



## Beis Moshiach

The International Weekly heralding the Coming of Moshiach

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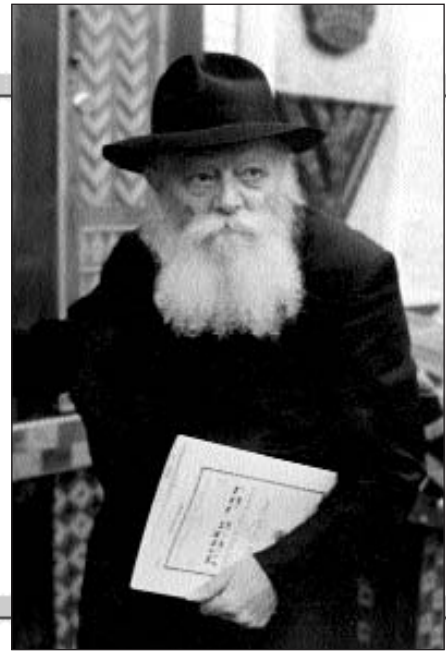
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*Beis Moshiach (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$130.00 in Crown Heights, \$140.00 in the USA & Canada, all others for \$150.00 per year (45 issues), by Beis Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 11213-3409.*

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NEWS



# TRUE LIFE, THE LIFE OF A JEW

SICHOS IN ENGLISH

## SHABBOS PARSHAS VA'YECHI; 16<sup>TH</sup> DAY OF TEIVES, 5750

1. Parshas VaYechi is the conclusion of the book of B'Reishis, the first of the five books of the Chumash. It is called, "The Book of the Just," "the book of Avrohom, Yitzchok, and Yaakov, who are called, 'just.'"

Based on the principle, "the deeds of the Patriarchs are a sign for their descendants," this book outlines the totality of a Jew's service. "Va'yechi" means "and he lived." Thus, the lesson of Parshas VaYechi is fundamental, centering on life itself.

Our Sages declared that the Jewish people are truly alive, their life stemming from the Torah, which is "our life and the length of our days." If so, what lesson can be learned from VaYechi? For, as it stands, a Jew's existence is one of life.

The same question can be asked from a different perspective: The Alter Rebbe taught that we must "live with the times," "with the weekly Torah portion." What does it mean to live with VaYechi, to live with life itself?

Also, the name VaYechi warrants explanation, since the *parsha* actually speaks about the apparent loss of life, the life of Yaakov Avinu.

This portion reveals how Yaakov's life was eternal. Even after his passing he remained alive because "his descendants are alive." Thus, all the events related in the *parsha* are expressions of this life.

*Chassidic* thought explains that a person cannot feel his own life-force. We are limited human beings, capable of feeling and perceiving only that which is itself limited. Since our life-force is of a general nature, above all particular divisions, we cannot feel it. Though we do have certain powers we can feel and take control of. For example, intellect, sight, and hearing. These powers are limited in nature, revealed within the limbs of the body. Thus, we can perceive their presence.

The above explanation, however, is problematic. We begin our day by reciting "*Modeh Ani*," thanking G-d for our general life-force. Not only do we thank Him for the particular expressions of His beneficence mentioned in the morning blessings, we acknowledge that He has granted us the gift of life as a totality. Indeed, this is the most prominent of our expressions of thanks, recited immediately upon waking up in the morning.

Thus, this expression of thanks

does not come because we understand and have meditated upon the fact that G-d has returned our souls. On the contrary, we express our thanks simply because we feel that our soul has been returned. If so, this appears to contradict the statements made above that the soul cannot be felt.

This contradiction can be resolved as follows: Since the soul transcends division, it cannot be felt or perceived. This is true, however, only within the natural order of creation. The connection of the body and the soul itself, however, transcends that order. In fact, this connection is only possible by virtue of G-d's miraculous, unlimited power. Hence, the essence of the soul is able to become connected and permeated through the body and our active consciousness until it can actually be felt.

Based on the above, we can better understand the continuation of the "*Modeh Ani*" prayer, "Your faithfulness is great." G-d's faithfulness is totally unbounded and thus, permeates even our conscious powers.

A similar concept applies in relation to the blessing, "*Elokai Neshama*," which states: "My G-d, the soul which You have given within me is pure. You created it. You formed it,

etc.” Several questions arise. Among them:

a) The order of the blessing’s phraseology is difficult: Before the soul was created, how could it exist and be pure?

b) After addressing the blessing to “My G-d,” why is it necessary to add the word “*Ata*” (You) in the expression “You created it” (*Ata barasa*)? The same concept is conveyed by “*barasa*” without the pronoun “*Ata*”?

These questions can be resolved as follows: The expression “the soul You have given...is pure,” refers to the soul as it exists in the world of Atzilus. The three expressions “You created it, You formed it..., You...” refer to the soul’s manifestation in the three worlds of Bria, Yetzira, and Asiya. In order for the soul to descend to the lower levels, a source of influence above Atzilus (the highest world) is needed. Thus, the liturgy reads “*Ata*,” You, i.e., G-d’s essence. G-d’s essence is the force that makes the soul’s descent possible. G-d’s infinite power causes even “the soul that You have given within me,” within this world, to be pure.

Based on the above, we can understand the lesson to be derived from Parshas *VaYechi*. *VaYechi* refers to the essence of life, not only the life-energy that is revealed by the soul. It refers to the life of the soul itself, the very source of life, “the L-rd, your G-d, is true. He is the living G-d.” The life-energy, nevertheless, is extended until it serves as the source of life on the material plane for a soul with a body.

In this context, we can understand the opening phrase of Parshas *VaYechi*, “And Yaakov lived in the land of Egypt for seventeen years.” Each of the words has unique significance.

“Yaakov” can be broken up into “*Yud eikev*.” The soul, the *Yud*, is drawn down throughout the individual’s total personality until it

affects even its heel, the very lowest part of the body.

“In the land” — Our Sages explain that the word “land” is connected to the word “want.” “Why was it called land (*aretz*)? Because it wanted (*ratzta*) to do its Creator’s will.” Despite the great descent, there is still a desire to fulfill G-d’s will.

“Egypt” (*Mitzrayim*) is associated with the concept of boundaries and limitations (*meitzarim*). In this context, however, it has a positive connotation — that the unlimited life-force of the soul permeates the limitations of human personality.

“Seventeen” is numerically equivalent to “*tov*” (good). The influence from Above descends to

## ***VaYechi refers to the essence of life, the life of the soul itself, the very source of life.***

become invested within a person’s being to the extent that he consciously feels its goodness.

Thus, this verse clarifies and emphasizes that the life-energy of the soul, which is unlimited and hence, reflected in the power of faith, becomes drawn down into our conscious intellect and emotion. There is a parallel in our prayers, in which the expression of thanks of “*Modeh Ani*” becomes invested in the particulars of the morning blessings, which include all the person’s needs throughout the day.

The Torah is “our life and the length of our days,” resembling the general life-force that cannot be felt until it becomes internalized in a specific power of the soul. Similarly,

the influence of the Torah as a whole becomes apparent when a person lives with the particular aspect of Torah that is relevant to the time at hand, i.e., the weekly Torah portion.

*VaYechi* combines the two, revealing the general life-force of Torah, drawing down the unlimited Divine energy that is above the Torah. This allows the essential life-energy, the essence of the Torah, to be drawn down into our consciousness.

G-d “looked into the Torah and created the world.” This statement implies that the revelation within Torah brings about a revelation of the life-energy of the world. Thus, it is apparent that “the heavens and earth and everything they contain came into being only from the truth of His Being.” This, of course, will be obvious in the Messianic age when, “the earth will be filled with the knowledge of G-d as the waters fill up the ocean bed.”

2. Therefore, Parshas *VaYechi* is an appropriate conclusion for the book of B’Reishis. Compare B’Reishis and the other books of the Torah and you find that there are many more *mitzvos* mentioned in the other books. This is because B’Reishis is the source and root of the other *mitzvos*. It represents the middle column, which is above (not restricted by) the divisions of right and left — the 248 positive *mitzvos*, which reflect kindness, the right column, and the 365 negative commandments, which reflect the left column.

Thus, the book of B’Reishis speaks about the lives of the Patriarchs, who reflect the level of Atzilus. In contrast, the other four books reveal the *mitzvos* which express G-dliness in the levels below Atzilus. Therefore, the book of B’Reishis, the essence and the source of Torah, concludes with Parshas *VaYechi*, which reflects the essence and the source of life (of the Torah and of the Jews).

Concluding the book of B’Reishis,

we declare, “Chazak, Chazak, v'nischazeik,” reinforcing the process of transition through which these essential powers descend and are internalized within our consciousness.

3. Yaakov Avinu represents Atzilus, the highest of the worlds. His children (with the exception of Yosef) represent the world of Bria. Yosef's spiritual source, however, is even beyond the level of Atzilus. Accordingly, it is within his potential to draw down the revelation of Atzilus to the world of Bria, and thus, to the other lower worlds.

“Yaakov” refers to the soul as it exists within Atzilus, the essence of the soul, which is beyond division. The tribes can be compared to the soul as it is revealed within the body. But Yosef reflects the essential G-dly energy through which the soul is brought down within the body, allowing for the essential life-energy of the Jewish soul to be felt within the body even when the Jews are in a state of exile.

On this basis, we can explain the connection of VaYechi to the particular concepts mentioned in the portion. The beginning of the Torah portion relates how Yosef took his two sons, Ephraim and Menasheh, to be blessed by Yaakov. Similarly, the conclusion of

## ***The essential G-dly energy allows the Jewish soul to be felt within the body even when the Jews are in a state of exile.***

the portion mentions these two.

Ephraim and Menasheh are representative of the entire Jewish people, as implied by Yaakov's blessing: “By you, Yisroel will be blessed. They will say, ‘May G-d make you like Ephraim and Menasheh.’” In particular, Ephraim and Menasheh represent the Jewish people in exile. Thus, by bringing Ephraim and Menasheh to Yaakov, Yosef was preparing for the influence of Yaakov to be drawn down to the Jewish people in exile.

Similarly, Yosef's effort to sustain the Jewish people in Egypt involved giving them spiritual, as well as material, nurture. This prepared them for the exodus from Egypt, as we read in the book of Shmos, which we begin

reading at *Mincha*.

We must bring all the above to the level of deed for “action is the main thing.” On Shabbos Parshas VaYechi, a Jew should feel and express new life in Torah and *mitzvos*. It is Shabbos Chazak, a Shabbos that should strengthen him, his family, and his entire surroundings.

This should be connected with a *chassidic farbrengen*. In general, it is proper to “gather the congregation together on Shabbos” through the organization of a *Kiddush*. May this custom spread throughout the Jewish community. This is particularly appropriate on Shabbos Chazak, when we celebrate the conclusion of one of the books of the Torah. This celebration must reflect, in microcosm, the celebrations of Simchas Torah.

The uniqueness of the present time is emphasized because we are within 30 days of Yud Shvat, the *yahrtzeit* of the Rebbe Rayatz. Especially this year, the 40th anniversary of his passing. Just as Yosef gave the Jews the power to emerge from the Egyptian exile, following the directives of the Yosef of our generation will give us the potential to proceed to the Messianic Redemption. May it be speedily in our days.

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15th of Kislav, 5730  
Brooklyn, N. Y.

Mr. F. J. Kugler  
2001 Jefferson Davis Highway  
Arlington, Va. 22202

Greeting and Blessings:

I am in receipt of your letter of November 14th, in which you ask my opinion "as to whether it is a weakness or impropriety" to avoid the purchase of goods made in Germany. You add that you ask this question as a Jew, in the light of Jewish law and custom.

Surely this is more a matter of feeling rather than a question of Jewish law and custom. Consequently, as in all matters of sentiment, it is difficult to express an opinion that would have universal application.

At any rate, it certainly cannot be categorized as a "weakness." On the contrary, a decision of this kind bespeaks strength of will, all the more so since it entails some inconvenience.

Nor can it be considered an "impropriety," since it is based on a principle which may be considered to come under the category of "Remember what Amalek did unto you." For, as is well known, the inhuman atrocities, etc., against our defenseless and innocent brethren were not perpetrated by a small group, but was carried out with the knowledge, consent and even cooperation of the vast majority of the German nation. Moreover, I do not think that anyone seriously believes that the Germany of today is entirely different from the Germany of two decades ago.

