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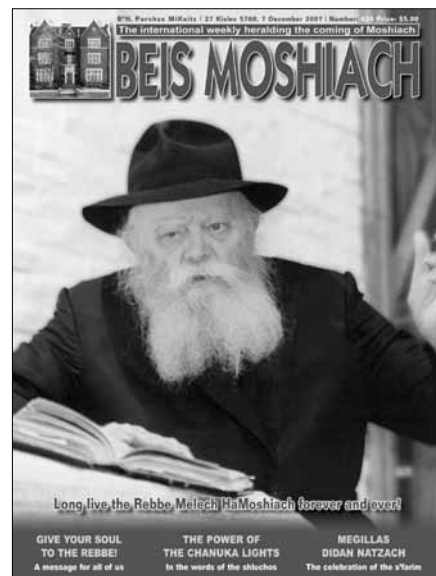
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THE ETERNAL HOUSE OF YAAKOV

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

[Continued from last issue]

10. Every matter can be discussed in terms of its general and particular application. Thus, in our case, the following observation is made. Although in general the verse in Yeshayahu speaks about the future era, the time of the Third Holy Temple – when there will be the ultimate perfection of “out of Tziyon shall the Torah come forth, and the word of G-d from Yerushalayim,” and of consequence, the perfection of “Your kingdom is a kingdom of all times, etc., in every generation” – in particular terms, however, these two concepts exist (albeit not in a state of perfection) in different eras:

With regard to the Jewish people’s devotion to G-d, there is the following distinction between the time when the Temple stood and the time of exile.⁶⁶ In the Temple era, G-dliness was openly revealed. Thus, the Jewish people’s service of G-d was then motivated (primarily) by love [of G-d] and willingness [to serve Him], providing them with pleasure in their devotion. However, in the time of exile, when G-dliness is not openly revealed, the service of G-d is (primarily) motivated by a sense of commitment (*kabbalas ol*) – fear [of G-d] and self-nullification.⁶⁷

Likewise, when speaking about the Temple era itself, there is a distinction between the time of the First Temple and the Second Temple.⁶⁸

The First Temple was built by King Shlomo at the time [in Jewish history] when “the moon attained its fullness,”⁶⁹ meaning that there was then a complete revelation of G-dliness, a full revelation of the Divine

Attribute of Understanding, the “World of Freedom.” Thus, Jews were then in a state of freedom, not subjugated to the gentile nations. The world was illuminated then by a lofty revelation from the Holy Temple. Also, the Divine service of the Jewish people was in a manner of revelation, motivated by love. This state of revelation is an expression of the level of “Tziyon,” from which “the Torah come[s] forth,” as discussed above. However, in the time of the Second Temple, when the revelation was not in the same manner – as the Gemara says,⁷⁰ “[Go up to the mountain and bring the wood; build the Temple and I will take pleasure in it] and I will be glorified

(*v’echavda*) [says G-d],”⁷¹ – ‘*V’echavda*’ is missing the letter Hei [at the end of the word, teaching us that] five things [Hei being numerically equivalent to the number five] were missing in the Second Temple: the ark, the lid of the ark, etc.” – and the Jewish people were under the rule of the gentile kingdoms, the Divine service then was (primarily) with fear [of G-d] and self-nullification, the level of “Yerushalayim,”⁷² as discussed above.

The same distinction applies in the two parts of the verse, “Your kingdom is a kingdom of all times,” and “Your ruling is in every generation,” insofar as they parallel the difference between the two eras.⁷³ That is, in the time of the First Temple, the experience was at the level of “kingship,” both with regard to the Jewish people – that their Divine service was in a manner of “His kingship they **willingly** accepted” – and also with regard to the world at large, for it was then a time of rest and tranquility.⁷⁴

In the time of the Second Temple, however, the experience was at the level of “[imposed] rule,” both with regard to the Divine service of the Jewish people – serving G-d out of fear, through subjugating [one’s inclination] and compelling [one’s behavior] – as well as with regard to the world, being a time of war and a time when many nations ruled over the Jewish people. Indeed, Jews needed to experience that era in order that they come to perceive the [Supreme] **authority** of the Holy One Blessed Be He.⁷⁵

[To be continued, be”H]

In the time of the Second Temple, however, the experience was at the level of “[imposed] rule” ...being a time of war and a time when many nations ruled over the Jewish people. Indeed, Jews needed to experience that era in order that they come to perceive the [Supreme] authority of the Holy One Blessed Be He.

NOTES:

⁶⁶ See *Likkutei Torah* Bracha 98b; *Seifer HaMaamarim* Yiddish beg., *maamer* beginning with the words, “Kol

Dodi,” 5709, Ch. 2 ff.

⁶⁷ See Footnote 67 in the original.

⁶⁸ See *Likkutei Torah* Rosh HaShana 57c ff.

⁶⁹ Zohar I 150a. See *Shmos Rabba* 16:26, among other places.

⁷⁰ Yoma 21b.

⁷¹ Chagai 1:8.

⁷² See Footnote 72 in the original.

⁷³ See Footnote 73 in the original.

⁷⁴ See *Melachim I* Ch. 5. See *Likkutei Torah* BaMidbar 3:4 ff., among other places.

⁷⁵ See *Likkutei Torah* D’varim ibid, Rosh HaShana 56d: “Your ruling is in every generation’ – even the Generation of the Flood and the Generation of the Dispersion [from Babylonia],” etc. – see Footnote 75 in the original.

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27 KISLEV - 5 TEIVES

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Rebbe MH"M on Moshiach and Geula.*

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

27 KISLEV – 3RD DAY OF CHANUKA: MOSHIACH WILL REVEAL THE SECRETS OF THE SECRETS

The revelation (of the level) of the oil of Torah on Chanuka and (with greater fortitude in the subsequent generations on) Yud-Tes Kislev, was (not only due to the imperative need of the matter caused by the increase of darkness in the world, but) also and most importantly because we continue to get closer to the coming of Moshiach Tzidkeinu, who is called Moshiach for the anointing of oil, as is written, I have anointed him with My holy oil. Indeed, through Moshiach there will be the main and complete revelation of the oil (*razin d'razin* – the secrets of the secrets) of the Torah, as he will teach the secret of its reasons and its hidden mysteries until that time (the days of Moshiach)....(when) the sole occupation of the whole world will be to know G-d...

This means that the main study will then be of the secrets of the secrets of the Torah.

(sicha, Shabbos Parshas Mikeitz 5752)

28 KISLEV – 4TH DAY OF CHANUKA: PUBLICIZING THE MIRACLES G-D DID FOR US AND THEIR CONNECTION TO THE REDEMPTION

There must be the recognition and thanks to G-d for the miracles He does, and in particular when we are standing close to the days of Chanuka, the main concept of which is *pirsumei nisa* (publicizing miracles)...

Besides the concept of gratitude, this also relates to the coming of Moshiach Tzidkeinu at the True and Complete Redemption, as the Gemara states, G-d requested to make Chizkiya Moshiach, [and] the Divine Attribute of Judgment said, 'Chizkiya, for whom You did all these miracles (saving him from Sancheriv and healing him from his illness) and who didn't sing praise before You – you will make him Moshiach?'

We derive from this the main instruction:

Since we are already holding after all these matters, and the Redemption has not yet come, the most proper thing is to be involved in the matter of *pirsumei nisa* to publicize to oneself and to others everywhere the miracles that G-d does with us, out of the knowledge that it is connected to the True and Complete Redemption!

(sicha, Shabbos Parshas VaYeishev 5752)

29 KISLEV – 5TH DAY OF CHANUKA: SEARCHING FOR THE CONNECTION TO MOSHIACH IN EVERYTHING

Since the Jewish People deal with and are immersed in the coming of Moshiach, it is thus understood that first and foremost, we must search for the connection with I will await every day that he should come. In our case, as we stand during the days of Chanuka – even though Chanuka includes numerous concepts, first of all, we emphasize its connection with the Redemption:

The reason for the holiday is the miracle of the cruse of oil in relation to the kindling of the menorah in the Beis HaMikdash, and afterwards, there was the dedication of the Beis HaMikdash. This immediately sends a Jew a reminder, increasing within him even

more the concept of I will await every day that he should come , the building and dedication of the Third Beis HaMikdash, the lighting of the menorah by Aharon, the Kohen Gadol, at the True and Complete Redemption through Moshiach Tzidkeinu.

