the fullest extent, going specifically to a *far* place.

Additionally, there are those who consider themselves to be elders, *tahalucha* not being in accordance with their honor. He hails from an old family of chassidim from a “certain city,” and he therefore doesn’t feel it befitting his stature to mingle with the “common folk” who participate in *tahalucha*!

In reality, he has no association with this “certain city,” not only was he born somewhere else, he has never even stepped foot there! His sole connection to this city is the fact that his relatives were born and grew up there, and as a result he considers himself “privileged,” and therefore exempt from participating in *tahalucha*! Not only that, but he inquires by other chassidim whether they are going on *tahalucha* or not.

[Obviously, this applies only to very few people. But, as is illustrated by] the well known phrase that the Tzemach Tzedek used to say: I make “hats,” and whoever the “hat” fits, that’s who it was intended for!

[Returning to the original discussion, the Rebbe continued:] Those who do indeed participate in *tahalucha*, even if

one has walked a mere “*amah*” in order to fulfill the bidding of *Nesi Dorainu*, that alone is already of great significance. How much more so, someone who walked “*daled amos*”—a measurement that has importance in Halacha regarding carrying on Shabbos, etc. And even greater is one who walked five amos and further, up to a “*mil*” and even a few “*milin*,” because by walking greater distances, there is an increase in the quality as well. As is known with regards to “*inyonei kedusha*,” that an increase in quantity causes an increase in quality as well.

All the above is regarding the walking itself; how much more so once one has arrived at his destination, and he fulfills the shlichus of *Nesi Dorainu* properly.

So practically speaking: All those that have participated in *tahalucha* in accordance with the instruction of the [Frierdiker] Rebbe—which stands in full force today and includes this year’s Shavuos, as well as future Yomim Tovim—should say *l’chaim* with joy and a *shturem*! **D**



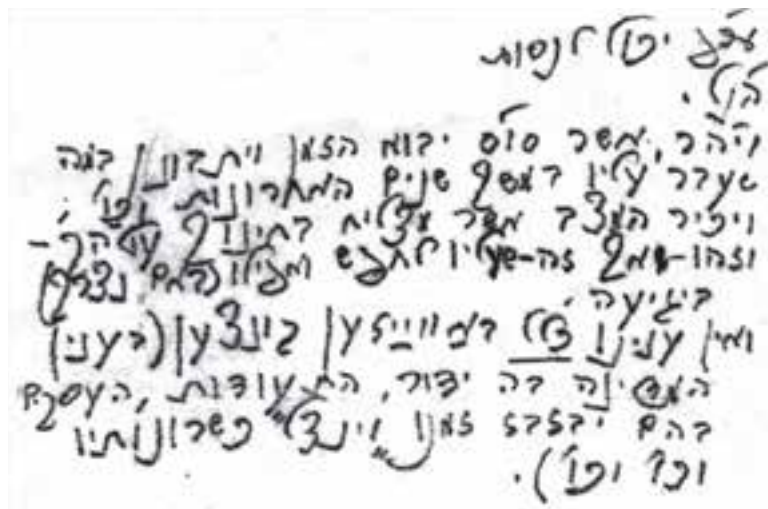
THE REBBE ENCOURAGES THE SINGING WHILE SEEING OFF GUESTS WHO WERE RETURNING HOME AFTER SPENDING TISHREI WITH THE REBBE. THE REBBE WOULD ALSO STAND OUTSIDE 770 AS THE CHASSIDIM LEFT FOR - AND RETURNED FROM - TAHALUCHA.



Success In Chinuch

The Rebbe's emphasis on the importance of playing an active role in hafotzas hamayanos chutzah is well known. Throughout the years, the Rebbe would reiterate that not only is it something all Chassidim are charged with, but that they must be fully engrossed in it; ideally as a full-time position.

In this note, the Rebbe responds to someone who wanted to leave his work in the field of education and get involved in business.



עכ"פ [= על כל פנים] יכול לנסות הנ"ל.

ויה"ר [= ויהי רצון], אשר סו"ס [= סוף סוף] יבוא הזמן ויתבונן במה שעבר עליו במשך שנים האחרונות וכו', ויכיר המצב אשר מצליח בחינוך עטה"ק [= על טהרת הקודש] - וזהו - ואך זה - שעליו לחפש ואפילו (באם נצרך) ביגיעה.

ואין ענינו כלל באוויזען קונצען (בענין המדינה בה ידור, התעודות, העסקים בהם יבזבז זמנו "וינצל" כשרונותיו וכו' וכו').

You may, at least, attempt the above [to enter into business].

May it be the will [of Hashem], that the time comes that you will reflect upon all that has transpired [in your life] over the course of the past years, and you will realize that you are successful in educating *al taharas hakoidesh*. And this—only this—should be your pursuit, even when (if necessary) extra effort is required.

It is not your role to outsmart yourself ["באוויזען קונצען"] (regarding which country you might live in; certifications; the business in which you will waste your time, [and to supposedly better] "utilize" your talents, etc.).

(Teshura, Simpson - Gopin 5775)



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לזכות
הילד החייל בצבאות ה' מנחם מענדל שי'
לרגל ה"אפשערניש" שלו ביום ד' ניסן תשע"ה
נדפס ע"י הוריו
הרה"ת ר' בנימין וזוגתו מרת בלומא שם טוב

לעבן מיט'ן רבי'ן

SURPRISE FARBRENGEN

As Chassidim, we carefully follow the Rebbe's every move in anticipation to learn as much as possible from his actions, just as we do from the Torah he teaches. There are times when the Rebbe does things that are seemingly out of the ordinary and may be difficult to understand, which makes us appreciate them even more. On Shabbos Parshas Nasso 5751 something happened that came across to be so exceptional, that it borderlines mysterious. After conducting the usual farbrengen at 1:30 in the afternoon, the Rebbe appeared in the shul a second time just minutes before shkia. The few lucky ones who happened to be present at that moment were in for a surprise...

The following description of that memorable shabbos is based on numerous diaries and recollections of those present at the time. Among them: Yoman Ar'enu Niflaos, Beis Chayenu, an extensive article by Rabbi Yossi Lew, and more.

This Shabbos, Yud-Beis Sivan, was a direct continuation of the Yom Tov of Shavuot. Most of the guests were still present at 770, and many additional shluchim and rabbanim who could not leave their congregations over the holiday joined as well, to catch the 'last licks' of the Yom Tov'dike atmosphere.

Indeed, a very large crowd was present, and the feeling of Shavuot was strongly felt; not only in the air, but also, and primarily, in the sichos that the Rebbe spoke during the afternoon farbrengen,

which were almost entirely dedicated to the theme of *matan Torah*.

Shacharis was also held in a festive mode; 'Sim Shalom' was sung, and the Rebbe vigorously encouraged the singing, motioning for the tune to be repeated three times.

Typical Shabbos

A *lebedike* tune was sung as the Rebbe entered the packed shul for the farbrengen. After the Rebbe recited *kiddush*, the crowd began to sing 'Sisu

Vesimchu Besimchas Hageula, while the Rebbe encouraged the singing, showing special attention to a group of French Jews visiting from Montreal.

The first sicha dwelt on the occasion of receiving the Torah anew this past week. The Rebbe spoke at length about our obligation to begin learning Torah on an entirely new level, with the same excitement we would have for something brand new. At the conclusion of the lengthy sicha, those in attendance sang the Rosh Chodesh Kislev Nigun, with the

ש"פ נשא
תנש"א

Rebbe's strong encouragement. During the singing, the Rebbe gave a piece of cake to one of the Sharf children.

The Rebbe then turned to his left side, facing the guests from Montreal, and began saying:

"Guests are present; surely they will say *l'chaim*, and the entire congregation will join them.

"Since some of them are from France and do not understand Yiddish, therefore [the Rebbe continued in French:] They should say *l'chaim* three times, with *zrizus*, and this will be a preparation for the *geula ha'amitis v'hashleima* through Moshiach Tzidkeinu."

The guests immediately began singing *Ho'aderes V'haemunah* excitedly, and the whole crowd joined in, with the Rebbe again encouraging the singing with his arm.

[The Rebbe also motioned the number two, and then the number three with his fingers to the group, indicating that they should say *l'chaim* a second time and third time. It is interesting to note the following:

Three times on their way back to Montreal they encountered, and overcame obstacles. First the wheels of the bus went flat twice during the journey, and then they collided with a deer crossing the road. In all three instances, no one was hurt. After the third incident, they understood the Rebbe's motions to them as a clear indication that they will arrive home safely despite the three obstacles].

At the conclusion of the third sicha, the Rebbe distributed the customary bottles of *mashke* for different events of *hafotzas hama'ayanos* occurring during the coming week around the world. Due to the large crowd, a total of 23 bottles were placed on the table. Each person announced the event that was to take place, received *l'chaim* from the Rebbe, and then received his bottle, which was to be distributed partly at the farbrengen, and the rest at the event.



PHOTO: JEW/THE LIVING ARCHIVE / 74949

THE REBBE GIVES OUT KOS SHEL BRACHA AFTER THE SURPRISE FARBRENGEN.

After the last bottle was presented, the Rebbe began singing the *hakafos* nigun of his father, which was followed by *Sheyibone*, led by Chazzan Moshe Teleshevsky. The Rebbe then started 'Nyet Nyet Nikavo,' and with this the farbrengen came to a close.

As the Rebbe recited the brocho acharona, (after reminding everyone to do so as well), the bochorim began to sing 'shuva,' this year's Yud Aleph Nissan Niggun, being that it had not been sung yet at the farbrengen. The Rebbe encouraged the singing, and started walking towards the *shtender* near his seat. Anticipating the beginning of davening, the crowd quieted down, but the Rebbe continued encouraging the singing even as he reached his davening place. *Mincha* was recited, after which the Rebbe sat down to recite the first *perek* of *Pirkei Avos*.

The Shock

The time was 3:55 p.m. when the crowd at 770 slowly dispersed. Some headed

home for the Shabbos meal, while others remained to hear *chazzarah* of the sichos that were just spoken; and yet a third group headed out to conduct Shabbos gatherings at shuls in the neighboring areas¹.

All in all, with this it seemed that the Shavuos festivities of this year had concluded. There had been a farbrengen on Shabbos-Erev Yom Tov; a short Sichah outside 770 said to the *tahalucha* participants upon their return on the second night of Yom Tov; a regular Yom Tov farbrengen on the second day, with *kos shel bracha* distribution afterwards lasting until 2:00 a.m.; during the week there was a *yechidus kholis* for the guests that spent Shavuos with the Rebbe; and now we just ended the post-Shavuos Shabbos farbrengen. This should have drawn to close all the Shavuos related events for this year. Or so we thought...

Due to the large amount of guests present, *maariv* was scheduled to take place in the large shul downstairs, as opposed to in the small upstairs *zal*,

where it was normally held on Motzoei Shabbos. As the afternoon progressed, some people started to gather in 770 to learn, participate in the seder niggunim led each week by Rabbi Nochum Kaplan, or simply to be in 770. The atmosphere was subdued, as people calmly went about minding their own business; nobody anticipated what was about to happen.

At 8:05 p.m. the Rebbe suddenly appeared alone—without any of the *mazkirim*—at the door in the back of the shul, holding his *siddur* in his right hand, and a silver-colored *kvort* filled with water along with a pink towel in his left hand. The estimated 50 people who were present at the time watched in amazement as the Rebbe walked towards the *aron kodesh*. After recovering from the initial shock of the scene, they began following the Rebbe until he reached the bleachers—still standing from the afternoon farbrengen—which blocked his path to the *aron kodesh*. The bochurim hurried over and hastily moved them to the side, allowing the Rebbe to pass and

reach the platform where he davens.

Placing the *kvort* on the *bima*, the Rebbe requested that a *shissel* be brought so he can wash his hands before the shkiah. Chants were suddenly heard from all over, “A *shissel!* A *shissel!*”

The Rebbe waited as Reb Avrohom Holtzberg ran to bring the large coffee urn, (usually used to serve coffee to the Chassidim before the Rebbe’s farbrengen every Shabbos). Remnants of coffee spilled all over the floor as Reb Avrohom pushed his way through the crowd until he reached the Rebbe.

The Rebbe’s chair was brought over and placed on the floor next to the platform.

As none of the *mazkirim* were present when the Rebbe appeared, Rabbi Levi Garelik hurried to his father-in-law’s house, Rabbi Binyomin Klein—who lives a few doors down from 770—and notified him of the surprise.

All the while, the Rebbe continually wiped his hands with the towel until Rabbi Klein appeared at the scene and

handed a *challah* to the Rebbe. The Rebbe made *Hamotzi*, tearing the *challah* into two, and then—with a slight smile on his face—‘dipped’ one piece into the other².

The Rebbe then told Rabbi Klein that he wishes to sit on the platform so that the crowd will be able to see him better. So after the Rebbe stood up and walked up the stairs, the chair was immediately situated on top of the *bima* in the corner, facing the crowd. The Rebbe sat down, balancing his *siddur* on top of the banister. The position in which the Rebbe sat was totally unprecedented; the Rebbe sat in his chair directly facing the crowd with no table between them.³

The tenseness in the air was almost palpable. No one knew what to expect after such an unusual appearance.

Second farbrengen

Opening his *siddur*, the Rebbe instructed that the crowd sing *B’nei Heichala*, and he sang along with everyone. Since only a handful of people, mainly bochurim, were present, and they were unsure of the



PHOTO: JEM/THE LIVING ARCHIVE / 74953



PHOTO: JEW/THE LIVING ARCHIVE / 74956

THE REBBE ENCOURAGES THE SINGING.

words—and perhaps a little confused—the song ended relatively quickly, with many wordless “*ay yai yais*” substituting for the words. The Rebbe looked up from his siddur and asked Rabbi Klein, “They finished already?” So the singing of the tune without words was continued for a bit longer.

When the singing finished, the Rebbe closed the siddur, placing it back on top of the banister and began with the first sicha. The Rebbe spoke fervently of the imminent *geulah*, connecting it with the current time and date, and then concluded: “As is the custom at these farbrengens⁴, we will now sing the nigunim of all the rabbeim [the Rebbe specified each one by name], concluding with the niggun of my father-in-law, the [Friediker] Rebbe, and with this nigun we will finally go out of *golus*!”

The singing of the nigunim, with their solemnity as well as excitement, took a significant amount of time, and the Rebbe’s expression was unusually serious throughout.

During the ‘*Shalosh Tenuos*’ of the Ba’al Shem Tov, Maggid and Alter Rebbe, the Rebbe made strong motions encouraging the singing. *Keili Atah*, the Mitteler Rebbe’s *Kapelye*, and *Yemin Hashem* followed, with the Rebbe’s

encouragement during the latter.

When singing *Lechatchila Ariber*, the Rebbe signaled with strong head motions that the high note be sung ten times. All present felt that these were truly special moments within a very unique farbrengen.

The final nigunim were *Nigun Hachana*, the *Beinoni*, and *Hu Elokeinu*⁵.

As time progressed, word that the Rebbe was holding a farbrengen spread swiftly across the neighborhood, and 770 was gradually filling up. Bleachers began to rise in all directions, surrounding the *bima* completely, and very soon the all-too-familiar ‘pushing’ began.

The second sicha was regarding the unique *avodah* that is required right before the coming of Moshiach. The Rebbe explained that we have already completed the work that was expected from *klal Yisrael*, and the only thing remaining is to serve Hashem with *oneg*; primarily regarding the study of Torah with *chayus* and pleasure.

The Rebbe also revealed that the farbrengen would conclude with the distribution of *kos shel bracha*, and then he greatly encouraged the study of *Pirkei Avos*, *Chitas*, and the anticipation of Moshiach’s arrival. Mentioning the

closing words of bentching, ברוך הגבר, אשר יבטח גו', the Rebbe explained that one must believe, expect, and await Moshiach’s coming daily; and not just that he may arrive someday, but rather that he will arrive on that day *mamosh*!

In the absence of a table, everyone could see the Rebbe’s holy hands as he was talking. Unlike regular farbrengens, where the Rebbe holds his holy hands under the table, here everyone was able to see the Rebbe gesturing with his hands. For example, when the Rebbe mentioned the saying, “עצם כשאתה תופס” - במקצתו אתה תופס בכולו - he displayed the act of “grasping” by grasping one hand with the other.

At the conclusion of the sicha, the Rebbe began singing his father’s hakafof nigun. By this time, 770 was filled from wall to wall. Lots of people had the opportunity to see the Rebbe, and be part of this historical and unusual, heavenly experience. Those that merited to stand—or hang on to the edge of a bench—close to the front of the shul, sang joyously, with those scattered throughout the shul joining along.

Throughout the farbrengen, the Rebbe made numerous extraordinary statements about our proximity to the time of

geulah, and about the uniqueness of the current time and location. All of these, understandably, had a deep effect on all of the assembled chassidim, which heightened the uplifting feeling that was already felt in the room.

Bentching

The Rebbe then began a third, shorter *sicha*. He asked if ten people had washed for *Hamotzi*, in order to say *birkas hamazon* with a *zimun* and with ‘*nevaresh Elokeinu*’ (or at least three, or even one, who—out of *ahavas yisrael*—can include everyone, because he recites every day ‘*Hareini mikabel*’ etc.). Then the Rebbe concluded with a fervent wish that from Yud-Beis Sivan we go directly to the *geulah ha’amitis vehashleima*.

At the conclusion of the *sicha*, the pushing and shoving around the Rebbe’s place had grown unbearable and the makeshift bleachers, which had sprung up on all sides, blocked a large part of the crowd from participating in the *farbrengen*. People were climbing on and off bleachers and ladders, and there was lots of noise and confusion.