While on this subject a point must be made which, unfortunately, is often overlooked. It is that the so-called "final solution," which Hitler wished to bring about, can take various forms. It can take the form of an overt attempt at physical extermination, or it can be an insidious process which is no less destructive, and perhaps even more so, namely through assimilation and intermarriage, a process which began in Germany long before Hitler, when Jews tried to hide their Jewish identity and conduct their daily life like their German neighbors and associates, etc. This process, most unfortunately, is very much in evidence all around us. Whatever explanation may be given, the effect is the same. Hitler, too, had a "philosophy" that "justified" his actions.

It is too painful a subject to dwell on here, but the conclusion is obvious. Each and every one of us who is aware

Mr. F. J. Kugler

of the situation must do everything possible to counteract the tide of assimilation by positive and dedicated action to strengthen the eternal Jewish values and Torah-true institutions in his community and environment.

With blessing,

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# WHY YAAKOV WAS PUNISHED FOR LISTENING TO HIS PARENTS

BORUCH MERKUR

Here's the situation. My parents are constantly suggesting that I "come home" – to Toronto. To visit, yeah – but maybe also to live. When considering what it would mean to leave the holy community of Crown Heights, "*kan tziva Hashem es ha'bracha*," I was struck by what the Torah tells us about Yaakov Avinu – that the reason why he suffered (as he said, "The days of the years of my life have been few and miserable") is because he failed to properly fulfill the *mitzva* of honoring his parents. The 22 years that Yaakov bitterly mourned the loss of his favorite son, Yosef, and refused to be consoled (as it says, "Yosef rent his garments and put sackcloth on his loins, and he mourned for his son many days" (Parshas VaYeishev 37:34)) until he learned that Yosef was actually alive, was in retribution for his prolonged, 20-year visit to Charan and for two years of tarrying *en route* home. (See Rashi, *ibid.*)

The commentaries, however, are puzzled by this punishment, as the Sifsei Chachamim writes: "If you will ask why [Yaakov] was punished for that, for Yitzchok and Rivka commanded him to go there to find a wife, Rabbeinu Bachai answers in Parshas Toldos that their intent was that he would marry Leah and return immediately, but he set his eyes upon Rachel on account of her beauty, and said that he would work seven years for Rachel. Thus, the entire time that he stayed there was according to *his* will [and not in virtue of his parents' command]."

Another answer is found in the Maharsha on the Gemara Megilla (16b-17a): "The Baal HaImrei Noam answers in the name of the Ri MiParis that at the end of the 14 years that [Yaakov] spent in the *yeshiva* of Eiver, Eisav's [vengeful] mind had cooled off, and Rivka, his mother, sent D'vora, her former nurse, to the house of

Lavan after him [i.e., Yaakov, to let him know that he could now come home] – yet he remained there 22 years!"

I asked Rabbi Yosef Reizes about this matter, and he explained it with the following story of the great *tzaddik*, Reb Meir of Premishlan. Once, a man dressed in fine *chassidic* garb, a stately white beard, and carrying a fancy silver-handled walking stick visited Reb Meir of

Premishlan. Reb Meir welcomed the *rebbe'le* along with his entourage and had them join him for a meal.

During the course of the meal, Reb Meir asked the venerable-looking man to say a *d'var Torah*. The *rebbe'le*, who was actually a very simple man who enjoyed great respect by maintaining a dignified appearance, graciously deferred to his *host* – that he should say the *d'var Torah*.

The *tzaddik*, Reb Meir, smiled and asked his guest why it is that the Divine attribute of truth is included in G-d's Thirteen Attributes of Mercy. After all, doesn't knowing the truth compel the exacting of judgment? How could anyone stand worthy in judgment when the truth about him is exposed?

The look in his guest's eyes was vacant, so Reb Meir provided the answer: Sometimes G-d sees someone who goes about acting like a *tzaddik*, when in reality he is not. The behavior of a *tzaddik* is carefully scrutinized; he can be found to be at

fault for even the most minute failings – "*k'chut ha'saara*" (like [the width of] a strand of hair). The faker subjects himself to this higher standard of judgment. However, G-d, in His infinite mercy, employs His attribute of truth so that a lower standard is actually used to judge him. Thus, Divine truth is actually merciful!

From this story it is clear that true *tzaddikim*, someone

***Reb Meir asked the venerable-looking man to say a d'var Torah. The rebbe'le, who was actually a very simple man who enjoyed great respect by maintaining a dignified appearance, graciously deferred to his host – that he should say the d'var Torah.***



like Yaakov Avinu, are scrutinized to the highest degree. Thus, his slight deviation from the ultimate way to perform the *mitzva* of honoring his parents had a severe impact on his judgment On High, warranting such a severe punishment.

\* \* \*

It is a tremendous *bracha* to live in Crown Heights, the Rebbe MH"m's *sh'chuna*. I can't get over how incredibly easy it is to stay connected with the Rebbe MH"m here. 770, as well as other *shuls*, is full with the Rebbe's *s'farim*, and plenty of books about Moshiach.

In terms of *davening*, even if you don't make it to the Rebbe's *minyan*, which is truly an opportunity to *daven* with *simcha* and *p'nimius*, you can still *chup* a *minyan* just about any conceivable time of day or night. (For example, this Shabbos, my alarm clock, which I had forgotten to turn off before Shabbos, woke me up at 5:30 AM. After piling as many pillows and covers I could find on top of the alarm (for the sake of the other members of the

household), I proceeded to prepare myself to *daven* with the 7:30 Shabbos *minyan* in 770. I was even invited to *daven* from the *amud*. By 9:30 I was participating in a *Kiddush* in honor of one of the *mispallelim's* birthday!)

And Crown Heights is the center of Chabad *mosdos*. It is the place where ideas and activities develop and unfold to be implanted here and to spread out across the globe. (This Motzai Shabbos I had the pleasure to take part in Yam's – Youth Action Movement's – "Yam Jam," where participants get to perform before their peers in 15-minute slots. The atmosphere was spontaneous and inviting, definitely a cool and holy hangout for young *chassidim* to express their perspectives and feelings about their experiences and the unique times we live in. I was moved and inspired by the performances.)

Some of us may only be here for a short time, or even just for an occasional visit. But whatever we gain from being in Crown Heights, in close proximity to the Rebbe MH"m, it is our duty and privilege to take it with us wherever we are and wherever we go.





# YUD-TEŠ TEIVES: THE VICTORY AND GEULA IN WAR

BY RABBI LEVI YITZCHOK GINSBERG, MASHPIA, YESHIVAS  
TOMCHEI T'MIMIM - LUBAVITCH, K FAR CHABAD



Yud-Tes Teives was the last stage in “*didan natzach*” in the court case involving the *s'farim*. (This was in the year 5750, after the court ruling which was stated on the 26th of Tishrei 5750 and before the “other side’s” final signing to their relinquishing any and all rights, etc.)

As opposed to the other, earlier claims, the *didan natzach* of Yud-Tes Teives involved the Rebbe MH”M himself, *personally* (after the victory on Hei Teives 5747, the rejection of the appeal on the 25th of Cheshvan 5748, and the actual return of the *s'farim* on the 2nd of Kislev 5748). This was the gravest danger of all, and thank G-d, the truth came out in a manner of “*I'chatchila aribber*” – the Rebbe MH”M did not even have to appear in court.

On more than one occasion we have discussed how even though the Rebbe himself did not establish the day as a Yom Tov, and he did not explicitly ask that we rejoice on this day, it's similar to how the Rebbe explains Gimmel Tammuz (*Likkutei Sichos* vol. 4 p. 1315. And in this itself we even have a hint to the special connection between *didan natzach* in general, and Yud-Tes Teives in particular – to Gimmel Tammuz and our situation today):

**The reason why the Rebbe Rayatz did not establish the third day of Tammuz as a Yom Tov, and only the days of Yud-Beis and Yud-Gimmel Tammuz – one has to say that the whole idea of a *nasi* and a shepherd of the Jewish people is to influence the people of his generation (and his personal matters and “details” are of far less significance to him). Since that when he was exiled his ability to influence was greatly limited, he did not establish Gimmel Tammuz as a Yom Tov. But the *hiskashrus* (connection) of *chassidim* to the Rebbe, the *nasi*, must be in everything (especially since the “private” matters of a general soul are relevant to all the Jewish people), and therefore, *chassidim* should celebrate Gimmel Tammuz. And so naturally, the third of Tammuz has, from a number of angles, a greater measure of joy than the days of Yud-Beis and Yud-Gimmel Tammuz.**

And since these days repeat yearly, and are renewed in a greater measure than the year before, *chassidim* farbreng on this day and examine the essence of the day. Let us learn a lesson from this to our situation now in 5763.

There might be some people out

there who say that it is this day in particular which stresses our *hiskashrus* to and love for the Rebbe in a *personal* way. Why do we care about the court case? We just care about one thing: the Rebbe himself was in a painful situation and he got out of it, thank G-d, with success and victory. That's why we are happy and we rejoice and *farbreng*.

The proof these people might bring is Yud-Tes Teives. This had nothing to do with the *s'farim*, their connection with Lubavitch, etc. Rather, it personally involved the Rebbe. So we don't just celebrate the wondrous things that took place up above and down below, but simply the fact that the Rebbe was saved from an unpleasant situation!

The truth of the matter is that this line of thinking is completely off base. When the king assembles his entire army and goes out to battle in order to conquer an objective which is especially important both to him as well as to the people, to the point that he is willing to suffer anything to achieve it, he himself suffers terribly and throws his life aside, and what concerns him even more is that many of his loyal soldiers are hurt and even fall in battle... Despite all this he does

not retreat; he doesn't give in and doesn't give up. He continues his assault until the objective is achieved and returns from battle amidst praise and victory.

If someone were to come and say: What do I care about what this war was about and what victory was achieved! The only thing I care about is the fact that the king returned safely and that he won't suffer anymore! He will be told: Fool! We are certainly thrilled by the fact that the king returned safely, but this joy is nothing compared to the victory that the king achieved in his wars, the victory which was so crucial to him that he was willing to invest and suffer so much, to throw his life aside, and was even willing to see many of his loyal soldiers hurt and fall in battle!

If the most important thing was his returning safely home, the king could have avoided the war entirely and just stayed home! Although with an ordinary king, under "normal" circumstances, one could say that he had no choice and the enemy forced him to fight against him – in our situation, we are talking about someone who has no outside forces compelling him. If he decides that he has to go to war, this means that he decided that it's all worthwhile and that the objective is so critical that he can't go on if he doesn't fight and win the war.

Therefore, at the moment of victory and *geula*, the joy is so great that there is no place at all for being joyous for simply returning home (though in our situation, returning home is itself an essential part of the objective, as is explained at length in the *sicha* of Parshas VaYeitzei 5748).

We celebrated Chanuka not too long ago. It is a Yom Tov which marks the victory of the few and weak over the numerous and strong, yet we don't stress the miracle of the victory in war nearly as much as we do the miracle of the oil. This teaches us that the main

victory was a spiritual one and what was accomplished thereby up above and down below. Relative to this, even an amazing victory which saved the Jewish people from terrible decrees and restored the *Beis HaMikdash* doesn't count for much!

Even when we mention, thank, and praise Hashem for the physical victory that was won (which includes the spiritual) for which the "*Al HaNissim*" prayer was established, we do not mention even a hint of the spiritual victory of the jug of oil (for the words "and they lit the candles in the courtyards of Your holy place"

***This day does not only marks the time when the Rebbe was freed of all pain concerning the court case. This day expresses the victory and geula in war.***

does not refer to the *menora* in the *Kodesh* for it was not in the *Kodesh*).

For when we mention the spiritual victory of the jug of oil, the physical victory loses all importance. This is analogous to the candle at midday: of what use is it? This is why when we want to thank and praise Hashem for the physical victory (which contains within it a spiritual aspect as well, though it doesn't hold a candle to the spiritual accomplishment of the jug of oil), we have no choice but to refrain from mentioning the spiritual victory at that time. Mentioning it would completely overshadow and cancel

out the physical victory with all the spiritual achievements it contains (as is explained at length in *Likkutei Sichos* vol. 25, p. 237).

If we examine the *sicha* we mentioned earlier concerning Gimmel Tammuz, we see that despite the fact that the Rebbe speaks about the joy the *chassidim* have regarding the Rebbe's personal matters, he immediately stresses that *the personal matters of a neshama klallis* (general soul) *affect all the Jewish people*. That means to say that even on Gimmel Tammuz 5687 there wasn't merely the physical saving of the Rebbe's life from jail, but that's when the beginning of the *geula* (which includes within it the *Geula shleima*) of Yud Beis-Yud-Gimmel Tammuz began when a great victory and *geula* was achieved.