Furthermore, it can be said that this is the reason why the Jewish People (immersed in I will await every day that he should come) search for the connection with the coming of Moshiach in every mitzva and holiday, as in the days of Moshiach, there will be the fullest revelation of the true concept of this mitzva and holiday.

(sicha, Shabbos Parshas Mikeitz 5751)

ROSH CHODESH TEIVES: PREPARING ONESELF AND ALL JEWS TO GREET MOSHIACH

Everyone must prepare themselves and all Jews in

returned to [the Jewish People] (*Shaarei Ora, B'Chaf Hey Kislev*) after the Greeks tried to cause them “to forget Your Torah, etc.” The Jewish people devoted themselves with self-sacrifice, avoda from below to Above on the level of *ohr chozer* (reflected light), for which it can be said that this is the reason that the Chanuka lights shall never be nullified. Indeed, they are comparable to the eternality of the second set of the *luchos*, which were given through the avoda of t'shuva.

(Seifer HaSichos 5747, Vol. 1, from pg. 97)

2 TEIVES: THE LESSON FROM CHANUKA – AS LONG AS MOSHIACH HAS NOT YET COME IN A REVEALED SENSE, OUR DAYS ARE LACKING

We must increase from day to day (according to the instruction from the days of Chanuka to increase continually) in those matters that actually bring the Redemption and in a revealed state. Among them:

Strengthening the faith, the longing, and the anticipation for the coming of Moshiach, to the point that a person constantly feels that as long as Moshiach Tzidkeinu has not yet actually come and in a revealed state, his days are lacking – and as in the words of Yaakov Avinu, even one hundred and thirty years are few , since the Redemption has not yet come in actual deed.

(sicha, Shabbos Parshas Mikeitz 5752)

3 TEIVES: WHEN MOSHIACH COMES – WHAT ABOUT OUR BUSINESS

MATTERS?

There are those who are concerned that the Redemption will come immediately, and being open people, they express in speech their astonishment and concern, asking: When Moshiach will come, what will become of all the activities and matters achieved over the many years in the exile? – the businesses they established, the assets and property they accumulated, the friends, the connections, and more.

Answer: There is nothing to fear, since Redemption does not mean that the entire conduct of the world, the good things accomplished in the exile (according to Torah), will be nullified.

On the contrary, Redemption includes all the (good) concepts of exile, such that they rise to the level of Redemption, to their truest and fullest worth.

(sicha, Shabbos Parshas Acharei-K'doshim 5751)

The Jewish people devoted themselves with self-sacrifice...for which it can be said that this is the reason that the Chanuka lights shall never be nullified. Indeed, they are comparable to the eternality of the second set of the luchos, which were given through the avoda of t'shuva.

his location, his city, etc., to greet Moshiach Tzidkeinu, by explaining the concepts of Moshiach, as elucidated in the Written Torah and the Oral Torah in an acceptable fashion, specifically including studying the subject of Moshiach and the Redemption, particularly in a manner of wisdom, understanding, and knowledge .

(sicha, Shabbos Parshas Chayei Sara 5752)

THE CHANUKA LIGHTS SHALL NEVER BE NULLIFIED – IN THE STRENGTH OF THE AVODA OF THE LOWER REALMS

The advantage of the Chanuka lights over the lights of the Beis HaMikdash is that (specifically) the Chanuka lights shall never be nullified (Ramban, beg. of Parshas B'Haalos'cha), i.e., the light of the Chanuka candles is the most lofty illumination.

It should be noted that the main miracle of Chanuka was that Torah and its mitzvos were

***The mitzva of pidyon shvuyim
(ransoming captives) on Hei Teives
also brings about...the truest and
fullest pidyon shvuyim through G-d,
the salvation of the entire Jewish
People...from the exile to the True and
Complete Redemption.***

**4 TEIVES: AT THE REDEMPTION, WE
WILL MOVE TO ERETZ HA'KODESH
TOGETHER WITH OUR WEALTH**

At the time of the Redemption, the entire Jewish People will return together with the synagogues, houses of study, and houses of *g'millus chassadim* (benevolence), with the s'farim and writings in Chutz LaAretz, starting with the synagogue and house of study of my revered teacher and father-in-law, the Rebbe, leader of our generation, literally where we are now, in Beis Rabbeinu Sh'B'Bavel.

Similarly, there are the private homes of every Jew who made them into literal houses of Torah, prayer, and benevolence, and their silver and gold with them (and in the greatest quantity) – to our Holy Land, to Yerushalayim the Holy City, to the Third Beis HaMikdash.

(sicha, Shabbos Parshas VaYechi 5752)

**5 TEIVES – DIDAN NATZACH : THE
REDEMPTION OF THE S'FARIM
BRINGS ABOUT THE REDEMPTION OF
THE JEWISH PEOPLE FROM EXILE**

The mitzva of *pidyon shvuyim*

(ransoming captives) on Hei Teives also brings about (by “the reward of a mitzva is a mitzva”) the truest and fullest *pidyon shvuyim* through G-d, the salvation of the entire Jewish People (and all concepts of Torah and all things) from the exile to the True and Complete Redemption.

It can further be stated that even this concept (the connection of *pidyon shvuyim* to the Redemption) is particularly emphasized in relation to the *pidyon shvuyim* of the s'farim – as is known, the concept of the Redemption depends upon the rescue (purification and elevation) of all the sparks of holiness that are now in captivity in the hiding and concealment of the world. Furthermore, since all these concepts begin and are drawn from the Torah. It is thereby understood that the accompanying strength comes from its similar concept in Torah – the rescue of the concepts of Torah found in captivity.

(sicha, Hei Teives 5752)

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OBLIGATORY WAR VS. OPTIONAL WAR

By Rabbi Chaim Ashkenazi, Rav, Chabad Community, Tel Aviv, Eretz Yisroel
Translated By Michoel Leib Dobry

A person is obligated to make war even regarding the permissible, and it is a war with himself over why he needs it. In the language of the Zohar, “Bread is eaten by the sword” – and in the language of the Rebbe Rashab, at the moment that a person sticks his fork into a piece of meat, he determines whether it will be in the realm of holiness or ch”v in the three klipos of impurity. Delivered at a chassidic farbrengen.

THE NEVER-ENDING WAR

The chassid, R. Zalman Moshe, of blessed memory, once sat at a farbrengen and said “L’chaim” – again and again and again...and his face turned red, while those assembled waited impatiently to hear his words. He raised his voice and said: Do you think that life is a “shpilalaike” (a child’s game)? This is a war! There’s a yetzer tov and a yetzer ha’ra (a good inclination and an evil inclination)! Torah speaks about two wars

that are liable to occur at the time of the entry into Eretz Yisroel and its settling.

a) *Milchemes mitzva* (an obligatory war) – in which everyone must go and take part. b) *Milchemes r’shus* (an optional war) – where there are all types of “exemptions” by which a person can stay home and remain behind in a protected area, such as the Home Front Command and the like.

According to their simple interpretation, these two forms of war are explained as follows: An

obligatory war is within the framework of the requirement to destroy the seven nations that were in Eretz Yisroel prior to the arrival of the Jewish People from Egypt. Since their actions were so utterly corrupt, we were commanded “you shall not allow any soul to live,” in order that we shall not learn from their conduct.

An optional war is waged for the purpose of expanding the borders of Eretz Yisroel, which is not an obligation, and particularly not for every individual.

As is known, everything written in the Torah is eternal and exists forever, and although it must be fulfilled at every moment, even now, it is not always possible to do so in the physical sense. In our times, it is often only possible to carry out the mitzva’s inner meaning, and therefore, mitzvos of this type constitute guidance and direction in Avodas Hashem.

Thus, despite the fact that situations of obligatory war and optional war simply don’t exist now in the simple sense, they do exist in Avodas Hashem in all generations and at all times.

As is explained in *Tanya*, Chapter 9, there is a constant state of war between two kings over one small city – the body – and the good and evil inclinations serve the G-dly soul and the animal soul

respectively.

Even in the spiritual war of our times, there are two possibilities: *Milchemes mitzva* and *milchemes r'shus* (obligatory war and optional war).

WHAT IS AN OBLIGATORY WAR IN SPIRITUAL TERMS?

Milchemes mitzva is a war on the fulfillment of Torah and mitzvos – if his hand will put on t'fillin, if his body will wrap itself in a tallis, if his ears will hear the sound of the shofar, Kaddish, K'dusha, the reading of the Torah, and Torah classes, if his mouth will speak words of Torah, if his eyes will look upon a seifer Torah and other holy objects, if his legs will go to shul and the beis midrash, etc. – or not.