The Rebbe instructed that everyone should go down and stand on the floor. Within seconds, the bleachers were dismantled, but there was still a great commotion and disorder in the room. The Rebbe began motioning to all of those who were standing on benches to get down. “Everyone should go to their places. We will not begin *bentching* until everyone is in their places,” the Rebbe said, asking that the *gabba'im* restore order. The Rebbe remarked that if the *gabba'im* cannot take control, new *gabba'im* should be appointed.

Kos Shel Bracha

After some time, a semblance of order was restored. The Rebbe turned to Rabbi Groner, asking him if there was a minyan of people who had washed for *Hamotzi*. Rabbi Groner answered in the affirmative, and Rabbi Berel Junik—the Rebbe’s ‘*sar hamashkim*’ after the passing of Rabbi Mentlik—brought the Rebbe’s

cup and wine to the table that had been placed to the Rebbe’s left, and he filled the Rebbe’s *becher*.

The Rebbe lead *bentching* with *zimun*, and in addition to the regular parts that he usually concludes out loud, he added the words לעולם אל יחסרנו for everyone to hear.

Bentching was followed by *maariv*, and then the Rebbe returned to make *havdalah* at the spot he sat during the *farbrengen*. (The Rebbe’s brown wooden table was brought over in the meantime.)

As the Rebbe recited *havdalah*, the tall table upon which the Rebbe generally distributes dollars after *tefilos* was brought up onto the platform for *kos shel bracha*; but the Rebbe motioned that the distribution will take place on the floor, from the same spot as dollars and *kuntreisim* were distributed (whenever they took place in the downstairs shul).

While the Rebbe descended the steps, Rabbi Meir Harlig wrapped the Rebbe’s siddur with the yellow towel and held it, wrapped in the towel.

Bochurim crowded around, piled on benches and tables, joyfully singing various nigunim, while a long line of

people stretched through the shul, waiting for their turn to approach the Rebbe and receive a bit of wine in their cups. This *kos shel bracha* was much different than every Motzaei Yom Tov, as it never took place in this setting and location.

After a few minutes of the line moving slowly, the Rebbe turned to his right, towards the *aron kodesh*, and waved with the left hand, instructing the people there to move away and to get into the line. After a few more minutes, the Rebbe did so again, with a more definite motion. After a while towels were brought to catch the dripping wine, and more towels to serve as an armrest for the Rebbe.

News of the surprise *farbrengen* had spread like wildfire as soon as Shabbos was over, and streams of people began pouring in from all over the city and beyond, no one wanting to miss out on this momentous occasion.

At the beginning of the distribution, the Rebbe did not react to the nigunim. However, in the midst of the *chalukah*, Rabbi Shlomo Cunin passed by the Rebbe, enthusiastically singing *Didan Notzach*. The Rebbe powerfully waved his arm in his direction, encouraging



AFTER KOS SHEL BRACHA, THE REBBE SAYS BRACHA ACHRONA.

PHOTO: JEM/THE LIVING ARCHIVE / 74979

the joyous singing, and from that point on, the Rebbe vigorously encouraged the singing in all directions, during almost every nigun.

One of the special moments was when the Rebbe encouraged the singing towards the end of *Stav Ya Pitu*, when the crowd sang “*un mir zogen aleh, tzuzamen l’chaim*.”

Another individual that received special attention was Mr. Shmuel Shmueli, editor of the newspaper *Yisrael Shelanu*, to whom the Rebbe also waved his arm in encouragement.

After about an hour-and-a-half, the chair and brown table were brought and the Rebbe sat down. Reb Meir Harlig removed the siddur from the towel and placed it on the table for the Rebbe to say a *bracha achrona*.

The Rebbe then stood up to say *Veyiten Lecha* and was facing north (i.e. 770’s left side), with the siddur on the table. At that point, several latecomers arrived and the Rebbe gave them *kos shel bracha*.

Once that was done, the Rebbe began singing *Ki Besimcha*, and left the shul

holding the siddur, as well as the becher with a napkin and the tray covering over its top. The time was 12:15 a.m.

Shortly afterwards, the Rebbe came out for *kiddush levana*.

This entire event, from the beginning to the end, is extremely difficult to adequately describe; the excitement and delight of all those who merited to take part was unimaginable. After *kiddush levana*, a spontaneous joyous dance broke out. Everyone placed his hand on his fellow’s shoulders—while attempting to catch another *vort* that he may have missed from the farbrengen—celebrating the unbelievable occurrences that they were privileged to experience.

Later that night, a *tzeischem l’shalom* was organized by Agudas Chassidei Chabad for the many guests that had been in town for Yom Tov.

After the amazing events everyone had just experienced, the atmosphere was understandably electrified, and all agreed that this totally unprecedented and completely unusual farbrengen was

definitely one of the more “heavenly” ones ever experienced.

While we may not know how the process of *geulah* will work, we do know that when it happens—speedily in our days—it will surely be a most unexpected surprise, ushering in the most incredible “heavenly” experience in history.

This farbrengen was a taste of that. **D**

1. About a year and a half before, on Shabbos Parshas Noach 5750, the Rebbe reinvigorated a custom that he had started many years earlier, called ‘*hak’holas kehillos*.’ Bochorim would go to shuls around New York to speak and farbreng with the congregants about Yiddishkeit and Chassidus.
2. Later on when salt was brought, the Rebbe dipped the *challah* into the salt.
3. Someone had brought up a table, in front of which the Rebbe could sit. But the Rebbe did not want it in front of him. It seemed as though the Rebbe preferred to be closer to the crowd. Only a small table was placed on the floor where the Challah and water were held.
4. I.e. Yom Tov farbrengens when the Rebbe washed before *shkia* and continued into the night.
5. Normally, the Rebbe’s nigun sung on similar occasions was *Atah Vechartanu*.



PHOTO: JEM/THE LIVING ARCHIVE / 74994

THE REBBE LEAVES SHUL AS THE TEEMING CROWD LOOKS ON.

FLOODED WITH BLESSING

*In a recent conversation with A Chassidisher Derher,
Rabbi Chaim Goldstein, Shliach to Drexel University, shared the following story.*

We moved to Drexel University in Philadelphia, Pennsylvania on Chof-Daled Teves 5771. When we first moved, my wife and I had our hearts set on purchasing a permanent location for the Chabad House. However, as young, new shluchim, we were obviously not in the position to afford such an expense. We rented a spacious apartment within our means, and we began tending to the spiritual and physical needs of the nine hundred Jewish students on campus.

After just a few months at Drexel, it became clear that we would soon outgrow our rented location. We began looking into purchasing a larger house, to accommodate the ever-growing number of students attending the classes and programs we offered.

Although we were, *boruch Hashem*, very successful in reaching out to the Jewish students, it seemed that a larger property would have to wait a while, as we did not yet have the means to obtain a larger space. Additionally, there was quite some time remaining on the lease

we signed for our apartment, which we could not terminate. I was hesitant to take any steps, but my wife, on the other hand, was insistent on looking to expand as soon as possible. And so, we kept our eyes and ears open.

One day, on her way to meet me on campus, my wife noticed a house for sale.

The location was perfect but the house was not. It was small and did not meet our needs. Still, we checked it out.

While there, the seller asked us if we were looking to purchase a space for a Chabad House! Shocked, we answered that, indeed, we were. He told us that he had another house for sale, a bit further



RABBI CHAIM GOLDSTEIN LAYS TEFFILIN ON A STUDENT.



PHOTO: JEM/THE LIVING ARCHIVE / 166625



AFTER THE APARTMENT FLOODED, WRECKING THE WALLS AND DESTROYING THE CEILING, RABBI CHAIM GOLDSTEIN PRESENTS THE PLAN FOR A MOVE TO A NEW CHABAD HOUSE.

off campus, and he felt it would suit our needs perfectly. It was not yet on the market, but he agreed to show it to us.

This house was in the heart of student off-campus housing and suited our situation perfectly! Although it was a bit further from campus than we originally anticipated, this house was the ideal site for our new Chabad House. With a beautiful brand new library, which could easily be converted to a shul, a large dining room, and huge pantry, it was truly meant to be a Chabad House!

Of course, our main concern was finding the money to buy the house. The only option we could think of was to turn to the well-known philanthropist, Mr. George Rohr, who generously gives large sums towards building Chabad Houses on college campuses across America. The problem, though, was that he generally gives to well-established shlichim who are at their posts for at least a couple of years. We did not think we would be eligible. It seemed virtually impossible, but we were very determined to make the

purchase somehow. In order for that to happen, we needed to come up with a large sum of money in a short amount of time, as the house was soon to be placed on the market.

One week later, we travelled to New York. Armed with all the details regarding the house, we visited the Ohel. We wrote a *tzettel* to the Rebbe, including all the relevant information, and asked for *brachos* to be able to buy the house. We were sure that with the Rebbe's *brachos* we would be able to do the impossible.

That night, we returned home to Philadelphia. Opening the door, we were absolutely shocked by what greeted us. The entry room to our apartment was completely flooded, with water still pouring in from a pipe in the ceiling. My wife—who often tells students when it's raining that water is a blessing—laughingly turned to me and said “we must be getting lots of *brachos*!”

Seizing the opportunity to leave our apartment, we called the seller of the house and informed him that we

needed to move in immediately. He agreed to rent it to us for a brief while at a price much more than we could afford (approximately triple of what we were paying for our apartment). But fortunately, our renter's insurance kicked in. After spending time on the phone with the insurance, we managed to convince them that although the rent on the house was far more expensive than what we had been paying, it was the only arrangement that would suit our needs. This is highly unusual! Rental insurance specifically covers *just* the cost of rent. That they agreed to pay triple the amount was miraculous. Not only was our rent covered, but being that the house required a few months of cleaning and renovation, our first landlord released us from the lease.

We moved in to the new house immediately, and that helped our situation temporarily. Through the *brachos* of the Rebbe, we were given the opportunity to purchase a new Chabad House.



THE KITCHEN AFTER IT WAS FLOODED.



THE NEW CHABAD HOUSE.



THE NEW KITCHEN FOLLOWING THE RENOVATION.

Moving bought us some precious time to be able to come up with the necessary funding. Insurance would only cover the house for the duration of the renovations to our first home. Besides, the owner of our new home was not going to allow us to rent for too long without buying. We turned to Mr. Rohr, and thankfully, his grant, together with a huge fundraising campaign, enabled us to secure a mortgage, which was a real miracle on its own! We completed the purchase just days before our time was up.



The Rebbe continues to shower us with brachos, especially in connection with our Chabad House. Our students are all well aware that we are in our present location due to a *brachah* from the Rebbe. Last year at the annual “Anniversary Shabbos” marking the day we came to Drexel University, a student made a *l’chaim* and jokingly mentioned that being that we are here due to a flood, he is wishing us another flood!

A short while later, a close friend called,

out of the blue, to tell me about a letter printed in the *hosafos* to Likutei Sichos vol. 16 (p. 506).

In this letter, the Rebbe writes the following to a person struggling to pay his mortgage:

I heard from my father-in-law the [Friediker] Rebbe—with regard to his charity funds—the quote from our sages: ‘He who receives a coin from Lyov is blessed.’ I hereby enclose a check from one of these funds, which still exist and continue to this day. You should combine this sum with the money you will collect to pay off your debt, and surely the promise [of the Friediker Rebbe] will be fulfilled.


In order to increase in the brachah and to strengthen your connection with the person in charge of this fund, i.e. the Friediker Rebbe, you should follow the directive of Chassidus in this regard, namely by learning his Torah and adhering to his instructions and directives.

It would therefore be appropriate for you from now on to follow the daily shiurim of

Chumash, Tehillim and Tanya, and to learn from his Torah as well (preferably three days should not go by without this), and to set aside time to study his maamorim.

At that time, we were having serious trouble with the mortgage and upon reading this letter, I was inspired to make a *hachlata* to be more meticulous in the study of the daily *shiurim*, and to set aside time to learn the Rebbe’s Torah regularly.

A couple of days later, we left for a family *simcha*. Upon our return, believe it or not, we found our entire kitchen submerged in water!

A mother of one of our students heard of the current situation, and together with her son, she initiated a fundraising campaign that brought us tremendous funds from sources we never imagined. This funding enabled us to rebuild and expand our kitchen area to double its original size. Such an expansion was not in our budget, certainly not at that time, and this new campaign opened new doors for us, allowing continued growth in our shlichus. 

Dedicated by
Rabbi **Berel** and Mrs. **Devorah Leah Levertov** and family

In honor of
The Rebbe's community in
Santa Fe, New Mexico





A Friend of Every Jew

REB PINCHAS TODRUS
("PINYE") ALTHOIS





“What do you expect? I should look into Sefer Yetzira and create a new person?”



Perhaps these words, said by the Rebbe lamenting the void left by Reb Pinye Althois shortly after his passing, describe this extraordinary personality most accurately. He was in fact irreplaceable.

An activist of the greatest stature, with a sharp and witty personality, who, while skillfully winning over the hearts of government officials, remained a pleasant and friendly man to every passerby he encountered in the street.

The story of a man whom the Rebbe referred to as *איש מישראל* כל ידיו וידיו.

Reb Pinchas Todrus Althois (“Pinye” as he was affectionately known) was born on 4 Kislev, 5658, in the city of Nikolayev, a famous chassidic stronghold in the Ukraine, where many chassidishe families lived; the city where the Rebbe was born.

We learn of the nature of Reb Pinye’s chassidishe education from an anecdote he would relate later on in life. Whenever a chossid would return to Nikolayev from a visit in Lubavitch, local chassidim would ask him excitedly, “What was the *dibbur hamaschil* of the *maamor* delivered by the Rebbe?” And they would attempt to hear some words of Chassidus. Pinye’s father, Reb Binyomin, on the other hand, would first ask, “How is the Rebbe feeling?” or “Whatever happened to the leak in the Rebbe’s home? Was that taken care of?” Only afterwards did he inquire about the *chassidus* the Rebbe said.

At the young age of twelve, Pinye was sent to study in Tomchei Tmimim Lubavitch. Hailing from Nikolayev and being a member of the famous Althois family, which enjoyed a close relationship with *beis horav*, the young Pinye felt a bit too comfortable in his new surroundings and displayed his mischievous character quite freely.

The *hanhala* felt that his *middos* were not refined and disapproved of his conduct among friends, and they decided to take action to train the young boy. One day, Pinye was approached by the *mashgiach* and was notified that he was expelled from yeshiva. “What?” the boy protested. “But I haven’t done anything wrong lately to warrant such a punishment!” The *mashgiach* was adamant in his decision and Pinye understood that he had no choice but to go to the *menahel* of the yeshiva, the Frierdiker Rebbe (known then as the Rebbe’s son). Standing outside the door of his office, Pinye cried bitterly until the Frierdiker Rebbe opened the door, and he told over his story. “Go back to the *mashgiach*,” the Frierdiker Rebbe said, “and tell him that I said he should allow you to return to yeshiva.”

After Pesach, a new *zman* began at the yeshiva and Pinye was told he would have to stay back in the old class while all his friends went up one level. Pinye refused to hear of it and joined his friends in their new class, only to be sent out immediately by the teacher. Still, Pinye refused to be downgraded and went into the *zal* to learn on his own.

“Your father will be here soon for Shavuos,” the *mashgiach* told Pinye. “He

will have to take you home!”

Pinye was certain that his father would take his side of the argument and confidently continued to refuse to comply.

When Reb Binyomin arrived in Lubavitch for Shavuos, Pinye was shocked when he told his son to listen to the *hanhala*. Not having any other choice, he begrudgingly went to the younger class.

Two days later, the *mashgiach* told Pinye that he could join his friends in the older class. Bewildered, Pinye approached his father. “What do they want from me?” he cried. “Why are they playing these games with me here?”

Reb Binyomin explained to his son, “You think a bit too much of yourself, coming from Nikolayev, and the *hanhala* needs to put you in your place. If you listen to them and continue in the way they teach you, you will grow to be proper chossid...”

In the Ha’Ach newsletter distributed in Lubavitch, there is a newsflash about Pinye’s bar mitzvah, noting that he delivered a fine *drosha*, explaining the weekly *parsha* and the mitzvah of tefillin according to *Chassidus*.

UNDER COMMUNISM

The Frierdiker Rebbe's *nesius* began at a difficult time for Russian Jewry. Much has been written about the Frierdiker Rebbe's activities to uphold Yiddishkeit under the rule of the anti-religious Soviet government, resulting in his eventual arrest in 5687.

Reb Pinye was one of those who stood at his side, fulfilling dangerous missions on the Frierdiker Rebbe's behalf and at times acting as his personal secretary.

A likable person by nature, Reb Pinye had friendly relationships with members of the Jewish "Joint" organization, especially Dr. Joseph Rosen, director of the Joint distribution in Russia at the time.

When the Frierdiker Rebbe was ultimately arrested, Reb Pinye sat in the Frierdiker Rebbe's home each and every day. He was the one to receive the news when Rebbetzin Chaya Mushka called from Kostroma, notifying the household that the Frierdiker Rebbe was freed. Naturally, he and the other chassidim in the vicinity took to celebration, dancing late into the night.

After returning home to Leningrad, the Frierdiker Rebbe resided in suburban Malakhovka (near Moscow) for six weeks. It was there that he decided to leave Russia.