At this time, permission was given and the ability was conferred to reveal the unique aspect of "Yosef of our generation" (i.e., the Rebbe Rayatz), who represents the *s'fira* of *y'sod*, which is the precursor to the *s'firas ha'malchus*, which involves drawing down the *Sh'china* (Divine presence) to earth, which is the job of the seventh generation, the last generation of *Galus* and the first generation of *Geula*.

The same idea applies to Yud-Tes Teives. This day does not only marks the time when the Rebbe was freed of all pain concerning the court case. This day expresses the victory and *geula* in war (above and below) concerning the most essential task of the seventh generation. For Yud-Tes Teives 5750 played a critical role in this war, when permission and ability were granted to reveal the purpose of the seventh generation to the world which is to draw the *Sh'china* down to earth with the final *Geula*.

Perhaps we can add that one of the unique aspects of the seventh generation is the emphasis on *hiskashrus* with the Rebbe. "*Haskala*," "*avoda*," learning, and *mitzvaim* aren't enough. What's needed is absolute

dedication and *hiskashrus* to the *nasi* and the “head.” This means knowing that “the *nasi* is everything” and that we are completely “given over” to him with the utmost *hiskashrus* and self-nullification, with the absolute *bittul* of our “*metzius*.”

Thus, a thread which is woven through all the *sichos*, *maamarim*, writings, and *hanhagos*, especially beginning on Yud Shevat 5710 (and even long before that) in a way which places it in a central position. It is really the only point of our being and our lives.

As opposed to earlier generations in which they too were certainly *battul* to the Rebbe, there was still some remnant of “*metzius of k’dusha*” even without the *hiskashrus* to the Rebbe. But in our generation, starting with the very first moment of his *nesius*, everything has revolved around one central point of *hiskashrus* and absolute *bittul* to the Rebbe.

And so, the *sicha* (of Gimmel Tammuz which says that even the Rebbe’s private matters concern all the Jewish people) expresses the unique concept the Rebbe represents, and the fact that there is no detail concerning the Rebbe which does not affect the *chassidim* and the entire Jewish people, and no detail concerning a Chasid, or a Jew in general (including his simplest *gashmius* needs) which is not connected with the Rebbe.

We see this expressed in connection with Yud-Tes Teives, when we celebrate the Rebbe’s personal

***In our situation, we are talking about someone who has no outside forces compelling him. If he decides that he has to go to war, this means that he decided that it’s all worthwhile and that the objective is so critical that he can’t go on if he doesn’t fight and win the war.***

*simcha*, and realize that this isn’t some “private” matter of his, *per se* – for a Rebbe has no private matters at all – but as the Rebbetzin put it, in the famous words which swayed the judge: “Both my father and the *s’farim* belong to the *chassidim*.”

Looking at it from this perspective, on Yud-Tes Teives there is a special emphasis on this unique point of the “seventh generation” more than the other special days of *didan natzach*.

\* \* \*

All the *mesirus nefesh*, and suffering, and the court case were for the purpose of obtaining the final victory and the *pidyon shvuyim* – not only so that the *s’farim* should be freed (when they were out of 770), but in order that there be the revelation of the teachings and ways of Chassidus as it is in the seventh generation.

“The drawing down of the *Sh’china* to the earth,” which is accomplished by Melech HaMoshiach through the *tachtonim* (lowly beings) themselves, “do all you can” so that Moshiach becomes the private and personal issue of every Jew, so that whenever ten people gather they should bang on the table and proclaim, “Listen up! Each of us has the power to bring the true and complete *Geula* through one deed, one word, or one thought! (See at length the *sicha* of Purim 5747).

When one knows this and contemplates this, even superficially, it makes the hair stand on end from the immensity of the responsibility (together with the awesome privilege), knowing how important it is for the Rebbe that we “go with him” into the same battle over which he puts his life in danger, in order that from all the seemingly small victories, we achieve the ultimate victory – the true and complete Redemption, with our king at our head, immediately, now.

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# WHY ARE YOU SMILING, ZALMAN?

BY RABBI TUVIA BOLTON, MASHPIA IN YESHIVA  
OHR TMIMIM OF KFAR CHABAD



This week we read the final section in the first book of the Chumash B'Reishis. The section speaks mainly of the blessings that Yaakov gave to his sons, shortly before he departed this world.

What exactly are blessings? How do they work? How can a human being give blessings?

To understand this I want to tell a Baal Shem Tov story, but first a personal story.

Once I helped make a Chabad seminar on Judaism that was held on Shabbos in a nice hotel in Yerushalayim. The people attending paid a token fee, and came in order to get acquainted with the ideas of *chassidus Chabad*.

After the evening lectures ended, the lecturer announced that before the Shabbos Morning Prayer at 9:00 A.M. there would be a class on *chassidic* teachings beginning at 8:00.

There were many *misnagdim* present, however, who came only because of the attractive price, and they proudly announced, "Sorry! We will not be there! We are praying at 7:00! We don't need to hear any of your *chassidic* lectures."

The lecturer did not lose his

composure. He calmly retorted. "Can I ask you a question in Torah?"

"Of course!" they immediately replied.

"Well, really it's a question in the Prayer Book, okay?"

"Certainly," they answered.

"Good." He cleared his throat and began. "What do the words, '*Baruch ata*' (literally, "blessed are You") mean?"

They tried a few answers that made no sense, like "G-d is blessed" or "Thank G-d," and finally they admitted, "Nu, we give up. So now you tell us what it means!"

With a sly smile he answered, "You want to know? Come to the *chassidic* class tomorrow at eight." And they did!

Now the Baal Shem Tov story:

Once there was a very rich *chassid* of the Baal Shem Tov who owned a large wood forest, and a huge factory for producing matches. He and his wife lived in a large mansion, gave much charity, and should have been very happy, but they weren't. They were miserable, because they had no children of their own.

He had traveled the long journey

to his Rebbe many times and never really complained about his problem when he arrived, but now his wife was really becoming impatient, no day went by without her shedding tears, and he was beginning to cry as well.

So the next time he went to the Baal Shem Tov he found himself standing before the holy man with tears in his eyes begging for a blessing.

The Baal Shem looked at his *chassid* very seriously and answered, "I'm sorry, Zalman, I can't help you." He paused a minute and added, "unless you are willing to forfeit all your wealth. You see, in heaven it has been decreed that you have only two of the three: Health, Wealth, and Children, and my blessing can only draw down what is waiting for you. Go home and ask your wife if she is willing to live a life of poverty."

Without hesitating the *chassid* began nodding his head in agreement and declared: "Yes, yes, I agree, and so does my wife! I don't have to ask her. My wife told me before I left, that her life is not worthwhile without a child; she said that she is willing to sacrifice everything. Please, please give us the blessing,"

he begged.

Zalman's six-day journey home seemed like minutes, such good news! But when he arrived his wife greeted him at the door with a very solemn look on her face. "Come in and sit down, Zalman," she said to him in a very broken voice, "We've had some terrible luck while you've been gone, just sit down and listen. I'm sure it's all for the best.

"A few days ago there was a sudden heat wave. In the middle of the winter a heat wave! Well all those trees your workers cut down, over two million rubles worth of lumber that you had waiting on the icy river, flowed away before we could put our stamp on them or tie them together.

"It's a huge loss, Zalman. We'll never get those logs back.

"Then, as though that wasn't enough, the very next day there was a fire in the factory, no one knows how it started, but we lost everything."

She was really weeping now as she continued, "I know everything is from G-d, Zalman, but we're wiped out. Only the machines are left, and who knows if they work. The creditors are already knocking at the door, and I'm afraid we have nothing to pay them with.

"Zalman, are you all right? Why are you smiling?"

Zalman was ecstatic! "It's the Baal Shem's blessing!" He began shouting and dancing, "We're going... we're going to have a child!"

"Zalman, really?" His wife joined in. "Really? Oh, thank G-d, *baruch Hashem!*"

Well, dear readers, it happened just as the *tzaddik* said it would. They had to sell the mansion, the land, and the remains of the factory to pay off the debts, and they began living near the railroad yard in some large old wooden shipping crates

that Zalman managed to push together.

Zalman tried to work with no success, so he began to beg. In no time he was literally living from hand to mouth, but his wife became pregnant. A year later they had a beautiful baby boy, and the year after that and after that, until ten years later they had ten children! After every few additions Zalman joined on another shipping crate to his "house."

***"I know everything is from G-d, Zalman, but we're wiped out. The creditors are already knocking at the door, and I'm afraid we have nothing to pay them with."  
Zalman was ecstatic!  
"It's the Baal Shem's blessing!" ...***

After all this, it happened that the Baal Shem Tov came to visit the city of our hero. He situated himself in the large *chassidic shul* and in no time the word spread and the place became packed with people who came from near and far to see him to ask his advice or to receive his blessing. Zalman also quietly entered the *shul* and stood in a corner, for him it was sufficient just to look at the face of his holy Rebbe. But suddenly the Baal Shem Tov called

his name and beckoned him to approach.

"Nu, Zalman" asked the *tzaddik*. "How is the family?"

"Thank G-d! Thank G-d!" he answered. "My wife and I are very happy. We have, *baruch Hashem*, ten beautiful children."

"Go to Minsk," said the Baal Shem. "In Minsk there are more people, and you can collect more money. You also can help others. Here," he continued, handing Zalman a small pouch of coins, "Give your wife this money to hold her until you return. May G-d give you success."

The next morning, Zalman was on his way to Minsk. He arrived on Friday morning and had just enough time to find a place in the *shul* guesthouse to put his things away, rush to the *mikva*, and hurry to the *shul* to find himself a seat in the beggars section. After the Shabbos prayers ended, one of the rich members of the community invited him to his house for the Shabbos meal.

Zalman enjoyed the good hot meal in the plush home, it reminded him of how he once lived many years ago, but he noticed that something was wrong. It took Zalman a while to figure out what it was, but then he saw it. The sad look on the rich man's face betrayed a broken heart.

It seems that this rich man had a 30-year-old daughter who no one wanted to marry. She had had several fiancées, but each time something happened. The first got suddenly inducted into the Russian army, the second got very ill, and the third fell into a bad crowd and left the community.

"What are you waiting for," said Zalman to the rich man. "You should go see the Baal Shem Tov! The Jewish people are not orphans, G-d has given us a real *rebbe*. The Baal Shem

will help you like he helped me. Don't worry, my friend, salvation is near."

Early Sunday morning they began the journey, and in less than two days they were actually standing before the holy man.

"When you arrive home you will have good news," said the Baal Shem Tov to the rich man. "Just remember at the wedding of your daughter give your poor friend here a nice wage for his matchmaking."

Sure enough when they returned

***"You should go see the Baal Shem Tov! The Jewish people are not orphans, G-d has given us a real Rebbe. The Baal Shem will help you like he helped me, don't worry my friend salvation is near."***

to the rich man's home, his wife and daughter were waiting at the door to greet him with joyous smiles on their faces.

It seems that the first fiancée, the one that had been drafted, was suddenly and mysteriously honorably discharged from the army, and the first thing he asked when he got off the carriage that brought him home was if the rich man's daughter was still available! The Rabbi of the community then spoke to him for over an hour and declared that the

young man was whole and healthy and there remained only to set the date of the wedding.

The wedding was immense! Over five thousand guests attended and the band was playing lively music as the crowd stood around the *chuppa* waiting for the bride and groom to arrive and the ceremony to begin. Meanwhile the rich man was circulating around, laughing, shaking hands and receiving *mazel tovs*. Suddenly from the crowd the Baal Shem Tov appeared, took him by the arm, and pulled him aside. "Tell me, did you give your poor guest his matchmaking wages?" he asked. "I certainly did," replied the rich man "I gave him two thousand rubles" (about ten years wages at that time).

"Not enough," said the Baal Shem Tov.

"All right then. I'll give him ten thousand," he answered with a smile. I guess I really do owe it to him."

"Still not enough," said the Baal Shem Tov. "I don't think you understand what I mean," the *tzaddik* continued. "Tell me, how much are you worth? Everything, with all your assets and investments, give me a rough estimate."

The rich man thought a minute and, still a bit confused answered, "I suppose about three million rubles."

"Give him half!" said the Baal Shem.

The rich man was now completely bewildered. "Half? Half of all I own?"

"Let me ask you a question," continued the Baal Shem. "Were you always rich or did you become rich?"

"Well," answered the father of the bride. "The truth is that I used to be poor. In fact, I used to beg for money. But one morning – it was over ten years ago – I walked down to the river just to be alone, and suddenly I

saw a huge unmarked log floating in the water. I got a few strong men, gave them a few kopeks, and they pulled it from the river, loaded it on a wagon, and took it to the lumber yard, where I sold it for a good price. The next day there were five logs, and the day after, twenty, and after that a hundred. All the time no one else came to bother or compete with me; it was like a dream. Needless to say I became a rich man in a little over a week.