The good inclination wants the limbs of the body to do only mitzvos, good deeds, Torah, and t'filla. In contrast, the evil inclination only desires things that are halachically forbidden, and it has no desire whatsoever for any of the obligatory mitzvos.

The entire Jewish People are on the same level in this war; men, women, and children old enough to do mitzvos must all go out to battle. There is no excuse that can be used to avoid the issue, except in a case of pikuach nefesh, when Torah permits certain things. However, if there is no problem of pikuach nefesh, there can be no excuses. Furthermore, if a person won't do the mitzva or if he transgresses with one of his limbs, he is deemed wicked, meaning that he lost this obligatory war.

In the case of obligatory war, a person can't choose whether or not he will participate, because he is sent to the front against the evil inclination, even against his will.

However, it is possible and even necessary to request in davening

each day, "Don't lead me to a trial," i.e., no war should occur in my lifetime. This means that we should request that G-d not bring us to the front to wage a dangerous war in which we don't know for certain if our protection is suitable or if we have the appropriate weapons for such a serious battle.

Yet, at the moment that we are already enlisted and on the fiery battlefield, it is forbidden to show recklessness, for this is a *milchemes mitzva*, and there is an obligation to clear out the evil, as is said: "And you shall clear out the evil from among you."

There are no changes in these matters. Throughout all the generations, we have been commanded to achieve victory in this war, and not to give the evil inclination a foothold in any of the limbs of the body, and therefore, a person must stand on his watch.

From generation to generation, the sages of Israel have added more and more restrictions, because they saw a need to protect the community, otherwise they might *ch"v* fail the test in one of the mitzvos with one of the limbs of the body. What is the reason for the additional stringencies, customs, and hiddurim?

The reason will be understood when we contemplate the parable of war: Since today's weaponry is much more destructive, therefore, the form of protection must be different. In previous generations, there was no need for bomb shelters because there were no bombs, and there was no need for gas masks because there were no biological or chemical weapons.

It should be clear to everyone that we cannot compromise and say that since all of these modern weapons of war didn't exist at one time, it is therefore possible to go out to battle with just a spear, a sword, a lance, and a shield. Only

someone who has absolutely no concept of reality and lives in the distant past could possibly say such a thing.

Similarly, we find in relation to the spiritual *milchemes mitzva*. Since a person is obligated in this war, and today the weapons of the yetzer ha'ra are more developed, more harmful, and more destructive, transmitting its poisonous contents and even causing damage from great distances, we therefore must add in our own protection – and in every generation, the wise of the congregation established the mode

***A person is
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he needs it.***

of protection and how far we must distance ourselves from evil. Even if they didn't do so explicitly, they made certain that each and every person understood the need to interpret from the seventy permissible gates – as is brought in the seifer *Reishis Chochma* – in order that they shouldn't come *ch"v* to one of the forbidden gates.

Just as in relation to a physical war, when it is impossible to say, "They didn't use to protect themselves this way in my great-grandfather's day, yet they remained alive, healthy, and

whole,” similarly, in a spiritual war, you can’t say, “My grandfather didn’t have all the stringencies of our generation, yet he still remained an outstanding, G-d-fearing Jew.” First of all, no one knows who remains complete in his *yiras Shamayim* and who doesn’t, because these are matters of the soul. Secondly, and most important, these updated weapons (movies, Internet, chat rooms...) pertain to you (and not to your grandfather), and they are most dangerous, to the point that you need the double and triple protection that our Rebbeim taught



us about.

The *Shulchan Aruch* sets the limits on the area under a Jew’s control, and one mustn’t be a wise guy and start cutting corners. Halacha does not change over the generations, rather, there are additional restrictions, because the weapons of “the opposing forces” in our times try more than in the past to question the control of the *Shulchan Aruch* over our lives, and even *ch”v* to conquer our homes from within.

Therefore, we have to defend ourselves with all our strength in

the territory we have conquered until now: Clothes that were once immodest are also immodest today, even if they are publicized by “models” who wear yarmulkes. Speech and body language deemed in the past as crude are still inappropriate today for a chassidic young man to express, even if it is already accepted practice among “chassidishe” singing groups. Meetings in places with immodest displays or visiting sites where it is quite easy to come across them were forbidden and remain so today, despite the fact that we no longer have to go out of our way because of them...

It is interesting to note that this general principle is clear and understood to everyone when applied in the area of kashrus, e.g., what food was forbidden to eat – impure animals, treif, neveila, etc. It would never cross a person’s mind to say that such things are permissible today.

However, there are foods that would never have been placed upon a kosher table before, despite the fact that they are totally kosher, without a drop of anything forbidden mixed in. Today, such products are manufactured with the highest quality kashrus supervision, yet no one would ever consider the possibility that totally forbidden food had become permissible in our times, to the point that someone who was not a card-carrying chareidi would dare to eat it. G-d forbid! What is forbidden is forbidden “until his soul departs,” in the words of the well-known chassidic singer:

“Someone who is not a chassid says: What’s permissible is permissible until his soul departs, and what’s forbidden is also a little permissible. But the chassid says: What’s forbidden is forbidden, even until his soul departs, and what’s permissible – is also a little

forbidden...”

WHAT IS AN OPTIONAL WAR IN SPIRITUAL TERMS?

The final words of the song “What’s permissible – is also a little forbidden” allude to the spiritual *milchemes r’shus* waged over optional matters, i.e., all worldly matters which are within the realm of the clean and permissible, yet a state of war exists in connection with them.

A person is obligated to make war even regarding the permissible, and it is a war with himself over why he needs it. In the language of the Zohar, “Bread is eaten by the sword,” and in the language of the Rebbe Rashab, at the moment that a person sticks his fork into a piece of meat, he determines whether it will be in the realm of holiness or *ch”v* in the three klipos of impurity.

In addition to the fact that this is called an optional war because it is waged over optional matters, there is another reason: We have the option to decide if we will wage this war or not. This means that there is also a positive commandment of the Torah, as is written, “And you shall be holy,” “Sanctify yourselves in what is permissible for you,” and if a person doesn’t sanctify himself, he is deemed “degenerate with the permission of the Torah.” However, the realm of the permissible covers a very wide area, where each individual must assess himself properly on how he can (and must!) sanctify himself in those things permissible to him.

Some people may require greater sanctification regarding permissible thoughts that serve no purpose in their Avodas Hashem, while for others it is permissible speech or permissible action.

For example, in matters of

eating and drinking, what types of food and drink can and must we give up? Ice cream, butter, sugar in our coffee and tea, bread fresh out of the oven, or other delicacies?

Each person has what he needs and he is not required to give such things up, but anything more than that is in the realm of physical desires from which he must distance himself. To know where the distinction is between an actual need and a mere desire, what is essential and what is superfluous, a person must be “one who speaks truth in his heart,” and it would be proper for him to consult with his mashpia.

Among other things, it would be appropriate to check, together with his “*Aseh lecha rav*,” whether he’s stretching the rope a bit too far, trying to prevent himself forcibly from permissible things that he truly needs for his bodily existence, and turning instead to forbidden desires. For if he pulls the rope too tightly, it will snap, and he may tumble *ch”v* into forbidden desires.

For example, a person starts observing Torah and mitzvos, and he misses very much the noisy music that he was accustomed to hearing in the past. If he will allow himself to listen only to niggunim, it is possible that he will be unable to withstand the serious restrictions that he has imposed upon himself. Therefore, at a certain stage, the mashpia suggests that he listen to what is commonly called today “chassidic music,” consisting of rhythmic styles reminiscent of today’s music, yet with stringently kosher content.

EACH PERSON AND HIS OWN “SANCTIFY YOURSELF”

This means that we have here a ladder with many rungs and levels, and it is impossible to jump to the

top of the ladder if we’re still holding at the simplest and lowest stages. Everyone knows that you cannot demand from a child that from the moment he becomes bar mitzva he must refrain from eating even permissible things just as it is forbidden for him to eat non-kosher food. You can’t tell him that he must sustain himself on dry bread and plain mineral water. Even fruit, vegetables, meat, and fish... He should eat only what his dietician says he has to eat in order to live.

Not only do we not demand this of a bar-mitzva boy, we don’t even place such restrictions on adults. One of the reasons is because this is an extremely high level on the ladder. Someone going down starts from the top of the ladder, whereas someone climbing upward starts from the lower rungs of the ladder, and he must make certain that he is established firmly at the level where he’s holding before moving up to the next stage.