Many years later, in 5718 while sitting at a yom tov meal with the Rebbe in the Frierdiker Rebbe's apartment, Reb Pinye related a conversation he had with the Frierdiker Rebbe in Leningrad, just before he took leave of Russia:

"A short while before the Frierdiker Rebbe left Russia, I accompanied him in a wagon to a nearby river where he *toiveled*. On our way back, I asked him, 'With whom do you leave all the people on your ship?' [I.e. What will be with all the chassidim being left behind in Russia?] The Frierdiker Rebbe replied: 'My decision to leave Russia was made while I was in Malakhovka. I have thought this decision through, down to the very last detail, and I thought about each and every individual as well. Just as Hashem has acted with me in a supernatural manner until now, He will help us see one another in the future as well, in a supernatural manner.'"

When the Frierdiker Rebbe actually left Russia at the end of Tishrei 5688, many chassidim came to see him off at the train station in Leningrad. Some, including Reb Pinye, were actually allowed on the train to accompany him for the first few stops until the border. Reb Pinye watched as the Frierdiker Rebbe penned a letter to all of *anash* who would remain stranded in Russia (see *Derher Magazine*, Tammuz-5772), and he then told Reb Pinye, "I write this letter from my heart, with my whole heart!"

At that point, Reb Pinye told the Frierdiker Rebbe that he felt bewildered. There are those chassidim who would "live" from the Chassidus they learn. Others would draw inspiration from their lengthy davening. "I, on the other hand," Reb Pinye bemoaned, "have nothing else in my life other than being in the Rebbe's presence. How will I survive?"

The Frierdiker Rebbe then promised Reb Pinye that he would be "עמי במחיצתי".¹

Nine years later, Reb Pinye managed to leave Russia for Eretz Yisroel with his family. The story is told that Reb Pinye randomly met Kalinin, the president



PHOTO: KEHOT PUBLICATION SOCIETY

REB PINYE (SITTING, CENTER) LISTENS AS THE REBBE DELIVERS A SICHA AT THE KABOLAS PONIM OF HIS SON. CHANUKAH 5714.

of Russia at the time, in the streets of Moscow and asked him to help with a permit to leave. Impressed by Reb Pinye's character, Kalinin decided on the spot that he would help him.

BUILDING NEW GROUNDS

On 16 Cheshvan, 5697, the Althois family settled in Eretz Yisroel.

In 5701, the Friediker Rebbe founded Agudas Chassidei Chabad in Eretz Yisroel, to serve as the umbrella organization of Chabad in the land, and to unite all of *anash* residing there at the time.²

In 5704, Reb Pinye was appointed by the Friediker Rebbe to serve as the secretary of Agudas Chabad. In a letter

to the administration of Agudas Chabad, the Friediker Rebbe explains that the position of secretary includes overseeing all the activities of the organization and ensuring that everything is carried out promptly and properly.³

The Friediker Rebbe himself proposed the salary for the secretary, insisting more than once that he must be paid well, freeing him from all worries, ensuring that he would be able to dedicate himself entirely to his important work.

Thus began a life-long career of a dedicated Chabad activist in Eretz Yisroel, who worked tirelessly to see to it that Chabad in the Holy Land would have a prestigious presence in every possible manner.

Most notably, grand Yud-Tes Kislev farbrengens were arranged on the largest possible scale, attended by scores of important guests and bringing about a great *kiddush Hashem* for all to see.

More than anything else, Reb Pinye devoted his entire being to “building” Chabad in Eretz Yisroel; no less in the figurative sense than in the practical. The many friendships he forged with people in high places of government, and the connections he maintained with officials, allowed him to pull strings wherever they were needed, and he utilized them to the fullest possible extent.

REB YISROEL ARYE LEIB

In those years, Reb Pinye became acquainted with the Rebbe's younger brother, Reb Yisroel Arye Leib, who had immigrated to Eretz Yisroel a few years earlier and resided in Tel-Aviv. Although they were both born in the same city of Nikolayev, Reb Yisroel Arye Leib's family moved away when he was all but three years old, when his father, HoRav Levi Yitzchok, took the position as rov in Yekatrinoslav. Nevertheless, the two maintained a close friendship throughout the years, until Reb Yisroel Arye Leib moved to England in 5710.

Many Thursday evenings, Reb Pinye would join three others in the Lubavitcher shul on Nachalat Binyamin Street for a night of study: Reb Yisroel Arye Leib, Reb Nochum Goldshmid (who knew Reb Yisroel Arye Leib growing up in Yekatrinoslav), and Avrohom Shlonsky (a cousin of the Rebbe who also grew up in Yekatrinoslav).

[It should be noted that Reb Pinye maintained a close relationship with Avraham Shlonsky as well. He was a famous Israeli author, and Reb Pinye recruited him to translate the Friediker Rebbe's *kol koirehs* about “*l'alter l'geulah*” from the original Yiddish (see Derher Magazine, Adar-5775).]

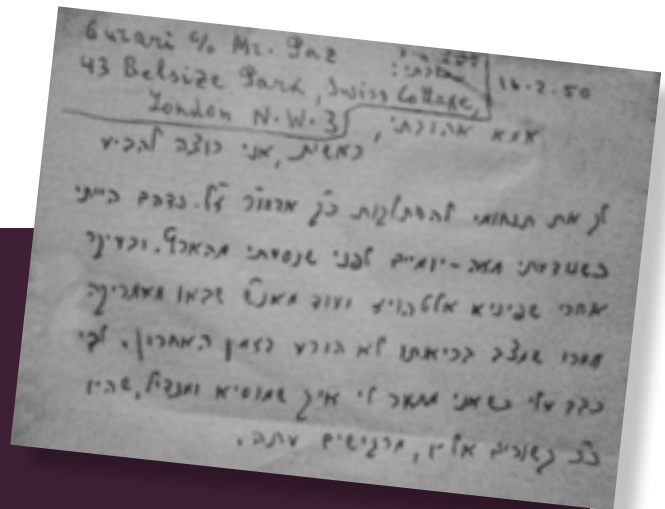
Reb Pinye often farbrenged with Reb Yisroel Arye Leib, on Yud-Tes Kislev and other occasions.

Testament to their close relationship

is a letter written by Reb Yisroel Arye Leib to his mother, Rebbetzin Chana, after the Friediker Rebbe's *histalkus* on Yud Shevat 5710. Describing the feelings when hearing the news, Reb Yisroel Arye Leib notes that he was especially shocked, “...after Pinye Althois and other members of *anash* who came here from [visiting] America conveyed that [the Friediker Rebbe's] health had not worsened in the recent past...”

When Reb Yisroel Arye Leib passed away in Liverpool in 5712, the Rebbe asked Reb Pinye's son who was learning in 770 at the time to contact his father and warn him not to mention anything about the incident to Rebbetzin Chana, so as not to harm her health.

Reb Pinye, along with a few other chassidim, came to the airport in Eretz Yisroel to pick up the *aron* and arranged for the burial in Tzfas, in accordance with the Rebbe's instruction. From letters sent to Reb Pinye by the Rebbe in the ensuing years, we learn that he was also involved in erecting the *matzeiva* at the burial place as well.⁴



“The *mashke* that you brought me as a gift from Zalman Rubashov [Shazar] is very dear to me. Every Yid, especially... a Yid whose great-grandfather traveled to the Alter Rebbe, is truly dear to me...”



FOLLOWING A TRAGIC MASSACRE IN Kfar Chabad, the Rebbe sent a group of ten Shluchim to Eretz Yisroel. Reb Pinye (sitting, center in the white hat) greets them in the airport together with other Chassidim. 5716

Kfar Chabad

After the war, many Lubavitcher chassidim were displaced from their homes, especially those who escaped the Soviet Union in 5706-5707. The Frierdiker Rebbe directed many of them to move to Eretz Yisroel, and to establish the village of Kfar Chabad. Reb Pinye was involved in every step of this task, including trekking out to the desolate fields of Eretz Yisroel in search for a suitable area for the new village.

Reb Pinye utilized the contacts he had in the Israeli government to receive all the assistance that was needed. Being a man of a very broad and wide-ranging vision, he would settle for no less than the biggest and most efficient housing arrangement possible. Thanks to his efforts, the homes in Kfar Chabad were constructed much larger than the government-built apartments anywhere else in the land.

With the help of his friend, Zalman Shazar (a Jew of chassidic roots who held close connections with the Frierdiker Rebbe and the Rebbe; later to become president of Israel), he obtained all that he needed to see this project through. The two of them would put pressure

on the appropriate officials. When they would be told that the budget would not cover a certain part of the project, Reb Pinye simply would not take “no” for an answer!

TISHREI WITH THE FRIERDIKER REBBE

After so many years of painful separation, Reb Pinye was finally reunited with the Frierdiker Rebbe when he visited New York for Tishrei 5710. He remained in *beis chayeinu* through the month of Kislev, spending much time with the Frierdiker Rebbe and hearing many important *hora'os* for Chabad activities in Israel.⁵

At the farbrengen of Simchas Torah, Reb Pinye presented the Frierdiker Rebbe with a bottle of *mashke* on behalf of Zalman Shazar, and the Frierdiker Rebbe responded very warmly:

“The *mashke* that you brought me as a gift from Zalman Rubashov [Shazar] is very dear to me. Every Yid, especially a Yid from Eretz Yisroel, and all the more so a Yid who stems from a chassidic background—whose great-grandfather traveled to the Alter Rebbe—is truly dear to me...”

It is said that during those few months, any time the Frierdiker Rebbe didn't feel in good-spirits, Reb Pinye was asked to enter his room and to speak with the Frierdiker Rebbe about matters that would bring a smile to his holy face.

It was during this trip that the famous picture was taken, showing Reb Pinye seated near the Rebbe during the wedding of Reb Zalman Posner.

DOR HASHVI'I

After the Frierdiker Rebbe's *histalkus*, Reb Pinye became a wholeheartedly devoted chossid of the Rebbe, fulfilling his every instruction and connecting Yidden with the Rebbe at every opportunity.

The following most telling story describes how Reb Pinye brought a Yid to the Rebbe as early as the summer of 5710, even before the Rebbe officially accepted the *nesius*.

Mr. Efraim Ilin related in an interview with JEM's My Encounter team, that in 5710 he faced a terrible financial dilemma that would have repercussions on the economy of the entire country of Israel. As he was contemplating what to do, he suddenly remembered:

NO APPOINTMENT NECESSARY

As mentioned, Reb Pinye and Zalman Shazar were very close friends, and he utilized their friendship for building Chabad in Israel.

The following is a description given by a journalist in an Israeli newspaper, telling of the many meetings Reb Pinye held with Mr. Shazar, then the minister of education and culture:

“Anyone who wants a meeting with the minister must arrange it in advance with his secretary. Anyone, that is, except for one man who is not subject to any of these rules at all; Pinchas Althois, Chabad’s man in Israel, the representative of the Lubavitcher Rebbe of Brooklyn.

“When we looked through the wide window of the small building and saw the image of that tall Jew approaching, with his impressive appearance and black beard hanging about, we knew that the morning was over and the day’s schedule was irreparably disturbed. We pitied anyone with a scheduled appointment that day, and we hoped that they would await their turn patiently. How were they to know that in the minister’s room next door, Reb Pinchas Althois and the minister are deeply engrossed in conversation, discussing every topic pertinent to Chabad? From the theoretical to the practical; about building structures for their institutions (which indeed ultimately did spring-up in the confines of Kfar Chabad)...”



REB PINYE AT A FUNCTION WITH MR. ZALMAN SHAZAR, PRESIDENT OF ISRAEL.

“...It was then that I recalled an incident involving my late father. He couldn’t decide whether to move his family to Israel, so he went to the Previous Lubavitcher Rebbe for advice. And here I was in New York. So, I said to myself: I can go ask the Rebbe right now!

“I knew Pinye [Althois]. Every time I was in Israel I would see him; he always needed contributions. But in general, I loved him; he was a really extraordinary Jew. I asked someone to get in touch with Pinye for me (because he didn’t have a telephone), and within two days, he arranged a meeting for me with the Rebbe.

“When I went to meet the Rebbe, I knew that ultimately he would become the Rebbe, because he was married to the Previous Rebbe’s daughter, and the Previous Rebbe had just passed away. Although he had not yet formally accepted the leadership of Chabad, he was already considered to be the Rebbe.

“I must tell you; arriving at my meeting with the Rebbe, I was very moved; first and foremost, at the opportunity to see the Rebbe...

“The Rebbe listened to me and encouraged me greatly... I no longer remember all his exact words, but I will never forget the wisdom, the kindheartedness, and the quiet way he spoke... A feeling of tranquility came over me. When I left, I felt as if a heavy stone had been lifted from my heart...”⁶

Throughout the ensuing years, the Rebbe charged Reb Pinye with many important missions, including his assistance in founding the *Beit Sefer L’Melacha* in Kfar Chabad and many other institutions.

When the Rebbe sent the special group of shluchim to uplift the spirits of *anash* following the tragedy in Kfar Chabad in 5716 (see *Derher Magazine*, Sivan-5774), Reb Pinye was one of a select group of distinguished chassidim who were there to see them as they arrived in Lod Airport.

Through the various ties and acquaintances Reb Pinye held, he was able to procure many *ksovim* of Chassidus for the Rebbe,⁷ including some of the Rebbe’s father’s *seforim*, later published as *Likutei Levi Yitzchok* (see *Derher Magazine*, Av-5774). The Rebbe thanked him using extraordinary terms for these precious gifts.

When Reb Pinye was instructed by the Rebbe to assist in obtaining the *Sefer Torah* that belonged to the Shapiro brothers of Slavita, he turned to many wealthy acquaintances of his and asked them to buy this precious gift for the Rebbe. But none of them were ready to part with such a large sum of money. Eventually, he turned to Reb Moshe Ashkenazi, who seized the opportunity to have such a great *zechus* and borrowed the funds to cover the cost (see full story in *Derher Magazine*, Tishrei-5772).

Reb Pinye was also a vital help to those

The Rebbe responded: “What can I do; my father-in-law already appointed you to serve as an officer!”

bochurim who wished to travel to learn near the Rebbe in New York, and needed to obtain permission from the Israeli Department of Defense. Reb Shmuel Avidor, an Israeli journalist who was a good friend of Reb Pinye, recalled that when Gershon Mendel Garelik, Itche Springer, and others wanted to leave Eretz Yisroel for New York, he was approached by Reb Pinye and asked for his assistance. “What can I do?” Reb Shmuel protested, “I have no connections in the Department of Defense.”

“If you really want to, you can pull this one through,” Reb Pinye insisted. He had this way of persuading people into doing what needed to get done.

IN THE REBBE’S COURT

During the years of the Rebbe’s *nesius*, Reb Pinye traveled to be with the Rebbe on many occasions. The first was in the winter of 5714, when he came to New York for his son’s wedding, and he remained for a few months. During that

time, Reb Pinye had several interesting encounters with the Rebbe. The following are two of the more famous ones:

On Shabbos, Yud-Daled Kislev 5714, the Rebbe and Rebbetzin celebrated 25 years since their wedding, in 5689. Although no one expected the Rebbe to hold a farbrengen in honor of the day, a few chassidim sat down in the *zal* after *mussaf* and farbrenged together. Meanwhile, Reb Pinye went and knocked on the Rebbe’s door, asking that the Rebbe pay him “*shadchonus gelt*” for his father’s part in bringing about the Rebbe and Rebbetzin’s *shidduch*. The Rebbe asked, “So, what do you want as payment?” Reb Pinye explained that he wanted the Rebbe to farbreng, and indeed, a short while later, the Rebbe entered the *zal* for a farbrengen.

It was then that the Rebbe famously referred to Yud-Daled Kislev as “דער טאג וואס האט פארבונדן מיר מיט איין מיט מיר”—the day that connected the Rebbe with us chassidim.

YOU’RE AN OFFICER!

On the Shabbos following Yud Shevat 5714, the Rebbe held a long, *geshmakke* farbrengen; speaking passionately about *hiskashrus* and the need for all of *anash* to join Tzeirei Agudas Chabad. Reb Pinye, who was present at the time, approached the Rebbe and asked if he could also be included in Tzeirei Chabad (“Chabad Youth”), but the Rebbe responded: “What can I do; my father-in-law already appointed you to serve as an officer!” Reb Pinye wouldn’t let up and he persisted, “So perhaps the Rebbe can promote me to the status of a general.” The Rebbe said that it would not be possible, since a general and an ordinary soldier both represent *bittul*, whereas the status of an officer is not compatible with either.⁸

When Reb Pinye came to the Rebbe for Tishrei, 5718, he was a regular at the Rebbe’s yom tov meals in the Frierdiker Rebbe’s apartment, where he was asked by the Rebbe to speak and sing *niggunim*.

MELT A HEART OF STONE

Although he was of a sharp and witty character, Reb Pinye is remembered by



REB PINYE LOOKS ON AS THE REBBE IS MISADER KIDDUSHIN AT THE WEDDING OF RABBI SHOLOM BER SHEMTOV. 26 KISLEV 5718



REB PINYE LOOKING ON AS THE REBBE ENGAGES IN CONVERSATION DURING A WEDDING (BEFORE THE NESIUS), 6 KISLEV 5710

A NIGGUN FROM LUBAVITCH!

Reb Pinye had an incredible *chush* in *neggina*, and he sang niggunim with heartfelt chassidishe passion. The Frierdiker Rebbe once said of Reb Pinye that “he sings with *chassidishe oisiyos*.” In 5710, he recorded ten niggunim at a studio in New York and sent the recording to the Frierdiker Rebbe. The Frierdiker Rebbe commented, “Since my youth, I don’t recall hearing the Alter Rebbe’s niggun as accurate as Reb Pinye sings it here.”



“Sing a niggun from Eretz Yisroel; *mizimras ho’aretz*,” the Rebbe called out to Reb Pinye at one of the Tishrei farbrengens in 5718.

“I don’t know anything from Eretz Yisroel; only from Lubavitch,” Reb Pinye insisted.