"Afterward, I heard about someone selling machinery from a

***"I don't think you understand what I mean," the tzaddik continued. "Tell me how much you are worth? Everything, with all your assets and investments, give me a rough estimate..."***

burnt down match factory, so I bought it all for a tenth of the worth and began my own company. Since then things have only been going up."

"All that you have," said the Baal Shem, "once belonged to your poor guest, give him half, and not only will you both be rich, but he now has ten children and you will soon have grandchildren!"

Moral: One of the jobs of the *tzaddikim* is to "bless," i.e., to draw down into the physical world all the



good things that are waiting for us in the spiritual worlds.

\* \* \*

Now we can understand why Yaakov blessed his children before he left the world: to give them the power to not only not be weakened by the world, and the descent into Egypt, but also to improve the world, to bring all their holy potential into reality, and eventually bring about the ultimate revelation of good with the coming of Moshiach.

And just as in the above story, things seemed very dark at first until the Baal Shem took over, so too in this first book of the Torah, B'Reishis, that we are finishing this Shabbos.

The Torah begins with the sin of Adam and gets darker and worse until the *tzaddikim* – Avrohom, Yitzchok, and Yaakov – began to bring blessing into the world. Only then could the world begin to realize it's wonderful potential.

Maybe now we can also understand another strange thing. Usually the Torah tries to end everything on a positive note and here seems to be an exception: our section seemingly ends (not only itself, but the entire book of B'Reishis!) on a very bad note: the death of Yaakov.

But really there is a very positive thing here.

Rashi comments on verse 49:33 that, "Yaakov did not die!" (Taanit 5b). In other words although it seemed to everyone present that he died, and the Torah even testifies that he was buried, nevertheless he really was and is still alive!

This teaches us a very important and beautiful lesson – that this world is really nothing like what it seems to be. True reality is infinite, pure, and without death. Yaakov never died and never will die; he is still with us physically in the world.

This is the reality that the Moshiach will reveal, the real reality that we only have to, in the language of the Lubavitch Rebbe, "Open our eyes to see." "See that the Moshiach is already here!"

The Moshiach is bringing with him the blessing that will turn all of the pain and suffering of these thousands of years, into a happy, blessed finale!

May we all be blessed with the words that will be shouted this Shabbos in tens of thousands of *shuls* throughout the world at the completion of this the first of the five books of Moshe: "Chazak, Chazak, V'Nischazeik." Be strong, Be strong, and we will be strengthened!

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# HA'YOM YOM: THE REBBE'S CALENDAR

BY RABBI NAFTALI ESTULIN  
SHLIACH, LOS ANGELES, CALIFORNIA  
TRANSLATED BY MICHOEL LEIB DOBRY

***For more than two thousand years, there was only one yearly calendar – the Hebrew calendar that begins on the 1st of Tishrei, which alludes to the level of the “permeating light” that shines in the world. With the Exodus from Egypt, the People of Israel were informed of a new calendar that begins on the 1st of Nissan, which alludes to the level of the “encompassing light” that began to shine in the world with the strength of Torah and mitzvos. More than three thousand years later, the world learned of another new calendar that begins on Yud-Tes Kislev, the Rosh HaShana of Chassidus, and symbolizes a new stage in the spreading of the wellsprings of chassidus, which bring the revelation of G-d’s Infinite essence in the world. The Rebbe’s calendar: What does it tell us?***

“Baruch Hashem, I can rely upon the special help of Heaven that I have merited that everything I leave for the benefit of the many G-d helps, sooner or later, for a variety of different reasons, that the matter will be carried out.” This unique expression was

heard from the Rebbe Rayatz at the *farbrengen* of Acharon Shel Pesach 5700, when the Rebbe Rayatz chose to disclose the plans to produce the *HaYom Yom* calendar.

The Rebbe Rayatz continued by stating that he would need to set the



Chabad *minhagim* in a special *seifer* alongside various sayings and short stories, and that everything will be arranged in accordance with day-to-day life, as a “daily regulation” for the Chabad community. “Such an orderly collection,” the Rebbe Rayatz said, “can only make a person deeply internal, thoroughly orderly, and provide a wide and deep sense of knowledge.”

Nearly three years passed until the evening of Chaf Kislev 5703, when the Rebbe Rayatz turned to his son-in-law, the Rebbe MH”M, and asked him that “he should agree to arrange the calendar starting from this Yud-Tes Kislev until next Yud-Tes Kislev, including especially: a) the *shiurim* of learning as “a daily regulation” that applies to everyone equally [*Chitas*]; b) the customs of Chabad *chassidim*; c) selected aphorisms on the teachings of *chassidus* and the ways of *chassidim* for every day of the year. The calendar that he will arrange will be called *HaYom Yom*, a calendar to be a light sown for Chabad *chassidim*.”

For four months, the Rebbe MH”M toiled over the calculating task of arranging the calendar, and in letters written during that period, the Rebbe apologized for the delay in his

responses to those who turned to him with inquiries due to “the great care over the arrangement of the calendar for Chabad *chassidim* that will be published in the coming days.” The Rebbe drew pearls and treasures of love from the *sichos* and letters of the Rebbe Rayatz to which he had access, and even from treasured personal *reshimos*, he selected jewels and set them in the golden setting of the *HaYom Yom* calendar.

This great composition was brought to the Rebbe Rayatz, as the Rebbe writes in a letter to Rabbi Yaakov Landa, of blessed memory. “All the customs that I printed in *HaYom Yom* were entered according to the instructions of my revered father-in-law, the Rebbe *shlita*, and before the actual printing they were brought before him again (and there were those that he ordered to have removed, saying that they are not general instructions).” So too, in Sivan 5749, the Rebbe expressed himself regarding the *HaYom Yom* – “this *seifer*, which was printed during the lifetime of the leader of the generation, was before his eyes in every detail.”

It wasn’t until Yud-Alef Nissan that the collection was published, as publicized in the newspaper *HaKri’a V’HaKedusha*: “*HaYom Yom*. The name of the collection that appeared recently which contains a treasure of ‘a *menora* of eight candles.”

The Rebbe Rayatz was most pleased when he received the finished product from Rabbi Shlomo Aharon Kazarnovsky, and said with great excitement: “This calendar is daily spiritual sustenance!” On another occasion, he said to Rabbi Chadakov in unique singsong, “*HaYom – Yom! Der tahg iz tahg!* (The day is day!)... In a letter written during that time to one of the *chassidim*, the Rebbe Rayatz says, “You have no doubt received the *seifer HaYom Yom*, a text in small format – as every *chassid* must be in his own eyes – yet overflowing with

pearls and jewels from great and strong treasure chests. *Baruch Hashem*, this is indeed a quality *chassidic* work of art. *Bli ayin ha’ra*, G-d has graced my son-in-law, HaRav HaGaon R. Menachem Mendel *shlita*, who constructed this magnificent *chassidic* palace of 383 rooms in which every day will express itself, every day says something. This is the day in its truest

***The usage of this calendar has grown over the years, and its study has become the daily bread for chassidim, to the point that the custom has been well-rooted in the beis midrash of Lubavitch – 770, and from there to Chabad shuls all over the world – to read the daily saying of the HaYom Yom after davening.***

sense, *HaYom Yom*, every day – is a day.” (*Igros Kodesh*, Vol. 7, p. 231).

The Rebbe Rayatz himself would learn the *HaYom Yom*, and even showed on numerous occasions how to “live” with the daily saying. There are letters in which the Rebbe Rayatz quotes the saying from *HaYom Yom* from that day, and uses it as a guide to

his instructions – on that day – for his correspondents. At the Shavuot 5703 *farbrengen*, the Rebbe Rayatz said that whoever learns *HaYom Yom* regularly will be able to approach the receiving of the Torah “in an entirely different way”!

The new calendar was received “with affection in the *chassidic* world,” as described by the Rebbe MH”M (*Igros Kodesh*, Vol. 1, p. 167). The administration of Kollel Chabad expressed its happiness in a letter sent to the Rebbe: “This collection is filled with content found in the deepest roots of the foundations, spirit, and soul of *chassidus*. It is presented in a wondrous and fragrant arrangement, in a spirit which will be most acceptable, especially amongst *Anash* and other Torah communities. Much strength and encouragement from the depth of our hearts!”

According to the Rebbe Rayatz’s instructions, the Rebbe MH”M distributed the calendar in every possible manner, and with a great “*shturem*.” The Rebbe, among other things, sent the calendar to his brother, R. Yisroel Arye Leib, of blessed memory, who was living in Tel Aviv at the time. After perusing the *seifer*, he began to dance with great joy and enthusiasm. “My brother sent me his first production,” he said emotionally to those around him. However, he added sadly, “It’s a tremendous pity that the world doesn’t know what is hidden in this work.” On another occasion, he said, “I always knew that my brother had a *gutte kop* (a good head) – but to such an extent!”

**THE INNER ASPECT OF ROSH HA’SHANA**

Much has been written in Chabad texts about the *HaYom Yom* calendar, and what has been described above is a mere drop in the sea from the great wealth of stories and expressions about the calendar. However, it seems that the main point and the most

important aspect of this calendar has yet to find its proper place, i.e., the fact that it is built as a yearly calendar that begins on *Yud-Tes Kislev*, the Rosh HaShana of Chassidus!

Stop and think for a moment. Since the Creation of the world, on the 1<sup>st</sup> of Tishrei, there has been only one calendar, which begins, of course, on the 1<sup>st</sup> of Tishrei. Before the Exodus from Egypt, a new type of calendar was added, which begins on the 1<sup>st</sup> of Nissan, however, it has only a secondary usage. Rosh Chodesh Nissan is considered the Rosh HaShana of Kings and the Jewish festivals are attributed to this calendar.

Then, suddenly, in 5703, as the Rebbe Rayatz opened a new chapter on the expectation of the coming of Moshiach, he gave his son-in-law, the Rebbe MH"M, the responsibility of arranging a totally new, different, and unique calendar, fitting for this new era of the revelation of the inner aspects of Torah, beginning on the Rosh HaShana of Chassidus, which, in the words of our *Rebbe'im*, also reveals the inner aspect of Rosh HaShana on the 1<sup>st</sup> of Tishrei.

And is this not the case?

The *HaYom Yom* calendar was not designed to be a regular "yearly calendar," but much more than that. From the essential fact that the calendar only appeared in the month of Nissan, despite the fact that it begins on *Yud-Tes Kislev* – it is understood from the very outset that the calendar was meant to be the daily bread of Chabad *chassidim* for generations.

A regular calendar is good for one year and then no longer has a useful purpose. However, this calendar, which is "a light sown for Chabad *chassidim*" – is a sowing which has continued to grow with the passing years. This calendar, interwoven with the teachings of Chassidus, is a "perpetual calendar." In fact, the usage

of this calendar has grown over the years, and its study has become the daily bread for *chassidim*, to the point that the custom has been well-rooted in the *beis midrash* of Lubavitch – 770, and from there to Chabad *shuls* all over the world – to read the daily saying of the *HaYom Yom* after *davening*.

The Rebbe's calendar carries with it a dutiful instruction for Chabad *chassidim* for generations. When our *Rebbe'im* revealed to us that *Yud-Tes Kislev* is the Rosh HaShana of

***"The essential thing in these times of the "footsteps of Moshiach" is not to follow intellect and reason, but to fulfill Torah and mitzvos wholeheartedly, with simple faith in the G-d of Israel."***

*--from the HaYom Yom of Yud-Beis Teives*

Chassidus – despite that this sounds like a saying meant to be left for internal events amongst *chassidim* – we must bring the news to the widest possible range of communities. This is not just some ethereal utterance, but an actual tangible fact, to the point that the calendar was printed, starting not from the regular Rosh HaShana on the 1<sup>st</sup> of Tishrei, but – the Rosh HaShana of Chassidus, *Yud-Tes Kislev*!

So too, when we hear from the Rebbe MH"M that the world is prepared and ready, and the table is

set with the *Shor HaBor* and the *Leviyan*, and dozens of other wondrous expressions that we heard during the winter of 5752 – we must spread the announcement of the Rebbe MH"M to the general public, and to relate to them as actual facts by which we have to live our lives.

