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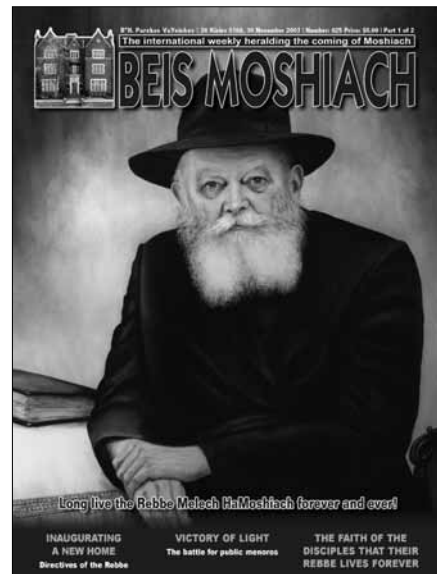
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USA

744 Eastern Parkway
Brooklyn, NY 11213-3409
Tel: (718) 778-8000
Fax: (718) 778-0800
admin@beismoshiach.org
www.beismoshiach.org

EDITOR-IN-CHIEF:

M.M. Hendel

ENGLISH EDITOR:

Boruch Merkur
ed@beismoshiach.org

HEBREW EDITOR:

Rabbi Sholom Yaakov Chazan
editorH@beismoshiach.org

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THE ETERNAL HOUSE OF YAAKOV

Likkutei Sichos Vol. 15, pg. 231-242
Translated by Boruch Merkur

[Continued from last issue]

8. Simply speaking, we might infer that the two phrases – “Your kingdom is a kingdom of all times,” and “Your ruling is in every generation” – contain the same meaning, reiterated solely for the sake of emphasis and stress (varying the terms to enhance the style). However, based on the discussion above (Section 2), it is understood that according to the inner meaning of this verse (as with the verse, “for out of Tziyon, etc., from Yerushalayim”), they are (also to be understood as being) two different concepts.

The difference between “kingship (*m'lucha*)” and “ruling (*memshala*)”⁶⁰ is as follows. Kingship is authority that is accepted **willingly**, as in the expression, “and His kingship they **willingly** accepted, etc.,” whereas ruling is in a manner of (imposed) domination, authority asserted against the will of the people.

The two approaches to authority – “kingship” and “[imposed] rule” – derive from the two concepts, “out of Tziyon shall the Torah come forth” and “the word of G-d from Yerushalayim,” and [they find expression] in the Divine service of every single person. (So too with regard to the levels of Tziyon and Yerushalayim in general, as will be elucidated.)

At the level called “Torah” – which is Torah study according to one’s understanding and comprehension, as above – the study of Torah is with enthusiasm and enjoyment. In fact, “Study is supreme, as it leads to action.” Thus, also the general fulfillment of Mitzvos of the person at this level is something that he wills and is done with pleasure. That is, on account of the aspects of “Tziyon” and “Torah,” one’s acceptance of the yoke of the kingship of Heaven is in a manner of “Your kingdom

is a kingdom of all times” – it is accepted willingly.

However, when we are speaking about “**the word of G-d**” – determining practical law, which is carried out and acted upon – one’s understanding and comprehension (in a manner of “Tziyon”) does not suffice. In fact, with one’s conscious mind he can arrive at a conclusion that is not as the law ought to be ruled according to the ultimate truth. It is specifically through “Yerushalayim,” perfect fear and self-nullification, that he compels himself and utterly nullifies himself,⁶¹ that he reaches and fathoms the Supernal Will, the level of “*Havaya* (G-d),” ruling according to the ultimate truth (and acting on it even if it runs

contrary to his personal understanding).

That is, the study of Torah of “the word of G-d” – practical law, and of consequence, also the proper fulfillment of the Mitzvos in general – is accomplished through compelling and nullifying one’s self-concept, expressing an example of “[imposed] rule.”⁶²

9. Since the Jewish people in general (and every Jew in particular) must strive to attain not only their own perfection, but they also must bring the entire world to perfection, it is not enough that the **Jewish people** have “Torah” and “the word of G-d” [expressed] in their two levels [of Divine service], rather, it must be “out of Tziyon shall the Torah **come forth** (*teizei, go out*) and the word of G-d (must **go out**) from Yerushalayim.” Indeed, the Rambam rules that⁶³ “Moshe Rabbeinu was commanded by the Alm-ghty to compel all the inhabitants of the world to accept the commandments given to Noach’s descendants,” and the manner of their acceptance must be such that “he accepts them and fulfills them because the Holy One Blessed Be He commanded them in the Torah and informed us [about them] through Moses Rabbeinu.”

By means of “out of Tziyon shall the **Torah come forth**,” we bring out in “many nations” the movement of, “Come, let us ascend, etc., and let Him teach us of His ways,” the concept of learning^{63*} about the topic of their Seven Mitzvos. Although this is also a concept of self-nullification, nevertheless it connected with their self-concept, and understanding and compression.

And as a result of “the word of G-d” coming forth “from Yerushalayim,” we bring out in them, “and we will go (*nelcha*) in His paths,” the “going”⁶⁴ (also sharing the root “*halacha*,” law) in actuality, which is a movement of

absolute self-nullification, obeying and fulfilling the Seven Mitzvos as they are according to “the word of G-d.”

So too with regard to the two concepts, kingship and imposed rule –their reason and cause (“for”) are the two approaches of “out of Tziyon” and “from Yerushalayim”: “Out of Tziyon shall the Torah **come forth**” causes there to be “Your kingdom is a kingdom of all times” – that also the world (“*kol olamim*,” translated here as “all times,” but also meaning “all worlds”) accepts the concept of kingship willingly. And through “the word of G-d from Yerushalayim,” perfect fear and self-nullification, the concept of “and Your ruling is in every generation” is brought out. That is, the world (“in every generation”) attains a state of absolute self-nullification in the face of the “[imposed] rule.”⁶⁵

[To be continued, be”H]

NOTES:

⁶⁰ See Footnote 60 in the original.

⁶¹ Thus, Dovid merited to determine the law, on account of

his being exceedingly humble and self-effacing (the aspect of *Malchus*, Kingship). The same applies to the Academy of Hillel, since they were pleasant and tolerant, albeit that the students of the Academy of Shammai were sharper minded. See at length in all the aforementioned in the citations enumerated in Footnote 33, *Hemshech* ibid pg. 439 ff.

⁶² See below Footnote 65.

⁶³ Laws of Kings Ch. 8, end.

^{63*} *Metzudas Dovid* and *Metzudas Tziyon* on Yeshayahu on the verse.

⁶⁴ As explained on the phrase, “Go (*lech*, a term meaning “*ratzon*,” “will”), for your sake, from your land, etc.”

⁶⁵ As noted in Footnote 60, the aspect of “rule” is inferior to the aspect of “kingship.” However, according to what is mentioned in Footnoted 55 regarding the advantage of the self-nullification of the level of Yerushalayim over the level of Tziyon, it is understood also in the discussion at hand that the source of “rule” is a self-nullification that is beyond reason and intellect, etc. – see Footnote 65 in the original.

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20-26 KISLEV

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Collected and arranged by Rabbi Pinchas Maman
Translated by Michoel Leib Dobry

20 KISLEV – CHAG HA'GEULA: THE REDEMPTION OF THE ALTER REBBE ON YUD-TES KISLEV IS CONNECTED WITH THE REDEMPTION OF MALKA M'SHICHEI (A)

The concept of the Holiday of Redemption, Yud-Tes Kislev, "Chag HaChagim," is emphasized in the pasuk (T'hilim 55:19) – "He redeemed my soul in peace from battles against me, because of the many who were with me" – as is understood from the words of the *baal ha'Geula* in his well-known letter, "While I was reading in the Book of T'hilim the verse, 'He redeemed my soul in peace,'...I emerged (from imprisonment) in peace by (the act of) the G-d of peace."

The essence of the Redemption of the Alter Rebbe on Yud-Tes Kislev is the spreading of the wellsprings outward, as is known that the main concept of "spreading of the wellsprings outward" began after (the imprisonment in) Petersburg...and since the Master comes through the spreading of the wellsprings outward, we find that the Redemption of the Alter Rebbe is connected with the "He redeemed my soul in peace" of Dovid Malka M'shicha, and thus also with the "He

redeemed my soul in peace" of G-d and the Jewish People – "I consider it as if he had redeemed Me and My children from among the nations of the world."

(sicha, Motzaei Chag HaGeula, Yud-Tes – Chaf Kislev 5752)

21 KISLEV: THE REDEMPTION OF THE ALTER REBBE ON YUD-TES KISLEV – THE EARTH WILL BE FILLED WITH THE KNOWLEDGE OF G-D (B)

In a deeper sense, the essence of the Redemption of the Alter Rebbe on Yud-Tes Kislev – the spreading of the wellsprings outward – is the essence of the coming of Moshiach and the Redemption of the Sh'china and the Jewish People, because the essence of the spreading of the wellsprings outward is the revelation of the knowledge of G-d in the world. As the revelation of the knowledge of G-d in the world continues to grow and increase, we continue to get closer to "that time (the days of Moshiach)....(when) the sole occupation of the whole world will be to know G-d..."

As is written (Yeshayahu 11:9), "For the world will be filled with the knowledge of G-d as waters cover the sea," not only will the world not

conceal G-dliness (the exile of the Sh'china) – on the contrary, the world will be totally covered with "the knowledge of G-d" (the ultimate purpose of the revelation of the Sh'china), and this surely applies to the Jewish People, who "will be great sages, know the hidden things, and attain the knowledge of their Creator according to the capacity of man" (the ultimate purpose of the closeness between G-d and the Jewish People, "from battles against me...who were with me").

(sicha, Motzaei Chag HaGeula, Yud-Tes – Chaf Kislev 5752)

22 KISLEV: EVERY MOMENT IS PRECIOUS

If time has always been something that can never be restored, this applies all the more so in our times – the era of the footsteps of Moshiach.

When every single moment is extremely precious and it is possible to fulfill and produce great and hidden things – fruits and fruits of fruits - until the end of the entire world, as "*olam*" (world) derives from the word "*helem*" (concealment).

(Igros Kodesh 16)

23 KISLEV: REJECTING THE POSSIBILITY OF A BREACH IN THE EXILE

“To him who increases (*l'marbeh* – written with a *Shloss Mem*) the authority, and for peace without end” (Yeshayahu 9:6)

An open *Mem* is an indication of the exile, as alluded to in the pasuk (Nechemia 2:13), “the walls of Yerushalayim, which were breached,” whereas a closed (final) *Mem* indicates the Redemption, as alluded to in the pasuk (Yeshayahu 9:6), “To him who increases the authority.”

Furthermore, our Rabbis, of blessed memory, have said (Bava Basra 25): “the world is like a porch, with its north side not enclosed.” This means that there is room for the world to have a “breach” and a descent, to the point of a descent of the exile.

When the Jewish People reveal and draw down the *Alef* of *Alufo Shel Olam* (Master of the World) within the breach of the exile – this makes the world surrounded from all four sides, in a manner that rejects the possibility of a “breach” – Redemption through Malka M'shicha, which will not be followed by any other exile.

(Seifer HaSichos 5749, Vol. 1, pg. 333)

24 KISLEV: WHEN MOSHIACH COMES ON EREV CHANUKA – HOW MANY CANDLES WILL WE LIGHT?

It is known that in the Future to Come, halacha will be according to the House of Shammai (Mikdash Melech HaZohar, Vol. 1, 17b). Thus, we must examine how the order of the kindling of the Chanuka lights will be if Moshiach comes on the eve of the holiday:

Will the halacha be according to the House of Shammai already at the beginning of Moshiach's coming, and then it will be necessary to light eight candles [on the first night], as in the opinion of Shammai?

(sicha, Erev Chanuka 5750 – bilti muga)

25 KISLEV – 1ST DAY OF CHANUKA: THE MIRACLE OF CHANUKA WAS ESTABLISHED THROUGH THE OIL CONNECTED WITH MOSHIACH

The concept of Redemption is emphasized on

Chanuka, so named in honor of the dedication of the holy altar and the Beis HaMikdash in the era of the Second Beis HaMikdash, which was rededicated (“the Chashmonean dedication”) until the main innovation of the dedication of the Third Beis HaMikdash at the True and Complete Redemption through Moshiach Tzidkeinu.

In addition, this day was established through the miracle of the oil, which is connected with Moshiach (and it should be noted that the kindling of the lights with olive oil is based on what is written regarding Moshiach (Zecharia 14:4), “His feet shall stand on the Mount of Olives”).

Furthermore, there are eight days and eight candles, as the number eight is connected with Moshiach, who is among the “eight princes of men” (Micha 5:4), and “The harp of the Messianic era will have eight strings” (Erchin 13b).