“So sing something from Lubavitch!” the Rebbe said, and Reb Pinye sang “*Tiku Ba’chodesh*.”

Reb Yitzchok (“Itchke”) Ganzburg records in his *yoman*

from that Tishrei that while the Rebbe blew the shofar on Rosh Hashanah morning, the pushing and squeezing in the shul was unbearable. Reb Pinye was seen holding onto the ceiling, literally hanging in mid-air, in order to see and hear the Rebbe.

When visiting the Rebbe on Shavuos 5720, Reb Pinye sang a new version of “*Ve’harikoisi Lo’chem Bracha*.” A few weeks later, at the farbrengen on Yud-Beis Tammuz, the crowd sang the usual version. The Rebbe turned to Reb Pinye’s son and said, “Sing your father’s *Ve’harikoisi*. Do you know it?” And the crowd sang this *niggun*. From then on, this *niggun* was sung quite often at the Rebbe’s farbrengens, with the Rebbe referring to it as the “new *Ve’harikoisi Lochem Bracha*.” The Rebbe was often heard singing along with the crowd in an undertone.

[Some of the *niggunim* in Sefer Haniggunim, including the famous *Hakafos* niggun of the Rebbe’s father, are noted to have been heard from Reb Pinye.]

all, more than anything else, as a gentle and caring personality who loved to do a favor for another Jew.

Moshe Erem was a far left-wing, anti-religious member of the Israeli Knesset, who happened to have been born in Liadi, the Alter Rebbe's town. When Reb Pinye met him, he was full of excitement. "You were born in Liadi? Then you must come join us for davening on Yom Kippur in the shul on Nachalat Binyamin Street."

Indeed, no Israeli would have ever believed it, but thanks to Reb Pinye, this staunch leftist joined the davening on Yom Kippur every year until 5734, when the Yom Kippur War broke out.

One year, Moshe joined the auction to buy *Maftir Yonah* on Yom Kippur afternoon. Everyone else in shul desperately tried to outbid him; they couldn't bear the thought that a Jew who was so estranged could possibly be their representative to recite *maftir* on the holiest day of the year. But in the end, Moshe prevailed and bought the *aliya* for himself. Quietly and without a fuss, Reb Pinye approached him and asked that he please remove his leather shoes so as not to stand in front of the congregation and violate the yom tov. The crowd was shocked; Mr. Moshe Erem removed his leather shoes before approaching the Torah.

Only Reb Pinye's soft yet determined persuasion could facilitate such change in a heart of stone!

Eventually, when Moshe was in New York, he was with the Rebbe in *yechidus* and subsequently received letters from the Rebbe as well.

PINYE SINGS IN GAN EDEN

Reb Pinye passed away on Friday, 9 Iyar 5723.

His passing left a real void in all of Chabad activity in Eretz Yisroel, and the Rebbe himself attested to it.

In a letter to Reb Pinye's friend, Moshe Erem, the Rebbe writes of his special qualities in no uncertain terms:

"...You offer condolences after the passing of our friend, and the friend of every member of Israel, Reb Pinchas Todrus. From now on, may our correspondence be only about happy matters. Moreover, our letters should encourage action in the area that the late [Pinye] involved himself; namely, spreading traditional Judaism amongst our Jewish brethren..."

"Certainly, the friends of the deceased, who helped him with this task [during his lifetime], will continue on this path, filling the void to whatever extent is possible..."

Two months later, the Rebbe spoke about Reb Pinye at the Yud-Beis Tammuz farbrengen, with a voice choked with tears:

"One of the people who had a big part in bringing about the release of Yud-Beis Tammuz was Pinye. Considering the close attention he received from the [Friediker] Rebbe, we can assume that he is currently participating in a Yud-Beis Tammuz farbrengen!"

"There is a niggun that he would often sing to the words of *ve'harikosi lo'chem brocha*; surely some of the people here know it. Let us sing this niggun here, and he will probably join us from wherever he is!"¹⁰

A worthy tribute to a staunch chossid who merited unusual *kiruvim* from the rabbeim during his lifetime, and as it seems, even in the hereafter. **D**

1. According to another version of this story, the Friediker Rebbe said, "You are the one I will truly long for..." The former version was related at Reb Pinye's *levaya* by the *mashpia*, Reb Shlomo Chaim Kesselman.

2. Igros Kodesh Admur HaRaYYaTZ vol. 5 p. 417

3. Ibid. vol. 8 p. 361

4. The Rebbe's Igros Kodesh vol. 10 p. 3

5. See Igros Kodesh Admur HaRaYYaTZ vol. 10 p. 315

6. Featured on Living Torah disc 75 program 300.

7. See the Rebbe's Igros Kodesh, vol. 15 p. 358; see also Derher Magazine, Adar II-5774, about the manuscripts from Poland which Reb Pinye first heard about.

8. Toras Menachem vol. 11 p. 69

9. Igros Kodesh, vol. 22 p. 453

10. Toras Menachem vol. 37 p. 157

Only Reb Pinye's soft yet determined persuasion could facilitate such change in a heart of stone!



REB PINYE WALKING WITH ELDER CHASSIDIM, INCLUDING RABBI MOSHE GOURARIE (FAR LEFT) AND RABBI ELIEZER KARASIK (RIGHT).

YOU SAW A GOOD DREAM

The Rebbe's Advice Regarding Dreams

A DREAM ABOUT THE REBBE

What the Gemora says about dreams is well-known; that a person sees [in his dream] things which he thought about during the day. When we're talking about a *Ro'eh Yisroel*, in this case the Rebbe, my father-in-law, of sacred memory—whose objective was to do good for Jews, physically as well as spiritually—it is certain that what you saw was a good dream. The dream is a sign that you should do even better that which is required of you; most importantly that you along with your wife should raise your son and daughter in a Jewish and *chassidishe* direction. May you have true *nachas*—Yiddishe and *chassidishe* *nachas*—from them, and a long, joyous, and healthy life. The more you impart to the children Judaism, warmth and *chassidishe* enthusiasm, the greater the *nachas* you have from them will be. And most importantly, this will bring true joy to their lives. (7 Shevat, 5717)¹

READ STORIES OF THE REBBEIM AND CHASSIDIM

The following letter was written to an individual whose grandmother was suffering from nightmares. The Rebbe refrained from calling them dreams and instead referred to them as "disturbing thoughts and matters." The recipient of the letter was a student in Yeshivas Chabad - Lod.

Regarding what you write about your grandmother's thoughts, that she imagines disturbing things: You should check the

mezuzah in her room, and every morning she should set aside several coins for *tzedakah*. Before going to bed, she should read—or be read to—stories of our holy rabbim and stories of *chassidim* in general. She surely also says *Krias Shema*; at least the first paragraph and the *bracha* of *Hamapil*. (5 Nissan, 5717)²

IT'S A PLOT FROM THE YETZER HORA

You write about the dream that you had.

You should discontinue following this path; stop being immersed in dreams. Many *seforim* have established that in the case of individuals that live entirely according to Torah and mitzvos, for them even a dream—over which there is little control—has some importance and is not in vain. (Although even in such a case *Chazal* say that no dream is free of insignificant matters.) However, with regards to people of our generation, who have many idle conversations, and many idle thoughts, without any sort of substance—let alone that of Torah and mitzvos—by them it is no more than a dream. Sometimes [the dream] is a plot of the *Yetzer Hara* to tear a person away from reality. Therefore I repeat again, do not allow yourself to think about dreams.

It would be appropriate to have the mezuzos of your bedrooms checked, as well as your tefillin. Also, focus on finding a *shidduch*, and on your business—with regards to the former, as I've already written to you, don't be too particular. You can

SEEING THE REBBE IN A DREAM

There was a young man who had seen the Rebbe in a dream, but the dream also contained some unusual references. On Simchas Torah 5716 (printed in Toras Menachem vol. 13 p76) the Rebbe told over a story in the name of the Friediker Rebbe about a chossid from a previous generation. This chossid wanted very much to see his Rebbe, the Rebbe Maharash, after the Rebbe's passing. The chossid asked the the Rebbe Rashab for advice in this regard, and after making various preparations (one of which was to wear a gartel while sleeping), the Rebbe Maharash appeared to him in a dream. The Rebbe adds:

And now, a story happened with a young man, who conducted himself improperly in some way. The Rebbe gave over [teachings] to him and spoke with him about it, and it didn't help, until the Rebbe himself came to him in a dream. Nevertheless, instead of this causing him to have an effect [on himself and] even on others, he is dragging the Rebbe towards himself, into the mud in which he is stuck. Had he merited, his *zechus* of seeing the Rebbe would have taken place in some other fashion. Now the Rebbe came to him to discuss a negative thing, and as a last resort.

also rely on the older members of Anash; since they are older, it is as the *possuk* states, "Many years impart wisdom," especially since they can objectively consider the matter, while one who is involved in the matter may be thinking subjectively.

When you will obey all of these [instructions], of course in addition to your *shiurim* of learning, as I wrote to you in the previous letter, *Hashem Yisbarach* will help you succeed physically as well as spiritually, and you will be able to notify me of good news, that you have begun to obey [my instructions]. You will see that it pays off. (27 Sivan, 5713)³

SHMIRA AFTER A CONCERNING DREAM

Your husband has written to me that you are not feeling well, that you have anxiety, and that you had a dream, for which you are asking me for a *shmirah* (protection).

This is the *shmirah*: You should check the mezuzos in your house; ensure that they are all kosher. Every Erev Shabbos and Erev Yom Tov, before candle lighting, you should give 18¢ to a tzedakah of Rabbi Meir Ba'al Hannes. Additionally, every day after *shacharis* your husband should recite a section of Tehillim specific to the day of the month. Your husband and son should also begin wearing a *tallis kattan*. It goes without saying that your home should be strictly kosher and it should be run the way a Jewish home must be. But most importantly, be firm in your trust in *Hashem Yisbarach*, the creator of world; just as he governs the whole world, so too he governs the life of each individual. He will guard you, your husband, and your son, so you don't need to be concerned about it. The more you strengthen your trust in Hashem in this matter, the more clearly you will see that *Hashem Yisbarach* helps you, particularly with regard to your health, which will improve, and also the health of your son[...]. I hope that you and your husband will be able to notify me of good news in this regard. (1 Av, 5712)⁴

DECEASED RELATIVE IN A DREAM

Regarding what you wrote, that your mother appeared to you in a dream, you should clarify whether her burial was done properly (and that there was no autopsy or the like). You should also check the mezuzos in your house. (27 Elul, 5717)⁵

[In regard to] your *pan* about a man whose father appeared to him in a dream: he should ask for forgiveness from his father in front of a minyan for not doing everything properly during the year of *aveilus*. It is known that the rule in Torah is that a father may forgo his own honor. He should also check his tefillin and the mezuzos in his home. (9 Tammuz, 5717)⁶

ASK FORGIVENESS

I received your letter, in which you ask for advice regarding dreams that are disturbing your wife.

Firstly, you must check the mezuzos in your home. Then, ask your wife if she has slighted any Jewish person in the past. If in fact she did slight someone, she should generically ask for forgiveness before three people. This is done by saying, "If I have slighted any Jew, whether accidentally or deliberately, I wholeheartedly regret it and I hereby request forgiveness." I believe that I have already told you that before candle lighting

“WHEN THE CAUSE IS LESSENERED, THE EFFECT IS AUTOMATICALLY DECREASED AS WELL”

she should contribute to a tzedakah of Rabbi Meir Ba'al Hanes, as much as she can without burdening herself. I am certain that after [doing] all of the above, the dreams will slowly but surely go away. I also recommend that before going to sleep—before *Krias Shema*—she should read a few lines of the [Friediker] Rebbe's Memoires, in English or Yiddish, whichever is easier for her.

With blessing for *parnassah* with serenity. (3 Kislev, 5712)⁷

CHECK THE MEZUZOS

In reply to your letter dated the 12th of this month: Regarding what you write about dreams etc., you should check the mezuzos in your home and especially in the bedroom. If possible, you should sleep with a *tallis kattan* whose tzitzis were inspected, as well as with a *yarmulke*.

Every weekday before *shacharis*, you should set aside a franc⁸ or two for tzedakah, and Hashem will give you the merit of giving over good news about all of the above. (15 Iyar, 5716)⁹

THINK LESS IDLE THOUGHTS

[Regarding] the matter of the disturbing dreams:

It is well-known, and it is also alluded to in sayings of Chazal, that a person sees nothing [in a dream] except his own imagination. The dreams are a result of idle thoughts that occur during the day. When the cause is lessened, the effect is automatically decreased as well.

Since there are also other causes for dreams (see Tanya ch. 29), you should be scrupulous regarding *Krias Shema She'al Hamita*; and in order for your body to be pure, be sure to go to mikva before davening; and [ensure] that the mezuzah of your room is kosher. (2 Shevat, 5717)¹⁰

A FRIGHTENING DREAM

The following is a reply to someone who dreamt that he was at a farbrengen and he came close to the Rebbe and the Rebbe told him to say a possuk. He said the possuk (Bereishis, 30, 1) "Give me children, and if not, I am dead." The Rebbe explained to him that the word bonim (children) is derivative of the word binah. Binah is teshuvah, being that teshuvah is reached through the 50 gates of binah, and if not... chas vesholom.

The Rebbe wrote to him:

- 1) Check your tefillin and mezuzos (in which it is written "so that your days are lengthened").
- 2) Learn *Igeres Hatshuvah* of the Alter Rebbe, fifty chapters, (i.e. [learn all twelve chapters] four times, plus another two chapters), and you will have long and good years.

I will mention [you] at the Ohel.¹¹ **D**

1. Igros Kodesh vol 14 p337
2. Ibid vol 15 p13
3. Ibid vol 7 p 290
4. Ibid. vol. 6 p232
5. Ibid. vol. 15 p444
6. Ibid. vol. 15 p277
7. Ibid. vol. 5 p49
8. French or Swiss currency.
9. Ibid. vol. 13 p63
10. Ibid. vol. 14 p 326
11. Ibid. vol. 30 p313

“THE REBBE LIVES IN THEM”

Those who don't need to be informed that "because his descendants are alive, he too is alive"—because they **feel** that the Rebbe indeed lives in them. Whether it is because of a dream [of the Rebbe] or because of his success in business, or it is caused by a thought of *teshuvah* unexpectedly dawning on him, while he was not thinking about it at all! Where does this thought of *teshuvah* come from if he didn't think at all about it? While it is true that "Every day, an echo resounds from Mount Chorev (Sinai) proclaiming: ['Woe is to the creatures who insult the Torah']," which can cause a thought of *teshuvah* to enter one's mind, as explained in Likkutei Torah, but why does [this thought] come to him and not to someone else? Alternatively, why does this thought come to someone else only once, but to him two or three times? It is because in him *Nesi Doreinu* lives!

(Sicha of Shabbos Parshas Pinchos 5745)



In the preparation of this map, we were greatly assisted by the wealth of information and documents about the Rebbe and Rebbetzin's journey made available in JEM's soon-to-be published book "The Rebbe's Early Years", as well as their film "The Early Years" vol. IV. Our deepest appreciation is extended to the entire JEM team, and in particular to Rabbi Levi Greisman for his personal assistance.

The importance and relevance of a miracle is expounded in halacha. A miracle that happened to an individual holds little, if any, significance to others. But a miracle that occurred to one's father, and even more so to oneself, is of great importance.

Chassidus however, adds yet an additional level, which surpasses the others in importance: A miracle that occurred to one's Rebbe. A *nossi* is as one with all in his generation, as the Rambam writes¹, that the king is the heart of all Yidden. Hence, a miracle that occurred to a *nossi* is of significant importance, surpassing a miracle of one's father.²



In the past, little was said of the Rebbe and Rebbetzin's miraculous escape from war-torn Europe. Even the exact date was not known until the fifth volume of the Frierdiker Rebbe's Igros Kodesh was published, in 5743, in which the Frierdiker Rebbe informs of the good news, in a letter dated "Chof-Ches Sivan 5701."

Even so, Chassidim only started commemorating the day three years later, in 5746, as the date coincided with Shabbos and a *melave malka/farbrenge* was planned. On Shabbos afternoon the Rebbe held the usual *Shabbos Mevorchim* farbrengen, in which he spoke of the day publically for the first time, calling it the dawn of a new era in *hafotzas hamayonos*.

In between the sichos, Reb Meir Harlig approached to notify the

Rebbe of the farbrengen in honor of the Rebbe's rescue. With a glowing smile, the Rebbe corrected Reb Meir, adding "איש וביתו", implying that the Rebbe and Rebbetzin's escape. With this, the Rebbe gave Reb Meir a bottle of *marshke* for the farbrengen.

From then on, Chof-Ches Sivan was marked by Chassidim worldwide as a day of celebration, with farbrengens and *hachlotos tovos* relating to *hafotzos hamayonos*. From 5747 on, the Rebbe was *magia* a maamor in honor of the day, and in 5751, distributed to men, women, and children the "Kuntres Chof-Ches Sivan 5751," which was published in honor of the 50th anniversary of the Rebbe and Rebbetzin's escape.³



Only recently were the precise details of the Rebbe and Rebbetzin's miraculous journey discovered. They display the magnitude of the continuous miracles resulting in the Rebbe and Rebbetzin's ultimate escape.

Presented here is a map, outlining their travels as they escaped the Nazis י"מ"ש, always remaining one step ahead of danger, eventually reaching the shores of the United States, generating an unprecedented thrust in *hafotzos hamaayonos*.