## **A CALENDAR INSTILLED WITH THE SPIRIT OF MOSHIACH**

As was mentioned above, the *HaYom Yom* calendar came out at a time when the Rebbe Rayatz was making considerable noise about the imminent Redemption. The spirit of that period had already found expression in the calendar's preface: "In this current period of *haras olam*," when the world is trembling from the "birth-pangs of Moshiach," and Almighty G-d has set fire to the walls of the Exile... it is the obligation of every Jew, man and woman, old and young, to ask themselves: What I have done and what am I doing in order to alleviate the "birth-pangs of Moshiach" and to merit the Complete Redemption through Moshiach Tzidkeinu?"

The calendar itself is filled and overflowing with practical advice on what can be done to alleviate those "birth-pangs of Moshiach" and to greet Moshiach Tzidkeinu.

So we see at the beginning of the calendar, the 21<sup>st</sup> of Kislev, the Rebbe writes: "One should learn *Mishnayos* by heart, each person according to his ability, and to review them while walking in the street – through this, we will merit to greet Moshiach."

On the 5<sup>th</sup> of Teives, the Rebbe writes that "in the days of Moshiach, they will see the quality of acknowledgement and *t'mimus* (earnestness), i.e., everyone believes with pure faith in G-d, His Torah, and His *mitzvos*...Melech HaMoshiach will prove and explain the "great achievement" of *t'mimus* – serious and heartfelt *avoda*.



The *HaYom Yom* of Yud-Beis Teives reads: "Even the great minds who are here must lay aside their intellects and not be ruled by their reason and knowledge, for they are susceptible to being misguided by their intellect to the point that their end may be a bitter one. The essential thing in these times of the "footsteps of Moshiach" is not to follow intellect and reason, but to fulfill Torah and *mitzvos* wholeheartedly, with simple faith in the G-d of Israel."

A few days later, on the 15<sup>th</sup> of Teives, the Rebbe writes, "Listen and hear, Israel, this is the appointed time of the Redemption through Moshiach Tzidkeinu, and the afflictions that are coming upon us are the 'birth-pangs of Moshiach,' and Israel is only redeemed through *t'shuva*... 'Return, Israel, to Hashem, your G-d,' and prepare yourself and the members of the family to greet Moshiach Tzidkeinu, who is coming soon, *mamash*."

"Particularly at this time, when due to G-d's kindness, we stand at the edge of the Redemption," the Rebbe writes on the 8<sup>th</sup> of Shvat, "we must make every possible effort to strengthen every aspect of our religion by fulfilling *mitzvos b'hiddur*, and keeping the customs without the slightest compromise. It is a *mitzva* and an obligation incumbent upon every rabbi in Israel to inform his community that this pain and suffering represents the 'birth-pangs of

Moshiach,' and Hashem, our G-d demands that we return to Torah and *mitzvos*, in order not to delay the coming of Moshiach Tzidkeinu, who is coming soon, *mamash*."

On the 22<sup>nd</sup> of Nissan, the Rebbe writes about the revelation of the concept of *Moshiach's Seuda* on Acharon Shel Pesach, and on the following day, he writes, "Acharon Shel Pesach represents the revelation of Moshiach, which pertains to all Jews. Pesach is the idea of 'passing over' and 'the night of protection,' and in general, there stands out the concept of freedom, followed by involvement in worldly matters. Therefore, this is the revelation of Moshiach, the strength which is given in order to enable us to conduct ourselves in the world."

On the 24<sup>th</sup> of Iyar, we find a saying that is uniquely applicable to our times: "With the coming of Moshiach, the quality of simplicity and integrity in the service of those simple people who *daven* and say *T'hilim* earnestly will be revealed."

"In these times, when we are literally on the heels of Moshiach, it is the duty of each and every Jew to demand the benefit of his fellow, old and young, to arouse him to *t'shuva*, so that he should not, *ch"v*, be separated from *Klal Yisroel*, which shall soon merit, G-d willing, the Complete Redemption," writes the Rebbe on the 18<sup>th</sup> of Sivan.

"The quality of Moshiach," the Rebbe writes on the 1<sup>st</sup> of Menachem Av, "is that he will be humble, even though that he will be at the epitome of greatness, and he will learn Torah with the *Avos* and Moshe Rabbeinu, peace unto them, and all this will be in the height of humility and *bittul* to learn also with simple people."

Two days later, the Rebbe writes, "When Moshiach will come, speedily in our days, *amen*, they will long for the days of the Exile. They will be angry why they didn't occupy themselves with *avoda*. Then, they will already feel the great pain from the lack of today's *avoda* in the days of the Exile – these are the days of *avoda* to prepare ourselves for the coming of Moshiach, speedily in our days, *amen*."

\* \* \*

We should contemplate these sayings, internalize the deep and wondrous messages hidden within each of them, and strengthen ourselves in the study of the Redemption and Melech HaMoshiach out of a pure, simple, and whole-hearted faith in the actualization of all of the prophecies of the Rebbe MH"M until the main prophecy of "Here comes Moshiach!" – with the imminent revelation of the Rebbe MH"M, immediately, *mamash*, NOW!

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# IN ORDER TO GET, YOU MUST GIVE

BY YAALEH BEN ARUYAH

*She was a soldier who was a member of the entertainment corps in the communications division of the IDF, a successful businesswoman, independent and established, until the day she decided to keep Shabbos. The story of Mrs. Ayelet Okvayev.*

When Ayelet Okvayev lit candles for the first time on Shabbos, in the glass candlesticks her mother gave her, she found herself praying for a husband.

"I don't know why that is what I prayed for," she says. "I was 20 years old, a soldier in the entertainment corps, as well as a successful businesswoman living in my own apartment. I had my own car, money, friends – what more did I need?"

The Shabbos candles shone within her at that time. Despite leading her life to the best of her understanding, she was attracted to Shabbos, which embodied for her the enchanting secret of happiness. At that time, it was towards the end of her army service, and she ran a profitable business of providing song and dance performances for various events.

One day, a couple of friends who

also worked in organizing events, suggested that she join them in volunteering at hospitals. She wanted to tell them that she didn't perform without getting paid, but to her surprise, she found herself agreeing. "I was in an introspective period of my life. I felt my heart opening up to many things which previously I didn't want to hear about."

When they left the hospital, they sat together for a drink, and Ayelet noticed that for some time now, the man always wore a cap. "Why do you always wear a cap?" she asked him.

"It's a head covering," he answered.

"What do you mean 'a head covering'?"

"I also keep Shabbos, put on t'fillin..."

"What? That nonsense?" she replied with incredulity.

"Yes," he said calmly. "I learned that in order to get, you must give."

"When he said that line, I realized he wasn't saying it in an egotistic way, to say 'I wear a kippa so that Hashem will give me...' I understood that there was an inner meaning to what he said, something that aroused my respect. Despite this, I didn't allow this to disturb me, and I quickly forgot about it in the routine of army life."

One weekend, Ayelet went to Teveria with some friends. Surrounded by friends, enjoying the peace and beauty, the Kineret shining with golden sparks in the last rays of the sun, moments before Shabbos; the heavens glowing – Shabbos was approaching! The Galil was crowned with a magical Shabbos aura.

"In that uplifting atmosphere, I looked at my life with a feeling of satisfaction and wonder. I had a home, a car, I was independent, self-sufficient – basically, I had it all. I felt complete. Feelings of joy flooded my being. I found myself saying to G-d, 'What a gift You gave me. I am happy with everything You gave me!'

"That's when I recalled the line I had heard, 'In order to get, you must give.' This roused me from my apparent serenity and distracted me

from my previous thoughts. I got up determinedly and left my friends, going outside.

"I began walking towards the Kineret. The sky was covered with stars. When I sat on the beach which was full of broken glass, I didn't even feel that I had gotten cut. I was completely absorbed in the beauty that surrounded me. For the first time I began talking to G-d, 'What is this amazing feeling that I feel flooding me to the point that I choke?'

"Once again, the line 'in order to get, you must give,' came to mind. At that moment I made a promise out loud: I promise to keep Shabbos!

"I spent the following Shabbos with my parents. As I stood in the living room, I reached out automatically to turn on the light, but my hand suddenly froze. To turn it on or not to turn it on? On the one hand, I remembered my promise. On the other hand, I knew that if I didn't turn on the light, I was beginning something which had no end, and from which I could not return. I panicked. I knew this was the truth, yet I was afraid.

"With time, I stopped my leisure-time activities on Shabbos. Everything seemed empty and pointless. While my friends joined in with what everybody else was doing, I dreamed about the home and family I would have one day. So I found myself alone and depressed every Friday. I felt isolated. I had nobody to speak with about what I was experiencing.

"After I left the army, I said to myself: I've got to do something with my life, to learn, to advance. I decided to develop my acting abilities. I registered in a school for acting called Beit Tzvi in Ramat Gan. In the first semester I was given the lead role in the school's play. I was chosen to act in a short commercial, and towards the end of the year, I got the lead role again for the school's performance.

"Two weeks before the opening night of the play, the teacher announced the schedule of performances. The first show was scheduled for Friday afternoon, the second performance for Shabbos, and the third performance on Sunday.

"They had already asked me once to rehearse for the film on Shabbos, and I had refused without any repercussions. This time I felt that Heaven was giving me a serious test. I thought: Which takes precedence, G-d or Beit Tzvi?

"I took a deep breath and told the

***"At that moment, I felt that I had come to my true place. I felt at that moment that a thread of light had been revealed to me, a thread that connected me directly to Hashem."***

teacher that I couldn't appear on Shabbos. I was both afraid and angry. The teacher couldn't believe what he was hearing, and I repeated what I had said as confidently as I could.

"Go to the dean!" he said angrily. I went to the dean who sent me to a different teacher, who sent me back to the dean. This one wrote, and that one wrote, but nobody said anything. A few days went by and I approached the teacher once again. "You have two options, either you perform on Shabbos or a third-year student will take your place, and there's no reason

for you to remain in this school any longer.'

"I tried arguing with him, but he answered sarcastically and impatiently. I felt torn and confused. 'What do you want from me, G-d?' I asked Hashem. 'On the one hand, you gave me "Beit Tzvi," but suddenly, You want to take it from me!'

"It was at that time that I discovered that I had a Lubavitcher aunt, Orly Chafetz. I remembered an evening in my childhood when she came to my parents along with her husband. They sat with their backs to the television, and spoke about Judaism. That evening left a deep impression on me. I remembered that they were religious, but pleasant, not pushy.

"I contacted them. My aunt listened to my questions, struggles and doubts, and answered me sweetly, quoting from *Tanya*, with answers that amazed me. I wondered how someone could know precisely what was going on within me.

"I don't understand, I said to my aunt. On the one hand, religion is alluring, but on the other hand, they want to expel me from Beit Tzvi! She explained that this was a test, and that Avrohom Avinu also went through tests. I listened and thought that she wanted me to join her religious circle.

"I had to give my final answer to the school. If I told them I agreed to perform on Shabbos, what would I feel like after I had made that whole fuss? I couldn't say, 'Okay, you're right. I'll give up on Shabbos for your sakes.' So I enlisted my animal soul and decided that I wouldn't perform on Shabbos on principle!

"A few days later, my teacher asked me for my decision. I said I would not perform on Shabbos. Within minutes, he was on the phone. 'Take your things and leave,' he ordered.

"No problem,' said I. I took my things and cried all the way home.



Ayelet at her wedding



Gil Okvayen performing

Despite feeling awful, I knew I had been expelled for a good cause.

“My mother was shocked. ‘10,000 shekel down the drain,’ she said. My father took it in his characteristically cool way, and with an understanding smile. I felt an immense sweetness and satisfaction. I knew I had done the right thing, despite it being real *mesirus nefesh*.”

\* \* \*

Ayelet went through a lot more turmoil, and experienced many miracles and many amazing communications from Hashem; little revelations that illuminated her path, and opened the knots and confusion, paving the way towards true happiness.

“One time, my troubles manifested themselves physically. I felt a tremendous depression which grabbed a hold of me and didn’t leave me for days. I asked Hashem for a sign that He was listening to me.

“One Shabbos, after I had lit my candle on the family tray of candles, I went to sleep when I suddenly woke up to the sound of a storm. It was a summer night and the windows in my parents’ home were open. When I went into the kitchen, I saw that all the candles had been extinguished except for one: my candle. I felt this was my sign that Hashem was listening to me.

“At that moment, I felt that I was going through total withdrawal. All at once, I was severed from my past, from my thoughts about Beit Tzvi, from the attraction to the world of the theater. I felt that I had come to my true place. I felt at that moment that a thread of light had been revealed to me, a thread that connected me directly to Hashem.

“Some time later, my aunt suggested a *shidduch* with a man named Gil. They told me that he was a *baal t’shuva*. I wanted someone who wouldn’t make my life difficult with

his religion. When I arrived for my meeting with him, I could see a man in the distance who was tall, had a beard, a black *kippa*, a white shirt, *tzitzis*, black pants, black shoes – a *chareidi*!