The purpose of this test is to determine whether abstaining from permitted things have an influence on him and to what degree. The question is not only if he can live without eating certain foods, but whether his spiritual state is firm and at ease, and whether those around him feel comfortable in his presence. In other words, does his abstinence take its toll in other things, i.e., his physical and mental health?

Therefore, there are no special and detailed sections in *Shulchan Aruch* on the concept of “Sanctify yourself in what is permitted to you”; it is expressed in most general terms: A person should not think that since wine and meat are permissible, there are no boundaries whatsoever. This is not the case. Rather, we must strive that things should be done for the purpose of our sustenance, all for

our Avodas Hashem.

Every person’s needs and intentions are different. Rabbi Yehuda HaNasi was blessed with considerable material wealth, yet he derived no benefit from this world. Rabbi Chanina ben Dosa sustained himself each week on a small quantity of carobs. Yet, not everyone is on the level of Rabbi Yehuda HaNasi or Rabbi Chanina ben Dosa. Therefore, each person must make certain for himself

There are many things permissible for him that he can sacrifice, but when he is living with someone else who needs these things very much and can’t go without them, such a person has no right to deny them to someone else.

which level of war is suitable for him in both qualitative and quantitative terms.

However, this assessment is not enough. In addition, a person must determine whether his abstinence from different things influences his surroundings, i.e., it shouldn’t interfere with others. For in matters pertaining to the individual, he can decide how and to what degree he can devote himself. However, there

are many things permissible for him that he can sacrifice, but when he is living with someone else who needs these things very much and can't go without them, such a person has no right to deny them to someone else.

This principle pertains to relationships between friends, husband and wife, parents and children. One such example is a person who works with people who need the air conditioner turned on, while he is interested in denying himself the pleasure. Another is someone who considers it a luxury to buy new clothes for a baby who can easily do with hand-me-downs from older siblings, whereas his wife feels that without new pink outfits, she won't be able to experience properly the joy of her daughter's birth... This is similar to a father who eats his omelet only after it gets cold in order that he won't enjoy the taste, and he doesn't consider how his children don't like their omelets when they lose their flavor.

The above applies only to the realm of the permissible, meaning that they are part of the "optional war," in which participation is not mandatory. This stands in contrast to the "obligatory war" against things that are forbidden to all and thus there can be no compromise. What is forbidden is forbidden to all, except for things included within a vow regarding a ban that a person placed upon himself.

ISKAFIA – FOR HIMSELF, BUT NOT UPON OTHERS

In the spiritual avoda called "*milchemes r'shus*," there is another most important level: A person must wage war with himself on permitted matters and not force others to adhere to his standards.

No person has the right to refrain from giving to others by claiming that it's a non-essential

physical craving, and how can I cause this person to fail through this worldly pleasure? Maybe it is preferable to give him bread and water? If a person needs help in his household expenses or in making a wedding, we have no right to say, "Settle for less – buy used furniture, get married without a band or floral arrangements..." G-d forbid that we should do such a thing! We are not the masters over the property that G-d has placed in our hands in order to give to others. If G-d says that these things are permitted, then we must make certain that others have the material good they need. As for what they do with it and how much of it is for the sake of Heaven, that's none of our concern.

A Jew must raise to holiness those things that are within the realm of the permissible, and when he gives them to others he has already brought about their spiritual elevation. (In contrast, forbidden things are elevated by resisting them, albeit in an incomplete sense, as only a small portion of the klipa within them is refined when a Jew ejects it.)

This is the claim of the nations of the world in Rashi's first commentary on the Chumash: "You are thieves, because you conquered the lands of the seven nations." Similarly, the Gentiles claim: "We're prepared to accept the fact that a Jew has to keep his distance from forbidden things," as *Tanya* states that a Gentile's evil inclination is from the non-Jewish demons that lust for forbidden pleasures. But a Jew's evil inclination is from the Jewish demons that desire only permitted pleasures, and this is something the Gentile simply cannot understand, as he says: Why does the Jew abstain from what is permitted, "isn't it enough what the Torah has forbidden you?"

If the Torah permitted it – it is permissible without limit. How can we place limitations upon the inclination towards permitted things when the Torah allows them and gives us permission to enjoy them?

On this point, Rashi comments that this is the reason why the Torah starts with "In the beginning, G-d created," etc. – in order that we can understand that "when He wished, He gave it to them, and when He wished, He took it away from them and gave it to us." Yet, while these things were given for a person's enjoyment and they are permissible, nevertheless, the same Creator Who created them permissible is also the One Who said that everything depends upon His will. If it is based upon His will – for the sake of Heaven, for the needs of a Jew's Avodas Hashem in this world – it is given to us. If this will is lacking, it is given to the nations of the world. In other words, despite the fact that these things are permissible, since a Jew doesn't use them for the sake of Heaven, they derive from the power of the klipos.

THE BATTLE FOR OUR HOME

Until now, it was clear what belonged to the realm of the forbidden and thus included in *milchemes mitzva*, and what is within the realm of the permitted, belonging to *milchemes r'shus*.

However, there is another category which consists essentially of permitted things, yet they border on the forbidden. This means that they were formed with the objective of bringing a person close to the border of the forbidden, and he needs to pay special attention to the smell of neveila concealed within them. For example, let's take a certain garment regarding which it is possible to argue whether it looks

chassidish or not, however, upon taking a much closer look, particularly when you contemplate upon who made it and with what purpose in mind, you reveal that

In the merit of our placing firm boundaries that will repel the forbidden forces, use the permissible to fight them at the border, and place limitations upon permitted things deemed unessential – we will merit to see very soon “Here comes Moshiach,” when the boundaries will be made indistinct in a positive sense, and Eretz Yisroel in the future will expand throughout the world.

the purpose is bring the wearer closer to the forbidden zone. Similarly, we find regarding certain places to eat, e.g., restaurants and coffee houses, where one can

debate whether it demonstrates proper modesty or not, and if refusing to patronize such an establishment is warranted and not just being overly “farfrumt.” For the purpose of this type of leisure to appeal more to the “eirev rav,” making the claim that we appear too “chareidi,” a fact that certain people wouldn’t find particularly complimentary or respectable. These borderline examples seek to bring us closer to a treacherously steep slope, from where we might *ch”v* slip into the depths of the “other side.”

While a war over things of this type may be regarding optional matters, this is an obligatory war, similar to what is stated in *Shulchan Aruch*, Hilchos Shabbos, sec. 329: When non-Jews come to a city, even for straw and stubble, i.e., purely economic matters not directly related to human life, if this is a city close to the border, it is permissible to violate the laws of Shabbos to go out to war against them. This is because the situation mandates an obligatory war, and it is a mitzva to violate the laws of Shabbos under such circumstances, since the city is close to the border and its capture can open the path *ch”v*. This is similar to what is stated in *Shulchan Aruch*, Hilchos Shabbos, sec. 329: When non-Jews come to a city, even for straw and stubble, i.e., purely economic matters not directly related to human life, if this is a city close to the border, it is permissible to violate the laws of Shabbos to go out to war against them. This is because the situation mandates an obligatory war, and it is a mitzva to violate the laws of Shabbos under such circumstances, since the city is close to the border and its capture can open the path *ch”v*.

Maybe it would be better to channel our resources elsewhere and not waste them on such insignificant matters? Nevertheless,

the *Shulchan Aruch* rules that Shabbos must be violated! This is an obligation, and we are not allowed to come up with excuses, because this is a war for our home. The Torah reveals to us that the Gentile is not looking for straw and stubble but to invade the boundaries of Eretz Yisroel. Likewise the goy within us – the *yetzer ha’ra* – wants to break the holy boundaries that G-d has established in the Torah regarding how and what distinguishes the Jewish People from the other nations of the world. Therefore, even if the changes that he is trying to instill seem small and marginal, since his whole purpose is to bring us closer to the dangerous spiritual border, we must fight him in a total war until we achieve the true and complete victory of the Jew within us – the G-dly soul and the *yetzer tov*.

Guarding the borders is doubly important in these times of darkness and confusion, when the “forbidden side” tries to dress up in a rabbinic cloak to penetrate our home with innovative norms of behavior. In the merit of our placing firm boundaries that will repel the forbidden forces, use the permissible to fight them at the border, and place limitations upon permitted things deemed unessential – we will merit to see very soon “Here comes Moshiach,” when the boundaries will be made indistinct in a positive sense, and Eretz Yisroel in the future will expand throughout the world, preceded by Yerushalayim and the Beis HaMikdash, meaning that the holiness will break through the boundaries and add from the holiness to the mundane, when “he who breaks open the way goes up before them” and “Yerushalayim shall be inhabited like un-walled towns.” Amen. May His will be fulfilled.