(Seifer HaSichos 5752, from pg. 201, sicha, Rosh Chodesh Kislev 5752)

26 KISLEV – 2ND DAY OF CHANUKA: THE CHANUKA LIGHTS WILL NEVER BE NULLIFIED

The quality of the Chanuka lights over the lights of the Beis HaMikdash is that (specifically) the Chanuka lights “will never be nullified” (Ramban, beg. of Parshas B'Haalos'cha), i.e., the illumination of the Chanuka lights is a far loftier one. Furthermore, it can be said that (there is a resemblance to) the essence of G-d's Infinite Light, which is higher than the hishtalshelus (*Torah Ohr*, Parshas Mikeitz 34a), for in relation to Him, “Even the darkness obscures nothing from You.”

Furthermore, this is also the relevance to the Future Redemption, as is known (Seifer HaMaamarim 5629, pg. 11) that the eight candles of Chanuka are symbolic of the eight-stringed harp of the days of Moshiach, because the revelation that will be at the Future Redemption is an unlimited revelation that is not subject to concealment, a Redemption that is not subject to any exile after it.

(Seifer HaSichos 5747, from pg. 97)



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VICTORY OF LIGHT

By Avrohom Reinitz

*Although more than 20 years have passed since the United States Supreme Court declared that public menoros do not infringe on the separation of Church and State, every year some shliach has to contend with opposition to a public menora. And each time, after time, money, and efforts are exerted and expended, the courts decide in favor of public menoros. * A survey of the battle for public menoros, the Rebbe's direct and indirect involvement, and more.*

Fairlawn, New Jersey. After many years of battle, a large public menora was placed in front of the municipal hall last year. The shliach, Rabbi Levi Neubort, made use of some interesting methods in order to get public opinion on his side. Three years ago, he put a large menora in the yard of a Catholic who decided to help out the rabbi. On the menora hung a large sign which said, "I support liberty and justice for all."

The conflict that went public worked in the shliach's favor and the shliach was invited to speak at a council meeting. In the vote that took place afterwards, his request was accepted by a majority of four

to one. How embarrassing that the one opponent was the Jewish mayor of the city.

This story sums up the story of public menoros in the US. It consists of legal battles, heated debate covered in the media, and ends with the shliach winning, with the ko'ach of the Rebbe, and a public menora placed in the center of town.

Ironically and sadly, most of the legal battles against public menoros are led by Jewish organizations belonging to Conservative or Reform communities. Just as two thousand years ago, the war of the Maccabees of our time is not

limited to a fight against non-Jews. The battle to purify the world includes a protracted and uncompromising struggle against the Jewish Hellenists of our time.

A PUBLIC MENORA AT THE WHITE HOUSE

The first public menora in the United States was set up in Union Square in S. Francisco in the late 1970's. It was lit by Rabbi Chaim Yitzchok Drizin in an impressive ceremony that was held under the auspices of the Levi's jeans company.

Following that, public menora lightings also took place near the Liberty Bell in Philadelphia, and in Manhattan, where the tallest menora in the world was put up.

A special public menora lighting took place in 5740/1979 in Lafayette Park, opposite the White House. The president of the United States, Jimmy Carter, personally participated in the event which was covered nationally. The menora is lit opposite the White House every year and sometimes the president participates and sometimes he sends one of his Jewish aides to represent him.

WILL THE MENORA AROUSE ANTI-SEMITISM

The first fight against a public menora took place in Bergen, New Jersey between the shliach and the committee of the Jewish

community, before Chanuka 5742/1981. The Rebbe, who considered this a dangerous precedent, got involved in the attempt to stop the plague before it spread.

The year before, Chanuka 5741, Rabbi Yisroel Brod, who was the shliach to that area at the time, put up a public menorah in front of the district courthouse. Because of the symbolic significance of the building, which was built to look like the White House, the menorah lighting got special media attention.

Before Chanuka 5742, R' Brod received a phone call from a woman who introduced herself as a member of the board of the Jewish community in Teaneck. She said that they opposed public menorahs. Because of her opposition, R' Brod decided to put up a public menorah in Teaneck as well.

After consulting with members of the board of directors for Chabad institutions in New Jersey, they decided that one of them would report to the Rebbe about this development and ask for his guidance. In the Rebbe's reply to a member of the board, Mr. Larry Yaffe, the Rebbe said that public menorahs already stood throughout the US and even the president participated in a public menorah lighting opposite the White House.

The Rebbe wrote about the menorah's universal message: "In the US they have recognized for some time now that putting up a public menorah is a positive thing because of its universal message of freedom of the human spirit, freedom from oppression, and the ultimate victory of the forces of good over the forces of evil, just as it says, 'a little bit of light dispels much darkness.' These basic principles that are symbolized in a public manner

with the lighting of the Chanuka lights are held by the majority of Americans."

The Rebbe concluded his letter as follows: "Being a lawyer, you will surely appreciate the significance of a precedent in any court, especially when it is repeated many times."

A meeting was held between the shluchim and the members of the board of the Jewish community in Teaneck. The members looked at the Rebbe's letter but continued to oppose public menorahs. The real reason for their opposition was the typical feeling of inferiority that many American Jews have. They prefer concealing their Jewish identity and appearing like gentiles, but in a letter that they sent to the Rebbe, they claimed that their opposition was because they feared lest, "the non-Jewish public copy us and put up Christian symbols in public places in Teaneck, such as X-mas trees and signs, whereas now, they suffice with



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Just as two thousand years ago, the war of the Maccabees of our time is not limited to a fight against non-Jews. The battle to purify the world includes a protracted and uncompromising struggle against the Jewish Hellenists of our time.

electric lights strung on trees.”

The Rebbe responded quickly in a letter in which he repeated that there was no legal problem with putting up public menoros. Fact: “The menorah in the nation’s capitol was put up without any fuss, as a self-understood event in the face of public interest. Even the legal considerations pertaining to the event were found to be legally proper, including the use of the public square, which was considered self-evident, since the president of the United States himself participated.”

“I must admit,” said the Rebbe, “that your unwillingness to take this into account has left me confused and shocked. After receiving clarification on this point, I will be able to deal with the issues you raised in your letter.”

That year, the committee in

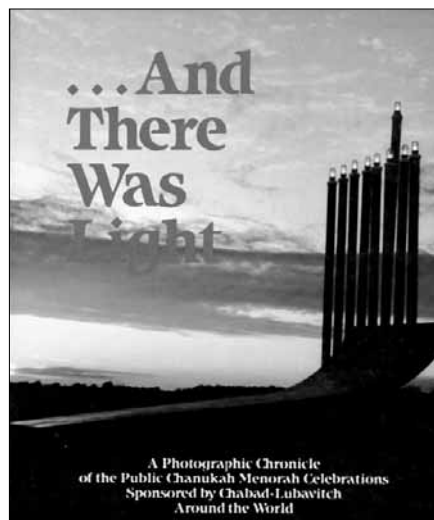
Teaneck used its connections with the local city management and were able to prevent the placing of a public menorah. In reaction, R’ Brod put up public menoros in fourteen places in towns around Teaneck.

With so many public menoros in surrounding towns, the members of the committee sent the Rebbe another letter expressing their contention against public menoros. As for the public menorah opposite the White House, they said, “near the White House there is a Christian New Year’s ceremony and they put up a tree, but here in Teaneck, there is no such Christian ceremony.” They claimed that putting up public menoros would arouse anti-Semitism.

The Rebbe responded with a five-page letter explaining that in a relationship between two strong groups or different religions,

when the minority willingly gives in on basic rights that it enjoyed in the past, this leads others to regard this concession as a sign of weakness and admission that the minority does not truly deserve those rights.

The Rebbe said that even though keeping a low profile was



AND THERE WAS LIGHT

On one of the first nights of Chanuka 5746/1985, the Rebbe instructed that each of the shluchim involved in putting up public menoros should be called and informed that in addition to the public lightings, they should also organize a Chanuka party for men, women, and children. The Rebbe asked that the shluchim see to it that the events be photographed and that they should send pictures to New York in order to publish them all in a book.

In the broadcast room in 770, which would transmit the Rebbe’s farbrengens via telephone hook-up, there was a bank of twenty phones. The secretariat of the Rebbe arranged for fifteen young men to sit on the phones and contact every shliach of the Rebbe from around the world.

The Rebbe addressed the topic in a sicha on Motzaei Shabbos, Parshas Mikeitz, the eighth night of Chanuka, and instructed that the shluchim submit a detailed report of all the activities of the Chabad House in their city, “And even better, if they send pictures, in order to ‘publicize those who do a mitzva,’ by publishing the reports and pictures in a booklet or separate volume, produced in a beautiful and elegant manner.”

That was the impetus for the Kehos publication of the picture album *Let There Be Light*, which covered the public lightings around the world. The following year, a second album was published, called *And There Was Light*.

a tactic that worked in Teaneck, and it seemed to be more helpful than harmful, in a democratic country where elections take place, one could never know who the next public officials or leaders would be and what their policies would be.

Since public menorah lightings took place for years already, throughout the US, with the participation of government officials, the Rebbe said that public menorah lightings were accepted as a legitimate right of the Jewish minority. "The menorah, with its universal message – which is similar to the spirit of freedom and independence of this nation – has taken its place not only in Jewish life but also in the lives of the American people."

When a Jewish community somewhere in the US arouses public opposition to public menorahs, said the Rebbe, this

endangers the Jewish position. In the long run, it also endangers its own position since it is definitely possible that "one day, someone will pose the question of 'Why does Teaneck have to be different than lots of other towns in the US, with Jews who are a minority interfering with the town expressing itself by way of religious symbols,' and it is nearly certain that the answer, 'the Jews also prevented a public menorah from being placed,' will not satisfy the majority of people in Teaneck."

After explaining why the opposition of the Jewish community in Teaneck could endanger the position of Jews in the US, the Rebbe spoke about the importance of lighting a public menorah:

"Experience has shown that a menorah, placed in a public place for the eight days of Chanuka, is

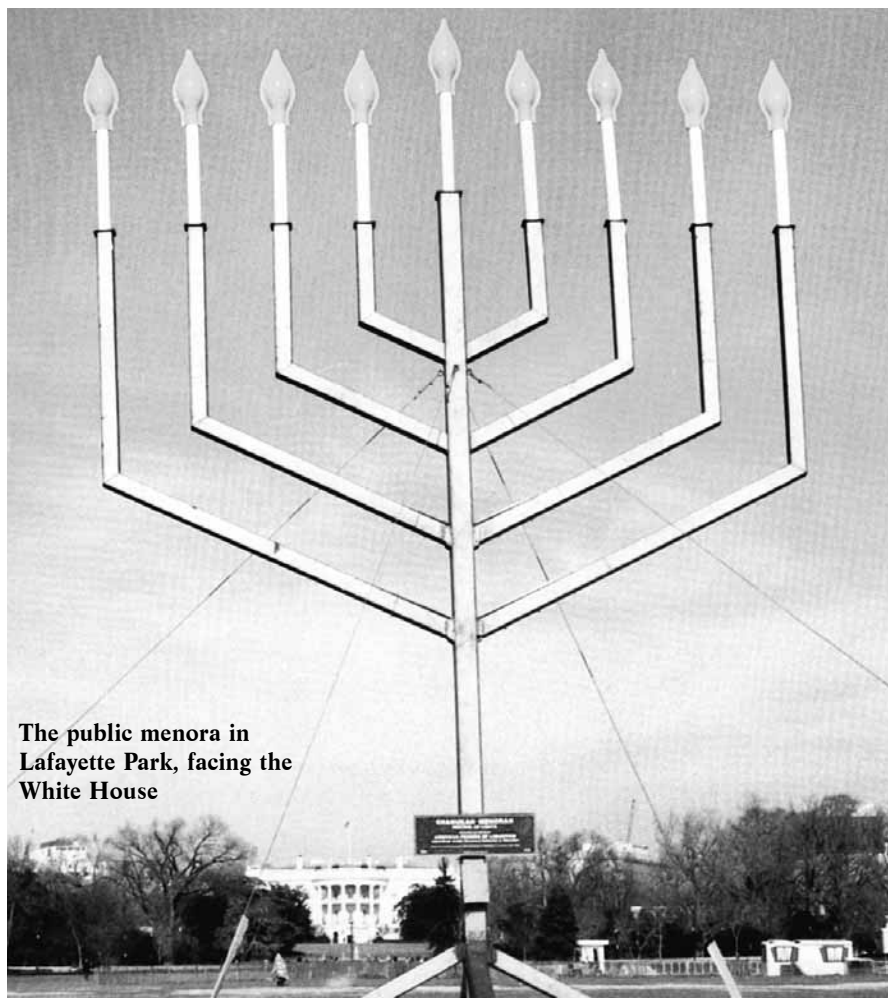
a source of inspiration for many, many Jews and inspires within them a feeling of identification with their Jewish people and with the Jewish way of life ... I personally know dozens of Jews like these who returned, and I have good reason to believe that in recent years, hundreds and even thousands of Jews experienced the lighting of their inner Jewish spark, thanks to the public menorah lighting in their city, the nation's capitol, etc., as has been publicized in the media."