“I thought I was waiting for someone else, but I finally asked him, ‘Are you Gil?’ He said he was. We spoke for two hours and it was interesting and pleasant. He ordered a cold drink, said a *bracha* and then said another *bracha* a few minutes later.

“‘Why a second time?’ I asked. He explained something, but I wasn’t really listening; I was too enraged, ‘Nobody is going to tell me when and how to bless. I want to make a blessing when I feel like it. What are these *halachot*?’

“Gil looked at me and quietly said, ‘What’s the debate about? Who are you fighting? You are Jewish. Allow yourself to smile...’ This line went like an arrow into my heart. In this line I felt *ahavat Yisroel* which connected me

to Hashem and to Gil, despite the rebellion in what I had said.

"I wanted to meet him again, but I made it clear that I did not dress according to the orthodox standards of modesty. He nodded and some time later he called and said that this wasn't for him. I promised that I would improve, but he refused. I felt that he was telling me that I needed to get closer to G-d on my own, and not for him.

"A short time later, they suggested that I study at Machon Alte in Tzfat. I visited the school and simply fell in love with it. The next time I went, I was prepared to stay there for an extended period of time.

"I learned what a *kalla* is and what a *chasuna* is. At the first *chasuna* I attended, I heard the *niggun* of "Arba Bavos" for the first time. Hearing it and

seeing the moving scene when the chasan covers the *kalla's* face during the *bedeken*, was the ultimate in spiritual beauty.

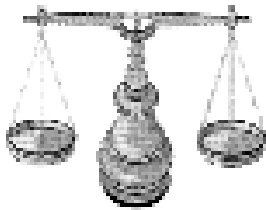
"For a long time I had written to the Rebbe about my wanting to get married, but each time, the Rebbe answered in the *Igros Kodesh*, 'to learn,' 'to improve,' 'to strengthen.' I worked, as the Rebbe had told me to do, to strengthen myself and to be *mehader* in *mitzvos*. When I was busy, working along these lines, I wrote to the Rebbe that I didn't want to get married, that I wanted to continue learning. That's when I got an answer about *shidduchim* and marriage. I said to the Rebbe, 'I kept on writing to you about wanting to get married, and you said I should strengthen myself. Now, when I wrote that I want to strengthen myself, you tell me about a *shidduch*?'

When I opened to another letter about *shidduchim*, I knew the time had come."

\* \* \*

A year after entering Machon Alte, on 6 Shvat 5760, at the Beis Menachem *shul* in Kfar Chabad, Gil and Ayelet Okvayev were married. Gil, a musician, producer, writer and composer, who develops and sings his own original compositions which are mostly based on *p'sukim* from *T'hillim*, and Ayelet, a stage director who spreads the *besuras ha'Geula* by telling her personal story, joined forces to build an everlasting edifice, a Jewish/Chabad home.

Now, in hindsight, Ayelet understands the line that kept recurring to her, "In order to get, you must give."



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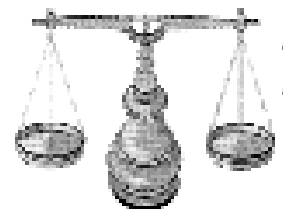
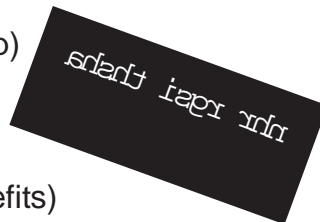
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**R. BARUCH MARZEL, IN AN EXCLUSIVE BEIS MOSHIACH INTERVIEW, DISCUSSES HIS EXPULSION FROM CHEVRON:**

## **“SHARON IS PLANNING A COMPLETE SELL-OUT BY EVACUATING SETTLEMENTS IN YESHA”**

BY SHAI GEFEN

TRANSLATED BY MICHOEL LEIB DOBRY

*“My persecution is part of a campaign in preparation for a continued withdrawal exactly as there was during Rabin’s tenure,” warns R. Baruch Marzel, candidate for the Knesset in the coming election, who was expelled last month from his home in Chevron. According to the court decision, he has been forced out of his home for six months without trial or even due cause. Shai Gefen met Baruch Marzel in Yerushalayim for an exciting yet painful interview that naturally dealt with the relentless pursuit and expulsion of Jews simply due to their struggle for Eretz Yisroel.*

### **Why are they doing this?**

Regrettably, any time the government plans withdrawals and harsh concessions to the “Palestinians,” I am the first one to suffer. During Rabin’s tenure, I was placed under administrative detention for over a year and then under house arrest. Now, when the Sharon Government is planning disastrous steps that have people starting to long for Rabin, I again find myself expelled from my home and cut off from my nine children. I have to stay with my parents in Yerushalayim’s Bayit Vegan

neighborhood.

### **In any event, what is the cause for all this?**

As in every battle, even at Gilad Farm, I was present in order to protest the forced eviction of Jews from their inheritance. As is known, it is an extremely serious matter when Jews are evicted from their land, primarily when Arabs are slaughtering Jews, day after day, hour after hour. Several weeks later, the police decided to view the videocassettes that were filmed at the scene. They claimed that I shoved a police officer. They convinced

policemen to testify against me, and so, my detention was extended. The State’s Attorney and the police demanded that I remain in detention until the conclusion of the legal procedure.

That same week, there was a *Sheva Brachos* on Shabbos for my sister in Yerushalayim. I was concerned that my detention and the continued legal deliberations would not lead to my release for the *Sheva Brachos*. The court decided to expel me from my home for six months, and I was forced to commit myself to remain in Yerushalayim during this period, but the main thing was that I was released for Shabbos.

### **And all this was done without a trial?**

Without a judgment and without a judge. Furthermore, not only was there no trial, but all the charges that I supposedly pushed policeman are not true, and this was proven categorically in legal deliberations. The exact opposite is true: at the Gilad Farm incident, I was a force of moderation. I was worried about the outbreak of violence and I mediated between the policeman who used brute force and the settlers who were beaten to their pleas of injustice. I am certain that just as I got out of all the legal battles until now, I’ll get out of this as well, although now I am still concerned.

### **Why?**

Because I currently see that the State Attorney's Office is determined to put me in prison, whatever the price. This was said explicitly by prosecutor Rivka Glatt – that they want to see me behind bars for several years. This is their aim, and therefore, I am concerned that they will be ready to distort everything in order that I should rot in jail. Apparently, this will suit many of the rulers here.

**Maybe it is their intention to evacuate Chevron and they need quiet from “problematic” people such as yourself?**

We have already heard Sharon say

***I want to make myself clear: We will soon long for the dark days of Rabin. When Sharon and Mitzna join forces after the election, the results will be harsh and terrible.***

that we will not rule Chevron forever, and who knows what he has already promised the Americans. This ceaseless plotting directed towards the settlers in Chevron and Kiryat Arba demonstrates that there is a deliberate plan, the results of which we will see, in my opinion, only after the elections. Then, Sharon will be free from his obligation to the public, and he can lead in whatever fashion he sees fit.

### **What is your family doing?**

Last week, they demonstrated in front of the home of prosecutor Rivka Glatt in the Katamon section of Yerushalayim, and protested the unexplainable harassment against me.

Regrettably, these actions are not just against me. During the last six months, four of my children and my wife have undergone interrogations, including my six-year old. For what? Only the police know. We are undoubtedly talking about a situation that is by no means simple. You see here deliberate scheming against me, no matter what it takes. They have marked me, and afterwards, they look for incriminations.

**Is it possible that there really is something about Baruch Marzel that draws fire?**

Listen, the persecution against me didn't just start today. Even in the dark days of Rabin, they put me into administrative detention with neither a trial nor a judgment. Why? Because they apparently had nothing on me. They drove me out of my home without a trial because they apparently knew what the end result would be.

Dozens of charges have been lodged against me until now, and in the vast majority of cases, I was proved innocent. There is a continuing harassment because they are worried by my public activities for the cause of Eretz Yisroel and Ahm Yisroel. They don't want me in Yesha in a moment of crisis, so I am concerned that leading up to the difficult decisions and painful concessions for which Sharon is preparing us they will see to it that I am put behind bars.

I have never acted against the law. My legitimate activities are painful for them. The tens of thousands of people who come to Chevron every year and the fact that the Machpeila Cave is not in “Palestinian” hands, as is Kever Yosef, is a source of annoyance to them. They were certain that after the Chevron Agreement, Jews would no longer come to Chevron. But due to Hashem's kindness, their scheme did not succeed. Therefore, they are now trying with all their strength to stop our success.

**You are speaking a great deal about your apprehension regarding what will be after the elections.**

First of all, I believe that we will merit the coming of Moshiach very soon and we won't have to deal with the business of the elections. On the other hand, we naturally must make the vessels and we need to know the bitter truth for what it's worth and not delude ourselves that everything will be all right. We will soon suffer the pain and cry out from “the painful concessions” that Sharon speaks about these days. There is about to be a total capitulation to the Americans in every sense and on every issue. We have to believe every word that Sharon says. Sharon believes in a Palestinian state, and only he can establish it. Therefore,

***During the last six months, four of my children and my wife have undergone interrogations, including my six-year old. For what? Only the police know.***

the left today supports him.

He has already proven that he knows how to tear down settlements. In the meantime, he is the only one who has done this with cruelty, e.g., in the Sinai. I want to make myself clear: We will soon long for the dark days of Rabin. When Sharon and Mitzna join forces after the election, the results will be harsh and terrible. You don't have to be a big *chassid* in order to see how right the Rebbe was in everything he said against a unity government and what happens on the ground when they just start conceding to the Arabs or even talk about it. You don't have to be a *chassid* at all in order to

understand all this. We only need to see the situation and understand that only the Rebbe's way can save Eretz Yisroel. Everyone who has departed from the Rebbe's path will eventually surrender all of Eretz Yisroel into the hands of our enemies.

\* \* \*

**How are they managing in Chevron without you?**

It's not so simple. There are a number of institutions that I am responsible for their daily maintenance. I have put R. Elad Pass in charge of the *cheider* that I opened this year. Chabad

***Not enough people are aware of the depth of Marzel's activities on dozens of matters connected to the cause of Eretz Yisroel. He is a modest and humble Jew involved in holy work.***

activities in Chevron (including the *kollel* near the gravesite of the Rebbetzin Menucha Rochel) have been left in the hands of the *shliach*, R. Danny Cohen. One of the local residents presently administers the *hachnasas orchim* in Chevron and all matters pertaining to the city's holy sites. Understandably, this exile has not been easy for me. However, I also see, G-d willing, that something will come out of it. "But as they afflicted them, so they multiplied and so they spread forth." Above all, this eviction has hurt my wife and our nine children, and this is the cruelest aspect of it.

**R. AMI PIKOVSKY, MEMBER, RESCUE COMMITTEE FOR R. BARUCH MARZEL:**

**"IT IS FORBIDDEN TO BE UNGRATEFUL AND WE MUST HELP IN EVERY WAY POSSIBLE"**

**Why have you been recruited to help R. Baruch Marzel?**

In Parshas Mikeitz, we read "We are guilty regarding our brother in that we saw his soul's distress when he pleaded to us and we would not hear. Therefore, this trouble has come upon us." R. Baruch Marzel is a person who stands on the watch of Eretz Yisroel twenty-four hours a day, and I say this based on my personal acquaintance with him. When I visited Eretz Yisroel several weeks ago, we saw his total self-sacrifice for Eretz Yisroel and the preservation of the integrity of our Holy Land, primarily regarding Chabad activities in Chevron. As a result, they are harassing him, and we must assist him. Facing the cruelty of driving a man out of his home for six months without a trial or a judgment, we must help him and demonstrate that such a thing is simply unacceptable.

I want to take note of another facet of R. Baruch Marzel's personality. He provides assistance to hundreds of families of terror victims through the charitable funds under his authority, and he does everything quietly and modestly. All this is done in addition to his extensive range of activities in Eretz Yisroel in general, and Chevron in particular.

Therefore, there are those who think that if they break him, they will break the giant circle that will then ultimately fall, and we cannot allow this to happen.

**What can we do to help?**

Don't let this issue depart from the daily order of public concern. When the State Attorney's Office and the police feel that we will not sit quietly and that he has the backing of a

wide cross-section of the public, they will think twice on this issue. Regrettably, not enough people are aware of the depth of Marzel's activities on dozens of matters connected to the cause of Eretz Yisroel. He is a modest and humble Jew involved in holy work.