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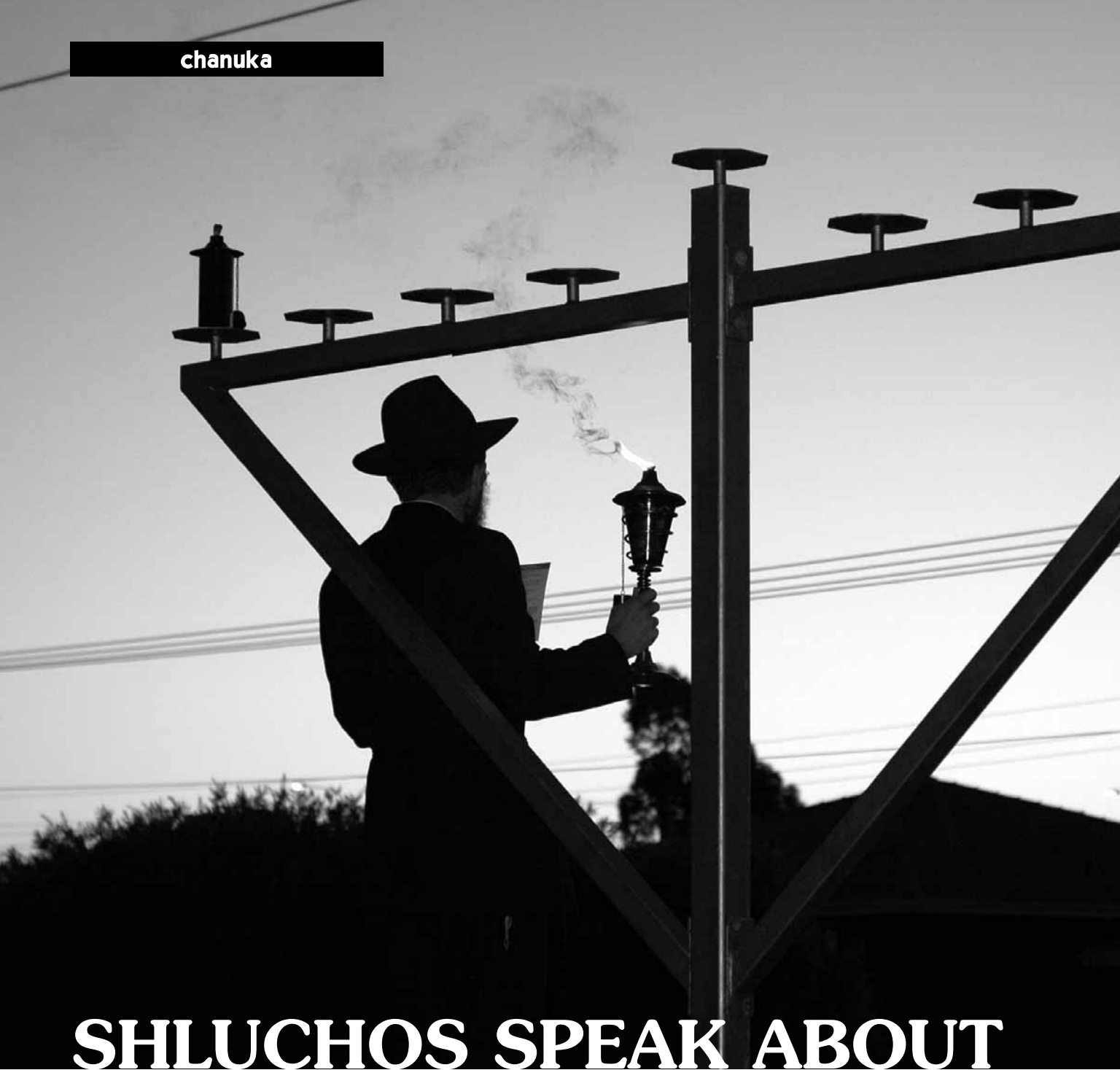


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SHLUCHOS SPEAK ABOUT THE POWER OF THE CHANUKA LIGHTS

By Chani Nussbaum



Rabbi White lighting the menorah in Perth, Australia

All seemed lost. The business was failing, his family was falling apart, his health was precarious. There was no way out. That evening he would take his last walk with his daughter, and at midnight he would quietly go out to the river and...

The illuminated menorah that he saw on the road, as he walked with his daughter, and the shliach's invitation to the Chanuka party,

saved his life. Today, he is alive, breathing, active, and a believer. Yes, he is one spark that was ignited by the Rebbe's shluchim on Chanuka.

I spoke to four shluchos and asked them about sparks which were ignited on Chanuka and about their Chanuka activities.

Do you have any stories about neshamos that were ignited on Chanuka?

Mrs. Zaltzman: We arrived here on shlichus on Chanuka. Every Zos Chanuka we celebrate our "birthday on shlichus."

Ten years ago, my husband came home to light the menorah looking upset. When I asked him what happened, he said that he had just been on Mivtza Chanuka at the hospital. As he was walking down the hall, a nurse who knew that he spoke Russian asked for his help. There was a Russian young man there with his parents. His condition was critical and his parents spoke only Russian. She wanted him to tell the parents what his condition was and to offer them support.

The young man had been found unconscious in a stairwell and he was taken to the hospital. His parents had made aliya shortly before this and their son had gone off to Canada in the hopes that his parents would follow, but they didn't have the necessary papers. He missed them terribly and fell into a depression and an anorexic state. When he ended up in the hospital his parents somehow made it to Canada to be with him.

My husband was distraught over this and wondered how he could actually help them. Then he had an idea. This was at the time when stories about miracles of the Rebbe's mikva water were publicized and my husband called my son and asked him to send him a bottle of the water.

When it arrived in Toronto, my husband rushed to the hospital and

gave it to the man's mother. He explained to her what it was and told her to try and give a few drops of it to her son. He also asked the nurse to help her without drawing the doctors' attention. The mother gave her son some drops of the water that night, despite his critical condition.

The next morning, the phone rang. I was afraid to answer it but my husband took the phone. The mother shouted, "The unbelievable happened! He woke up!"

When my husband went to see him two weeks later, he still looked like a skeleton, like a Holocaust survivor, but baruch Hashem, he recovered. His parents returned to Eretz Yisroel and took care of their papers and then moved near their son in Canada.

If you met him today, you'd never imagine that such a tall, strapping man was once on the verge of death. It was a Chanuka miracle which made a kiddush sheim Shamayim and a kiddush sheim Lubavitch throughout the city.

The second story took place eight years ago, November 14, 1999. In a local park, a Russian boy was murdered when a band of hooligans jumped out and beat him. He was an only child.

This story shook up the city and

PARTICIPATING SHLUCHOS:

Mrs. Chiena Zaltzman
Toronto, Canada

Mrs. Bracha Heintz
Utrecht, Holland

Mrs. Chani Slonim
Dijon, France

Mrs. Odeya White
Perth, Australia

my husband was called for his opinion. The boy's name was Matti Baronovski and this story was in the headlines for a long time. We decided to put up a big menorah in the park, in his memory. Every year we have a public menorah lighting there, every night of Chanuka, and the boy's mother attends it. We always take the opportunity to talk about justice and good in the world and the cessation of violence, and from there we get to speak about Moshiach and Geula as well as the importance of a Moment of Silence and the Seven Noachide Laws.

Over the years we have noticed that following these menorah lightings, the government has strengthened its support of Jewish education here.

27 years ago, when we came here, the Russian Jews that we work with were ashamed of being Jewish. Today, they are proud, and this is especially apparent on Chanuka.

Mrs. White: Three years ago we put up a large menorah here, for the first time in history (this was at the beginning of our shlichus). On Shabbos Chanuka, a woman and her two sons came to shul. We saw that she was very emotional. When she passed by the menorah she was very moved and she asked herself: Where am I at? What am I doing to my children? And she began to remember her roots and decided to give her children a Jewish education. I remember this well, even though it was some years ago, because it was when we were first starting out on shlichus here.

I have another story. Two years ago, my husband was asked to go for a few days to Bali, an Islamic country that is part of Indonesia. It's a tiny island and we are the closest to it. Surprisingly, there are Jews there, and even some Israelis on business, who fled to this quiet island in order to escape the tumult of the world.