The Rebbe concluded his letter as follows: "I must emphasize that I don't think that a Jewish community can ignore its responsibility to other Jewish communities on this topic that cannot remain local, and it must have an impact on local community relations and those of other Jewish communities."

THE MENORA AND THE SEPARATION BETWEEN CHURCH AND STATE

The Rebbe's fears that the Jewish community's opposition in Teaneck would lead to undermining the Jewish position in other cities and states in the US were realized more quickly than anticipated. That year, the shliach in Pittsburgh, Rabbi Yisroel Rosenfeld, wanted to put up a public menorah. The city agreed, but then came strong opposition to the idea on the part of an organization that is concerned about the separation of Church and State. It was claimed that the menorah was a religious symbol and placing it in the city square violated the law which separates between Church and State.

(The principle of separation between Church and State was established by the Founding



The public menorah in Lafayette Park, facing the White House

“In the US they have recognized for some time now that putting up a public menorah is a positive thing because of its universal message of freedom of the human spirit, freedom from oppression, and the ultimate victory of the forces of good over the forces of evil, just as it says, ‘a little bit of light dispels much darkness.’ These basic principles that are symbolized in a public manner with the lighting of the Chanuka lights are held by the majority of Americans.”



Fathers of the country. Having come from Europe, where people were persecuted by the government for their religious beliefs, they wanted to ensure that in this new nation they were founding, people could not be persecuted for their religious beliefs. With the separation of Church and State, a citizen can believe as he or she pleases, and government bodies cannot support any religious activity.)

The first case was entitled “Allegheny County Versus Chabad.” After the shluchim lost in the district court, they appealed to the Supreme Court in Washington, thus turning the issue from a local problem into a national issue. By Divine providence, the hearing in the Supreme Court took place the day before July 4th, and the media gave it a lot of coverage since it dealt with a principle of American law.

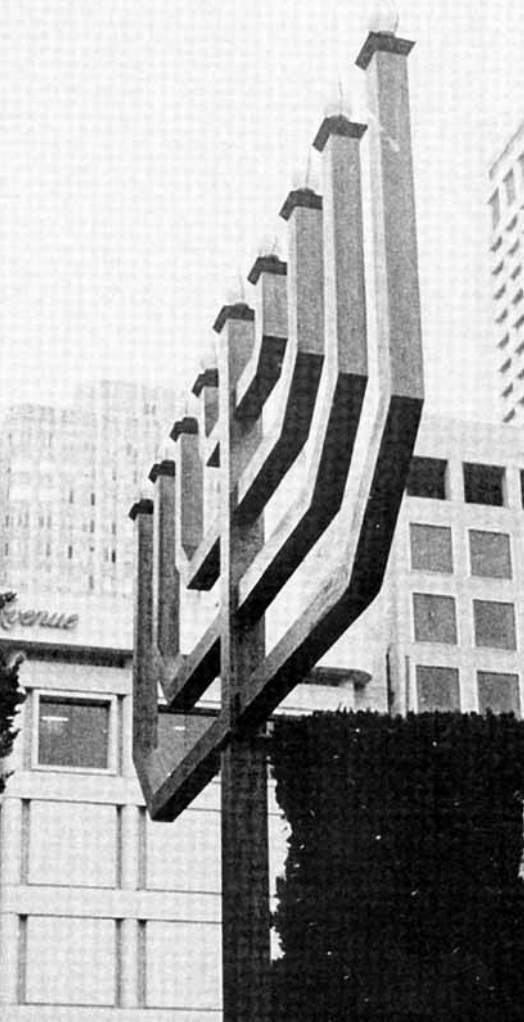
The legal battle against Chabad was led by a variety of people and groups. The ACLU (American Civil Liberties Union) led the way. In other instances, the AJC (American Jewish Congress) joined them as did the ADL (Anti-Defamation League).

The hearing in the Supreme

Court focused on the interpretation of separation of Church and State and the religious standing of menoros. The legal team against public menoros asked the Supreme Court to rule that a menorah is a religious symbol which is forbidden for a government municipality to allow on public property under its jurisdiction.

The famous lawyer, Nat Lewin, represented the shluchim. He took the case on a public service basis, which means that he wouldn’t charge the defendants, but were he to win, the court would require the prosecutors to pay the legal fees.

Lewin’s approach was that a menorah is not a religious symbol, since it also has elements that are not religious in nature, and it symbolizes victory in war and freedom from Greek culture. To support his claim he pointed out that during the Christian holiday season, trees are put in public places all over the US, even though the tree is associated with the Christian holiday. He concluded that using a specific item for religious purposes does not turn that item into a religious symbol, which would make placing it in a public place a



PUBLIC MENORA – PERMISSIBLE OR REQUIRED!

Even after their legal victory, the shluchim could not rest on their laurels. It turned out that there are many ways to thwart the placing of public menoros. The first such incident took place, yet again, in Pittsburgh, the following year.

One of the lawyers, who represented the organizations that opposed a public menorah in Pittsburgh, ran for mayor of Pittsburgh and won. Before Chanuka, the new mayor announced that he would not have a public menorah on behalf of the municipality. Even when the shluchim agreed to put the

menora up on their dime, the mayor refused.

When they protested and said the Supreme Court approved it, the former lawyer said that the Supreme Court decision **allows** a municipality to put up a menorah but it doesn't **obligate** it to do so. Since the municipality is under my authority, and I'm not interested in having a menorah, you have no legal right to force me to agree to have one.

A similar incident occurred in Cincinnati. The shliach, Rabbi Sholom Dovber Kalmanson, who wanted to put up a menorah in the city, experienced great opposition on the part of the Reform community (and Cincinnati is a stronghold of the Reform). With the intervention of the Jewish Federation in the city, which is controlled by the Reform, they told him that he did not have permission to put up a public

Left: The first public menorah in the US in Union Square in S. Francisco.
Below: The public menorah seen past the Liberty Bell in Philadelphia.

violation of the separation of Church and State.

After a fascinating legal debate, the Supreme Court accepted Lewin's argument and set aside the earlier rulings of the judges who had forbidden a public menorah. The Supreme Court made its ruling of permissibility conditional, saying that the lighting of the menorah had to be done within a special, celebratory framework, for then the lighting would take on a social aspect with a message of freedom and it did not contradict the principle of separation of Church and State.

On Chanuka 5743, the first public menorah approved by the Supreme Court was put up by the municipal government of Pittsburgh.



menora.

R' Kalmanson called a meeting of the members of the city council and the Reform representatives came too. R' Kalmanson presented the Supreme Court ruling, but one of the council members asked: If the menora is not a religious symbol, why does

the entire Jewish community oppose it?

R' Kalmanson said it wasn't the Jewish community that opposed it, but the Reform community, solely because they were ashamed of being Jewish. R' Kalmanson's answer created a furor and under pressure from

representatives of the Reform community, the city council vetoed giving him permission to put up a public menora.

R' Kalmanson decided to fight by legal means, but after talking to Nat Lewin, he discovered that the Pittsburgh mayor's position was legally correct and the

FOR ONE SHLIACH, THE STRUGGLE CONTINUES

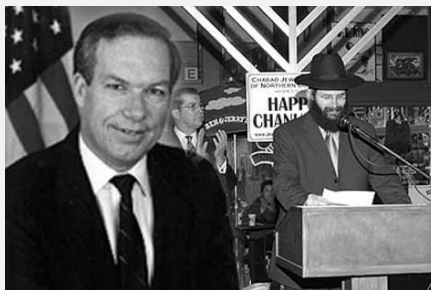
The past two years, and it seems that it will be the case this year as well, one shliach was not allowed to put up a public menora in the city center on public property for the entire eight days of Chanuka. The shliach in question is Rabbi Yerachmiel Gorelik of Fort Collins in Northern Colorado. The Old Town Square in Fort Collins is owned by the Downtown Development Authority, which has refused to allow the public menora display. Two years ago, when he first requested permission, he was refused and that policy continued last year.

The issue caught on in the local media, and the main newspaper published an editorial in support of the shliach. Ultimately, he was successful in erecting a menora in the Town Square on privately owned property.

Last year, a number of religious gentile supporters mobilized in support of the shliach. In a letter that they sent to local city council, they wrote, "It is not proper that you allow us to erect the symbols of our religion on public property, while disallowing the shliach to do so as well." The letter was addressed to those council members who voted against the display.

The Mayor, who supports the position of the shliach made sure

to bring the issue for a vote before the city council. Rabbi Gorelik appeared before the council and showed them a video of menora lightings around the world. The council members remained unmoved and refused to allow the



The Mayor with Rabbi Gorelik



In an interview with the media

menora to stand for the entire eight days.

This case is somewhat different than the other cases that have been fought in the courts, because they did issue a permit for the menora to be up for the lighting ceremonies each night, but he was required to take it down again

every night, as opposed to allowing it to remain up the for the entire Chanuka.

The shliach received additional support from a surprising source, namely Senator Wayne Allard of Colorado, who announced before last Chanuka that he would attend one of the menora lightings with Rabbi Gorelik. Normally, the Senator is known as someone that does not make appearances at events, so this brought a great deal of media exposure.

Many storeowners in the area, most of them gentiles, put up menoros in their front windows as an act of protest against the city and in support of the shliach. When he was asked why he isn't turning to the courts for legal relief, he explained that he was unsure if the Rebbe would want that, being that his case is different than any previous case that came up, since he is allowed to hold the public lightings and the only issue is leaving the menora standing throughout the rest of the day.

As Rabbi Gorelik points out, the controversy itself contributes a great deal to publicizing the miracles of Chanuka, and that last year many more people came than the year before, especially as Chabad has garnered the support of the local media, the mayor and most of the residents.



Above: A public menorah in Cincinnati, Ohio. Right: Pictures of public menoros that were put up on fourteen towns around Teaneck.

Supreme Court ruling did not obligate any municipality to put up a public menorah.

While speaking to the lawyer, R' Kalmanson came up with a completely different way of approaching the problem. In the US, there is Freedom of Speech; everyone has the constitutional right to express his or her views. R' Kalmanson proposed that lighting a menorah was a form of expressing a view and when a citizen wanted to express his view by putting up a public menorah, the city could not prevent him from doing so.

After recovering from the initial shock of the gutsy idea, Lewin decided to follow up on it. He went to the court and asked

that they obligate the municipality of Cincinnati to allow R' Kalmanson to put up a public menorah. The city's lawyers, who were sure that R' Kalmanson would use the Supreme Court ruling to support his position, were utterly surprised when they heard Lewin begin to talk about Freedom of Speech. They never dreamed that they, who prided themselves on being the champions of liberty and justice, would be accused of stifling people's freedom of expression.

At the end of the complicated legal process, the court ruled that

Freedom of Speech is a supreme value in the US and the city had to allow R' Kalmanson to put up a public menorah. This paved the way for other shluchim to put up public menoros in their cities, even in situations in which the city was opposed.

Shluchim who encountered trouble would call Lewin and generally, after he sent them a copy of the court's rulings on both issues – the separation of Church and State and on Freedom of Speech – the city in question backed down and allowed shluchim to put up their public menoros.

STANDING AS THE FIRST BEACON AGAINST THE FORCES OF RELIGIOUS BIGOTRY AND PERSECUTION, THE FLAMES OF THE CHANUKAH MENORAH INSPIRE THOSE WHO CHERISH FREEDOM OF THE SPIRIT IN A LAND OF PRECIOUS LIBERTY.

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***Lewin's approach
was that a menorah
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nature, and it
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in war and
freedom from
Greek culture.***

THE BATTLE CONTINUES

Although the shluchim won in all their legal battles, the powers that be in the Reform movement continued to try to prevent them from putting up public menoros in

some places. Nearly every year we read about a shliach who was forced to wage a legal or public battle against the Reform, but after the legal precedents were established, making it clear that there is no legal reason to forbid public menoros, the shluchim have been successful in overcoming all the opposition.

Sometimes the shluchim turn to the legal system and sometimes they prefer using public opinion to put pressure on the city. One way or another, the common denominator is that ultimately, the shluchim win and the public menorah stands proudly in the center of town.

Over the years, the shluchim reported to the Rebbe about all the legal battles and they received encouraging answers from the Rebbe. The Rebbe's secretaries say that the Rebbe would inquire as to where there was opposition, which places needed help, and who wanted to put up a menorah in a new place.

R' Kalmanson was once asked to sum up the menorah wars. This

was his response:

"In twenty years of legal battles, I've seen the miraculous powers with which the Rebbe endows the shluchim, when they work to carry out what he wants. I've said this to dozens of shluchim who have called me for advice on their legal battles.

"Every Chassid must know that when the Rebbe tells us to inform the world that there is a prophet in our generation and his main prophecy is that Moshiach is coming, we cannot be fazed by battles that are waged against us. When we are forceful, and go l'chat'chilla aribber, we will succeed in conveying the Rebbe's message, and we will ultimately get full support from all the media, which will help us bring the Rebbe's Besuras HaGeula to one and all.