For Parshas Chayei Sara, I stayed in Chevron and I saw his activities at close range on behalf of the Jews living in Eretz Yisroel. I went around with Baruch to see those people who are sustained and supported by him, including the people of the hilltops. These are things that we must never stop. What we need to do, he does with the ten fingers of his hands. I have not the slightest doubt that if he will not continue to do such things, the prevailing situation will worsen many times over. We must stand by his side, for he is doing what the Rebbe MH" M wants done.

I wish to point out that when a certain newspaper caused insult to the Rebbe several weeks ago, R. Baruch Marzel was the only person who stood up and did something about it by giving a blistering interview against that abhorrent tabloid.

**In your opinion, has all this been intentional?**

I have no doubt that someone with malicious intent had a hand in his eviction from his home and from Chevron. We must help in every way possible – to emit a loud cry of protest, to write letters, and not to relent for a moment in the face of the harassment against him. We will soon publicize those things that can help in this case of *pidyon shvuim* in the strongest sense of the word, especially when it concerns a public figure.



**R. Ami Pikovsky (R)  
with R. Baruch Marzel (L)**

# PARTY POLITICS, DIRTY MONEY, AND JEWISH BLOOD

BY SHAI GEFEN



## KNESSET MEMBERS AND THE CLOAK OF SHABBOS

Exactly 23 years ago, the Rebbe MH"M, prophet of the generation and its leader, wrote a letter to the Sixth Knessia Gedola organized by Agudas Yisroel. To those who don't know, the Knessia Gedola (great assembly) convened from time to time and was attended by *rabbanim* and *Admurim* who discussed timely matters. The sixth Knessia Gedola took place Chanuka time 5740, and it was the last convention of its kind.

As he did with every large gathering, the Rebbe sent a letter to the Knessia Gedola, and the Rebbe devoted the entire letter to the topic of the terrible danger involved in giving up land. (In earlier letters the Rebbe spoke about many different topics that pertained to the lives of Jews in Eretz Yisroel, but in that last letter, the Rebbe spoke solely about not giving up land.) The Rebbe quoted the resolution of the Knessia Gedola of Elul 5697 against dividing Eretz Yisroel:

"...regarding a pertinent topic, the publicizing properly of the resolution of the Moetzes Gedolei ha'Torah at the Knessia ha'Gedola of Elul 5697 – that "the Holy Land,

whose borders Hashem established in the holy Torah, was given to the Jewish people, the eternal nation, and any concession of the Holy Land, which was given to us by Hashem with its borders is meaningless.

Especially when the situation has worsened in a serious way, and any concession at all is an *inyan* of literal *pikuach nefesh*.

As it states clearly in the *Shulchan Aruch, Orach Chaim, Hilchos Shabbos, siman 329*, that, *r"l*, may it not be, the land will be easy for them to conquer..."

Agudas Yisroel, which supported the tragic Camp David Accords, preferred continuing to sit in the Coalition, while supporting concessions to our enemies. It did not end with that. Till this very day, this party, with all its splinter groups, continues to support concessions. Security simply doesn't interest them. The seats and positions, dividing the loot and the "rotations" – this is far more important for the continued existence of the Jewish people. Look at what happened to this party lately, and you'll understand what's more important, the lives of Jews or the perks of

power and playing political musical chairs.

The epitome of *chutzpa*, the absolute gall, of the Yahadut HaTorah party, which announced at a press conference that it is not called merely "Yahadut HaTorah" but "Yahadut HaTorah v'ha'Shabbos!" The leader of their party explained in an interview to the newspapers that the topic of Shabbos is good for votes, so they've renamed themselves, "Yahadut HaTorah v'ha'Shabbos."

The addition of "Shabbos" is absurd, though, since they reject the paragraph in *Hilchos Shabbos* which deals with saving *Klal Yisroel*, "and in a city near the border, you go out against them with weapons – even on Shabbos." "We don't deal with security issues," they keep repeating.

Now too, they continue to publicize in their platform that security and border issues don't concern them, as though *Toras Emes* did not declare that *pikuach nefesh* comes before the entire Torah. Do the candidates of the Shabbos party not know the *halacha*, "profain one Shabbos so that you'll be able to observe many Shabbosos?" The job of those representatives in the Knesset



is to protect anything to do with Eretz Yisroel and Judaism, and at least to oppose those things which affect the lives of millions of Jews in Eretz Yisroel! It just doesn't make sense for a party that announces that *shleimus Eretz Yisroel* doesn't interest them, to be called "Yahadut HaTorah v'h'Shabbos." If they ignore a *siman* in *Shulchan Aruch*, why are they called *chareidim*? What is the difference between them and Reform, who uproot *s'ifim* and *simanim* in *Shulchan Aruch*?

Politicians! You're not allowed to

***Now too, they continue to publicize in their platform that security and border issues don't concern them, as though the Toras Emes did not declare that pikuach nefesh comes before the entire Torah.***

use the name "Shabbos" in vain!

Time after time, you repeat the same mistake. You also supported the Chevron Accords. The *tzaddikim* amongst you refrained. Twenty-three years after the Rebbe wrote the letter to the Knessia Gedola, we still have not seen any of you get up and admit your mistake.

We'll conclude with what the Rebbe MH"M concluded with in his letter of 5740:

**"And may Hashem Who protects His people, Israel, watch over every**

**single one, both in Eretz Yisroel and outside of it, and speedily in our days, mamash, may He put an end to the darkness, the double and redoubled darkness in the generation of *ikvisa d'Meshicha*."**

### BLOOD MONEY

The leaders of the Left have constantly trumpeted that the entire peace process they are promoting with the Arabs, is solely for the purpose of preventing bloodshed. Many have been convinced of this – that their entire goal and desire is to do all they can so that not a single Jew is lost – even those who understand that they are mistaken.

The most recent discovery is that a senior member of the peace camp, Yossi Ginnosar, is involved in transactions with the P.A. involving millions of dollars. He got lucrative commissions from his deals with Arafat and his cronies. A large portion of the money has disappeared, and according to Intelligence, it is being used to sponsor terror and the murdering of Jews. The one who blew the whistle is a partner who wanted to call a halt to this dance with the devil.

The Oslo Criminals don't care about our security. One thing tops their list of concerns: how much money will they get from their dirty deals with the P.A.

The latest scoop by journalist Ben Kaspit, regarding Yossi Ginnosar, one of the main architects of Oslo, and the one who served as "peace" delegate on behalf of the entire Israeli government, opens a Pandora's Box. What was the real motivation behind the signing of the Oslo Accords? Based on these recent revelations, and assuming there are more that have yet to be publicized, other top men in the government are involved in the Ginnosar case.

Maybe now, some of those people who innocently believed that what

lay behind the agreements with our enemies was purely a desire for peace, will understand that this was nothing more than a dark conspiracy. Money for blood.

Now we really must demand a trial for the Oslo Criminals, starting with Shimon Peres, then Yossi Beilin, Yossi Ginnosar, Ron Pundak, Hirschfield, and all their contemptible friends. We cannot allow this demand to be pushed aside, even for one day. Those people from the Oslo Underground, deliberately and with malice aforethought, cast the Jewish nation into the mud in order to get rich on their backs.

***The Torah says that you can protect your security only by holding on to your land and going out with weapons against the enemy.***

Yossi Ginnosar sat with a band of cutthroats and made financial deals with them at the same time as they were sending out terrorists to massacre women and children. In all of our history, we have never seen Jewish blood betrayed in such a manner before.

Not only has Ginnosar done his dastardly deals, but he was the special advisor of Israel's "peace delegation," including Camp David two years and a half years ago, when they offered Arafat everything in exchange for nothing. Just picture to yourselves, how there at that meeting, sat a man who made

millions together with Arafat, and he was considered the “go-between” between the Jewish nation and a murderous terrorist organization! Even those in the underworld have their limits, but not in Israel.

They betrayed not only their people and their country, but also their consciences and their integrity. We thought they were doing this to concede to the *goyim*, when this was not the case at all! All they care about is money, and in order to make more deposits into Swiss bank accounts, they are ready to have us all killed r”l.

A *meisis u'meidi'ach*, says the *halacha*, cannot be spoken of favorably. “The Oslo Underground” which has been exposed lately in all its ugliness, is directly responsible for the incitement that has led to bloodshed, and in order not to indict them for this crime, they continue to stick to their version of concessions and submission.

Now we all see why they were so gung-ho about Arafat, when it was clear that he's been running a fat terror organization.

### THERE'S NO VACUUM

The prime minister discovered America. He tells us that Hezbollah and members of al Qaeda are operating in the territories, and as he says this, he promises that Israel won't enter the territories which were already given to the Arabs. Israel will stand by its commitments.

The Torah says “and the pit was empty, it had no water,” and Rashi explains, “but there were snakes and scorpions in it.” The poisonous snakes in the guise of Hezbollah and al Qaeda which operate in Yesha (and the Galil) did not come into a vacuum. If it was decided to leave the territories and to continue our policy of not re-conquering them, we shouldn't be surprised when the situation gets worse. The Torah says that you can protect your security

only by holding on to your land and going out with weapons against the enemy. Any other solution will only intensify the problems. Al Qaeda has already announced that Israel is their goal r”l.

“We will give them a state,” declared Sharon. We'll establish a state for al Qaeda and Hezbollah within Eretz Yisroel, and the entire world will blame us for deserting the Palestinians. It's impossible to understand how an entire country loses its instinct for life (and it's definitely a mental health issue). How is it that even when it's completely clear where the peace agreements have led us that we continue sliding ever downward. Not

## ***It's impossible to understand how an entire country loses its instinct for life (and it's definitely a mental health issue).***

only have things not changed when it comes to our leaders' thinking, but it has gotten worse. Maybe this illustrates the statement of *Chazal*, “The wicked, even when they stand on the threshold of hell, do not repent.” When Jews leave the path of Torah, they lose their reason to live.

### YASHER KO'ACH

The Israeli papers made it sound as though the Chief of Staff said that the settlements must be evacuated. This was quoted in the name of C. of S. Moshe Bogey Yaalon in the paper, *LAnashim Choshvim*, because they wanted to give a military seal of approval to the destruction of Jewish

settlements.

Yaalon courageously denounced those statements and announced that any evacuation of Jewish settlements is a prize to terrorism and terrorists.

We must support the C. of S. and his position, and express a *yasher ko'ach* to him for his guts in speaking the truth.

### **DON'T SAY “WE DIDN'T KNOW”**

Now nobody can say he didn't know what would happen after the elections. Nobody can claim that he was fooled by the politicians. This time it's clear. Sharon announced most emphatically that he is following Bush's “roadmap” for a Palestinian state. He spoke explicitly about evacuating settlements and “painful concessions.” He himself said, “Don't say after the elections that you didn't know.”

In the past, the Likud prime ministers masked their statements in favor of a Palestinian state, and used word games. Today, Sharon speaks openly – and I believe him. I believe he's ready to carry this out.

You have to remember that we have a prime minister with a track record, one who has earned the nickname “bulldozer.” When Netanyahu had to push through the Wye Accords, he called upon Sharon and included him in the position of foreign minister in order that Sharon could help him pass the agreement. Sharon has always been the man to do the job, when it came to evacuating settlers and political concessions. He was like that in Yamit, with the Chevron Agreement, Wye, and now with this “Roadmap” plan.

We believe in Sharon's ability to carry out withdrawals, but we trust in Hashem that He will hear our pleas and save us by annulling this decree and sending us Moshiach Tzidkeinu.

# TANK PARADE TO GREET MOSHIACH TZIDKEINU

Three days before zero hour. The route was planned. The large plaza near the Chabad Mobile Center in Natzeret Ilit is full of *T'mimim* who came to join the caravan, and even beforehand, in order to help get it ready so that it would be a tremendous success. Many weeks earlier, the ten tanks were prepped for the trip by the regular staff of Chabad Mobile Mitzva Tanks.

Now the *T'mimim* joined in the work, some decorating the tanks, others organizing the bedding for all

the participants, yet another group taking care of food supplies for the three day trip, including doughnuts for the people they would meet, as well as holy literature, of course.

Everybody was busy. The *T'mimim* enthusiastically threw themselves into their work with the powerful desire to greet the Rebbe Melech HaMoshiach as he deserves.

These were merely preparatory days, but *Anash* of Natzeret Ilit could sense and anticipate what

people all over the country would feel throughout the upcoming three days.

The fourth Chanuka light. Everything is ready.

Rabbi Shlomo Margolis, the one who is responsible for the caravan, and the one who organized and led it, and his right-hand man, the Tamim Yoni Kahane, go over things time and again, making sure every last detail has been taken care of.