Since my husband is the closest rabbi to this island, he was asked to

bring some of the joy and mitzvos of Chanuka to the Jews there. My husband has an Australian passport so he had no problem traveling there. When he arrived, he arranged a party and they lit a large menorah that they built (otherwise, there is no menorah there) and everybody was moved. It was truly light in the darkness for them. In the few days that my husband was there, he tried to spread light among the Jews, as much as possible (neiros Chanuka, t'fillin, etc.).

Two months later, we got a phone call from a Jewish man who has lived on the other side of this city for a number of years. He was seeking some spirituality and he told us that he started looking for something and was feeling very lonely. When my husband asked how he came to contact us, he said that his good friend met my husband in Bali on Chanuka and he advised him to call since he was impressed by the rabbi. He was sure that the rabbi would be happy to be in touch with him.

Naturally, we invited him for Shabbos – and he came. He comes regularly to the Chabad house now. So sometimes, you have to travel far away in order to find someone who is close by. My husband felt that the trip to Bali on Chanuka was worthwhile, even for just this man in Perth.

Mrs. Heintz: There's a Jew here who came right after the Holocaust. His entire family perished and he was in a Jewish orphanage. He met a Jewish girl but was afraid to marry her since she was also a Holocaust survivor and both of them had deep scars because of it. He ended up marrying a non-Jew and had two children.

When we made a Chanuka party for children, we did not invite his children, as they are not Jewish. At first he was furious and he cut off ties with us, but after a few months, he called out of the blue and told us that he had left his non-Jewish wife.

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"My soul simply could not stand being marrying to a non-Jew," he said with astonishing candor.

He became more and more involved in Judaism. Every Friday he went with my husband to the mikva and on Shabbos, to shul, even though it takes two hours to get there. He ended up marrying the Jewish woman he met at the orphanage years before.

This story gave chizuk to us and to other shluchim to stand on our principles and not invite gentile children to our events. There is nothing to fear! A Jew must be proud of being Jewish and we have to state our position to those who are not Jewish.

In general, the very fact that we can spread light within the darkness of our place of shlichus, despite our being alone here, without friends and family and chinuch for our children, is the daily miracle.

Mrs. Slonim: One year, as we planned our Chanuka party, we wanted to rent a big hall for all the Jews of the city, because the light of Chanuka attracts even the most distant people. We arranged the



Rabbi Zaltzman at a Chanuka event

details with the owner of the hall. He informed us that along with the hall we were also required to hire a DJ. We had no choice but to agree to this though on condition that we would bring our own CD's with Jewish music to add to the festive atmosphere.

In the middle of the party, the owner of the hall came over to us and began asking all kinds of questions about the Jewish music, Chanuka, etc. We wondered about his interest in all this when he suddenly said, "My name is Eliyahu and I am Jewish!"

Apparently, the lights of Chanuka had ignited his Jewish neshama. Nobody knew he was Jewish and he himself barely knew about it. This was on the fifth night of Chanuka.

Here's another story about a neshama that became involved in Judaism thanks to the mitzva of Chanuka. This was a Jew who was very distant from Judaism. He was an artist and he built a two-meter high wooden menorah for us. My husband invited him to the menorah lighting and even gave him the honor of lighting the menorah. He was so

affected by this that he decided to leave his gentile girlfriend and he began keeping mitzvos. He studied medicine while keeping Shabbos, which entails great mesirus nefesh. He became more and more involved with us and with Judaism.

My husband once told this story in our shul and he concluded with, "Who knows how many other neshamos were illuminated because of Ner Chanuka?"

Do you do anything special on Chanuka in order to attract people, and do you have a public menorah?

Mrs. Zaltzman: We have a number of public menoros. Every Chabad house in our area is responsible for lighting a public menorah separately, but we make the Chanuka party together. Every day there is a party in a different place. Last year, for the first time, we organized an evening for the Russian population with a singer and speakers in Russian who spoke about Chanuka. A large crowd came and the program was very successful and spoken about for a long time to come.

I'd like to mention that we could

not do it without the shluchim Yisroel and Chaya Karpilovsky and Levi Yitzchok and Nechama Jacobson.

As I mentioned before, we have a public menorah lighting in the park, in memory of the boy who was murdered. That's instead of lighting a menorah at the municipality. The park is a more central place and many, many people participate.

Mrs. White: We have a large menorah in the center of town for eight days, in order to publicize the miracle of Chanuka. Our menorah is four meters high, and it is set up every day of Chanuka in the yard of the Chabad house, which is located on the main street. That is, except for the first night, when we set up the menorah in the city's main park and have a barbecue and other attractions. We get a big crowd and light the menorah together.

On one of the days of Chanuka, we build a Lego menorah with the children out of a 3000 Lego pieces. As we build it, the children learn about Chanuka. When we finish it, we put the Lego menorah in the storefront of the only kosher store in the area.

Mrs. Heintz: We don't have a public menorah here, but we organize a party in a home with music. A rabbi comes, usually from Antwerp, and he speaks. We have special arts and crafts for the children in a separate room (each year, a different project). Of course, we also have doughnuts, dreidels, and Chanuka gelt for the children.

Mrs. Slonim: It was only after ten years here on shlichus that we started putting up a public menorah. Until then, we tried to get a crowd by having a special program at the Chabad house, with music, latkes, and warm wine which the French Jews really enjoyed.

In recent years, we have also been able to put up a public menorah, once a new mayor was elected. His Jewish deputy loved the idea of a public

menora and always participated in the lighting. This year will be the fourth year that we are doing this. At first, there was opposition from some Jews here who don't like to identify themselves as being Jewish. Now though, people are excited about it, and there are people who never come to the Chabad house but they come to the menora lighting. We have an official program, at the end of which we give a gift to the deputy mayor.

We advertise the menora lighting throughout the city. The municipality also has electronic billboards that promote it (see picture), and baruch Hashem, we get positive feedback from the Jews here. We give out a page with "Maoz Tzur" in French, and they all stand there holding a candle and sing together. Every year, I am moved by it.

The schoolchildren prepare a play or choir for Chanuka. We also give out Chanuka gelt, dreidels, and doughnuts.

Do you consider giving out doughnuts a goal in itself or a means to a goal?

Mrs. Slonim: People enjoy eating the doughnuts and they warm the heart, but that is not the goal. We have a microwave oven there to heat up the doughnuts or people take the doughnuts in a bag and they can warm them up at home, if they like. It gives everyone a warm feeling, but it's a means to an end.

Mrs. Zaltzman: Agreed. The doughnuts are a means to an end. Don't forget that here in Toronto there are plenty of kosher bakeries that sell doughnuts. They start selling them about a month before Chanuka.

Since many Jews here are familiar with Chanuka, there are many parties made by various organizations, so we have to do something special to attract a crowd.

Mrs. Heintz: I think it's also a goal unto itself. The doughnuts warm people up to Judaism. Here in

Utrecht, many Jews don't know what latkes or Chanuka doughnuts are. In general, the atmosphere they create is definitely important.

Mrs. White: You don't need latkes to publicize the miracle because the candles are lit and the neshamos are attracted to the light. We don't give out latkes at the big menora lighting, but latkes definitely help fill the days of Chanuka with Jewish content.

Over here, it provides for two related outreach activities – a latke workshop, where the girls come to my house and make latkes, and then we distribute them at the local senior center.

Chanuka is a holiday of publicity, the publicizing of miracles. How much should be invested in advertising?

Mrs. Zaltzman: I think it depends on each place. We have our own newspaper in which we advertise special events. In a small,

quiet place where people hardly go out in the street and they won't see flyers, it's better to call people personally. I think that invitations in the mail are less effective because people look at the mail less these days. In an area where the population is mostly young, email is useful.

My husband has a weekly program on the radio and television and he announces the Chanuka parties in three languages: English, Russian, and Hebrew. You have to tailor your publicity to the place you live in.

Mrs. Heintz: You have to put as much as you can into advertising, preferably, in a central place in town. We advertise in the newspapers, via email, and also by making personal phone calls.

Mrs. Slonim: In my experience, you have to invest a lot of money and effort into advertising, more than you have. We must do the maximum

An electronic billboard announcing the "grand public lighting" in Dijon





Lighting up the darkness in Australia

because a shliach doesn't do the minimum, and the Rebbe does not remain in debt.

Mrs. White: How much to invest in advertising? I don't understand the question. Until the Rebbe is nisgaleh! Aside from that, there's nothing that says to stop, whether via phone calls, which is the most personal, or email, which is the quickest. You have to advertise every way possible.

How are you preparing for Chanuka this year?