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THE FAITH OF THE DISCIPLES THAT THEIR REBBE LIVES FOREVER

By Rabbi Sholom Dovber HaLevi Wolpo
Translated By Michoel Leib Dobry

In response to requests by our readers, we now present the next segment from “V’Torah Yevakshu MiPihu,” Rabbi Sholom Dovber HaLevi Wolpo’s seifer on the Rebbe’s teachings regarding Chabad chassidus, its approach to emuna, and its various customs.



The Gemara further states (Kesuvos 104a): “That day when the soul of Rabbi (Yehuda HaNasi) departed, the chachamim decreed a fast and requested Divine mercy, saying, ‘Anyone who says, ‘Rebbi has passed away,’ would be stabbed with a sword.” The Maharsha comments in his Chiddushei Agados: “Since Rebbi, of blessed memory, was totally complete in the study of Torah and the performance of mitzvos...it was fitting, on account of [the merit of] his Torah and his deeds, [for him to continue] to be alive and exist forever. Thus, he was called Rabbeinu HaKodesh, and so they decreed that anyone who says,

‘Rebbi has passed away,’ would be stabbed with a sword, etc. He also suffered afflictions his entire life for the generation...for he would protect his generation...and those in the lower realms requested that Rebbi would...live and exist forever in body and soul.” Thus, it is explained in the saying of our Sages, of blessed memory, that when the students saw that their Rebbi was “totally complete in the study of Torah and the performance of mitzvos,” they were not embarrassed to publicize their faith that he will live forever, to the point that they warned that anyone who dared to say that he was dead **would be**

stabbed with a sword!

(It should be noted that they even said regarding Rebbi Yehuda HaNasi that he was the Moshiach [Sanhedrin 98b], and perhaps also for this reason, they were certain that he wouldn’t die. Similarly, there should be mentioned the wondrous fact that since the days of Rebbi Yehuda HaNasi, no one throughout the various circles of the Jewish People over the generations has been called just “Rebbi,” except for the Rebbe shlita.)

The great tzaddik and gaon, Rebbi Yosef Chaim of Baghdad, the Baal Ben Ish Chai, brings a marvelous commentary in the “Ben Yehoyada” on the

Thus, not only do we find that Yaakov Avinu did not die, but even Sages of the Gemara.

aforementioned Gemara: “It appears to me, with the help of Heaven, that the reason G-d made this quality for Rabbeinu HaKadosh (Rebbi Yehuda HaNasi) to come revealed literally within his body, and sit at his table as all other people while they are still alive – something not done with any other tzaddik in the world, before or since – is because G-d does not deprive a reward from any created being. Indeed, we have found that all the sages of his generation sought to pray for him that he wouldn’t die, responding themselves with a fast and many prayers, supplications, tears, and in great numbers. This was never done in any other generation for the tzaddik of the generation...G-d did not deprive them of their reward, and He gave permission for him to come to his home revealed literally

within a body.”

Thus, not only do we find that Yaakov Avinu did not die, but even Sages of the Gemara. Nevertheless, it is explained in the Alshich, Parshas VaYechi, that there is a difference between the stories found in the Gemara and what is said about Yaakov Avinu, because “all of them have strength only from the nefesh, but not from the ruach and neshama that departed from them, unlike Yaakov Avinu, for everything (nefesh-ruach-neshama) was within him.” Furthermore, the Ramban states that the unique quality of Yaakov with respect to the other tzaddikim is that “regarding all the tzaddikim it is only at set times,” whereas regarding Yaakov, It [i.e., the Divine Presence] hovers upon him all day long.”

The Zohar (III: 70b) states: “We have learned in the hidden teachings of the seifer of Shlomo HaMelech on the pasuk (Koheles 4:2) ‘And I praise the dead who have already died,’ since it is written, ‘And I praise the dead,’ why is there a need to add that they have already died? The meaning here is that they already died (killed themselves) in this world in Avodas Hashem. It is written there that G-d made three sections for tzaddikim, one of

which is for the souls of those tzaddikim that do not pass away from this world and are found in this world. Thus, when the world requires mercy, and those living in the world are in suffering, the tzaddikim pray for them, and go and proclaim to those resting in Chevron (the Patriarchs), and they awaken and rise to Gan Eden in the world where the spirits of the tzaddikim dress in the covering of light. They decree to save the Jewish People, and G-d does their will and has pity on the world and the souls of those tzaddikim found in the world to protect those among the living.”

In the maamer “Zos HaTorah Adam Ki Yamus B’Ohel” 5679 (sec. 3), the Rebbe Rashab explains in the name of the *Mikdash Melech*: “Even though death is written in the Torah, it has interpretations: If he does not merit, there will be literal death, **and if he merits, there will be a concealment that will conceal higher worlds, as Eliyahu.**” The Rebbe Rashab further explains: “A concealment as Eliyahu and as Moshe in the mountain is – on the contrary – a great elevation to the body and the vessel, which receives the loftiest illuminations and revelations.” See the explanation there at length.



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FROM YESHIVAS KARLIN-STOLIN TO 770

IR' Moshe Bleich is a man of action. He won't hesitate to use any means at his disposal in order to break the ice and impart the warmth of Judaism. * The story of shlichus in Wellesley, Massachusetts.

I spent two days in Wellesley, Massachusetts, which is 13 miles west of Boston, at the home of the shliach, Rabbi Moshe Bleich. He also works in nearby Weston, and observing him in action, I know what they mean. If you know R' Bleich, you know he's a young and successful shliach who combines a l'chat'chilla aribber attitude with powerful charisma.

R' Bleich's work is divided into two parts. He works at two colleges, Wellesley and Babson, and he works within the community.

Wellesley, Weston, and Sudbury are the wealthiest towns in Massachusetts. Incredibly, up until thirty years ago, it was illegal to sell a home to Jews in Wellesley. The

difference between the wealth in these cities and the wealth elsewhere is that money has not made the people self-indulgent. People here

would rather save an endangered fish or a tree in a forest than build a nicer home on a large piece of property. This is obvious in the style of construction, which is done without disturbing the natural environment. Wellesley is shaded by large trees, giving it the feeling of a vacation spot.

People's material circumstances are wonderful but their level of mitzva observance needs a lot of help. Many Jews there are intermarried. R' Bleich is the first religious Jew who has come to live in Wellesley. When I distribute shmura matza in the local mall, I meet people I would never think were Jewish. They come, take matza, and disappear. They live like non-Jews, they have non-Jewish names, and they don't want people to know they are Jewish.

When I asked the Reform rabbi

here why he does not wear a kippa in his temple, he told me that he did not want the non-Jews, who are the majority of his worshippers, to feel uncomfortable.

FROM KARLIN STOLIN TO 770

R' Bleich comes from a distinguished Stoliner family. His brother, Yaakov Dov, is the chief rabbi of Kiev and the Ukraine, who moved there back in 1990 and initiated outreach there as a permanent resident of Kiev. Another brother, Avrohom, is a rosh yeshiva in a Chassidishe yeshiva in Kiryat Sefer. His brother-in-law is Rabbi Asher Kalmanowitz, a rosh yeshiva in the Mirrer yeshiva in Flatbush. I asked him to tell me how he came to discover Chabad Chassidus.

I grew up in Boro Park in a Chassidishe home, wearing a long coat and having long, curly peios. My family is connected to the Stoliner Rebbe and my brothers are well-known Chassidim. My first connection with Chabad began when I was nine, when I attended Camp Agudah. Out of 500 children, there were two boys in my bunk who were Lubavitchers, the only ones in the camp.

The father of one of them, Refael



Mivtza Mezuza

Andrusier, was the head lifeguard. The other boy was Zalman Teitelbaum, who is a shliach in Manhattan today. His grandmother, known as Rebbetzin Teitelbaum, was the Camp Rebbetzin. The other

boys made fun of them for being Lubavitch, but I defended them and helped them out.

I knew a little bit about Lubavitch because of two uncles of mine on my mother's side, the shliach in England, Rabbi Shmuel Lew, and the shliach in Minnesota, Rabbi Moshe Feller. While the other boys spoke derogatorily about Lubavitch, I knew they were wrong. I knew that my uncles were serious people who had mesirus nefesh for Yiddishkait and were talmidei chachamim.

A year after that summer in camp, 5748, we were invited to my cousin, Dovid Lew's wedding (today he is a shliach in Atlanta, Georgia). The invitation said his aliya would take place in 770. I was curious to see what Chabad was all about and why people attacked it, seemingly for no reason. I decided that this

was a good opportunity to visit 770 and see what was going on there.

When I asked my parents for permission to go, at first they refused with the excuse that I was too young. But when I pressed them and said that I had a friend who lived in Crown Heights, one of the boys I met in camp, they agreed to let me go.

I called the friend and he tried to tell me that he would be having lots of guests that Shabbos. I didn't mind, so I kept nudging him until he said I could come.

On Friday, I thought that we would go daven in 770 but my friend and his father davened in another shul. I kept telling my friend that I wanted to go to 770. We were young kids and he didn't understand my deep desire to see the Rebbe. When I realized, Shabbos afternoon, that he wasn't



The crowd began singing 'Ata V'chartanu' and the Rebbe distributed kos shel bracha. When it was my turn, the Rebbe looked at me and I felt myself melting.

going to take me to the Rebbe, I asked him to tell me how to get to 770 myself, and he finally agreed to go with me.

We entered in the middle of a farbrengen, and with difficulty, I managed to see the Rebbe. They were singing Ad Masai, do we have to wait... and I remember being surprised that they were singing in English. In Boro Park I had never heard of an English song being sung at a Rebbe's tish. After a few hours (and being only ten years old, I don't have a logical explanation for it) I began to feel that Chabad was where I belonged.

I attended many farbrengens and was eager to learn what Chassidus Chabad and a Rebbe are about, what the Rebbe's role is, what shlichus and the mitzvaim are. My father didn't think my interest in Chabad was serious. He was sure it was a passing, childish fancy. On my birthday, he bought me a clock with the Rebbe's picture on it and 770, and my brother bought me a *Siddur T'hillas Hashem*.

That year, when the Rebbetzin passed away, my father allowed me to leave yeshiva early so I could be menachem the Rebbe. By Divine providence, when I was in the Rebbe's house, I saw the Stoliner

Rebbe who had come to console the Rebbe. I felt uncomfortable.

Over the years I continued to visit 770 and to attend farbrengens and other events. At this time there were many Chassidim from other Chassidic circles who became interested in Lubavitch. Six families 'lost their sons' to Chabad on the block that I lived. One of those people was R' Chaim Malik, who was a Pupa Chassid. I began learning *Tanya* with him.

On Shavuot of that year, I joined R' Malik when he went for kos shel bracha. We arrived at the end of the farbrengen and I was still dressed in my Chassidic garb. When I entered 770 I remember that I felt people's eyes on us. I was very excited when the crowd began singing 'Ata V'chartanu' and the Rebbe distributed kos shel bracha.

When it was my turn, the Rebbe looked at me and I felt myself melting. That was the second step in my process. If until that point, I knew deep inside that I wanted to be a Chabad Chassid, now a breakthrough became imminent.

I thought about how I had often visited Admurim and distinguished rabbanim and there was always that initial awe, but when you saw them many times, that awe dissipated. I could pass by the Rebbe time after time and always feel the awe I felt the first time.

I was learning in yeshivas Karlin-Stolin in Boro Park and I hung a picture of the Rebbe in my locker. I knew that Lubavitchers learned Chitas. I began saying T'hilim as it is divided over the days of the week. R' Malik saw that I was serious and he suggested that I learn with someone who was more knowledgeable in Chassidus. Every week, R' Mendy Shapiro (now a mashpia in the Lubavitch yeshiva in Los Angeles) would come to yeshiva and we would learn Chassidus together. After a few weeks, the

hanhala of the yeshiva did not allow him to come to the yeshiva anymore.

Instead, we met every week in a shul or beis midrash in Boro Park. This went on from Shavuot 5751 until Tishrei 5752. Other talmidim from the yeshiva and other yeshivos joined us.

I began going to 770 nearly every day. On Rosh HaShana I had to learn a number of things in order to get my father to permit me to walk on the second day of Yom Tov to Crown Heights. After the davening, I walked back home and it was only when I sat down that I realized that I had been on my feet all day.

There were some guests at home and being under the influence of a 'Lubavitcher Rosh HaShana,' I began enthusiastically telling them about my experience. My parents, who were taken aback, tried to calm me down. I expressed my desire to go to 770 for Yom Kippur, and my parents, realizing that this was really serious, were shook up.

In Stolin, when a bachur becomes fifteen years old, he travels to the Rebbe in Eretz Yisroel for the first time. When my parents saw how involved I was with Chabad, and that it wasn't just a fleeting interest, they wanted to send me that year, even though I was only thirteen. They ended up sending me that month to help my brother in Kiev, but that did nothing to distract me from my desire to become a Lubavitcher Chassid.

When I returned to New York, I continued going to 770 whenever I could, but I hid this from my parents. One of the dates that I'll never forget is 27 Adar 5752. I went to 770 and I knew the Rebbe was going to return from the Ohel and daven Mincha. I waited for the Rebbe to arrive. When the hours went by and the Rebbe did not come, I figured I would wait

another twenty minutes and if the Rebbe did not come, I would return to Boro Park.