The *bachurim* use the remaining



time for *farbrenging* amongst themselves. They took on good resolutions to be *mekarev* Jews during their trip and the days that follow, preparing the world, as the Rebbe said to do: to greet Moshiach.

Tuesday. 9:00 AM.

The caravan left, heading north, eight tanks, each one pulling a trailer with a large *menora*. We had just left and the phone calls began already. Journalists wanted to know how they could meet us, where and when the *menora* lightings and the children's rallies would take place.

The route on the first day included Chaifa, Tiras HaKarmel, Chadera, Netanya, Tel Mond, and many other *yishuvim*, with the last place being Rishon LTzion. From there, the caravan headed towards Kfar Chabad where the tanks parked, and they went to 770 and *farbrenged* into the night. They reviewed their accomplishments of the first day and concluded that things had gone well indeed.

Wednesday. 6:00.

I don't know how the tankistim, after nights without sleep, got up at 6:00 A.M. as though they had a full night's sleep. By 7:30 they had hit the road (after *mikva* and *Shacharis*, of course). The reason for their early start was to be able to include many more Chabad houses along the way, as word had gotten out about their great success and they had been asked to make additional stops.

The second day's route covered the center of the country and included Hertzeliya, Raanana, Kfar Saba, Petach Tikva, B'nei Brak, Tel Aviv, Bat Yam, Even Yehuda, etc. They were greeted by applause, hands waving, smiles, and song. Jews stopped along their way and followed the tanks. "It's too bad you don't come more often," is something they heard time and



again.

"When are you coming back?" asked many others, and they warmly hugged the *T'mimim*. In B'nei Brak, a Jew begged them to come to Emanuel in order to boost the morale of those living there. He said that he didn't know why the tank managed to creep into people's hearts far more than the Chabad houses, but that's just the way it is!

Somebody remembered that once at a *farbrengen*, Reb Mendel Futerfas asked: Why is it that people get excited when they see a tank? After all, it's only a decorated vehicle! Explained Reb Mendel, that

the Rebbe himself is present in the tank, and therefore, people's excitement and their honking their horns in approval only prove that the world is indeed ready for *Geula*, and wants to see Moshiach Tzidkeinu.

One of the amazing sights that caught my attention (and there were many), was at Givat Olga. One of the photographers kept snapping away and I followed him, wondering: how many pictures can he take already? I finally asked him and he said: "I don't know why I keep snapping pictures; you guys got me excited."



At a traffic jam at Gush Dan, the tankistim jumped into the street and began working the crowd. We saw how thirsty people are for our message. We just have to say it, and not be embarrassed or hesitant.

When we stopped at a traffic light in Tel Aviv, we found ourselves near a soccer field. We didn't have any great hopes for that area, and once again we were surprised. One youngster, it turns out, noticed the parade from the soccer field, and within seconds all of traffic was shut down as close to a hundred teenage boys came running, singing loudly. The tankistim jumped out to join them in frenzied dancing in middle of the roadway, accompanied by singing "Moshiach, Moshiach, Moshiach" and "Yechi Adoneinu." Of course, most of them agreed to put on *t'fillin*.

At the end of the day, the caravan returned once again to Kfar Chabad, except this time they were joined by

***The tankistim jumped into the street and began working the crowd. We saw how thirsty people are for our message. We just have to say it, and not be embarrassed or hesitant.***

a large procession of cars from Bareket. The sight was so amazing that many people honked their horns in appreciation, and some cars even joined!

Wednesday Night.

Another *farbrengen* in 770, this

time joined by the men behind the organization, R' Dovid Nachshon and R' Avi Taub. The *farbrengen* continued until *Shacharis*, which was *davened* early, as the time for heading to the South of the country was set for 7:30.

The route of the third day included Lud, Ramle, Rehovot, Mazkeret Batya, Yavneh, Kiryat Malachi, Ashdod, Rishon LeZion, Yaknaam and Afula. In every place, just as on the previous days, people shouted or waved their approval, from their homes or stores, and large groups gathered at each stop. Late at night the tanks returned to headquarters in Natzeret Ilit from where the *T'mimim* set off for their homes.

We hope and pray that the eleventh Chanuka tank parade will be the final one in exile, as we will merit the full and complete revelation of the Rebbe Melech HaMoshiach, immediately now!

## MRS. LEAH FUTERFAS A" H

Mrs. Leah Futerfas, wife of the famous *mashpia*, Reb Mendel Futerfas, a" h, passed away two weeks ago, at the age of ninety. She was born in 5672 in the city of Karalevitz, and her father was R' Ben-Tzion Rubinson. She married R' Mendel and had a number of children, most of whom died during the famine and the war. For years she stood at her husband's side, and in the famous exodus from Russia in 1946-7, she left with her remaining children while her husband refused to go, choosing instead to continue living a life of *mesirus nefesh*. For all those years, she lived alone in London.

It was only in 5724, after years of imprisonment in Soviet jails, that her husband left Russia and joined his family in England. A few years later, in 5731, they endured another tragedy when their daughter, Dobrasha, wife of Rabbi Shmuel

Menachem Mendel Lieberov, was killed in a car accident. Her children moved in with their grandparents, and Leah Futerfas raised them with great devotion for many years.

In 5733 they moved to Kfar Chabad upon the Rebbe's orders. R' Mendel was appointed as *mashpia roshi* in Yeshivas Tomchei T'mimim. Here too, as she did all the previous years, she stood by his side in all his many duties. Their home was open to all his friends, and especially to his students.

After R' Mendel passed away on 4 Tammuz 5755, she moved to live with her son, Sholom Dovber, in London. Two weeks ago she contracted pneumonia and passed away. She is survived by dozens and hundreds of grandchildren and great-grandchildren, who are involved in the Rebbe's *shlichus* around the world.

# SUPREME COURT DECLARES: “THE MENORA SHOULD STAND IN THE CITY CENTER AND THERE SHOULD BE A PUBLIC MENORA LIGHTING”

Minutes before Shabbos, *shliach* to Cincinnati, Rabbi Sholom Dovber Kalmanson, heard the decision of the judge of the Supreme Court of the United States, that the municipality of Cincinnati must allow him to place a large *menora* in the center of town and have a public *menora* lighting on Wednesday.

Thus ended a long fight which began seventeen years ago, against the placing of a *menora* in the center of Cincinnati. In the early years, the legal battle was waged by Reform organizations, which enjoyed broad support by the Jewish community of the city. The district court, and then the Supreme Court, judged in favor of Chabad.

This time, though, the fight was against the city of Cincinnati. Rabbi Kalmanson relates: “Last year, when I presented my request for a permit to put up a *menora*, the official told me that an anti-Semitic group wanted to set up a Christian symbol in the same spot. The city decided that the first one to present their request, would get the permit.

“Since this was the case, I immediately presented my request for a permit, one year ago, for 5763, and the official promised me that I would get the permit. A few months later, the city passed a law that did away with all prior agreements.

“According to the new law, for the seven weeks in which Chanuka can fall, the central city square would be used solely by the city, and no private parties would be allowed to use it. When I asked them what they planned on doing there, they said there would be

performances in honor of their holiday. In other words, they capitulated to the demands of the anti-Semitic group, and would only



Rabbi Sholom Dovber Kalmanson

***A few days before Chanuka, the judge accepted my claim that Chanuka symbolizes freedom for all, which is one of the main ideas of American law, and therefore, the city should allow this important symbol of the menora to be set up in the city center.***

have Christian symbols there.

“When I saw there was no one to talk to, I sued the city. The judge was a Jewish woman who tried to arrive at a compromise, but representatives of the city were not interested in compromises. On Wednesday, a few days before Chanuka, the judge accepted my claim that Chanuka symbolizes freedom for all, which is one of the main ideas of American law, and therefore, the city should allow this important symbol of the *menora* to be set up in the city center.

“The city dug its heels in and presented an appeal in which they asked that the judge’s decision be frozen until the issue was explored further. The court accepted this appeal.

“Despite their success, I didn’t despair. I called upon Nathan Lewin, a lawyer with vast experience, who turned to the Supreme Court of the U.S. and on Friday, at three thirty, he managed to locate the district judge responsible for the state of Ohio.

“When he heard the story, the judge told the city to respond within an hour. At four they responded to the plea, and a few minutes before Shabbos, the lawyer called me and said the judge had decided in our favor, and obligated the city to allow us to put up a *menora*, and even to hold a public *menora* lighting on Wednesday.”

The legal wrangling and resolution were in the headlines throughout the U.S. and the judge’s decision made a *kiddush sheim Lubavitch*.

# 20<sup>TH</sup> SIYUM HA'RAMBAM CELEBRATED IN TEVERIA

On 15 Kislev, the *main siyum ha'Rambam* celebration in Eretz Yisroel, organized by Tzach, was held near the resting place of the Rambam in Teveria. Hundreds of *Anash* and *T'mimim* from all over the country, from Tzfas in the north and Kiryat Gat in the south, participated in the gala event.

The celebration was divided into two parts, with the first part held near the Rambam's *tziyun*. Rabbi Y.Y. Wilschansky, *rosh yeshiva* of the Chabad *yeshiva* in Tzfas, began the *kinus* with "Yechi," and with *divrei bracha* to those who exerted themselves to attend the event.

He mentioned the former *rav* of Tzfas, Rabbi Levi Bistrizky *a"h*, who participated in the *siyum ha'Rambam* every year, and then called upon his son, Rabbi Mordechai Bistrizky, to make the *siyum*.

Rabbi Gedalia Axelrod, *av beis din* of Chaifa, began the 21st cycle of Rambam. Rabbi Y.Y. Chitrik, *shliach* in Tzfas, led the recitation of *T'hilim* for the terrible situation in Eretz Yisroel.

The first part of the *siyum* ended with joyous dancing of *Yechi*, and Rabbi Yosef Kramer, *shliach* in Teveria, announced that part two of the *siyum* would take place in the Chaf Gai hall. The crowd walked to the hall where Rabbi Naftali Roth opened the program. Rabbi Yosef Chaim Rosenblatt, the new *rav* of the Yishuvei HaGalil HaTachton, and *shliach* in Givat Avnei, reviewed a *sicha* of the Rebbe about *siyum ha'Rambam* and the importance of the study of Rambam.

Rabbi Dov Teichman, *rav* in Teveria, connected that week's *sidra* with what is going on in Eretz Yisroel. Rabbi M. Bistrizky spoke about his late father, whom the Rebbe told at a *yechidus*, that he is the *mara d'asra* of the Rambam.

Rabbi Yitzchok Goldberg, *rosh yeshivas* Tomchei *T'mimim* in Migdal HaEmek, strongly stated that we should treat the *takana* to learn



The *siyum ha'Rambam* in Teveria



Dancing near the kever of the Rambam

Rambam at least as seriously as the way we saw the Rebbe treat the *takana* of *Chitas* which was established by the Rebbe Rayatz, which the Rebbe said should be done as a *segula* for *parnasa*, children, health, etc. "There are many advantages to learning Rambam, but we don't learn it because of those advantages, but because it's a *takana* of the Rebbe, and by fulfilling this *takana*, we are connecting to the

Rebbe." He concluded by saying that every person present should leave with the resolution to influence at least one other Jew to fulfill this *takana* of the Rebbe MH"M to learn three chapters of Rambam a day.

Rabbi Simcha Bunem Lieberman, a Gerrer *chassid* and former *rav* in England, spoke in Yiddish and highly praised the *takana* to learn Rambam. The deputy mayor of Teveria thanked everybody for coming to attend the *siyum*, thus supporting the city.

Rabbi Y.Y. Wilschansky said a *hadran* consisting of a fascinating *pilpul* on the Rebbe's *sichos*. Since 19 Kislev was around the corner, the band played "Pada V'Shalom" with the accompaniment of *chazan* Dovid Moshe Amram. The large crowd joined in and danced to the words, "v'ani evtach bach" which segued into "Yechi" and "V'Hu Yigaleinu."

When the crowd finally settled down, Rabbi Yeshaya Hertzol, *rav* of Natzeret Ilit, was called upon to speak. He said that the Rebbe foresaw the situation we now have in Eretz Yisroel decades ago, which is why he emphasized the *Sheva Mitzvos B'nei Noach*, in order to influence the nations of the world to act with *chesed* and *rachamim*. R' Hertzol explained the source for this in the Rambam.

Rabbi Yosef Yitzchok Aharonov, director of Tzach, said how we see the Rebbe's *takana* being observed all over, and then the final speaker, Rabbi Yosef Kramer, spoke about the significance of the *siyum* falling on 15 Kislev. The *siyum* ended in *chassidic* dance which extended to the streets of Teveria.