Mrs. Heintz: We are planning a party, as we do every year. We have to make phone calls and prepare the food. Every year we discover more Jews.

In Utrecht we really feel the galus. We have a minyan here only for Musaf on Shabbos. There are very few Jews here and we try to reach them. It's not easy, since the Jews here are not especially

interested in their Judaism. They need to be drawn in through a pleasant atmosphere, good food, and congenial company. Sometimes, the results are not immediately apparent, but we have to keep on working as this is what the Rebbe wants.

Mrs. Zaltzman: Since we've been here on shlichus for many years now, we have opened several branches. Every branch has its rabbi and he plans his own event, except for the big gathering that I described earlier.

Every night there is a public menorah lighting somewhere else and the first night there is a central lighting. On Motzaei Shabbos we will have a Melaveh Malka for religious mekuravim. Every night at the school there will be a party for another class with the parents' participation. They will make cookies together or do a small project which the child can make with his parents.

Baruch Hashem, Toronto is full of Chanuka parties.

Mrs. Slonim: We will send everybody an invitation. The municipality will have an electronic billboard, as they do every year. We are thinking about making a special event this year. We want to broadcast the simultaneous menorah lightings around the world, which the people here have never seen. The goal is to attract more people since Moshiach is at the threshold.

Mrs. White: Here in Australia, with the summer about to begin, Chanuka is connected with Camp Gan Yisroel which follows immediately afterwards, and we have to prepare for both at the same time. We are also moving, so we have a lot to do. I hope we merit the hisgalus of Moshiach before Chanuka because we are doing our part in spreading the wellsprings outward.

STORIES ABOUT S'FARIM

In honor of Hei Teives, Didan Natzach, Beis Moshiach presents Chassidishe stories about s'farim and about their authors.

REWARD FOR A CARPENTER

In the town of Rudnia lived a Jew whose family name was Dvorkin (he lived in Leningrad later on), and he was the carpenter who made the bookcases for the Rebbe Rashab's manuscripts. The Rebbe Rayatz once said to him, Since you gave nachas ruach to a tzaddik, you have merited that your son will go in the way of Judaism."

(L'sheima Ozen, p. 136)

THE REBBE'S REQUEST

On Shmini Atzeres 5680 (1919), the Rebbe Rayatz held a farbrengen with the older bachurim in yeshiva, as was customary. He told them that he once traveled with his father to Germany. His father asked that he accompany him on his trip to visit an old Torah scholar who was not

well. When they got there, servants greeted them and after receiving permission from the host, they were brought up to the top floor of the house, where the distinguished man lay in bed.

The man was very happy with the Rebbe's visit and a lively discussion ensued. The old man told the Rebbe about a book he had written that he was about to publish, and the Rebbe asked to see it. After the Rebbe examined the book for a long time and leafed through it from beginning to end, he placed the book on the table.

Before leaving, the Rebbe had one request of the old man, but he said that he would tell him his request only on condition that he would fulfill it. The man consented. The Rebbe's request was that the manuscript be burned in his presence. The old man duly burned the book in the fireplace in his room. The Rebbe thanked him

and left.

(Shmuos V'Sippurim, vol. 2, p. 53)

MIRACLES AT THE CONVENTION OF RABBANIM

The mashpia R' Shmuel Levitin a"h related:

During the meeting of rabbanim in Petersburg in 5603 (1843), which was attended by the Tzemach Tzedek, the gaon R' Yitzchok of Volozhin was present too. At the end of the meeting, R' Yitzchok said to the Tzemach Tzedek that he was very surprised by something that took place during the meeting.

Government representatives had asked them what Chazal meant when they said, "*tov sh'b'goyim harog* (kill the best of the goyim)." The Tzemach Tzedek asked R' Yitzchok to respond. R' Yitzchok said that the original version said, "*tov sh'b'goyim k'tol*" ("*k'tol*" being an Aramaic word that means "kill"), which means that the best goyim are Catholics, but the copier had erred and thought "*k'tol*" meant "kill," so he wrote "*harog*."

Naturally, the government officials did not expect an answer like this and they wanted proof that this is really what Chazal meant. The Tzemach Tzedek asked for a certain old book of Midrash of a certain printing which would prove what the gaon had said, and they looked and saw R' Yitzchok's explanation verified.

Now, where did that idea for that rationalization come from? Surely the Tzemach Tzedek himself gave me that idea, and since he didn't want to be in the category of '*migaleh panim ba'Torah shelo k'halacha*' (one who offers untrue interpretations of Torah), he didn't want to be the one to say it. Furthermore, after a

Careful search in many old editions, this version of 'k'tol' is not found anywhere. A miracle must have happened for us at that time.

(Likkutei Sippurim p. 104)

BOOK WITH KABBALA

R' Betzael Wilschansky a"h related that the Rebbe Maharash once asked the chassid R' Dan Tumarkin of Rogatchov that if he saw a certain kabbala work available for sale, he should buy it for him. When R' Dan returned to his city, a bookseller came to shul and set out his wares on the table.

R' Dan saw the book that the Rebbe had asked him to buy for him. When he was told that the price was three rubles, a relatively high price, he began to bargain with the bookseller, but the man insisted on his price. R' Dan

thought that after a few days when the book wouldn't sell, the price would go down.

A few days went by and when R' Dan went to the bookseller he saw that the book was no longer there. He asked who had bought it and the man said a certain water-carrier had bought it.

R' Dan found the man and asked to buy the book from him for three rubles. The water-carrier replied, I bought the book because I need it. Why should I sell it to you?

R' Dan said, I need it for my Rebbe and I am willing to pay more.

The water-carrier said, So why didn't you buy the book to begin with? Now I bought it, and I need it.

The next time R' Dan went to the Rebbe Maharash, the Rebbe asked him whether he was able to

buy the book. R' Dan told the Rebbe what had happened and the Rebbe smiled and said, "I have the book now."

(Likkutei Sippurim, p. 180)

THE MANUSCRIPTS THAT SAVED ME

R' Refael Kahn a"h related:

At the beginning of 5676 (1915), when the Rebbe Rashab left Lubavitch, he left a box of manuscripts at the home of the Chassid, R' Zelka Parsitz in Moscow. The box contained manuscripts from the Baal Shem Tov, the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, the Rebbe Maharash, and other great men. The box also contained material on Kabbala, the *Beis Shmuel* with notes of the Alter Rebbe in the margins, the Tzemach Tzedek's handwritten response, a work of the Mitteler Rebbe on Nigleh, and many other precious and important manuscripts.

When I stayed at the home of R' Zelka, I shared a room with him. A few T'mimim and I opened the box to look inside. We saw a certain manuscript entitled *Igeres HaVikuach V'HaShalom*, which I think was written by the Tzemach Tzedek, and I copied it.

Interestingly, R' Zelka told us that searches were conducted in his room several times and the officials never opened the box. He said, This box saved me on several occasions. When he was asked to send the box to the Rebbe he said: Who will protect me in my house from now on?

(Shmuos V'Sippurim vol. 1, p. 116)

THEN YOU WILL UNDERSTAND

R' Shaul Dov Zislin a"h related:



A young man by the name of Leib of Dannenberg went to the Mittlerer Rebbe. It was his first time visiting the Rebbe, and the Rebbe told him to learn *Tanya* and *Imrei Bina*. The Chassid learned these two s'farim throughout the following year. He had some questions on *Imrei Bina* and he went to the Rebbe.

The Rebbe told him, When my father wrote the *Tanya*, he was particular about every letter Vav, but I did not write *Imrei Bina* like that. Study it once, twice, three, four, and five times, and then you will understand it.

(Shmuos V'Sippurim, vol. 1, p. 49)

R' Avrohom would stop learning for a period of time and think about his debts. Then he concluded: Why should I think about it? I have no money and the possessions that remained were sold, so what is there to think about? He would then continue learning.

S'FARIM=GEULA

R' Chaim Mordechai Perlov a"h related:

I once saw a maamer of the Tzemach Tzedek on the topic of Geula. It was a long maamer in which the Rebbe brings verses and sayings of Chazal from which we derive that the *keitz* (the end of the exile) will be in the year 5666 (1905-6).

Just as we know about the *keitz* of 5608 (1847-8), about which the Tzemach Tzedek said, "That is when *Likkutei Torah* was printed," similarly, 5666 is when the Rebbe Rashab began saying

Hemshech 5666.