After another five minutes of waiting, I saw one of the secretaries burst into 770 and tell someone standing near me, 'The Rebbe fell at the Ohel.' I was among the first people to hear the news. 770 began to fill up with people.

The rest is history. I continued to get more involved with Chabad. I began visiting Oholei Torah, where I knew some people and I loved attending farbrengens. One day I announced to my parents that I wanted to switch to a Lubavitch

yeshiva. My stunned parents tried explaining that in Stolín there were many people who learned Chabad Chassidus and I didn't have to take such a drastic step, but I was determined.

This was 5753. I wrote to the Rebbe and Rabbi Groner told me that the Rebbe nodded his head at the words 'to learn where his heart desires.'

My parents could not get over the fact that I wanted to be a Lubavitcher. They got other people involved who spoke to me and tried to dissuade me. Well-known people in Boro Park tried to get me to

change my mind. After a few days, when the initial shock wore off, my parents realized that the change could be to my benefit and they gave their consent.

My uncle, Shmuel Lew, arranged that I should go and learn in the yeshiva in London. After two years in London, I learned for a year in Toras Emes in Yerushalayim.

A COLORFUL SHLIACH

Right after R' Moshe married his wife, Geni Meer of New Jersey, they were ready for shlichus. They had a number of possibilities, including shlichus in Tel Aviv. That shlichus did not work out because R' Bleich became ill, lasting for months. At that time, he opened to amazing answers from the Rebbe in the *Igros Kodesh*.

Before undergoing the final treatment that healed him, he wrote to the Rebbe and asked for a bracha that this be the final treatment. The Rebbe's answer was so clear that it amazed those who read it. The Rebbe used the full name of the treatment and wrote a bracha that with Hashem's help, it should be the last one, and it was. R' Bleich went back to looking for a suitable place for shlichus.

He met a Lubavitcher in Manhattan, a lawyer, who told him that his wife was from Wellesley. He said that each time he went there, there was no Orthodox shul. That was enough of a lead for R' Bleich to go check it out. Later on, he went there with his family.

The acclimation period was brief. Both the Jewish and non-Jewish residents realized that an interesting Orthodox rabbi had come to town.

Our main work, in addition to the community that is growing around the Chabad house, is with students. Every week we have two shiurim, one in *Tanya* and one in Chumash, at the university. My wife does programming with the



students, giving classes and baking challos with them, and she teaches Jewish concepts before holidays. The courses are for women who study at Wellesley, a women's liberal arts college. These are very bright students. Many women who have achieved leadership positions in the US attended this university, including presidential candidate Hillary Clinton and former Secretary of State Madeline Albright.

At Babson College, the top-ranking business school, there is a high percentage of Jewish students, a good reason for starting a kosher kitchen there. We are very involved with the students. They regularly

attend our farbrengens, Shabbos meals, and t'fillos on Shabbos. Some sleep over here.

DISCOVERIES ON TAGLIT-DISCOVERY

Every year we organize groups of students for a trip to Eretz Yisroel under the Taglit-Birthright program. We accompany the students and convey the messages and values we want to give them.

Every year, I bring a group of students to 770 for Simchas Torah. They are really blown away by it. Over the seven years that I've been on shlichus, we have been mekarev many students to Torah. Some of them have become Chassidim and

even shluchim.

I'll tell you a story about a student who is known today in the Chabad community in the US. His name is Menachem Shapiro and he's from Baltimore. He is very talented in music and he just produced a CD called *Ta-Shma* that is very popular. The first time I met him was in Eretz Yisroel on a bus of students on the Taglit-Discovery program. The students came from all over, including my city. Every day of the tour I suggested that they all put on t'fillin.

One student looked different than the rest. He had an earring and was wearing shorts, a tank top, a cap worn sideways, and chains. I was sure he wasn't Jewish and to tell you the truth, I was a bit nervous about approaching him and suggesting that he put on t'fillin. I decided that I would see if he would ask me about it.

When I passed him he asked me, 'What's that you're tying on people's arms?' I told him that it's t'fillin and it's one of the important commandments for Jews. He began to smirk and I was moving on to the next person when the girl sitting next to him said to him, 'You're Jewish, show how brave you are and put on t'fillin.'

He agreed and when he finished putting them on, he was a completely different person. The t'fillin changed his whole demeanor. He told me that he had had a bar mitzva in a Reform temple but he had never put on t'fillin. They hadn't even told him about it.

That day, we were supposed to go to Tzfas. Each time I go, I take some students with me to immerse in the Arizal's mikva. I've noticed that over the years, most of the students who joined me, became baalei t'shuva. When we got to Tzfas, I asked who wanted to come with me to the mikva and he was one of the first to raise his hand.

JUST ONE PHONE CALL

The story of the gabbai of the Chabad house, Yehoshua Bedrick is one of the more interesting stories that have taken place here. Jason-Yehoshua is a legislator in the New Hampshire State Legislature. He is the only Lubavitcher who serves in this position as a Republican and he is considered an upcoming young star in the party. Up until a few years ago, this bearded Chassid didn't know what he needed to do as a Jew. Then along came Rabbi Bleich:

I always look in the newspapers and when I see the Jewish name of someone who is leading the fight against cutting down trees, for example, I call him up. I also do that with people who want to rescue old cars or those who want to pave highways or those working to preserve the environment. This is how I met Yehoshua for the first time. He was the editor in chief of the college newspaper and he had written an opinion piece about Israel.

I saw that he had a Jewish name and I called him up. We arranged to meet and we became good friends. I invited him to be our guest on Shabbos. He enjoyed it and became a Chassid. I have attended meetings that he has had with key figures in American politics, including George Bush and others, and I take the opportunity to raise issues that are important to us, especially the situation in Eretz Yisroel. He's a rising star in the party and with Hashem's help, he has a long career ahead of him.



**Rabbi Moshe Bleich (right)
and Yehoshua Bedrick**



Kaparos in the Chabad house



Rabbi Bleich with a group of Jewish students

On the last night of the tour, we had a program with all the students, the shluchim with the boys and the shluchos with the girls, each one saying what commitment to Judaism they were going to make. There were different groups and the group that committed to not marrying a non-Jew, was the largest group. I was thrilled.

That night, that student asked to talk to me. We spoke until dawn. He

said that he was very moved by the entire trip to Israel, and he was particularly impressed by the group that said they would only marry a Jew. He told me that for two years he has been dating a gentile and they planned on getting married.

After that night he realized the significance of what he was planning on doing and he said he would stay on in Israel and enter a yeshiva, in order to forget about the

whole thing. But he said he would return to the US in order to explain to her that he was a Jew. I wondered whether he would stick to his plan as we parted ways.

Two years later, I was in 770 for the Kinus HaShluchim when I felt someone tap me on the shoulder. I turned around and saw a Lubavitcher bachur who asked me if I knew who he was. Lots of bachurim come to our Chabad house every Yom Tov and I cannot remember them all. I smiled and said 'good Shabbos,' and hoped he would tell me who he was, but he asked me again, 'You don't remember me? I'm the guy with the earring and necklace from the trip to Israel.' I was floored.

He told me that he had returned to the US and left his gentile girlfriend, but his parents were disappointed with that decision. One day, he went out with friends to a bar and on the way back they got into a serious car accident. The car was totaled but they were saved. His non-Jewish friends said, 'It's a sign from Heaven that you need to go back to Israel.' Instead he decided to go to the yeshiva in Morristown. He later got married and became a Chassidishe yungerman.

AN UPSHEREN ON THE LAWN

Every Shabbos and Yom Tov, the Chabad house is full of people. There is a minyan on Shabbos and for Yom Tov, R' Bleich rents a hall in a local hotel so everybody can fit in. Last Rosh HaShana and Yom Kippur, he put up a large tent in the yard where they had the t'fillos and meals. Every holiday is a reason to celebrate and R' Bleich makes sure that even the gentiles know that the Jews are celebrating.

When R' Bleich's son turned three, his hair was cut on the lawn facing the city municipal building.

Two years later, I was in 770 for the Kinus HaShluchim when I felt someone tap me on the shoulder. I turned around and saw a Lubavitcher bachur who asked me if I knew who he was...

Hundreds of Jews participated and the event was covered in the media.

Every Yom Tov is a Jewish event and I try to make it as colorful as possible to attract as many Jews as possible. One of the problems of the Jews here is the lack of Jewish pride. This is part of our job. Sometimes, Jewish organizations like the Reform and Conservative interfere, but we are shluchim of the Rebbe and we are not fazed by them.

The first Chanuka, when we decided to put up a menorah, we asked for a permit and got one, but then we were shocked to hear that the Reform opposed it. Not only did they oppose it, they warned the city that if it did not rescind the permit, they would sue them in court.

The story was reported throughout the media and people were sure that this would adversely affect the success of the Chabad house. But the Rebbe runs things, and not only did it not adversely affect us, we have become known in the city as a serious organization.

We also won in court and this too was publicized in the papers,

and I put up the menorah at the municipality. The media interviewed me and I proudly conveyed our message.

Two days before the event, when the menorah was already up and people all over town were waiting for zero hour, two Jewish lawyers called me and asked, 'What do you need all this for? Give in for the sake of peace.' I told them that I am greatly in favor of peace but I was busy and we arranged to meet the next day. They came and I put things into a historical perspective for them, based on the Rebbe's sichos.

Not only were they convinced, but that night they came to the menorah lighting with their families. The event was covered by the media and it made a big kiddush Hashem. Those lawyers began coming as our guests at the Chabad house and they've contributed towards our work.

When you don't compromise, at first it looks as though you will lose, but in the long-run, you can profit. Even the Reform leader who waged war against me came to apologize.

HE DIDN'T THINK RELIGIOUS PEOPLE COULD KID AROUND

Two years ago, they were outgrowing the Chabad house and R' Bleich decided to go l'chat'chilla aribber and buy a large building. The place he chose is in the center of town and has a large parking lot. In the back there is a large area that can be used for a sukka or outside gatherings in the summer.

There was one problem – the owner wanted a fortune for it. Despite this being way beyond their means, R' Bleich signed on the deal. The one who runs this Chabad house, he kept repeating, is the Rebbe, and he'll surely help.

I will tell you how the Rebbe

helped us. It was truly miraculous. That year, on Rosh HaShana, there was a knock at the door. I went to the door and there was a young man who asked whether there would be services at the Chabad house on Yom Kippur. I told him that yes, there would be services then, but he didn't have to wait until Yom Kippur. He was invited for the coming Shabbos.

He surprised me when he said he was an Israeli and that he was only interested in Yom Kippur, because Shabbos was not a special day for him. The way I respond to people like him is to say, 'The truth is, I don't believe in Shabbos either. I just wear a hat and suit and have a beard but come – you'll enjoy it.' My kidding with him made him feel comfortable and he said that he would ask his wife because he wasn't sure she would agree.

They actually came for Shabbos and enjoyed my wife's cooking and they came back for Yom Kippur. He was from Chaifa and was 25 years old, and he really knew almost nothing about Judaism. He ate pork at home and you really couldn't tell that he was Jewish. He had been an officer in the Duvdevan unit of the IDF and had been wounded. As soon as he was released, he left for the US. He opened a real estate business in Boston and did very well. He told me all this in one of our meetings, long after his antipathy for chareidim had dissipated.

He began coming to the Chabad house more and more. I didn't push him but he ultimately committed to putting on t'fillin every day. After a few months, he invited me to his home and told me that his wife wasn't Jewish. They thought I knew this but it was news to me. When I spoke with her, I found out that she was in the process of an Orthodox conversion. Apparently, she was the impetus for him to discover

Judaism.

He became a Lubavitcher, with a beard and yarmulke and he says Chitas every day. I realized how important it is to know how to relate to people. If I had responded to his comment about Shabbos not interesting him with, 'Fine, you have the right to feel that way,' I don't know where he would be today. I realized that my assessment was right when, one day, he told me that he had become a baal t'shuva because I had joked with him. He simply hadn't believed that religious people could kid around and at their own expense.

This man became a generous



A giant menorah in a mall near the Chabad house

donor to our Chabad house and helped us purchase the new building. After I had known him for a long time, he told me that he lived right near us and he had known it was a Chabad house, but he was afraid to come in.

Since his wife wanted to convert, he looked for a shul to daven in on Rosh HaShana. He went to the Reform temple and they asked him for \$500. Although money wasn't a problem for him, he was turned off by the fact that they were asking him for money when he wanted to pray, so he came to the Chabad house, where he was pleasantly surprised by how he was welcomed. The rest is history.

THE REBBE'S KO'ACH

When we bought the building for the Chabad house, people thought we were crazy for buying such an expensive place, but when you go with the strength of the meshaleiach, the sky's the limit. One day, an Israeli called me and asked me whether I arranged bar mitzvas. I told him we did, and he asked how much they cost.

