

NEWS

LIVING WITH MOSHIACH AROUND THE WORLD

51-TANK PARADE ON YUD-ALEF NISSAN

POINT OF DEPARTURE: PRESIDENT STREET

DESTINATION: THE METROPOLITAN AREA

MISSION: REACH AS MANY JEWS AS POSSIBLE!

For close to fifty years the Rebbe MH"M has lived on President St, or "the street of the *Nasi*." The city had its reasons for selecting that particular name for that street, but we say that the name reflects the presence of the *Nasi HaDor* who chose to live on that street.

Nissan, the Rebbe's 99th birthday and the beginning of the Rebbe's one hundredth year, it occurred to me that the well known principle that the name of something testifies to the inner content of that thing is highlighted on the birthday of the *Nasi HaDor*.

on the morning of Yud-Alef Nissan, noticed that the street was closed to traffic and was lined with dozens of "tanks" in preparation for the parade to take place later that day.

Two months of hard work preceded the magnificent parade. A staff working under the auspices of the Chabad World Center to Greet Moshiach organized it all, making sure the myriad details were taken care of.

Finally the moment arrived and fifty-one tanks pulled out and lined up. Each tank was decorated with posters and was outfitted with *L'Chaims*, Pesach brochures, *Farbrengen* magazines, *Miracle Stories*, *shmura matza*, etc. The tanks were manned by *Anash*, *Tmimim*, and *tinokos shel beis rabban*.

Fifty-one tanks left President St. for Kingston Ave. and Eastern Parkway. They passed by 770, hoping to see the Rebbe waving them on.



Alongside the route stood children with their teachers and *rebbeim*, as well as many neighborhood residents. When the caravan reached the Manhattan bridge, traffic was halted to allow the tanks through. At one point, the leading tank was in Manhattan while the last tanks were still in Brooklyn.

They drove along Sixth Avenue and then along famous Fifth Avenue. Hundreds of thousands of people watched as the parade passed by. Some of them approached the tanks as they paused along the route and got material handed out the windows.

In the early afternoon the tanks dispersed to predetermined destinations where the young *tankistim* invited people to enter the tank and fulfill a *mitzva* to hasten the *Geula*.

180,000 brochures were handed out that day, and thousands of men



put on *t'fillin*, about a hundred of them for the very first time. Most importantly, millions of Jews (and non-Jews) were informed of the *besuras ha'Geula*, and tens of thousands of *neshamos* took a giant step forward in their awareness of and connection to the Rebbe on his birthday.



Fifty-one tanks cross the Manhattan bridge

A GLIMPSE OF PESACH AROUND THE WORLD

SEIDER IN ANITILIA, TURKEY FOR THE FIRST TIME EVER

A *seider* for 150 Israeli tourists took place in Turkey this year, which was run by Rabbi Eliyahu Segal and Rabbi Alon Chachshuk and their wives. Eliyahu Segal told Beis Moshiach about it: "For a long time I had been thinking about doing something with the Israelis who visit Turkey, especially in the scenic city of Anitilia. I couldn't decide whether to go for Pesach or not and so I opened the Igros Kodesh (volume 13, p. 212) and was amazed to read a letter about being involved in influencing Jews in vacation spots.

"We left a week before Pesach equipped with matzos, wine and lots of other items we would need for Pesach. The next day we met the woman who arranges tour groups of Israelis to Turkey. She was surprised to meet us and to hear the purpose of our visit. She was happy to help us arrange the first *seider* for tourists in Turkey.

"Two days before Pesach is when thousands of Israelis started coming on special chartered flights. We stood at the airport from nine in the morning until after midnight, handing out invitations to the *seider* with Chabad. The Israelis were amazed to see us, "Here too?" they asked.

"On Friday we transformed the storage room of the kitchen in the hotel into a kosher for Pesach kitchen, where the food was prepared by the hotel's chef and his assistants while we made sure they used the products we had brought

with us.

"Of the 150 Israelis who came to the *seider*, only a small percentage were traditional. For most of them, this was the first proper *seider* they had ever experienced. There was even a group of 12 kibbutzniks who said that they didn't even go to shul on Yom Kippur, and they had never seen a proper *seider*. It was this group which sang most enthusiastically. Alon and I led the *seider* together with many participants reading portions of the Hagada.

On Chol HaMoed we did a tremendous amount of work with the tourists. We made the rounds of the hotels and had many conversations about Judaism, emuna and Moshiach. These conversations generally lasted well into the night.