1. Hilchos Melachim 3:6.

2. See the sicha of Yud-Beis Tammuz 5710 (Toras Menachem vol. 1 p. 127).

3. See *A Chassidisher Derher* magazine issue 4 (Tammuz 5772) for an essay on this topic.



1. PARIS, FRANCE

KISLEV 5700: As the efforts to rescue the Frierdiker Rebbe were being completed, focus shifted to his family. Intense efforts were headed by the Frierdiker Rebbe to lobby the US State Department to grant the Rebbe and Rebbetzin visas to enter America. But the State Department was hesitant to supply them, delaying the process for months, and time was running out...

2 IYAR 5700: The Nazis defeated the French army and invaded France. It was only a question of time before their troops would march upon Paris. But escape was almost impossible; the train stations were flooded with tens of thousands of people seeking to flee, with insufficient transportation for the multitudes. In a stroke of good fortune, an army official supplied the Rebbe with the prized train tickets out of Paris.



7. BROOKLYN, NEW YORK

28 SIVAN 5701: After a perilous 12 days at sea, The *Serpa Pinto* finally arrived on US soil, docking at Pier 8 in Staten Island. From there, the Rebbe and Rebbetzin boarded a ferry to Manhattan, where they were greeted by a large delegation of Bochorim and Chassidim, sent at the behest of the Frierdiker Rebbe. From there, they were taken to their final destination, 770 Eastern Parkway; the new seat of the Lubavitch movement.

Within no time, a fresh aura was felt. New programs were coordinated to teach and spread Yiddishkeit to American Jewry. In the ensuing months, the Rebbe assumed leadership of the three organizations *Merkos Linyonei Chinuch*, *Machne Israel*, and *Kehos Publication Society*. These new efforts propelled the revolution in *hafotzas hamaayonos* embodied by *dor hashvi'i*. The revolution that began on Chof Ches Sivan.

6. THE SERPA PINTO SHIP

17 SIVAN 5701: The Rebbe and Rebbetzin boarded the *Serpa Pinto*, for a perilous journey to New York.

Even once on the boat, they were not completely safe yet. Danger was lurking throughout the 12 day journey, as Nazi submarines lie in ambush awaiting escaping boats, torpedoing the ships on sight. Upon leaving European waters, the Rebbe sent a telegram to the Frierdiker Rebbe, informing that the primary danger has passed.

2. VICHY, FRANCE

EREV SHAVUOS, 5 SIVAN 5700: The Rebbe and Rebbetzin escaped Paris on one of the last trains out of the station, just three days before the Nazi troops arrived in Paris. By then it would have been too late to escape. Vichy served as a safe-haven, as it was still formally neutral territory, not controlled by the Nazis.

With time however, it slowly became apparent that the Vichy government was just as anti-Semitic as the Nazis themselves, acting as a puppet-government for the Nazis. After just twelve weeks, the Rebbe and Rebbetzin were compelled to be on the run again.



5. LISBON, PORTUGAL

SIVAN 5701: Few passenger ships were making the voyage between Europe and America, and only three from Portugal, a greatly insufficient number to accommodate the hundreds of thousands seeking refuge. The Rebbe and Rebbetzin's tickets came from an unexpected source. Rabbi Mordechai Bistritsky, who was living in America, bought tickets for his parents-in-law in Europe, but they were unable to obtain the necessary papers to escape. Hearing of the Rebbe and Rebbetzin's plight, and with extra tickets in hand, he passed them on to the Rebbe and Rebbetzin.

3. NICE, FRANCE

AV 5700: Nice, which was controlled by Italy, became the next home for Vichy's Jews escaping persecution. Meanwhile, an application for a non-quota visa⁴ for the Rebbe and Rebbetzin was submitted, but a conflict with the submission from earlier that year⁵ delayed the process, further postponing their journey. At this point, the Rebbe suddenly moved his application from the US consulate in Nice to the consulate in Marseille. Finally, after months of intense efforts, good news was reported to the Rebbe.



PHOTO: JEM/THE REBBE'S EARLY YEARS

4. At the time, the US government only allowed a limited amount of visas to be granted to foreigners. As the chances of receiving such visas were extremely slim, the Rebbe and Rebbetzin at this point applied for a 'non-quota visa,' a special program granting visas independent of the limit set in place for the standard visas. The Rebbe was eligible for the non-quota visa as he was a rabbi, serving the greater public.

5. The original application for a quota visa had the Rebbe listed as an engineer, whereas on the subsequent application for a non-quota visa he was listed as a rabbi. This apparent conflict delayed the process considerably.

4. MARSEILLE, FRANCE

14 TEVES 5701: The Rebbe was notified that together with the Rebbetzin he should make the trip to the US consulate in Marseille, to discuss their case. Finally on 20 Nissan, they were notified that they would receive their long awaited visas to freedom.

But an additional obstacle stood in their way: The only ships leaving Europe were from Portugal, as it was a neutral country in the war. But to travel to Portugal, the Rebbe and Rebbetzin had to first acquire transit visas. One month later, on 27 Iyar, they finally received this visa, opening the door to safety.



PHOTO: JEM/THE REBBE'S EARLY YEARS

AGAINST

ALL ODDS

PHOTO: JEM/THE LIVING ARCHIVE / 129845

לזכות
החתן התמיים הנעלה ומצויין,
חבר מערכת של גליון זה
יעקב לוי שי' בעל
והכלה מרת שטערנא תחי' בעל
לרגל נישואיהם בשטומ"צ
ביום י' סיון תשע"ה

THE INNER DIMENSION ≈ OF ≈ OPERATION ENTEBBE



SPIRITUAL AND PHYSICAL. G-DLY AND MUNDANE. QUALITY AND QUANTITY. THE SPIRITUAL GIVES LIFE TO THE PHYSICAL; THE G-DLY ENLIVENS THE MUNDANE; THE QUALITY DEFINES THE QUANTITY.

Theoretically, everyone knows the world is a combination of spiritual and physical, but different people approach the world in different ways.

Some people view the world as a wholly physical place, all but ignoring the spiritual element. When they want to obtain something—whether it is success in business or healing from ailments—they put their focus on the physical element; figuring out how to hustle their way to more money or the best doctors, forgetting the G-dly element.

But of course, the true way to approach the world is by realizing that Hashem runs everything, and that the spiritual element is much more important than the physical. The mundane is only a shell for Hashem's blessings. Therefore, while we must do what we can in the physical realm, the truly important goal is to secure Hashem's *brachos*; and that is accomplished by fulfilling Hashem's will.

This approach requires one to sincerely 'see' Hashem's presence in the world. In fact, the world itself is the most obvious indicator that Hashem created and runs it. The intricate symphony of the world and the myriad wonders that come together to make the world function, clearly point to a Creator.

However, years and years of experiencing the predictability of life; of dealing with a world that seems to run on physical rules of cause and effect; of drowning in the minutiae of day to daily life; all of this can make it difficult to *really feel* that Hashem

is running the world. It is hard to realize that the essence of the world is *ruchniyus*, quality. We are hypnotized by the "laws of nature."

Once in a while, something happens that wakes us up.

On June 27, 1976, an Air France plane with 248 passengers was hijacked by four terrorists. Their objective: the freeing of 40 Palestinian terrorists imprisoned in Israel, and 13 other terrorists held by other countries. The flight, which originated in Tel Aviv and had been destined for Paris, was hijacked during a stopover in Athens, and was carrying over a hundred Jewish passengers.

After a stop in Tripoli, the hijackers flew the plane to Entebbe, Uganda, where they were welcomed by the local government. They separated the hundred or so Israelis from everyone else, and over the next few days, the non-Israeli hostages were flown home. The remaining Israeli passengers, along with the crew, were kept as hostages. The hijackers threatened that they will kill the hostages if their demands were not met.

The Jewish world was thrown into disarray. Throughout the world, Jews gathered to daven for the hostages, while holding their breath to see what was going to happen.

Israeli policy was to not submit to terrorist demands, but here the government was faced with an impossible

choice; either give in to the terrorists, or let a hundred Jews die. So they started negotiations, and at the same time they secretly began looking into military options.

On the night of July 4, 1976, Israeli transport planes carried 100 elite fighters over 2,500 miles to Uganda on a daring mission to release the hostages by force. The operation was on Motzaei Shabbos, Israeli time—Shabbos afternoon Eastern Time—and as the operation was secretly unfolding halfway across the world, the Rebbe was seen saying *Tehillim* during *mincha*.

The operation was a miraculous success. It took only ninety minutes from start to finish, and they were able to save 102 of the hostages. Unfortunately, three hostages and one soldier were killed in the fighting.

The success of this seemingly impossible mission shocked the world, and Jewish pride the world over soared.

At the farbrengen of Yud-Bais Tammuz, the Rebbe proclaimed operation Entebbe an open miracle, a victory of the spiritual over the physical.

At that and at subsequent farbrengens¹, the Rebbe demonstrated how every step of the story, from the hijacking to the successful operation, was clearly directed from on High. The Rebbe said that when looking at the facts of the story, one is astonished that even in a time of *golus*, when *Eloikus* is not revealed, such open miracles occurred.

The following is a summary of some of the amazing insights the Rebbe gave in the farbrengens, including some tidbits of the story to provide context. [The following pages are a only a small sampling of the Rebbe's insight on the topic. The Rebbe spoke at great length with amazing richness; so to get a fuller picture one should look at the original sichos. The best way to get a feel for the strength and passion in these sichos is by listening to the audio recording. The bulk of these sichos were said on 13 Tammuz 5736 Sichas 3 and 4; and 24 Tammuz Sichas 1.]

01. THE HIJACKING

The Rebbe said that the fact that the hijacking was so successful to begin with was totally above nature.

In a normal situation, the hijackers would have failed at some point. First of all, they should have been caught in the airport, because even a cursory check would have found the weapons. Yet, although they were indeed checked (like everyone else), their weapons were not discovered.

Furthermore, they conspicuously stood out from the crowd—in their dress, language, and baggage—so someone from the security should have thought to search them further. (They looked so out of place, that one of the passengers was hesitant to board the flight because she suspected that something was wrong.) Yet no one stopped them.

Even once they got on the flight they could have easily been stopped. First of all, they were greatly outnumbered; a mere four hijackers against over two hundred passengers. Additionally, some of the passengers had the training to stop them. But no one did.

According to all natural calculations, the hijackers should have been stopped at some step along the way; yet against all odds, the hijacking went off without a hitch.

PLANNING

The following is a description of some of the planning, based on testimony of the soldiers involved.

Dan Shomron, one of the generals that ran the operation, later recounted:

"After I presented the plan, [Defense Minister Shimon] Peres asks everyone present: 'What chance do you give this? How many casualties do you think there will be? Do you recommend the execution of this plan?' Most of them didn't want to answer..."

As the aircraft were well on their way to Uganda, the Israeli cabinet was still debating this weighty decision, and the high risk of casualties weighed heavily on everyone's minds. Another consideration was political in nature, but weighty nonetheless: The planes and vehicles used in the operation were from America, and the American government had a policy that their weapons they had sold to Israel may be used for defense purposes only. After such an operation, the Americans might demand them back, and all future sales could be on the line as well.

After hours and hours of debate, the decision was unanimous: Operation Entebbe was on.

The Rebbe said that the fact that the troops agreed to go was completely against any physical calculations. The body of a person has a very basic law: it wants to live. To risk one's life in such a drastic way is completely against any physical calculations—it is beyond even spiritual calculations. The only reason the soldiers were ready to go there was due to a spiritual instinct which is beyond anything physical. The fact that they agreed to go was itself a victory of spirituality over physicality.

Similarly, the fact that the government

and officers decided to go ahead with the operation also made no sense. The risks involved were enormous. The slightest hitch could have spelled tragedy for both the hostages and the soldiers. Furthermore, when going into war, one usually takes into consideration the opinions of all political allies, and only if they agree does one enter into war.

Here, they ignored the considerations of time, the considerations of place, the considerations of what "good friends" would say—knowing all along that the chances of success were small—yet they decided to go ahead anyway. The decision itself was a victory of their spiritual side over their physical side.

THE OPERATION

Soldiers involved in the operation later recounted some of the risks the Israelis were dealing with:

Firstly, it was a hostage situation. If at any time the terrorists realized what was happening and discovered that the Israelis were coming, they would have killed all the hostages immediately. They had to be able to arrive in the building where the hostages were being held without the terrorists expecting anything.

That was all once they arrived. Getting there was a huge risk in itself, as they would be flying a distance of 2,500 miles (!) over countries who were Israel's most bitter enemies, including Saudi Arabia and Egypt. If they were detected at any point on the way, the mission would be doomed, since they would lose the element of surprise. Additionally, they ran the risk that these countries would shoot them down. They decided to fly extremely close to the ground, and hopefully they would avoid detection. But their success was far from guaranteed.

Compounding the risk was the fact the Ugandan government was aiding the terrorists, and there were hundreds of Ugandan soldiers guarding the airport; so that even once they killed the terrorists, they were facing a sizable force of soldiers. If anything went wrong in the operation, they would have faced a much larger enemy;



THE RESCUE PLANE FILLED WITH HOSTAGES LANDS IN ERETZ YISRAEL.

almost half of the 21,000 troops in the Ugandan army were stationed only a few miles away.

Several plans had been offered, but the need for secrecy in order to keep the element of surprise, and the fact that they needed to get in and out of Uganda as fast as possible, left them with only one viable plan: to storm the airport with a tiny force of 100 commandos.

At the farbrengen, the Rebbe explained in detail how the success of the operation was the greatest miracle of all. The normal way to enter a battle is to show up with a huge army, and try conquering the enemy with brute force, coupled with intimidation tactics, which will overpower them into submission.

In this case, on the other hand, it was impossible to come with a huge army, since they had to come in secrecy, so they had no choice but to suffice with only a small number of soldiers. The Israeli forces had much less troops and ammunition than the Ugandan forces stationed there. Furthermore, they potentially faced much bigger armies: all the hostile countries they had flown over to get to Uganda. The fact that they were victorious over the Ugandan soldiers, and weren't shot down by any of the other countries, was a huge miracle.

The fact that they reached Entebbe without the terrorists finding out was a miracle for itself, for there is no natural way that they could fly such a massive distance, over so many countries, without anyone finding out. Furthermore, there were dozens of soldiers on those planes, and each one had families who knew somewhat about the operation; so several hundred people in total knew about the operation. But although it was bound to get out, the terrorists had no inkling that the Israelis were coming, and that was another open miracle.

And so, every single step of the operation—the hijacking, the planning, and the operation itself—were all above nature.

The Rebbe said that this episode showed



ISRAELI SOLDIERS RETURN HOME FROM THE OPERATION.

“WHAT CHANCE DO YOU GIVE THIS? HOW MANY CAUSALITIES DO YOU THINK THERE WILL BE? DO YOU RECOMMEND THE EXECUTION OF THIS PLAN?’ MOST OF THEM DIDN'T WANT TO ANSWER...”

to the entire world that Hashem runs the world, and when it comes to saving Jewish lives, no physical considerations come into play. Spirituality is always victorious over physicality.

The Rebbe continued, saying that the first lesson we should learn from this is the following: Just like in Entebbe the spiritual was victorious over the physical, so too every person should make sure that his spiritual side is victorious over his physical side. This is achieved by revealing the spirituality in our day to day lives, by behaving like a proud Jew in all our endeavors.

02. WARNING

However, this wasn't just a beautiful miracle. It had come as a warning.

The Rebbe said that if the deeper point of this whole operation was solely to show Hashem's hand in the world, why then did it come at such a high cost? Why did Yidden have to suffer for a week in captivity, fearing for their lives, and why did four Yidden have to die?? There must be other ways to show Hashem's involvement in the world without making Yidden suffer!

The fashion in which the hostages died was especially tragic, as eyewitnesses later recounted:

During the rescue, the Israeli commandos stormed the terminal. As they ran into the room with the hostages, the commandos shouted in English and Hebrew that everyone should lay on the floor; but tragically, several hostages jumped up, and the commandos immediately shot them thinking they were terrorists.

The Rebbe pointed out that had the hostages listened and stayed on the ground, they would have survived; meaning that in the natural order of things, they didn't have to die.

Similarly, the fact that the soldier was killed, *Hashem yinkom damo*, was also not a natural consequence of the operation. Some casualties seem inevitable in an operation; in this case, however, his death seemed to be caused by random bullet.

Clearly, the fact that people died during the operation was ordained from on high, and *behashgacha pratis*.

SPIRITUAL SECURITY

The Rebbe said that this was a warning from Hashem that we have to strengthen our spiritual security by adding Torah and mitzvos.

Following the operation the Israeli government reached out to foreign governments demanding that airport security be strengthened so that a hijacking like this wouldn't happen again. The same way that Israel demanded that all other nations strengthen their security for the benefit of the Israeli passengers, the collective Jewish nation must strengthen its own spiritual security.

Now, when it comes to the Jewish people, spiritual security is paramount. Torah is our life, and the security of the Jewish people is dependent on learning Torah and keeping mitzvos.

Like a faithful shepherd concerned for his flock, the Rebbe entreated the Jewish people to heed this warning and strengthen security in order to avoid any further tragedies. Throughout these farbrengens, you can see the Rebbe's deep worry for the Jewish people as he brings powerful parables and rich allegories to address every Jew with their excuses and concerns.