I explained that religion isn't a

business and if he wanted to, he could make a donation to the Chabad house. He was happy to hear this and he told me that his son was 13 and he had called several synagogues but none of them were willing to do it since he wasn't a member.

I welcomed him with open arms and he was pleased. He is a contractor and when we moved into the new Chabad house, I asked him to make some renovations, for pay, of course. He came and did well beyond what I had asked him to do and he insisted on doing it all for free.

Just as the Rebbe arranged the renovations for free, he also arranged all the furniture, and I'm talking about a lot of furniture. There's a student whose father had a large furniture business in the area. He became involved at the Chabad house and began putting on t'fillin and we became close. As time went by, he became a regular guest of ours on Shabbos and he often slept over. When we moved to the new building, he was happy to help out. His father, who had met us too and admired our work, told us, 'Come into the store and take whatever you need!'

The interesting part of the story is that a month later, his father sold the store and retired, after owning it for 30 years! We saw the Divine providence at work in that the store remained his until after he gave us a donation.

STORY OF A TORAH

When you go l'chat'chilla aribber, you receive kochos and help in the same manner; at least, that is the motto of Chabad of Wellesley. Until they moved to the new Chabad house, R' Bleich had to borrow a Torah scroll from various places, but then he acquired one of his own, as well as an Aron Kodesh. It was all with amazing Divine



Mekuravim at a farbrengen with Rabbi Tuvia Bolton

providence.

The story of how I got the seifer Torah is incredible. Shortly after we moved to the new Chabad house, I got an e-mail saying that whoever worked on campuses and still did not have a Torah should know that there was an elderly woman by the name of Sandra Brand who was willing to donate Sifrei Torah.

Later on, I found out the whole story. Sandra was born in 1910 to a Belzer family. Before the war she had gone off the derech and married a nonobservant Jew. Because of this, she was cut off from her family.

During the war, she was separated from her husband and son, who fled to save themselves. He and her son perished though, and she survived because she was able to fool the Germans into

campus. 'They will certainly use it more,' he told her.

She loved the idea and the shliach found sofrim for her who took less money than the Reform. About twenty Sifrei Torah were donated to shluchim. A few weeks before we received ours, Sandra Brand passed away and the Torah was donated in her memory.

IN WELLESLEY IT'S EASIER TO SPREAD THE BESURAS HA'GEULA

While at the Chabad House, I saw R' Bleich dealing with questions on inyanei Moshiach and Geula. A young man asked him why we need to ask for Moshiach and to talk about it and live with it when thousands of years have gone by

you eat chicken from the fridge.

When you explain all sorts of concepts in Judaism, the topic of Moshiach is accepted along with everything else. As someone who comes from Boro Park, I know that over there you have to approach it differently. Once a year we make a successful dinner in Boro Park for the Chabad House and I have to think much more about how I say things over there. I need to approach it with more logic and less emotion. At our Chabad House we mention Moshiach all the time; we live with it. We have to – it's the shlichus we have from the Rebbe!

We see how the Rebbe gives us brachos today, no less than in the past. The miracles in the *Igros Kodesh* are just amazing. I'll give you one example. There was someone here who got into trouble with the law. He had a gentile partner who stole 25 million dollars from people who wanted to invest in their company. The state wanted to prosecute him for knowing about this and keeping quiet. This story was on the front page of the newspapers. If he was convicted, he would have sat in jail for twenty years.

He came to me one day and wanted to write to the Rebbe. He opened the *Igros Kodesh* and there was a wonderful bracha. The following afternoon he called me as I was driving down the highway and he asked me to pull over. I didn't know what had happened but he sounded very emotional.

He told me, 'Today I appeared in court and nobody believed that I knew nothing, but the judges cut short the proceeding and said they believed me.' His acquittal was written up in all the papers. He bought t'fillin and was so enthusiastic that at first he even wore them on Shabbos and Yom Tov.

At our Chabad House we mention Moshiach all the time; we live with it. We have to – it's the shlichus we have from the Rebbe!

thinking she wasn't Jewish. When she arrived in the US, she became a wealthy businesswoman. She wrote a book about her life under Nazi occupation in which she said that everything that happened to her was because she defied her parents.

Ten years ago, she decided that she wanted to donate Sifrei Torah to campuses for Jewish students in order to save the young generation so they wouldn't err as she did. Up until a few years ago, she donated them through Hillel, an organization that operates on campuses.

The woman who managed her philanthropic work for her was a guest at a shliach's home in New York and when he heard what she does, he suggested that Sifrei Torah also be given to Chabad houses on

and we are still in galus. R' Bleich smiled and answered, Imagine you lost a million dollar check in a huge pile of papers. You worked hard and you went through 95% of the papers but you still didn't find the check. Would you say, 'I've looked for so long and I didn't find it,' and give up? Or would you say, 'I am closer than ever to finding the missing check?' That's what it's like with Moshiach.

In Wellesley it's much easier to spread the Besuras Ha'Geula because people don't know much about anything Jewish here. For example, in our first year here, when I told mekuravim to come for Kaparos, they came to the house and asked when we're eating. They thought it was a ceremony where

DIRECTIVES ABOUT A NEW HOME

By Rabbi Avrohom Shmuel Bukiet

*When you buy a new house, when is the best time to move in? What do you need to do before you move in? Which days are auspicious for moving in? How is a Chanukas HaBayis celebrated? * What the Rebbe said regarding a new house.*

PUTTING UP MEZUZOS RIGHT AWAY

As far as your informing me that you moved to a new home, may it be Hashem's will that changing your location will be a change in fortune, for goodness and blessing, both materially and spiritually.

... It would be beneficial that you immediately put up mezuzos (naturally, ones that are kosher and checked) in your new home, without a bracha, and thirty days later take one of them to be checked again and replace it with a better one, so you will be able to recite the blessing with the intention of including all the mezuzos in the home.

(Igros Kodesh, vol. 7, p. 315)

CHECKING MEZUZOS

... You write that you are moving to a new home and surely you have checked the mezuzos to see whether they are presently kosher.

(a handwritten response "Otzar HaMelech vol. 1, p. 35)

BRINGING A SIDDUR, CHUMASH, T'HILLIM, AND TANYA

In response to your informing me that this week you will be moving in to your new home, surely, the first thing you will do is bring in a Siddur, Chumash, T'hillim, and Tanya. May it be Hashem's will that you dwell there in peace and expansiveness, and may Hashem fulfill your hearts' desires for good, in all aspects.

(Igros Kodesh vol. 6, p. 171)

Before moving in the furniture, bring in a Siddur, Chumash, T'hillim, and Tanya. May Hashem help you that the change of location will be a change in fortune, for goodness and blessing, materially and spiritually.

(Igros Kodesh vol. 9 p. 228)

PLACING THE MEZUZOS

The placement of the mezuzah is on the right side, based on the location of the hinges (i.e., according to how the door opens – for a door that opens into a room, the mezuzah is put on the right as one enters the room; for a door that opens out of the room, the mezuzah is put to the right of the way out of the room). This rule is aside from the front door (at the main entrance one does not consider the door hinges but places the mezuzah on the right of the entrance to the home, even if the door opens outward).

(based on Seifer HaMinhagim – minhagei Chabad p. 81)

SIFREI KODESH

Regarding a chassan and kalla who are preparing to build a Jewish home – along with the efforts to prepare the home's furnishings, "a bed, chair, table, and lamp" – one should also try (in fact, this should be attended to first) to see that the house should have sifrei kodesh that should be learned from, etc., until it becomes a "house full of s'farim," including the meaning that the entire house and furnishings are permeated with the contents of the "s'farim," as Chazal (in Pirkei Avos, chapter 4) say, "a meeting place for sages."

(Seifer HaSichos 5748, vol. 1, p. 191)

BREAD AND SALT

Our custom is to first bring in a Siddur, Chumash, T'hillim, and a

Tanya, in addition to the custom (which is apparently widespread) of bread and salt.

(Igros Kodesh vol. 19, p. 390)

DAYS OF THE WEEK

In response to your letter ... in which you write that you rented a new apartment and you ask when and what you should do – I don't know what you mean. Perhaps you mean when to move, etc. It is proper to move on the day that “*ki tov*” is said twice (i.e., Tuesday) if that is not a problem. If it is a problem, you can move on the other days of the week (aside from Monday and Thursday).

(Igros Kodesh, vol. 15, p. 389)

BEFORE PESACH

I was pleased to receive your letter of 21 Adar ... the idea to bring items into the apartment before Pesach is a proper one (so as not to begin moving during S'fira), and as is known, the month of Nissan is the month of freedom in all aspects, also from worries about limitations, etc.

(Igros Kodesh vol. 10, p. 408)

AT THE END OF THE SUMMER

Regarding your question whether to look into the matter of acquiring an apartment, inquiring is fine, but moving to a new apartment is not worthwhile at the beginning of the summer, but at the end. May Hashem grant you success to find a suitable one, both as relates to the running of the shul and the Talmud Torah as well as the apartment itself.

(Igros Kodesh, vol. 6, p. 63)

AFTER 15 AV

About your question regarding moving into a new apartment – as I already conveyed through R'

Chadakov – it would be good if you do this after the 15th of Av, if it is possible to wait until then.

(Igros Kodesh vol. 9 p. 228)

ELUL

In response to your question as to when to move into the new apartment, based on what Chazal say, if possible, not in this month [Av] but in the month of Elul, the month of mercy – that would be proper.



The cover of the new book

(Igros Kodesh vol. 19, p. 389)

THE CUSTOM OF CHANUKAS HA'BAYIS

You are moving to a new apartment, and I double my brachos that it should be a change in location and a change in fortune for good, and that the move be from heights to greater heights, with a material ascent and a spiritual ascent.

As it is written regarding Chinuch HaBayis ... since it is a Jewish custom and there is a maamer of the Alter Rebbe “the reason that a feast and simcha are made at a chanukas ha'bayis,” this should be done, and when they have a Chassidishe farbrengen it will be of benefit, both materially and spiritually.

(Igros Kodesh vol. 21 p. 282, Seifer HaMinhagim – Minhagei Chabad p. 81, and see also Sichos Kodesh 5732 vol. 1, p. 129)

FEASTING AND SIMCHA

The Alter Rebbe in *Likkutei Torah* (Bracha, 98) explains the reason for feasting and joy at a Chanukas HaBayis. He says that “bayis” alludes to a very high level which is above simcha and as such it is necessary to draw down the aspect of simcha there.

With this, the Alter Rebbe explains the verse in T'hillim (30:1), “*Mizmor shir chanukas ha'bayis l'Dovid*,” i.e., to draw into the Chanukas HaBayis the aspect of simcha (*mizmor* and *shir*).

* * *

This is a Jewish custom, which is Torah, and we have Chassidic expositions on this from our Rebbeim, that a Chanukas HaBayis is done with simcha along with the inyan of Torah and the foundation of Torah, etc.

(Sichos Kodesh 5734, vol. 1, p. 353)

* * *

I was pleased to be informed about the Chanukas HaBinyan celebration ... A house as it relates to the “outside” protects and shelters from the heat and rain, warmth and cold, etc.

And as it relates to the “inside” – it provides a life of serenity and a permanent dwelling.

That is why the building (or buying) of a home entails man's exertion, and mainly, much blessing from Above, as the verse says

(T'hillim 55:19), "Hashem builds a house."

Therefore we also make a feast and the simcha of a Chanukas HaBayis. (Igros Kodesh vol. 27, p. 240)

LEARNING WITH SCHOOLCHILDREN

... they should also make the homes into a sanctuary and Mikdash for G-d, starting with making a Chanukas HaBayis and with simcha, and the Jewish custom to begin by bringing children to the house as part of the Chanukas HaBayis, to learn Alef-Beis there, or verses from Torah and the like, and after that to increase (even more) in Torah and mitzvos and spreading Judaism, through the house.

(Seifer HaSichos 5748, vol. 2, p. 642)

Before the wedding of the Rebbe Rayatz, they built an additional room for him and his kalla, near his father's apartment in which they lived after they married.

The Rebbe related in the name of his father-in-law, the Rebbe Rayatz: Before they entered to live in the room, after their wedding, they brought a class for pupils from the Talmud Torah of the town, to learn Torah there, and this was the inauguration of the new home.

The Rebbe Rayatz related this story when he was already Nasi, knowing that this would be publicized, and therefore it is a directive to every Jew about how to start off a Jewish home.

If it pertained only to a Nasi,

only those who would eventually become a Nasi would know about it. The fact that the entire town knew about it and afterwards this was forgotten, and then came the time when the Rebbe related this and it was publicized, means that the story became a lesson in how to build a Jewish home.

The Rebbe related that after the wedding of his father-in-law, they built an additional room for the couple and before going in, the Rebbe and his wife, his mother-in-law and Rebbetzin, brought pupils from the Talmud Torah and they learned there for two weeks. He explained the reason they brought schoolchildren and not talmidim of the yeshiva is because the main foundation is in learning Alef-Beis, "*kamatz Alef ah*," and we see the great efforts the Rebbe (Rayatz) made in this.