"We returned to Eretz Yisroel with the first fruits of our labor - five young people who will soon join a program at Ascent in Tzfas."

INAUGURATING THE NEW WING OF THE CHABAD HOUSE AT A SEIDER IN BANGKOK, THAILAND

The many Israeli tourists in the Far East know that there is a public *seider* in Bangkok. For a few weeks before Pesach, tourists show up at the Chabad house to get information about the *seider*. In the days right before Pesach, many of them pitch in to get it all together.

During the week before Pesach the Chabad house held special briefings for those running sederim in the East, with the participation of

shluchim and *Tmimim* who ran sederim in Thailand and Nepal. Rabbi Yosef Chaim Kantor and Rabbi Nechemia Wilhelm, *shluchim* in Thailand, explained how to run the sederim, and discussed all relevant halachos regarding erev Pesach which falls out on Shabbos.

750 Israelis participated in the *seider* run by Rabbi Wilhelm, which was aside from the 200 English speaking people who had a *seider* run by Rabbi Kantor. Another 400 Israelis joined a *seider* in Tzang-Mi in northern India, and over 350 Israelis joined a *seider* in southern Thailand.

The most moving moment at the *seider* in Bangkok was described by Rabbi Wilhelm. "At the end of the *seider* I thanked the Rebbe, on behalf of the participants, for sending emissaries everywhere in the world, including Thailand. The hundreds of participants stood up and applauded long and hard.

"I'd like to mention that on the Friday before Yom Tov, the hall of the new Chabad house building was completed. We inaugurated the hall with 750 Israelis who drank the four cups of wine and ate matza. There couldn't have been a nicer *chanukas ha'bayis!*"

MATZOS IN A MONASTERY: DARMASLA, INDIA

In the village of Darmasla, India, which rests at the foothills of the Himalayans, Rabbi Dror Moshe Shaul held a *Seider* for 350 Israeli tourists, in a huge tent set up near the Chabad House.

R' Dror, his wife and two



A *seifer Torah* parading through the streets of Darmasla passing a group monks dressed in red robes

children, with the assistance of the *Tmimim* Mendy Krombe and Koby Mazoz, came to the village on a month and a half long *shlichus*, in order to organize the *seider* and reach out to the Israelis who pass through the area. In addition, Rabbi Zeltzer from South Africa came especially to cater to the English speaking tourists.

In his characteristic simplicity R' Dror recounted the miracle which took place at the *seider*: "In the days preceding the holiday, there was monsoon conditions, which included torrential rains and freezing temperatures. We attempted to find suitable indoor facilities to hold the hundreds of Israelis expected to participate at the *seider*, however there were none large enough for our needs. We asked the Rebbe by way of the Igros Kodesh, the response was "to prepare the properties in the area of Kfar Chabad." From this we concluded that despite the weather we should set up a huge tent in proximity to the Chabad House. And so, we set up the tent right across from a

monastery in which many Israelis reside, as they pursue the various disciplines of Indian idolatry.

"The miracle did not take long in coming. On the Shabbos before Pesach, the weather cleared up and the *seider* was conducted, while outside everything was still. By the way, on the very next day the storms rolled in again."



Studying Chassidus with Israeli tourists in Darmasla

The tourists participated in the preparations for the *seider*, peeling vegetables, preparing gefilte fish and setting up and decorating the tent. Part of the preparation included the construction of huge refrigerator to preserve the *seider* dishes over Shabbos.

Before the holiday R' Dror succeeded in sneaking some matzos into the nearby monastery. The Israelis who come to study meditation are not allowed to leave the grounds until they complete a week long course. After the holiday, a number of youths approached R' Dror to tell him that they were in the monastery at the time of the *seider*, and ate the matzos while outside they heard the singing of *echad Elokeinu ba'Shamayim u' va'aretz* (one is our G-d in the heavens and the earth).



HA'RAV HA'CHASSID R' SHOLOM DOV BER GORDON A'H

The Lubavitch community was saddened upon hearing of the passing of R' Sholom Dov Ber Gordon, a'h, on *Acharon Shel Pesach*.

Rabbi Gordon was born on 24 Iyar 5681 (1921) in Dokshitz to his father R' Yochanan Gordon, a'h, and was named after the Rebbe Rashab. Among R' Sholom Ber's teachers in Dokshitz were Chassidim of the Rebbe Maharash.