LIKE FISH IN WATER

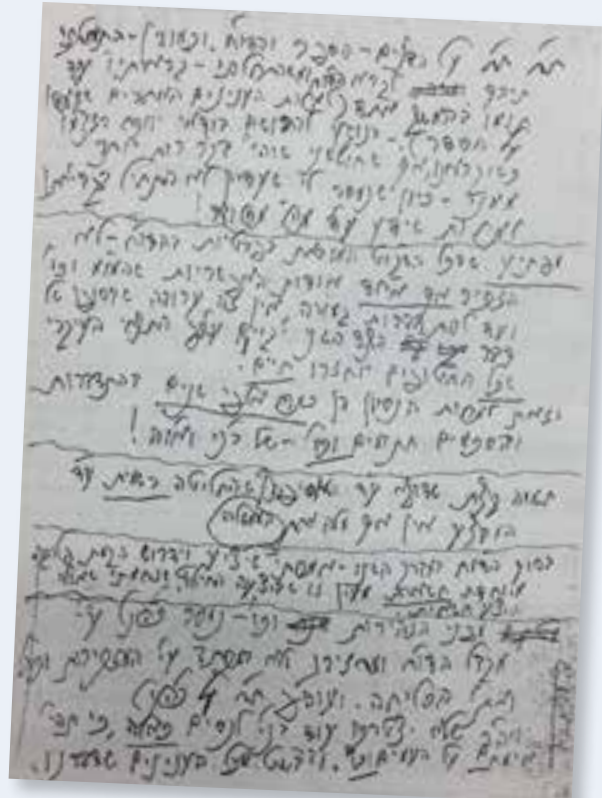
The Rebbe said that a Jew might think that he can be safe some other way, without adding in Torah and mitzvos. To counter this, he gave a fascinating parable from fish in an aquarium:

The fish shouts, 'I want to live on dry land!' The aquarium owner agrees; it's easier to hold the fish in a dry place, and

In this *ksav yad kodesh*, we learn that the Rebbe was given a report of the entire operation by one of Israel's security officials.

The Rebbe notes that as soon as he was given the report, he put his other tasks aside to read the entire report from start to finish.

The Rebbe also notes that for security reasons, the response is given directly to the official and not written on the regular stationary through the *mazkirus*.



ת"ח על השניים - הספר והדו"ח, וכמובן - התחלתי תיכף לקרא הדו"ח ומשהתחלתי - קראתי עד תומו ובהמשך אחד (למרות העניינים האחרים שעמדו על הסדר).

- בנוגע להרושם בוודאי יווכח בעצמו כשיקראנו, אף שחוששני שיהיה בקור רוח יותר ממני - כיון שנמסר לי שעדיין לא התחיל בקריאתו למרות שידע ע"ד מה מדובר!

מפתיע שבכל השקו"ט המובאת בפרטיות בהדו"ח - לא הזכיר אף-אחד אודות האפשריות שהמו"מ וכו' ועד להתדברות גמורה, אין שה ערובה שבסופו של דבר הצד השני יקיים עכ"פ התנאי העיקרי שכל החטופים יוחזרו חיים.

וזאת למרות הנסיון בן כמה אלפי שנים בהתדברות והסכמים חתומים וכן - של בני ואו"ה!

תמוה קצת שדוקא ע"ד אסיפת הממשלה שהחליטה רשמית ע"ד המבצע אין אף מלה אחת.

בסוף הדו"ח במברק השני - אמרתי שיציע וידרוש הקמת פלוגה מיחדת חשאית מעין זו שביצעה החילוץ, וניחמתי שאולי הוצע חשאית.

מפני הזהירות וכן נמסר כהנ"ל ע"י מקבל הדו"ח ומחזירו ולא במכתב ע"י המזכירות וכו'. ואתו הסליחה. ועוה"פ ת"ח על כהנ"ל.

ויה"ר שלא יצטרכו בני"י עוד לנסים כאלה, כי תהי' אימתם על העמים וכן. ויבש"ט בכל העניינים שדברנו.



LIKE A FAITHFUL SHEPHERD CONCERNED FOR HIS FLOCK, THE REBBE ENTREATED THE JEWISH PEOPLE TO HEED THIS WARNING AND STRENGTHEN SECURITY IN ORDER TO AVOID ANY FURTHER TRAGEDIES.

FARBRENGEN OF 13 TAMMUZ 5736.

it looks nicer. All are in agreement that the fish should move to a dry area.

But their opinions don't change the reality. If the fish is moved to dry land he will immediately die.

Similarly, the Jew shouts, 'It's a democracy! I can live however I want!' He takes polls, asks the newspapers' opinions, and everyone agrees that he should live in 'dry land,' dry from Torah and mitzvos.

But that doesn't change reality. The Jewish people have only one way of existence: Torah. The same way a Jew cannot change the fact that he is Jewish, he also cannot change the fact that he is dependent on Torah.

Therefore, in a time of danger like this one, when the Jewish people must add in their security, the one and only way to add in their security is by adding in Torah and mitzvos.

ONE BIG SHIP

This is all in regards to each person individually. The security of every Jew comes from Torah. But what if someone isn't interested in helping himself? What about the people who say 'stop mixing in to my private life'?

The Rebbe said that this is incorrect, because the actions of every single person affect the entire Jewish people, so no one is a person on his own. Every person has a responsibility to the entire Jewish nation to strengthen his own Torah and mitzvos, and through this, he strengthens the security of the Jewish people.

Some people might have an excuse. "I am a person for myself!" he says. "This is a democracy, and it's against all 'correctness' to force your religion on me!"

The Rebbe illustrated their attitude with a famous allegory: He is like a passenger

on a ship who drills a hole in the floor of his own cabin. "I paid for this room!" he says. "I paid full price for a ticket, so I can lock the door to my room and do whatever I want!"

"No!" he is told. "You are on a ship together with all six hundred thousand Jews! Not only shouldn't you be drilling a hole, you should be going around the ship and making sure no one else makes a hole either." We are a nation sailing together in the dangerous waters of *golus*, and every single action of every single person affects the entire ship. In such a time of danger, every person must put aside all trivial, selfish considerations, and add in Torah and mitzvos, for their own benefit, and for the benefit of the entire Jewish nation.

A TINY MATCH

Some might think, 'What's the importance of one, small action? I'm a

good Jew in my heart - who cares about my small, insignificant actions?’

Imagine: One of the soldiers in Entebbe is hiding under the cover of darkness. Suddenly, he decides to light a match – giving away his cover. That one, small insignificant action, would have spelled doom for hundreds of Jews, both hostages and soldiers, and would have sent reverberations through Washington and throughout the world.

Seemingly, what significance does it have? This person has put his life on the line to save the hostages - who cares about one small action?

Yet, we see that the smallest actions can change everything.²

Once a person realizes that his smallest action affects the entire Jewish nation, then no matter how much he thinks of himself, he will expend all his energy on strengthening his own spiritual security and on encouraging others to strengthen their own security as well. The fate of every single Jew is intricately bound with one another, and every person who adds in security is adding in the security of the Jewish nation.

MEZUZAH

The Rebbe then urged that special emphasis be put on the mitzvah of mezuzah.

One area of Torah and mitzvos that is specifically related to security is mezuzah. We see this clearly, for on the outside of the mezuzah the letters of Hashem’s name **ש-ו-ד-י** are written, which also stand for **שומר דלתות ישראל** ‘Guardian of the doors of Yisroel.’ Furthermore, the Zohar says that the *possuk*—השם ישמר צאתך ובואך—Hashem will guard your going and your coming” refers to mezuzah, meaning that the mezuzah watches over the person, whether in the house or outside. And the mezuzah doesn’t only watch over the person who has it on their house, but every additional mezuzah adds to the protection of the Jewish nation as a whole.

Therefore every single person should check their mezuzos. It makes no difference if you checked it two years ago or even last year, you should check your mezuzah now. [Note, that usually when the Rebbe encouraged the *mitvza* of mezuzah, the point was that every Jewish person should have a kosher mezuzah on every door. However, if one already had a kosher mezuzah that had been recently checked, there was no *hora’a* to check it again. Here, the Rebbe said that every single person should check their mezuzos, regardless of how recently they were checked!]

The Rebbe continued that this is especially true in regards to the soldiers. Every soldier involved in the operation should

ISRAELI NEWSPAPERS
REPORT THE REBBE'S
REACTION TO ENTEBBE.

check their mezuzos, and make sure that they have a mezuzah on every door that requires one.

Furthermore, since the Jewish nation is all together on the same ‘ship,’ the mezuzah of every single Jew adds to the security of the Jewish nation. Therefore,



every person has the responsibility to reach as many Jews as possible, wherever they may be, to ensure that they have kosher mezuzos on every door. The security of the Jewish nation is at stake, and every person must do everything in his power that every single Jewish home has a mezuzah.

In addition, the freed hostages should check their mezuzos to see if they are kosher, and to publicize the results. The point isn't to catch them on a mistake; rather, seeing the results will give everyone else a sense of urgency to check their mezuzos as well. [In the later farbrengens, the Rebbe discussed the results; see below.]

CHILDREN

The Rebbe added that because “מפי עוללים—From the mouths of babies you have established strength”—in times of danger we depend on the young children—now is also a time to focus on *chinuch* of the young children.

TAANIS

The Rebbe said that since this was such a powerful warning, and it is incumbent on us to do everything in our power to prevent anything else from occurring, it would theoretically be appropriate to institute a fast. However, the Alter Rebbe writes that fasting is not correct for our generations, and in general, *shitas* Chabad is to work *with* the body rather than against it. Therefore, instead of fasting, every person should take upon himself that (*bli neder*) this Erev Rosh Chodesh Av, he will give the value of two or three meals to tzedaka; and that he will add in Torah and tefilla. Erev Rosh Chodesh is a few weeks away, but since the *hachlata* is being taken now, its ramifications on High will occur immediately.

These words are directed to everyone; men and women, boys and girls.

A SPECIAL FARBRENGEN

Three days later, on 15 Tammuz, the Rebbe held a special farbrengen. The

THE REBBE DELIVERS THE MAAMAR
נתת ליראיך נס להתנוסס
ON 13 TAMMUZ 5736.



PHOTO: JEM/THE LIVING ARCHIVE / 130443



נס להתנוסס

During the farbrengen of 13 Tammuz, the Rebbe said a maamar on the *possuk* נתת ליראיך נס להתנוסס, clearly in connection with the recent events. This was in continuation to the maamar *dibur hamaschil* נתת ליראיך, which had been said at the Shabbos farbrengen. And at the next farbrengen, on 15 Tammuz, the Rebbe said yet another maamar on this same *possuk*.

Interestingly, the Rebbe asked that the maamor be prepared for publishing shortly after the farbrengen, but unfortunately the hanocha wasn't prepared on time and the Rebbe was not magiah the maamar then. Ten years later, in 5746, when the Rebbe began editing a maamor for every yom tov, this maamor (a combination of the three maamorim together, Shabbos Yud-Beis Tammuz, 13 Tammuz, and 15 Tammuz) was muga by the Rebbe and published.

IMAGINE: ONE OF THE SOLDIERS IN ENTEBBE IS HIDING UNDER THE COVER OF DARKNESS. SUDDENLY, HE DECIDES TO LIGHT A MATCH – GIVING AWAY HIS COVER.

Rebbe said³ that one of the reasons for the farbrengen is in order emphasize again the *shturem* that needs to be made to ensure that every Jew has a mezuzah on every door.

He also spoke⁴ about the fast-equivalent that would be held on Erev Rosh Chodesh, and explained at length the reasoning for giving tzedaka equal to the value of two or three meals, instead of giving tzedaka in the equivalent of a *korbon* (as the Alter Rebbe explains in Tanya).

One of the reasons was that children cannot bring *korbonos*, so giving tzedaka in the equivalent of a *korbon* wouldn't include children. Since children are especially crucial in these critical times, מפי עוללים ויונקים יסדת עוז, it is important that children participate as well.

A SERIES OF WARNINGS

Then, a few days later, on the eve of 24 Tammuz, the Rebbe held another special farbrengen. He spoke at length about the greatness of the miracle on the one hand, and the seriousness of the warning on the other.

The Rebbe⁵ first mentioned a famous Rashi in *parshas Behar*, who brings an explanation from the *Gemara Kiddushin* on the order of the *pesukim* in the *parsha*:

...The *pesukim* are written in a purposeful order, [as follows]: First, the Torah admonishes us to observe [the laws of] *shemittah*; then, if one covets money and becomes a suspect of [doing business with produce of] *shemittah* he will eventually [become poor and] have to sell his personal belongings....

If he still does not repent, he will

eventually have to sell his inheritance. If even then he does not repent, he will eventually have to sell his home, and if even then he does not repent, he will eventually have to borrow money with interest...

...If he still does not repent, he will eventually have to sell himself [to his fellow Jew as a servant]; and [finally,] if he has still not repented, not only will he have to be sold to his fellow Jew, but he will [be forced to sell himself] even to a non-Jew!

From here we see that when Hashem warns someone about his behavior, He doesn't start with the person himself. First the person loses a small amount of money, which forces him to sell his belongings; then the loss is of a larger amount of money, which forces him to sell his inheritance; and so on. If he doesn't repent after losing all his belongings, only then is he sold as a slave.

If so, how is it that the warning of Entebbe—at the cost of four Jewish lives—came without any prior, lesser warning?!

In truth, there *was* a prior warning in regards to money matters, and just like the warning of Entebbe affected all Jews in the entire world, this too was a warning which affected all the Jews who live in Israel, and, hence all Jews in the world. It was a warning as clear as daylight, but it was completely ignored.

LOSS OF AID

The following is a brief summary of the episode the Rebbe was referring to:

In mid-5736, a short while before the Entebbe rescue, the Israeli government was

shocked to find out that President Gerald Ford—who was running for re-election a few months later—was reneging on a former pledge he had made to Israel, and he was cutting monetary aid by five-hundred-million dollars (over 2 billion dollars in today's currency). A cut that large would seriously undermine Israel's military capabilities, and the Ford administration was pressured by many influential Israel supporters, and by the government of Israel itself, to re-commit the funds. But he stubbornly refused and nothing seemed to be working.

The Rebbe said that in an election year, candidates for office do everything in their power to satisfy and impress their constituents; and they certainly avoid raising the ire of the public. A candidate never backs out of a commitment he has made at the risk of public anger.

The first time such a thing happened was just a short while before Entebbe. Israel was promised a certain amount of aid, and then, without any explanation, the president cut it drastically. To put it into perspective, the amount of money which will be lost is more than double the amount of money that is collected—with huge effort—through Israel Bonds and the United Jewish Appeal. All sorts of avenues were used in trying to convince the president otherwise, all to no avail.

The president is up for re-election, so it's completely against the natural order of things that he would renege on a commitment he had already made and risk the good-will of American Jews.

So we must say that this wasn't, in fact, a natural occurrence; it was a warning.

But the warning was not heeded; the Jewish nation didn't feel the jolt to add in Torah and mitzvos. Then the warning came in a sharper form; Jews were kidnapped and put into a hostage situation. If people would have woken up, and would have made a *shturem* in adding in Torah in mitzvos, we could have gotten away with a hostage situation and not more. Unfortunately that warning, too, went by unheeded, and it

came to the point where four Jews lost their lives.

Therefore, at least now, it is of the utmost importance that every single person should heed this warning and add in Torah and Mitzvos in general, with special emphasis on mezuzah.

HOSTAGES' MEZUZOS

In the previous farbrengen the Rebbe had asked that the hostages check the mezuzos in their homes. The Rebbe now said⁶ that it turns out that the vast majority of the hostages who checked their mezuzos indeed found some problem with their mezuzos.

This only adds to the urgency of the previous request. Every hostage has the holy obligation to check their mezuzos and publicize the results, in order that

everyone else will see the importance of having kosher mezuzos, and it will strengthen their own spiritual security.

In the following farbrengens, the Rebbe continued urging the Jewish people to heed this critical warning and to add in their spiritual security. A farbrengen was held on the day that was set as a fast-equivalent, Erev Rosh Chodesh Av, and again the Rebbe urged that special care be taken in the mitzvah of mezuzah. In particular, everyone involved in Entebbe—both hostages and soldiers—should make sure they have kosher mezuzos themselves, and to publicize the importance of mezuzos wherever they can. The soldiers should also ensure that every soldier in the Israeli army—wherever they are stationed—have kosher mezuzos.

AN ATTACK IN ISTANBUL

The story didn't stop there. A little while later, terrorists attacked an Israeli plane as it was being boarded. Below is the story in brief.

On August 12, 1976, an El Al flight in Istanbul, Turkey was in the process of boarding. Most of the passengers had already boarded the plane, and the last group of passengers emerged from the airport terminal to board a bus which was to take them to the plane. Suddenly, three terrorists burst out of the terminal and began firing their machine guns into the crowd. A loud explosion was heard; a hand grenade had been thrown. The passengers scattered, screaming. People were falling all around, bleeding and crying in agony.

The Turkish police and El Al security immediately responded and rushed the passengers to safety. The terrorists took a Turkish policewoman hostage, but after an hour long standoff, the terrorists surrendered. After the dust settled, a tragedy revealed itself before their eyes.

Three people had been murdered, and twenty-four injured, fourteen of them seriously.

The terrorists stated that this was in continuation to what happened in Entebbe.

YET ANOTHER WARNING

In the farbrengen of Chof Av, the Rebbe addressed⁷ this episode:

It seems that all the other warnings weren't enough, so another warning was given—the tragic terrorist attack in Istanbul. It was abundantly clear that this was a heavenly warning in continuation to Entebbe. In fact the terrorists themselves said so!

This only adds to the urgency that every Jew must add to their security through checking their mezuzos.

In the previous farbrengen, the Rebbe had said that the vast majority of hostages had problems with their mezuzos. In the weeks that passed, it had been brought to light that every single one of the Entebbe



SHORTLY BEFORE TISHREI 5737, THE REBBE SENT LETTERS ADDRESSED TO THE MANAGEMENT OF SHULS URGING THEM TO ADD IN TORAH, AVODA, AND GEMILUS CHASODIM IN LIGHT OF THE CURRENT SITUATION. THIS LETTER WAS LATER PUBLISHED IN THE NEWSPAPERS (ABOVE).

hostages who had agreed to check it out had problems with their mezuzos.