This is a lesson on how to enter a home – not to focus on carpets and other irrelevancies – but the beginning ought to be in matters such as these.

(Toras Menachem-Hisvaaduyos vol. 32, p. 349)

CHASSIDISHE FARBRENGEN

Since you have already entered your new home, you should arrange for a Chassidishe farbrengen in the way that it ought to be, and to recollect the old days when people farbrenged without thinking about what so-and-so would say and what

the left side within me or the right side, would say; they only knew that a Chassidishe farbrengen, hearing Chassidus, a Chassidishe vort and a story of our Rebbeim, brought in light, and a little light dispels much darkness.

Furthermore, why think about darkness; let us think more about light.

(Igros Kodesh vol. 4, p. 319)

LEARNING THE REBBE'S TEACHINGS

In response to your letter...that informs me that you found a new apartment...you should dedicate the house with Torah study. That is, first learn in one of the rooms there with some of your students, and you should learn at least something from the teachings of the Rebbe, my father-in-law, on your own.

(Igros Kodesh, vol. 4, p. 144)

TORAH AND T'FILLA

Regarding building a new home you will find in the Responsa of the Chasam Sofer, Yoreh Deia ch. 138 that it says: It is good to inaugurate the house with Torah and T'filla for some period, because it is our life and the length of our days.

Therefore, it is proper that you spend more than a little time on inaugurating the home.

(Responsa of the Tzemach Tzedek)

From the t'shura B'nei Beis'cha that was published for the marriage of Shmuel and Chaya Sarah Mann, 2 Kislev 5767

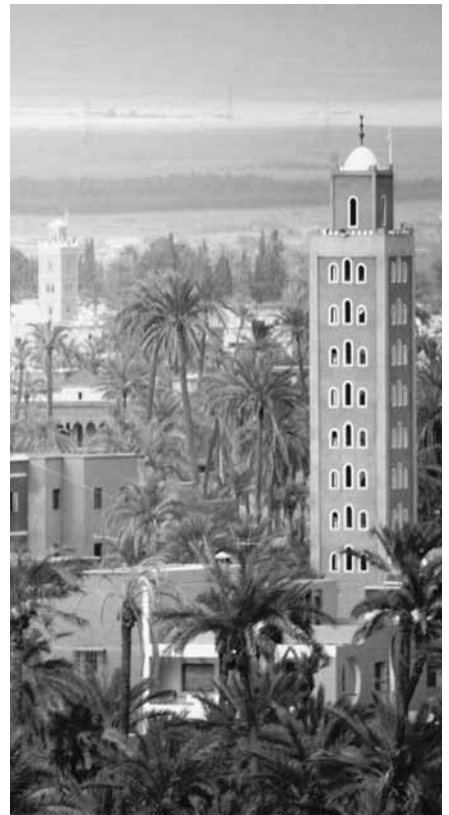
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FROM RUSSIA TO MOROCCO ON THE REBBE'S SHLICHUS

By Shneur Zalman Berger

*Motzaei Shabbos, Rosh Chodesh Kislev. The shluchim had convened for the Kinus HaShluchim when they heard the sad news that Rabbi Shlomo Matusof, one of the Rebbe's first shluchim, had passed away at the age of 91. Rabbi Matusof was born in Russia and suffered under the communist regime until he was able to escape after World War II. He abandoned his plans when the Rebbe asked him to go to Morocco to revive Judaism there. * Biography of a Chassid and shliach of the Rebbe. * Part 2 of 2*



[Continued from last week]

GREAT SUCCESS IN MARSEILLES

After teaching for two years in the yeshiva, Rabbi Binyamin Gorodetzky, the director of the Lishka L'Ezras HaPleitim (organization to help refugees)

asked him to work in the transit camps in Marseilles.

One day in the winter of 5710, just prior to my trip to Eretz Yisroel, R' Binyamin Gorodetzky asked me to work at spreading Torah among the refugees from Egypt, Morocco, Tunisia, and Algiers, who were staying in nine

transit camps in Marseilles before making aliya. He explained that he wanted me to start Talmudei Torah for the children, which entailed talking with the parents, recruiting teachers, administering finances, and working with the directors of the camps. He said that he would only need me for



two months.

Since he said “only two months,” I agreed, but I stressed that after I organized the Talmudei Torah, he would have to find a replacement for me. He had no choice but to agree.

In Teives 5710 I got involved, and with Hashem’s help, I was very successful. Within a short time I started Talmudei Torah in all nine camps. Hundreds of children attended them.

* * *

Two months went by and although no substitute for him had been found, R’ Shlomo returned to Paris and began preparing for his aliya to Eretz Yisroel, strongly desiring to finally live among Jews after the years of suffering he had endured. R’ Gorodetzky, who was responsible for the work in Marseilles, reported to the Rebbe that R’ Shlomo had left Marseilles, as they had arranged.

The Rebbe reacted with surprise that he left the work in the middle, despite the great success they were having. R’ Matusof was afraid the Rebbe was upset with him and he wrote to the Rebbe about this. The Rebbe responded that he was not upset but was surprised that he had left in the middle of successful work. The Rebbe’s lengthy letter influenced R’ Matusof to remain in Marseilles.

Rabbi Matusof married Pessia, the daughter of Rabbi Yehuda Leib Karasik, who had been a *chozer* of the Rebbe Rayatz. R’ Karasik died of starvation during World War II, while fleeing the Nazi occupation.

AMONG THE FIRST SHLUCHIM

While the chassan and kalla were planning their future in

TORAH SCHOLAR

In his youth, Rabbi Shlomo Matusof enjoyed old s'farim. In those turbulent times, many holy s'farim were abandoned in shuls that were still open (for in the shuls that were closed by the government, some of the s'farim were confiscated and some were transferred to the shuls that were still open).

R' Shlomo received permission from the gabbaim in the shuls of his hometown of Vitebsk to collect whatever s'farim he pleased. He managed to collect many old s'farim. I tried to read from them whenever I had free time, he later said.

Although R' Shlomo spent his life wandering or in intense work, he was a tremendous Torah scholar. A decade ago he published his chiddushei Torah called *Rishmei Biurim* which contains his chiddushim and explanations of Shas, Midrashim, Rambam, Halacha, and Agada. He appended his autobiography of his life in the Soviet Union, which helped me prepare this article.

He received the approbations of Rabbi Mordechai Mentlick, rosh yeshivas Tomchei T'mimim 770, Rabbi Pinchas Hirschsprung, former chief rabbi of Montreal, former Chief Rabbi Mordechai Eliyahu, Rabbi Menasheh Klein of Ungvar in Boro Park, and Rabbi Sholom Mashash, Sephardic Chief Rabbi of Yerushalayim.



Marseilles, the Rebbe designated work for them in far-off Morocco. On 26 Av 5710, the Rebbe sent R' Shlomo a letter informing him that he should take a job in chinuch in Morocco, and his kalla should also arrange for work in chinuch there. Rabbi Michael Lipsker, the Rebbe's first shliach, was already in Morocco.

Although R' Shlomo wanted to leave in tranquility, after so many difficult years of wandering, and contending with the KGB, an order from the man who wasn't even officially the Rebbe, was one he would obey. He canceled all his plans.

R' Shlomo and his kalla began preparing for their move to Morocco. On 18 Elul 5710 they married. They received their visa in Shevat 5711 and immediately left for Morocco, where he began to work in Casablanca.

R' Shlomo Matusof was one of the first of the Rebbe's shluchim. As soon as he arrived, he founded schools and Talmudei Torah within the framework of Reshet Oholei Yosef Yitzchok, as well as yeshivos and kollelim, for thousands of students. He worked hard to establish a Torah environment and did so diplomatically, wisely, and carefully, so as not to offend the local chachamim. R' Matusof was extremely successful in his work.

After establishing a huge educational system in Casablanca, where about 100,000 Jews lived, he continued to open Talmudei Torah in villages and towns around Casablanca. As the years went by, other shluchim came to help him: Rabbi Zalman Tevel, Rabbi Saadia Lieberow, Rabbi Yehuda Leib Raskin a"h, Rabbi Sholom Eidelman, and Rabbi Ezriel Chaiken.

Led by R' Matusof, they established a mighty empire of



Rabbi Yedidya Mousonego, rav of Morocco, Rabbi Matusof, Rabbi Eidelman, Rabbi Aharon Mousonego, Rav of Casablanca

dozens of schools, providing education for many thousands of students. The students were taught the ways of Torah and

Chassidus, and many Jews from Morocco who settled in Eretz Yisroel, France, and other countries, remember their early



Jewish library in Casablanca. Standing from right to left: Rabbi Matusof, the librarian, Rabbi Eidelman, and Rabbi Aharon Mousonego, rav of Casablanca

education in Chabad schools in Morocco, thanks to R' Shlomo. Many of them concede that if not for the Chabad schools, they would not have learned Torah. Among the famous graduates of these schools are Chief Rabbi Shlomo Amar and Av Beis Din in Beer Sheva, Rabbi Eliyahu Abergil.

We can learn about R' Matusof's work in the early years in the many reports that were sent by members of the Joint who visited Morocco. This is what was written 55 years ago:

It must be said at the outset that the Lubavitcher representatives in Morocco work with devotion and self-sacrifice that are unmatched by all other organizations. Rabbi Lipsker and Rabbi Matusof sacrifice themselves and their families to the ideology they wish to serve. Rabbi Matusof travels from city to city and from village to village by public bus, and sometimes by donkey, in order to check out the Chabad chadarim in his attempts to improve them. (A. G. Stanley, about the educational work of the Lubavitch organization in Morocco, between the 14th of November and the 11th of December, 1952, 26 Cheshvan-23 Kislev 5713).

There were many obstacles he had to face, first and foremost, Morocco is an Arab country. Secondly, he had to contend with the differences in mentality and language between a Chassid who had just come from living with Chassidim, and Moroccan Jewry. Despite the difficult conditions, R' Matusof worked in Morocco for over forty years - in cities, towns, and villages - all with tremendous sacrifice and genuine devotion.

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tremendous sacrifice and genuine devotion.

Since Morocco is an Arab country, their work was done far from the limelight so as not to sabotage their work. Even when it was okay to publicize what they were doing, the shlichim in Morocco were used to keeping quiet and they barely told anyone

about their incredible success.

THE GREAT ENERGY OF THE HOLY DIRECTOR

Rabbi Sholom Mashah a"h, who was the rav of Casablanca and later Sephardic Chief Rabbi of Yerushalayim, was a good friend of Chabad in Morocco. He expressed his great esteem for R' Matusof's work in an approbation to a volume of R' Matusof's chiddushei Torah:

As I mentioned earlier, when I was Chief Rabbi and Av Beis Din in Casablanca, Rabbi Matusof was a dearly beloved friend of mine. I loved him with an everlasting love, an unconditional love - only for the sake of Heaven. Throughout the years he was the representative of the Lubavitcher Rebbe and the director of all their mosdos and schools in Morocco. He disseminated a lot of Torah and Chassidus to all the boys and girls in their schools. On the day he distributed prizes, at the end of the year, they made a large ceremony with the rabbis and distinguished people of the city. The girls, aside from their French matriculation certificates, would be engaged in the study of Torah - Rashi and Sifsei Chachamim, divrei Musar - and fear of Heaven, and all dressed modestly. Everybody enjoyed these G-dly sights.

All the more so for the boys, who were punctilious in their observance, all thanks to the holy director's great energy, and to his work that went forth from heartfelt emotion and self-sacrifice.

Also, outside the schools he disseminated much Torah and fear of Heaven.

It was enough to look at him from the distance and a person would learn a lesson in religious ethics, as it says in the holy

A LIFE-CHANGING SIMCHA

Rabbi Matusof dedicated his life to kiruv and chinuch. His wedding was a catalyst for Rabbi Machluf Crispin to become close to Chabad. The latter later ran the Chabad mosdos in Morocco.

R' Machluf Crispin, today rav in Kiryat Bialik, is the son-in-law of Rabbi Meir Abuchatzera z"l. When he was 18, he learned in the Litvishe yeshiva in Paris and he was walking past the wedding hall in the area called Yerres, in a suburb of Paris, when he saw that a Jewish simcha was taking place. It was the wedding of Rabbi Matusof. The Chassidishe simcha attracted him and he sat down at one of the tables. Near him sat R' Peretz Mochkin, who began talking to him and suggested that he spend Shabbos in the yeshiva in Brunoy.

Although he was learning in a Litvishe yeshiva, he went to Brunoy for a Shabbos. The Chassidishe atmosphere and the approach to learning won him over. A short while later he switched to Tomchei T'mimim in Brunoy.

On Yud Alef Shevat 5711, the day after the Rebbe's official acceptance of the Chabad leadership, R' Nissan Nemanov, the mashpia told him that the Rebbe asked that he send the Rebbe details about R' Machluf, and his picture. R' Machluf was happy to oblige, and within a few days there was an instruction from the Rebbe to Rabbi Gorodetzky to send Machluf Crispin to Morocco to help the shlichim there.