R' Sholom Ber merited to see the Rebbe Rayatz in his youth. His father traveled to the Rebbe Rayatz and took his sons, R' Sholom Ber and R' Nissan, along. The second time the Rebbe Rayatz saw them, he told his secretary, R' Yechezkel Feigen, "*Zei zenen doch fun di alte Chassidim*" (they are from the elder Chassidim).

The Gordon family emigrated to the United States on 18 Elul 5694 (1933). R' Sholom Ber attended Yeshivas Torah VaDaas, while continuing his Chassidic education with the *mashpia* R' Yisroel Jacobson. During this period, he disseminated Chassidus within the *yeshiva*. He excelled in Chassidic conduct, and did not allow the permissive spirit of the time to affect him. He was the only *bachur* who didn't trim his beard at a time when this was considered an act of great *mesirus nefesh*. He served as an outstanding example of a serious Chassid, thus drawing dozens of *bachurim* to *Toras HaChassidus*.

When the Rebbe Rayatz arrived in the United States on the 9th of Adar 5700 (1940), R' Sholom Ber was one of the first *Tmimim* in the Yeshivas Tomchei Tmimim founded by the Rebbe.

In 5702 (1942), R' Sholom Ber was sent to Newark, New Jersey to found Yeshivas Achei Tmimim, where he remained for three years. After marrying his wife Miriam, daughter of R' Eliyahu Yochel Simpson on the 15th of Sivan 5705, the

couple went on *shlichus* to Springfield to found Yeshivas Achei Tmimim there. He stayed there until 5708, and then the Rebbe sent him back to Newark to run the *yeshiva* there. R' Sholom Ber's lofty character and his Chassidic humility came to the fore in those years. His concern for the *bachurim's* physical needs was well known.

Rabbi Gordon also served as a *rav* in Newark in one of the larger congregations. In addition to running the *yeshiva*, he was utterly devoted to his hundreds of congregants. In the period of time after the Rebbe MH" M had taken over the *nesius*, members of the *shul's* board tried to convince Rabbi Gordon to use a microphone on Shabbos. They decided to meet with the Rebbe, figuring the Rebbe was an expert when it came to engineering, and would agree to their request.



When they presented their request, the Rebbe said: There are various categories of people, those who understand electricity but are not expert in the laws of Shabbos, and those who are expert in the laws of Shabbos but don't understand electricity; those who are expert in both, and those who don't understand either. I am expert in both and you don't understand either, and I say it is forbidden, by *halacha*, to use a microphone on Shabbos.

Rabbi Gordon lived in Newark until 5727 (1967). Many Jews decided to move away due to anti-Semitism there. After the *shul* was burned down, Rabbi Gordon moved to Maplewood where he became *rav* of the Ahavas Tziyon Shul, where he disseminated Torah until his final day.

R' Sholom Ber also served as the chaplain in the area hospitals. He visited the patients there and was especially devoted to *Mivtza T'fillin*.

Rabbi Gordon kept his distance from publicity

and wherever he went he served as a role model for a true Chassid and *shaliach* of the Rebbe. He even gave classes in Beis Rivka in Crown Heights for a number of years.

Rabbi Gordon was completely devoted to all of the Rebbe's campaigns, most recently to publicizing the *besuras ha'Geula*. As he said more than once to those who were afraid of what people would say, when he went to establish Yeshivas Achei Tmimim there were also many who feared to send their children there to be the guinea pigs of the new school, but now they see how, *baruch Hashem*, Chabad has conquered the world. The same is true for disseminating the *besuras ha'Geula*, there is nothing to be afraid of; since the Rebbe told us to do it, we must publicize it fearlessly and we will certainly succeed and it will be well received.

Rabbi Gordon was diagnosed with a difficult illness a year ago, and despite the suffering, he

continued his holy work and gave classes. In this period of time, his *Chassidishkeit* and *bittul* to the Rebbe was fully revealed.

An illustration of this is when the doctors prepared to inform him of his illness. These were doctors who knew him from his work as a chaplain. One of the doctors would put *t'fillin* on with him from time to time, while the other consistently refused to do so. When the doctors told him the news, the doctor who had refused to put on *t'fillin* said he was ready to help Rabbi Gordon with whatever he needed. On the spot, at this most difficult time, R' Sholom Ber asked the doctor to put on *t'fillin*. The stunned doctor broke down and rolled up his sleeve.

Rabbi Gordon is survived by his wife, sons, daughters, and grandchildren, who serve as the Rebbe's *shluchim* around the world.