The Rebbe added that one of the hostages is a frum Jew who lives in New York, and he said without hesitation that his mezuzos are fine; he is after all an observant Jew! After much begging, he allowed someone to come to his house and check them, and it turned out that he was, in fact, missing mezuzos. Even an observant Jew! And it was even more shocking: the first time they checked his house, they found one mezuzah missing, but in a place that is debatable whether it needs a mezuzah. They asked permission to check again, and this time, they found

two mezuzos missing, both in places that definitely require mezuzos.

In order to illustrate the importance of mezuzos, the Rebbe briefly mentioned another story that had recently occurred in Israel.

There is a yeshiva bochur in Eretz Yisroel, who happens to learn in one of the yeshivos that is 'kanai' according to all opinions, and something tragic recently happened to him. Due to the recent activity in checking mezuzos, someone went to check the mezuzah in his room, and it was possul. Halevai that his father—a rosh yeshiva—will realize what has occurred and make a true

shturem about mitvza mezuzah among his talmidim. The sharp warning will at least have some benefit.

The Rebbe finished the sicha with the prayer that we will be 'yoitze' with these warnings, and that the collective efforts of the Jewish people will bring Moshiach Tzidkeinu speedily in our days.

LETTERS

Throughout the summer, the Rebbe sent letters to individuals and organizations throughout the world encouraging them to heed the warning of Entebbe, and to add in Torah and mitzvos in general, and in mezuzah in particular.

In one letter, addressed to Nishei U'bnos Yisroel, the Rebbe wrote that the Jewish woman, the *akeres habayais*, and the Jewish girl, the future *akeres habayis*, have a special responsibility to make sure they have kosher mezuzos in their house, and to spread this mitzvah to everyone they can.

MEZUZOS FOR THE SOLDIERS

That summer, the Rebbe had a special *yechidus* with Israeli veterans that had been injured. The Rebbe famously called them *metzuyanai Tzahal*—the exceptional soldiers—as opposed to *nechei Tzahal*—the disabled soldiers. The Rebbe shook hands with each soldier individually, and spoke a sicha in Hebrew, which was extremely rare.

During the sicha, the Rebbe encouraged them to ensure that they have kosher mezuzos in their homes, adding that it would be a great honor to him if they accepted mezuzos as a gift from his representatives in Israel. The Rebbe said that when they get back to Israel, his representatives will visit them in their respective homes to help them with their mezuzos.



PHOTO: JEM/THE LIVING ARCHIVE / 24024

03. GIVING THANKS

Following Operation Entebbe, members of a certain community came out saying that the operation was not a miracle. Their reasoning was that Hashem would never do miracles through 'transgressors' (people who don't keep Torah and mitzvos), and since the Israeli soldiers weren't religious, the operation could not have been a miracle.

In a sicha on Simchas Torah 5737, the Rebbe spoke sharply against this⁸.

The *gemara* says that Hashem wished to appoint Chizkiyahu as Moshiach. Why didn't he? Because when the *malach* wiped out the camp of Sancheriv, thereby saving the Jewish people, Chizkiyahu didn't say *shira* to Hashem, thanking Him for the miracles. Since he didn't thank Hashem for his miracles, he didn't become Moshiach.

Thousands of years have passed since then, and Moshiach has still not come; Moshiach was pushed off thousands of years because Hashem was not thanked for the miracle.

The Rebbe said that this story is a powerful lesson about the importance of thanking Hashem for His miracles. When a miracle on the scope of Entebbe occurs, it is of utmost importance that the Jewish people acknowledge the miracle. Therefore, for somebody to come and say that Entebbe was not a miracle is a terrible thing.

RABBONIM SHOULD PASKEN!

However, the Rebbe said that in order to clarify the issue, it should be brought into the realm of *halacha*. The Rebbe said that all rabbonim throughout the world should *pasken* regarding what a person should do in the following two scenarios:

1) If one of the hostages returns to Entebbe is he obligated to recite the *bracha* שְׁעֵשָׂה לִי נֶס בְּמָקוֹם הַזֶּה?

2) When a person has a serious injury *r"l*, and he has a choice between two doctors. He can either go to a doctor that is a *yirei shamayim*, davens three times a day, and proclaims that Hashem is the one and true healer, but who does not have expertise. Or he can go to a doctor who is a bigger expert, but is not religious.

The crux of the issue is this: If one assumes that Hashem does not send healing through a doctor that is not religious, then it would be counterproductive to go to that doctor. It would be against his medical benefit to go the non-religious doctor. If, however one believes that Hashem sends His healing through all doctors—whether they are religious or not—then one would obviously choose the bigger expert.

**EVERYWHERE,
IT SEEMED, WAS
THE SOUND
OF SHRIEKING
SIRENS, MILLING
CROWDS, AND
POLICE SNIPERS
POISED ON
ROOFTOPS**

What is the correct choice? Should he go to the better doctor or the religious one?

However a *rov paskens* in regards to this scenario will also apply to Entebbe. If Hashem performs the miracle of healing through non-religious doctors, then He performs miracles through non-religious soldiers. (And if someone will claim that healing is different than miracles, *rachmana litzlan* to say that healing is not a miracle.)

The Rebbe added that the rabbonim should take this issue seriously because it is a very realistic question that affects all Jews wherever they may live. Should one go only to religious doctors, or may one

go to the best doctors, regardless of their religious standing?

The Rebbe continued that, in truth, these people—who said Entebbe was not a miracle—have already answered this question with their own actions. Everyone knows that when they have an illness in their family, when it mattered to them personally, they went to the biggest and best doctors, without checking his level of observance!

NO AVOIDING

The Rebbe wanted the *psak din* to these questions to be short and succinct; if the *psak* is longer and starts bringing *pilpulim* and back and forth, then the issue will get buried. Rather, the rabbonim should provide a simple *psak* to these two issues. Every *rov* throughout the world should write his answer to these questions; yes or no.

Rabbonim shouldn't try to skirt this issue by burying their heads in the ground, every *rov* should courageously take a side in this issue!

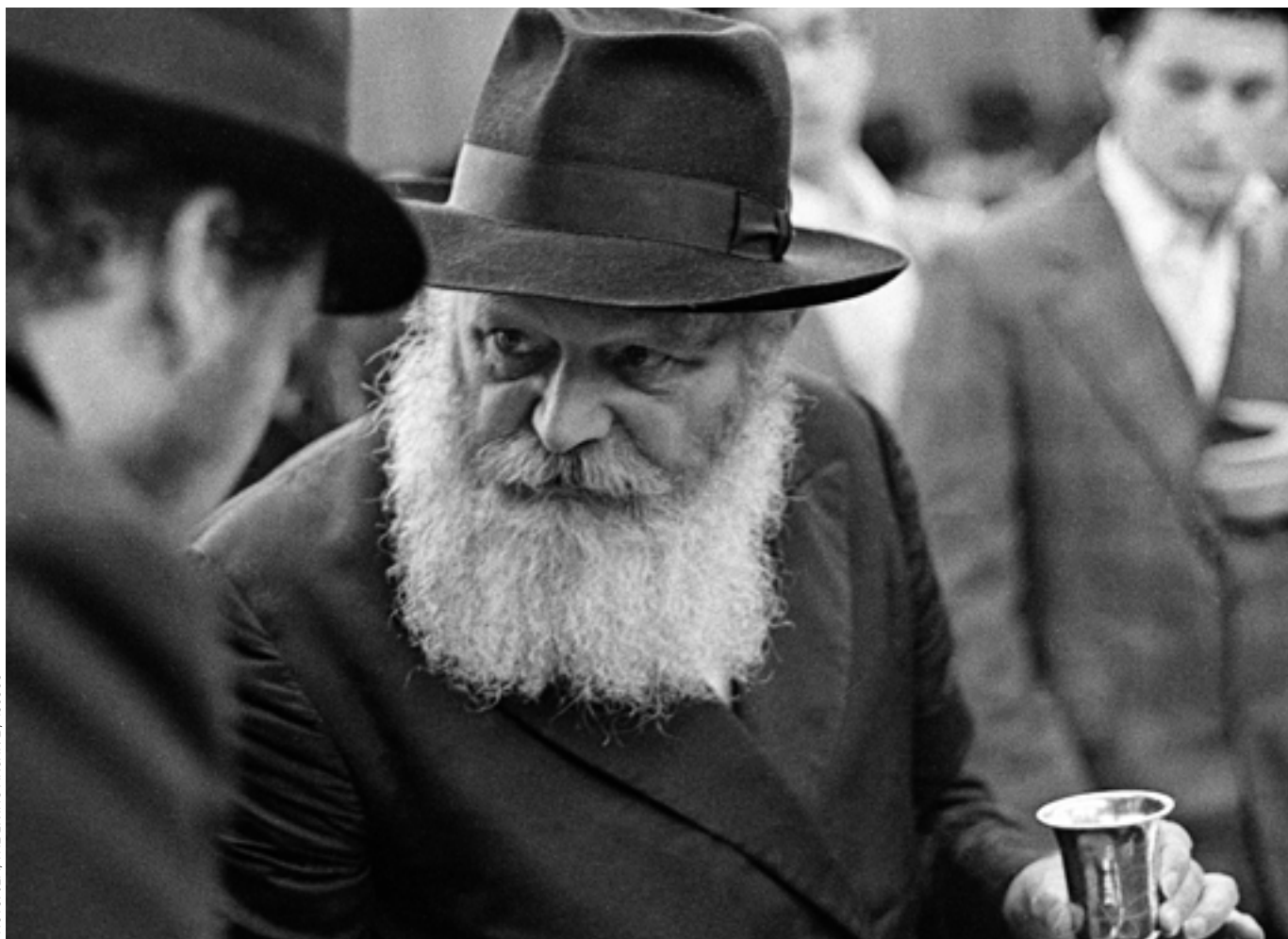
LETTERS FROM RABBONIM

Following the Rebbe's call, many rabbonim sent out letters throughout the following summer affirming the *psak din* in relation to these two issues.

HOSTAGES IN WASHINGTON

A few months later, another, horrifying hostage situation happened; this time in America itself.

On March 19, 1977, seven members of an extreme Islamic group burst into the headquarters of B'nai Brith, a national Jewish organization, in Washington, D.C. and took more than 100 people hostage. Less than an hour later, two terrorists stormed another Washington building, taking eleven hostages; and a little later on, two terrorists took hostages in the District building, a mere three blocks away from the White House. (This group ultimately killed one person and injured several others.)



DURING THE FARBRENGEN ON SIMCHAS TORAH, THE REBBE SPOKE OUT AGAINST THOSE WHO DENIED THAT A MIRACLE HAD OCCURRED. ABOVE, THE REBBE GIVES KOS SHEL BROCHO ON MOTZAEI SIMCHAS TORAH 5737.

The terrorists had 149 hostages in all.

Life in Washington ground to a halt. The capital was under siege. Everywhere, it seemed, was the sound of shrieking sirens, milling crowds, and police snipers poised on rooftops. Extra guards were posted at government buildings, and members of Congress were offered armed police escorts.

The terrorists had several demands, and the negotiations began. A large part of the negotiations were conducted by three Muslim ambassadors, who used an unconventional method in negotiating. They appealed to the faith of the terrorists, speaking to them about their religion and the importance of compassion and mercy.

Finally, after 39 hours of horror, the terrorist surrendered, and all the hostages were set free.

THE REBBE'S RESPONSE

In a farbrengen shortly thereafter⁹, the Rebbe said that this episode was in continuation to Entebbe, and that this was another clear warning for the Jewish people. The Rebbe spoke at length about this, gleaning fascinating insights from every detail.

This was an episode completely out of the natural order. The hostage situation didn't happen in some Third World country, it happened in America, one of the most powerful countries on earth, the superpower of the world! In the most powerful country itself, it transpired in the epicenter of power—Washington D.C.—only a few blocks away from the president.

The fact that terrorists took hostages in the most powerful city in the most

powerful country in the world is absolutely against nature.

Furthermore, the reason that it ended peacefully was not due to the power of America; the hostages were freed only because the terrorists surrendered on their own volition. In fact, most observers had assumed that there would be casualties. This shows that the terrorists had absolute control over their hostages, even though they were in the capital of America.

The Rebbe continued that when an event like this happens, it is critical to take measure of the occurrence and learn from it. It would really make sense to fast after such an episode, but since Chassidim don't fast, it will not be set. But we must try to learn what Hashem is telling us with this episode.

The Rebbe then explained a few powerful



THE REBBE GIVES KOS SHEL BROCHO ON MOTZAEI SIMCHAS TORAH 5737.

lessons that can be learned from this:

1) This episode showed that even America is vulnerable. When the story in Entebbe happened, there were those who shrugged it off as an event that could only happen in uncivilized, Third World countries. They felt secure that it could never happen in America; the hijacking seemed like a far off reality.

Similarly, a person can sometimes convince himself that he is completely secure in this world, and that he doesn't need Hashem's help. He has a lot of money or powerful political connections, so he has no need to rely on Hashem. Not that he doesn't believe in Hashem—he davens three times a day, and fulfills Torah and mitzvos—but he feels comfortable without Hashem's help.

This hostage situation showed that the most powerful country in the world can sometimes be rendered powerless. America had no real solution to the crisis, and it was only through open *hashgacha pratis* that all the hostages survived.

The most powerful country is vulnerable, and by the same token, even the most powerful, most affluent person is vulnerable as well. Every person relies on Hashem for protection. And when a

person realizes that Hashem is the one who runs the world, he will ensure that his every deed is in tune with Hashem's will.

2) Another thing we saw in this story was that among the hostages there were individuals from all strata of society; rich and poor, sophisticated and simple, strong and weak. Yet when it comes to a hostage situation, everyone is exactly the same; class and distinction lose any meaning. They were all in the same danger, and they were all released at the same exact moment.

The lesson from this is that when it comes to saving Jews from losing their Yiddishkeit, when it comes to giving Yidden their life—Torah—there are no distinctions to be made. Every effort must

be made to reach every single Jew, from the greatest to the smallest; and the same enthusiasm one expends dealing with the greatest person must also be used for the smallest person.

3) Another lesson can be learned from how they were freed. The terrorists were convinced to release the hostages because their faith in G-d was aroused. When their faith was woken up, they changed their behavior completely. Earlier they had said that if their wild demands weren't satisfied they would kill their hostages; but after their belief in G-d had been stirred, they agreed to set the hostages free without their demands being met.

This teaches us the power of *emuna*. Even a non-Jewish terrorist changed his behavior completely because his belief in Hashem was awoken.

This applies, but on a much larger scale, to Yidden as well. Even when a Yid is going full steam ahead to do something against the Torah, if his *emuna* is aroused, he can change completely. **D**

1. Sichos Kodesh p. 408-433; Ibid. 457-464; Ibid 470-480; Ibid 510; Ibid 542-543; 602-607.
2. In addition to the farbrengens, the Rebbe expounded on this point in a letter to Reb Zalman Jaffe.
3. Sichos Kodesh 5736 p. 460
4. Ibid 460-464
5. Ibid 472-475
6. Ibid 476-477
7. Ibid 604-607
8. Sichos Kodesh 5737 168-177
9. Farbrengen Adar, 28 5737, Sichos Kodesh 5737 p. 537-542

Learning these sichos, one is struck by the rich parables, profound concepts, and life changing lessons in *avodas Hashem* they contain. What seemed to be ordinary world events and political negotiations actually contain layers of spiritual meaning. Every detail is of significance. The Rebbe's words truly give a person a deeper, truer perspective on life.

Perhaps this is another important lesson we can learn from all of this. To delve into the Rebbe's words; learning the sichos, listening to the audio recordings of farbrengens, and watching them on video. Our world-view is shifted and will never be the same.

Worry was stamped on the faces of the tired Chassidim convening late into the night, as they rejected strategy after strategy devised by some of the finest and sharpest minds on the Lubavitch *askanus* scene.

This was far from the first time they had gathered to discuss communal issues, yet this was the first to throw them into a frantic frenzy, as they willed themselves to devise a feasible plan to end the current crisis. They craved rest, but sleep at this point was a fantasy.

Antisemitism was nothing new in Russia of old. It was ingrained into the children of the motherland from the moment of birth, following them through childhood, adolescence, and adulthood. Was it any surprise, then, that the interior minister would eventually report the constant stream of complaints of Jewish theft, violence, and treachery to the mighty Czarina Yaketrina?

Solely on account of the efforts of the above mentioned activists, was the Czarina persuaded to not take the incriminating reports at face value. Instead he sent a government official to evaluate the Jewish community nationwide.

This would have been reason to celebrate a sound victory over evil with a dance and *lchaim*, had the appointed official not been a rabid antisemite intent on driving the country's Jewish residents from its borders.

The dark news of Minister Drazvin's appointment reached the *askanim* through R' DovBer Moshe, an old friend of the minister. He had hoped his good relationship with and past favors done for Drazvin would stand him in good stead to request of him a fair report. Yet all of his pleading fell on deaf ears.

The Chassidim were in crisis. The future of Russian Jewry rested on their worn shoulders. At the moment of truth, there was only one place to turn: the Alter Rebbe.

The Alter Rebbe requested that the projected itinerary of Drazvin's travels be obtained. The Alter Rebbe also instructed that the well connected Chassidim press forward their activity on all available paths.

As to the all too real threat of a mass Jewish expulsion, the Rebbe quoted the *possuk* "אל יתהלל חוגר כמפתח" [let not one who has yet to be victorious in battle, rejoice as if he has already won!] and added, "לה' הישועה" - Hashem will help.