When he arrived in Morocco he worked alongside R' Matusof in Casablanca and then, under R' Matusof's direction, he moved to Tefilalet, where he ran many Chabad mosdos. With the Rebbe's blessing, he married the daughter of Rabbi Meir Abuchatezeira who was the son of the Baba Sali - Rabbi Yisroel Abuchatzera z"l.

After thirteen years in Morocco, he felt that the living conditions were too difficult for him, especially as the father of young children, and his family moved to Eretz Yisroel. I consulted with Rabbi Shlomo Matusof and said to him, 'I have young children and my father, mother, and sisters are in Eretz Yisroel. Maybe the time has come for me to move there?' R' Shlomo said to me, 'I understand you, but I have the same reason and the Rebbe does not let me leave.'

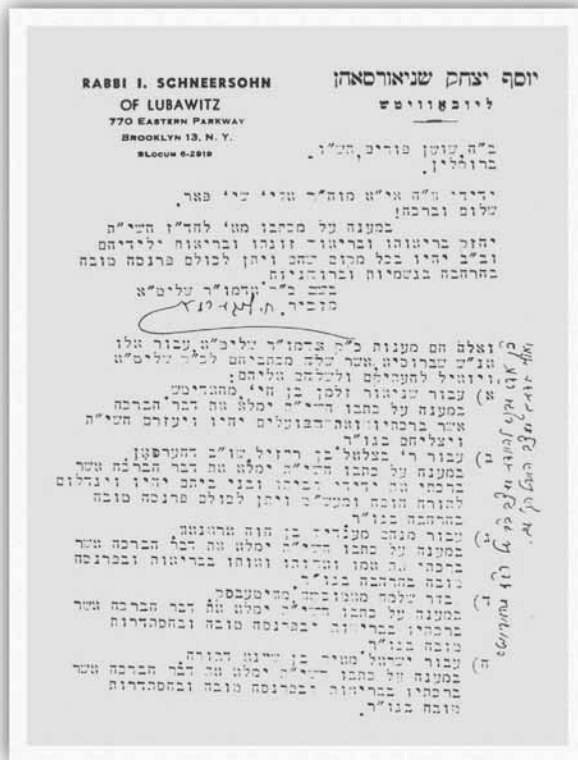
R' Crispin remained in Morocco a while longer until he felt his strength give out and he moved to Eretz Yisroel. Several years later he had yechidus with the Rebbe and the Rebbe said to him, 'I didn't forget and I won't forget the holy work you did in Morocco. I remember the kindness of your youth, following me in the desert, in an uncultivated land.'

s'farim that people like this are compared to the heavenly hosts. It says that the heavens praise the glory of G-d, etc. There is no talk, there are no words, without their voice being heard, and yet, their yearning goes out over all the earth, and their words to the ends of the globe. The same is true of such righteous individuals; simply by seeing them, one can learn much piety.

One of the fascinating episodes of his life is his involvement in initiating a correspondence between the Rebbe and the King of Morocco.

THE SHLUCHIM ACCOMPANY THE REBBE'S NACHSHON

At the beginning of the 90's, R. Matusof fell ill and he moved to Crown Heights. His condition



A letter from the Rebbe Rayatz to Rabbi Elya Perr who lived in Tel Aviv. In the margins are answers to letters of Chassidim from the Soviet Union which were sent through him. In paragraph 4 is the answer to R' Shlomo Matusof.

recently deteriorated and he passed away on Motzaei Shabbos, in the middle of the Kinus HaShluchim at the age of 91.

He is survived by his wife Pessia and his children: Rabbi Yosef Yitzchok – shliach in Toulouse, France; Rabbi Yehuda Leib – shliach in Cannes, France; Rabbi Eliyahu – member of the editorial staff of Otzar HaChassidim in Crown Heights; Rabbi Yona – shliach in Madison, Wisconsin; Rabbi Reuven – shliach in the European Lubavitch Bureau headquartered in Paris, Rabbi Shmaryahu – shliach and mashpia in the Chabad community in Brunoy, France; R' Menachem Mendel – shliach in Alberta, Canada; Eidla Nemanov – Crown Heights; Beila Palatinski – New Jersey.

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CIRCLE OF FRIENDS

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

Around every shliach are circles of mekuravim. There is the inner circle of those who regularly attend classes, and there is the outer circle of those who are just becoming acquainted with the shliach. Experience has shown that even one encounter can be highly significant.

ENCOUNTER AT THE POST OFFICE

When I went to the post office this week, to send off a letter, I saw a long line ahead of me. I felt it wasn't worthwhile to wait in this long line for just one letter. Then I noticed M.Z. standing in line. I gave him the letter, plus two and a half shekel, and asked him to buy a stamp and mail my letter. An hour later he bothered to stop by my house to give me the 90 agurot in change.

Who is M.Z. and why did I pick him to do me a favor? It's an amazing story with a series of miracles and brachos from the Rebbe. What's special about the story is that in Beit Shaan (and surely, in a thousand other places in the world) there are thousands of anonymous people like him, just ordinary people, in line at the post office or at the supermarket, and they have incredible personal Rebbe stories to tell.

M.Z. is a young man from a distinguished family. His father

was a Torah scholar, a chazan, and a mekubal, who died twenty years ago. The son lived with his mother and was having a hard time marrying. He works as an aide in a school, and is punctiliously observant, attends shiurim, davens three times a day, and has a long beard.

When he was approaching 40, we met. I introduced myself as a shliach of the Lubavitcher Rebbe, and in the course of our conversation I told him that he could ask for the Rebbe's bracha through the *Igros Kodesh*. He immediately told me that he needs a shidduch, and I suggested taking on the good resolution of making a monthly bank deposit to the Chabad house. We wrote together to the Rebbe.

Two months later he came and brought me his wedding invitation. He had found a shidduch and felt it was because of the Rebbe's bracha. The wedding took place and a year later he knew to whom to turn to

ask for a bracha for children. We wrote to the Rebbe, and less than a year after that he told me about the bris.

One day I told him that in the evening there would be a siyum ha'Rambam in Teveria and he was invited to participate. We went together and I thought about which story I could tell him along the way. He told me that he was studying to be a sofer and I recalled a terrific story about the Maggid of Mezritch who asked his disciple, the Alter Rebbe, to clarify the shapes of the letters in writing Stam so they would conform to both the poskim and the kabbalists.

After doing so, the Alter Rebbe went to Anipoli and found R' Dovid the scribe writing t'fillin for R' Zushe of Anipoli and the letters were formed precisely in the way he had just come up with. R' Dovid told him that R' Zushe had said that in heaven they decreed that now the new form of the letters had to be used and R' Zushe showed him how they were made, as it was decreed in heaven.

M.Z. listened in fascination to the story and when I finished, he took a deep breath and said that it was amazing and very moving that I had just told him this story. What was so amazing?

M.Z.: After my father died, I had his old, large-sized t'fillin. My father used them back in Morocco. Over the years, I didn't dare touch them or check them, but lately, when I began studying safrus, I was curious and I gave

them in to be checked. Two days later I was told that the t'fillin were kosher and beautiful. The letters were unusually well preserved in their beauty and completeness. There was just one problem, said the sofer. The letters were in the style of Chabad, the writing of the Alter Rebbe...

His father had been a mekurav of Chabad and had bought his t'fillin from them and used them every day until he died. No wonder then, that the son found his way to the shliach, got brachos from the Rebbe, and is associated with the Chabad house of Beit Shaan!

WRITING TO THE REBBE AND THE MIRACLES THAT ENSUE

The day after the post office incident, I was walking down the street in Beit Shaan when I saw Y.A. He also reminds me of a story with the Rebbe.

Y.A. is young man living in Beit Shaan. He is a Torah scholar learning in kollel who was married for 18 years without children. One day, his wife heard that you can ask the Lubavitcher Rebbe for a bracha. She came to our house and my wife wrote a letter with her. Two months later she came to say thank you and to announce that she was pregnant. She had twins and the Chabad house helped her out because she needed lots of support.

Last week, on Friday, on my weekly rounds among the shuls to distribute the Shabbos-Geula reading material, someone waved at me. I stopped to say hello and he asked me, Do you remember me? I did not.

A few months ago we wrote to the Rebbe for a bracha for a shidduch, he reminded me.

So? What's going on? I asked.

He matter-of-factly replied, I just got married a week ago. (It was a mazal that we met up again, for if not, I would never know the ending of that story).

* * *

Two years ago we advertised for someone to collect donations from pushkas in people's homes. R' Roi Tor was involved with this. A young man (around 30) showed up who, by the way, mentioned that he was not married. I haven't yet found my other half, he said.

Roi took out a volume of *Igros Kodesh* and they wrote to the Rebbe and went back to discussing pushkas. Two months later he came with an invitation to his wedding. It's only thanks to you that I am engaged, and I'm thrilled to give you an invitation.

THANKS TO A SMALL TANYA

Here is another story about the spheres of influence of mekuravim of the Chabad house and how quickly these spheres expand.

I met a young man (31) from moshav Mechola near Beit Shaan.

He wore a kippa, tzitzis sticking out, and a newly grown beard. He said he came from one of the kibbutzim in the area, not exactly a religious kibbutz. I asked him how he began to become religious and he said, It's all thanks to a small *Tanya*.

This is what he told me:

Before I traveled to India and the East, a childhood friend gave me a little book and told me to take it along with me wherever I went. I didn't even know how to pronounce the word '*Tanya*' properly. I put it in my bag and went to India.

I arrived at the Chabad house in Poona, then the Chabad house in Pushkar, and the one in Dramsala. Wherever I went I kept hearing about the *Tanya*. I suddenly remembered that in my bag I had a book with a similar title. I felt connected. I joined the daily classes, went on to extended learning, and plan to remain forever.

He returned to Eretz Yisroel and made progress in his studies. He began keeping mitzvos, taught a lot to his family on the kibbutz, and now he is part of the circle of the Chabad House in Mechola in the Beit Shaan valley.

That is how people are drawn together through the ever widening circles of the Chabad houses scattered around the world, and very soon they will all gather with the true and complete Redemption with the coming of Moshiach, now!

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FESTIVE KIDDUSH LEVANA IN BEITAR ILLIT — TO GREET MOSHIACH!

About 400 Chassidim and other Jews, including many women and children, asked Hashem for “their King Dovid” at the mass Kiddush Levana held on Motzaei Shabbos Parshas VaYeiitzei in Beitar Illit, the Israeli city of Torah and Chassidus.

At 7:30 p.m. throngs of Beitar residents filled Pachad Yitzchak Street in Giv’a Beit in that city, the location of this special event. To the music of lively Chabad melodies, they danced joyously in preparation for greeting Moshiach, until a sign was given for everyone to start Kiddush Levana.

The able master of ceremonies was Reb Shneur Zalman Goldmetz, who emphasized how requesting the Geula is an explicit, integral part of Kiddush Levana. In the name of everyone present, he requested that Hashem immediately bring the revelation of the Rebbe, Melech HaMoshiach, Shlita.

After Kiddush Levana, the dancing started again, as is customary. Later everyone watched inspiring videos of the Rebbe, MHM. The event concluded with a lottery for valuable prizes, including sets of Torah books, Mishnayos, Chumashim, children’s volumes of stories about Tzaddikim, and the grand children’s prize – a beautiful bike!

The newly elected mayor of Beitar Illit, Rabbi Meir Rubinstein, honored the event with his presence, and was in turn given the honor of presenting the grand prizewinner with his bike.

This event was another of the projects organized by Reb D’niel Goldberg, director of the Machone (Institute) for Rabbinitics and Dayanus and Teacher training, with the help of students and graduate students of the Bais Moshiach 770 Institute of Beitar.



Reb D’niel Goldberg greeting the mayor of Beitar



The joyous dancing, with the mayor’s participation

FARBRENGEN FOR CHAG HAG’EULA, 10 KISLEV, IN BEITAR ILLIT

At the Institute for Rabbinitics, Dayanus and Teacher Training of the Bais Moshiach 770 Yeshiva in Beitar Illit, a Chassidic farbrengen was held in honor of 10 Kislev, anniversary of the liberation from Russian imprisonment of the Mittlerer Rebbe. Participating were students and graduate students of the Institute, together with many residents of the city and the surrounding region.

Leading the farbrengen was the Institute’s mashpia, Rabbi Avrohom Pressman, who explained in depth the Tzemach Tzedek’s comment that if the finger of his father-in-law, the Mittlerer Rebbe, had been cut, “not blood but

Chassidus would have flowed forth!” Rabbi Pressman pointed to lessons we can learn from this comment for the present era, the era of Moshiach. He illustrated his points with memories from his youth in Samarkand, Central Asia, where he knew several exalted senior Chabad Chassidic personalities.

The farbrengen left a deep impression on those present, and certainly resulted in many positive resolutions, particularly to intensify study of Torah and Chassidus and increase practical accomplishments to speed the true and total Geula, may it be very soon – MaMaSh.