With much effort, the timetable of Drazvin's planned cross country travels was obtained and forwarded to the Rebbe.

The Rebbe's advice to two prominent Lubavitch businessmen, R' Shmaryahu Zalman and R' Nossan, was this: Trail the minister throughout the country, making business contact with the local officials Drazvin intends to meet.

The hope was that by staying close to Drazvin, details would emerge of Drazvin's shady dealings and his bribe-taking,

evidence enough to render his study of Jewish society invalid to the Czarina.

And so, the Chassidim worked tirelessly to learn bits of information that the evil minister would have much preferred remain classified. Pebbles of facts and figures slowly piled into a mountain of incriminating evidence, which was eventually presented to the royalty in a file prepared—as per the Rebbe's instructions—by the Chassidim R' Moshe Maizlish and R' Moshe Vilenker.

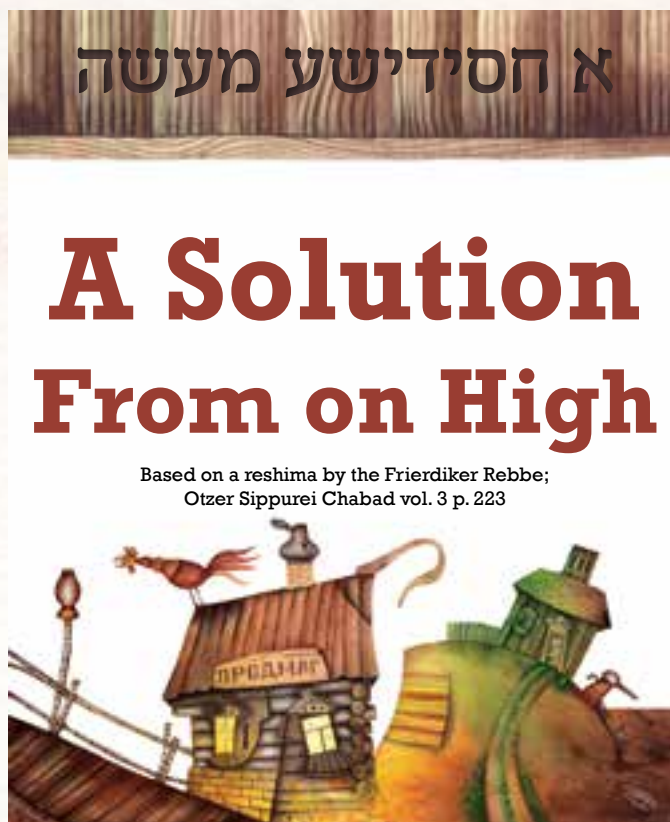
During the course of the affair the old Czarina died. Rule of the country was bequeathed to her son Paul, who quite uncharacteristically of the period, appointed

government officials by virtue of their honesty and expertise, as opposed to their corruption and inexperience.

These political developments paved the way for the Chassidim's file on Drazvin to reach the right hands at the right time. This led to the ultimate relocation of Drazvin's malicious biased report to a new home, deep in the fiery furnaces of the Czar's luxury residence, keeping them safely irrelevant.

It was then that the chassidim understood the Alter Rebbe's original words:

"אל יתהלל חוגר כמפתח, ולה' הישועה."



להביא לימות המשיח

TIMELESS AGES

Immortality after Moshiach's arrival

Nothing can bring one to tears quite like the passing of a loved one; a relative, a friend, or even an acquaintance. The *novi* Yeshaya prophesized about the days of Moshiach, saying, “And Hashem will erase all crying from upon your faces.” The reason we will cease to cry in that era is, as he explains in the beginning of the *possuk*: “בלע המות לנצח—He will swallow the death forever.”

The end of death is something not completely understood. Of course death, whenever it happens, is a terrible thing, but it is completely natural. People need to eat to live, and without food they will die; so life is not inherent in a person, it must be constantly maintained. It is inconceivable that a physical body, which is composed of many complex components, will not slow and eventually stop over the course of centuries, and even millennia.¹

The only thing that is forever is Hashem. If something was created, then it can just as easily be destroyed. And yet, here the *novi* is promising that a physical body, with all that it entails, will live forever.

IT'S BEEN DONE BEFORE

The truth is, the notion of a person living forever shouldn't come as such a surprise. A person is, after all, not just a body. There is a *neshamah*, which provides life to the body. Without it, one wouldn't live for even a moment. The *neshamah* is a ‘*chelek Eloka*,’ and it was created in a way that it lasts forever.² So the *neshamah* should be able to give the body, which it inhabits, the ability to live forever as well.

However, if in fact this is the case, why then do people die in the first place? What causes the *neshamah* to ordinarily separate from the body?

The Torah tells us that this was actually the original plan. Adam Harishon was originally destined to live forever. So being a creation of Hashem, and always connected to Hashem with a *neshamah*, which is everlasting, how could he have died?

There was only one thing which could have severed Adam's connection to Hashem, and caused him to die; violating the one mitzvah he was given—and eating from the *דעת*. Once that happened, he separated himself from the source of life, from Hashem, and was cursed with *א, עפר תשוב*, to dust you shall return.

The *novi* tells us that when Moshiach comes the evil that entered the system by *חטא עץ הדעת* will be removed. We will return to the connection with Hashem that Adam Harishon had lost. And so we surely won't die, just like he wouldn't have had he not sinned.

DEATH AFTER LIFE?

The unfortunate effects of *חטא עץ הדעת* were already reversed at one point. When *klal Yisroel* stood at *Mattan Torah*, *Chazal* tell us that *פסקה זוהמתן*, their taint was removed.³ They were freed of the curse that had been placed upon mankind; and indeed, until they sinned with the golden calf, there was *חרות ממלאך המות*, liberation from the angel of death.⁴

However, once we've already experienced a reversal of *חטא עץ הדעת*, and we once

again failed, what is the guarantee that it won't happen again? Moshiach can come, remove death—just like it was taken away at *Mattan Torah*, and we are liable to again return to death.

The solution, the Rebbe explains,⁵ lies in the *possuk* itself. By *Mattan Torah*, externally nothing changed. It was only the great revelation that caused the *חטא עץ הדעת* to be reversed. Since the negative was still there, just inactive, there was always a possibility that it should reawaken, ; which is exactly what happened when they began worshipping an idol and reconnected with the evil, with death.

The changes of the future, on the other hand, won't be just a result of a revelation. The world on its own will come to an understanding of Hashem. “The world will be filled with the knowledge of Hashem as the water covers the sea.”⁶ Humanity will have refined itself, unlike at *Mattan Torah*, when the *Yidden* were changed by Hashem.

By the same token, the physical changes which will occur, will also take place naturally, without relying on the supernatural. Quite the contrary; by harnessing the powers of nature, we will merit the ultimate fulfillment of the prophecies.

For this reason, the changes will not be reversible, as they were by *Mattan Torah*. Knowledge and fear of Hashem will become part of our nature. And similarly, the physical changes will also never revert to their original state, because they will have come about from an increased understanding of nature.

OUTSMARTING THE SNAKE

If Adam Harishon would not have sinned, he would have lived forever. So is the removal of the sin just returning to what should have been, or is there something different, a type of immortality that never existed?

The answer is, that the latter is true. The fact that Adam Harishon actually ate from the tree, and eventually died, proves that although he was theoretically capable of living forever, death was still an option. It did not enter him until he sinned, but it was there, waiting to trap him.⁷

The absence of death in the future will be much more significant. It will be complete, with no chance of a reversal, because it will have been naturally uprooted.⁵

LIFE FOR ALL

If man is destined to live forever, than what will happen if we fall ill? Are we destined to get old and sick, and remain that way forever? Or perhaps we will spend all of eternity hopping from one doctor to another?

The answer should come as no surprise. Illness only exists now as a prelude to death. Once people become immortal and begin living forever, illness will serve no purpose, and it will become a distant memory.⁸

There is an argument in the Midrash,⁹ whether or not non-Jews will also live forever. Since we have established that we will naturally discover the key to immortality, how can there be an opinion that this will only apply to Yidden? The

same doctors or scientists that will make the Yidden live, should be able to do the same for non-Jews.

In light of the above, the Rebbe concludes

...It doesn't mean physical death, it will be accomplished through *bitul to Nessi Doreinu*.

that non-Jews will indeed also live forever, as death does not mean only physical death, but spiritual death. Like the Zohar says: One who is dropped from his position is considered dead.¹⁰ The non-Jews will discover that everything that they held dear, the coarse materiality and physical pleasures of the world, are all worthless; and for them that is considered death.¹¹

And what of the Midrash that says that everyone will die just before *techias hameisim*?¹² There too the Rebbe says that it doesn't mean physical death, and it will be accomplished through *bitul to Nessi Doreinu*.¹³

LIFE TODAY

The Rebbe proclaimed on a number of occasions that we are in the days of Moshiach. Today we see this more than ever, as the average life expectancy continues to rise, and many diseases that had once plagued humankind are rendered extinct by scientific innovation.

As we have already discovered, when Moshiach comes there will be no illness.

So today, the longer we live, and the less sickness there is in the world, the more we can say that the presence of Moshiach is already being felt.

Doctors today are even speaking openly about the possibility of living forever, and some of them have promised that we will live to see immortality—by scientific means—in our lifetime.

Based on this, it is no stretch to say that the talk of longer—and even endless—life expectancy in the scientific and medical field, is yet another sign that Moshiach is at our doorstep, and has already begun affecting the physical world.¹⁴ **D**

1. Ramban, Bereishis, 2, 17.
2. Rambam Hilchos Yesodei Hatorah, Perek 4, Halacha 16.
3. Shabbos 146, 1.
4. Tanchuma, Ki Sisa, 16.
5. Lekutei Sichos, chelek 11, p. 10.
6. Yeshaya, 11, 9.
7. Lekutei Sichos, chelek 24, p. 133.
8. Toras Menachem – Menachem Tzion, p. 611.
9. Bereishis Rabbah, 26, 2.
10. Zohar Chelek 3, 135, 2.
11. Sefer Hamamorim Melukat vol. 2, p. 277.
12. Yalkut Shimoni, Yechezkel, Siman 376.
13. Sefer Hasichos 5748 vol. 1, p. 227.
14. In this regard, we share the following story: Reb Shea Korf used to have a yechidus with the Rebbe every year. The period after the histalkus of the Rebbetzin, when the Rebbe spent time at home, was no exception. Afterwards, Reb Shea shared that when he requested a bracha for his wife, the Rebbe said that what was once curable through brachos, is accomplished today with modern medicine. (As told by Reb Shea's grandson, Rabbi Leibel Korf of Los Feliz, CA.)



BEHIND THE PICTURE

THE GUARANTORS' GUARANTEE

Distribution of Siddurim to children – Eve of Erev Shavuos 5739

“They had brought back with them their children whom they had taken from their cots and beds, in order to receive their gift from the Rebbe.”

The pen that authored these words is that of Reb Zalmon Jaffe, who wrote what he had heard from his friend Bernard Perrin, about the memorable sights of the farbrengen of Wednesday evening, *leil Erev Shavuos* 5739.

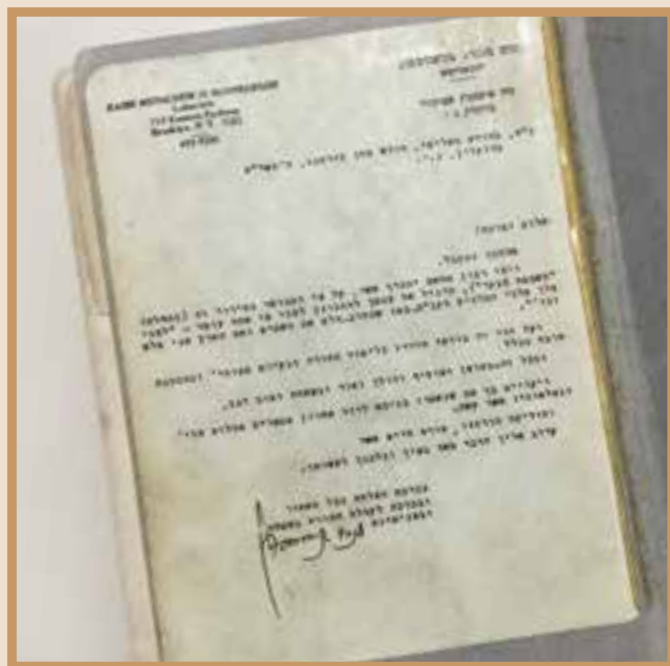
What was the Rebbe distributing?

Let us take a look...

In the week prior to this farbrengen the Rebbe made numerous mentions of the famous Midrash¹ that expounds upon the role the children played in the story of Matan Torah, and their responsibility. One example was on Motzaei Shabbos, the eve of Rosh Chodesh Sivan. The Rebbe demanded that given the children's part in receiving the Torah, a special effort be made for children to increase their Torah study and their tzedakah.

In the days following the Motzaei Shabbos farbrengen, the Rebbe penned





a brief letter addressed to all children, and instructed his *mazkirus* to glue copies of it to the first page of a pocket-sized siddur, which will be distributed to children along with a dollar bill. The letter was printed in two formats; one bearing the opening greeting “*Sholom Uvracha*” which was the standard greeting the Rebbe used when corresponding with males, and another with “*Bracha Vesholom*”—its counterpart for female recipients.

The Rebbe didn’t specify how the siddurim will be given to the children or when the distribution will take place. So when the Rebbe announced during the Wednesday evening farbrengen that he will personally distribute a siddur to every boy and girl under bar and bas mitzvah, it caught everyone by surprise!

The farbrengen had begun at 10:00 p.m. and after only one sicha, it was already fairly late. Indeed the Rebbe had brought up to the topic of children, and declared them to be the focus of the farbrengen, but a special *chalukah* for them was just extraordinary!

Following the announcement, the Rebbe said that the distribution will actually take place at the farbrengen’s conclusion—so as not to send the room into chaos, in a fashion more befitting the

mode of “*ad delo yada*” which belongs to Purim rather than Shavuos.

The Rebbe then shed light on a subtle issue. He explained that although he was distributing a siddur, which seemed not to be in line with the recent campaign centered around an increase in Torah study, it must be kept in mind that the siddur includes the *Shema*, which is from the *Chumash*; and *Eizehu Mekoman* and *Avos* which are part of *Mishnayos*. Thus, together with the dollar bill, each child will receive something related to Torah, tefilah and tzedakah.

In an overt display of affection the Rebbe then said that this item was to be a “*nachlas olomim*”—a legacy for posterity—from which the children should אויסבעטען אלע גוטע זאכען, daven for —and bring about— all good things. The Rebbe instructed the children to have an adult write their name in the siddur, prefaced by לה' הארץ ומלואה, which declares that ultimately everything belongs to Hashem. The Rebbe also said that they should give their dollar, or its equivalent, to tzedakah, even before the onset of the impending Yom Tov. Should the child receive a siddur with the letter missing, added the Rebbe, he or she may request a new copy from *mazkirus*.

Perhaps in an another special show of

care, the Rebbe also requested that if a child is able too, he or she should come up to receive the siddur alone, and that the adults only assist those incapable of coming themselves.

Over the course of the evening the Rebbe instructed that the children say *l'chaim*, even asking if the plexi glass panel in front of the *ezras noshim* was removable, to allow the girls to say *l'chaim* as well.

Following an intricate *hadran* on *Mesechta Sotah*, the farbrengen concluded and the children—boys first, followed by the girls—made their way up to the Rebbe’s dais and received each their special gift. During the distribution, the crowd sang lively niggunim, which the Rebbe sporadically encouraged.

As more and more children went by, the lines hardly thinned, since—as Reb Zalmon Jaffe recounted—young men who had been present at the farbrengen on their own, dashed home returning shortly thereafter with their young children, many of whom still wearing their night attire, and tired faces!

But what is sleep when the Rebbe is distributing a personal gift with a fatherly smile on his holy countenance? **D**

1. Shir Hashirim Rabbah 1:4

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

לז"נ

מרת איטא בת ר' שלמה ע"ה

ביסטריצקי

נפטרה ביום כ"ד אייר תשע"ה



ולזכות נכדה

ר' מרדכי "מוני" ביסטריצקי

המקום ינחם אתכם וכל בני המשפחה שיחיו בתוך שאר אבלי ציון בירושלים
ת.נ.צ.ב.ה.

נדפס ע"י חבריו

צבי בוימעלגרין, הושע אפרים דייטש, זאב וואלף דריזין, לוי יצחק דרימער,
מאיר רפאל פרעגער, ושמואל זלמנוב

מוקדש לזכות

הרה"ת ר' יצחק וזוגתו מרת לאה שיחיו גניביש

ע"י משפחתם:

הרה"ת ר' מאיר אשר וזוגתו מרת נעמי רבקה גניביש

הרה"ת ר' משה אהרן וזוגתו מרת נחמה דינה קראסניאנסקי

הרה"ת ר' פנחס וזוגתו מרת נחמה דינה גניביש

הרה"ת ר' יקותיאל יהודה וזוגתו מרת חנה גניביש

הרה"ת ר' משה דוב בער וזוגתו מרת בריינדל העניא גאנובורג

הרה"ת ר' שמואל אהרן וזוגתו מרת חנה גניביש

Wishing

Rabbi Aron Eliezer Ceitlin

a speedy Refuah Shleima

Dedicated by

Yaakov and Karen Cohen and family

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לרגל נישואיהם בשעטומ"צ ביום ט"ז סיון תשע"ה

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נולדה י"ב טבת תשע"ה

רחל בת חי' מושקא אלפרוביץ

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רחל בת חי' מושקא שמוטקין

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