(Likkutei Sippurim p. 113)

BEWARE OF THEIR COALS

In Leningrad there was a zealous Chassid who once visited the Rebbe Rashab's library and saw a book that he didn't think belonged there. Since he knew that in such situations there was no reason to ask questions, because in his opinion this was in the category of *halacha v'ein morin kein* (one should act without asking for a ruling), he decided to do as Pinchas did in his

zealousness, and he burned the book.

Later on he was severely reprimanded for doing this.

(Sicha Pinchas 5745)

WHAT TO THINK ABOUT

The mashpia R' Groinem a"h related:

The Chassid R' Avrohom of Zembin was a merchant who would send log rafts to Danzig in Germany. He once sent rafts worth 60,000 rubles and they all sank. In addition to losing all his money, he incurred great debts and this prevented him from concentrating on his Torah study. He decided that it wasn't good to

think about his debts while learning, but he had to devote some time for it.

R' Avrohom would stop learning for a period of time and think about his debts. Then he concluded: Why should I think about it? I have no money and the possessions that remained were sold, so what is there to think about?

He would then continue learning.

(Likkutei Sippurim p. 323)

THE ALTER REBBE APPROVED OF IT

The Chassid R' Michel of Opatzk once asked the Alter Rebbe whether Rabbeinu Ovadia of Bartenura, the author of the commentary on Mishnayos, had ruach ha'kodesh. The Alter Rebbe asked him what difference it made and R' Michel said: If he did not have ruach ha'kodesh, I don't need to learn his commentary.

The Alter Rebbe said: You can learn his commentary.

(Likkutei Sippurim p. 49)

HOW DO YOU CHECK HIM OUT?

The people of the town near Zembin needed a new rav. A candidate showed up and gave a lecture and they thought they would accept him as their rabbi, but they were bothered that he had said certain things that seemed to indicate a lack of yiras Shamayim. They asked the Chassid R' Avrohom of Zembin what they should do and he said, Check his bookcase. If you find a Zohar, take him as your rav, but if not, don't take him.

They were most surprised that they did not find a Zohar in his house.

(Likkutei Sippurim p. 328)

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MEGILLAS “DIDAN NATZACH”: THE CELEBRATION OF THE S’FARIM

By Rabbi Yosef Karasik, District rav, Beit Chefer-Emek Chefer

*The reading of the Megilla is to remember the miracle. This is true for Purim and for the Megillas Yud-Tes Kislev. * Rabbi Yosef Karasik recalls the gloom and joy of the days leading up to the celebration of Hei Teives.*

THE UNUSUAL YECHIDUS

New York was experiencing its usual torrid summer weather and most people from Brooklyn had left the asphalt and cement behind for a summer in the Catskill Mountains. This was 5745 (1985) and I was on K’vutza in 770. The talmidim on K’vutza learned in the Chovevei Torah Shul on Eastern Parkway, a five-minute walk from 770.

On that long, summer day, when our story begins, it was very hot and humid and most people remained in their air conditioned homes or cars. It was Erev Rosh Chodesh in the late afternoon, nearly 6:30 when people in the zal began to whisper. Nobody knew the source of the rumor but it

spread rapidly and what was passed around was: all the members of Agudas Chassidei Chabad HaOlamis were called to the Rebbe for yechidus.

Not only was this yechidus surprising, but people said that something important and secret lay behind it. Those who knew things hinted that it had to do with something unpleasant, to say the least. This frightened us and increased our curiosity sevenfold.

Everybody in the beis midrash, the talmidim and staff, spoke quietly about what was going on as the Gemaras closed. As soon as the learning period was over, rather than go to eat supper, as they usually did, the T’mimim dashed over to 770 to find out what was going on. Nevertheless,

the matter remained a secret.

The yechidus took place on Rosh Chodesh Tamuz, and nobody knew what was said by the Rebbe. It all remained a secret for a while but then some information leaked out.

I found out a little bit of what was going on from my friend, Rabbi Shmuel Kaminetzki (now shliach in Dnepropetrovsk). He told me that the Rebbe told them to quickly make a big library for Agudas Chassidei Chabad in Eretz Yisroel, and that the Rebbe would be speaking publicly about this at the Yud-Beis Tamuz farbrengen the following week.

Word spread quickly and a large crowd of Anash and T’mimim flocked to 770 for the farbrengen.

SHOCK

The farbrengen began at 9:30 and the satellite broadcast ended three hours later. At that point, the Rebbe spoke to the family of Anash alone about the tragedy that had overtaken Lubavitch. This is a summary of what the Rebbe said:

Three people broke into the precious treasures of the Malchus Chabad – the library of Agudas

Chabad, which is actually the treasure of the Jewish people, of the leader and Nasi HaDor, the Rebbe. They stole ancient manuscripts and s'farim, drushei Kabbala and Chassidus, of inestimable value, both materially and spiritually.

One of the thieves was very clever. He was a relative who had the keys to the library, and he entered it secretly, stole the s'farim, and then sold them for a fortune to antique buyers. He even stooped so low as to sell the epitome of holiness to the epitome of tuma, the headquarters of Christianity, the Vatican. This was

all for the love of money – a shocking, degrading deed!

This sicha was less than 45 minutes and it was said with great emotion and sadness. The farbrengen ended and the Rebbe went to his room and then went home. Most people remained in 770 in shock. The Rebbe was in pain and most people were powerless to help, and they weren't even sure exactly what had happened.

It was obvious to all that the Rebbe related to the theft of the s'farim in a frightening manner. The Lubavitch library is, in a certain way, the King's Treasury,

the King's Crown, and any attack on the library in this manner was like an attack upon Lubavitcher Chassidim in general, and the holy of holies himself, the Rebbe!

FIVE FARBRENGENS

Two days of tumult in 770 went by and on the third day the Rebbe went to the Ohel of the Rebbe Rayatz. He returned late at night and after davening, he farbrenged and spoke again about the terrible situation. The Rebbe emphasized that the theft was a direct affront to the Rebbeim, and yet another funeral for the Rebbe Rayatz! The Rebbe, referring to himself by name, pleaded for the return of the s'farim.

The Rebbe asked for two things: 1) that they write over the entrance to 770, "Beis Agudas Chassidei Chabad, Ohel Yosef Yitzchok Lubavitch," 2) in Kfar Chabad they should build a Beis Agudas Chabad with a library. They should start building before 17 Tamuz, when the Three Weeks begin. The Rebbe would pay for the expenses and the first payment would be wired to the bank before the Three Weeks.

Less than 24 hours later, there was another farbrengen and the Rebbe once again devoted much time to this topic, speaking very sharply about it.

Two days later, at the farbrengen of Shabbos Parshas Balak, the Rebbe spoke heatedly about the seriousness of the matter and he used very harsh expressions, such as, "Whoever has s'farim from this holy library, whether stolen or bought from him, knowingly or unknowingly, must return them immediately to the owners. Holding on to these stolen s'farim in one's home is like holding an extremely dangerous ticking time bomb, which can explode and cause



***The gentile judge,
a cold person by
nature but a wise
man, said the
Lubavitcher Rebbe
did not have to
attend the trial.
Even the non-Jew
understood the
honor of the
Rebbe's position.***

terrible damage to oneself and one's family!"

The Rebbe said the entire matter caused him great anguish. "I sit down to learn Gemara, Rambam, and the like and it is hard for me, because of the headache and heartache from this terrible situation!"

At the end of the farbrengen, the Rebbe emphasized again the necessity in beginning to build the library in Kfar Chabad before the Three Weeks began. He said, "I am afraid that they will begin in the Three Weeks, because the Satan himself is at work these days."

What the Rebbe said at these four farbrengens was a prelude to the sharp things he would say at the farbrengen of Parshas Pinchas (the last sicha on the topic), a farbrengen that began as usual, at 1:30. This farbrengen went on for seven hours until nearly eight PM. In the last sicha, which took two hours, the Rebbe spoke very sharply about the theft.

Even the way the Rebbe sat during the sicha was different

than usual. He usually faced the front, but this time he turned to the left and spoke at length and in a very low voice so only a few people could hear him. Entire sentences were inaudible. Some thought the sicha was directed towards the Heavenly court so it would annul the negative decree.

THE HEAVENLY COURT'S DECISION

In general, the Rebbe related to the theft as an accusation and decree from Above on Lubavitch as a whole. The Rebbe said:

"In the Heavenly court, accusations have arisen against Chassidei Lubavitch and their work around the world, and as a result of this up Above, the Satan himself dragged his emissary, the lowly thief, to the king's palace and took the most hidden treasures. This contains a certain measure of accusation against the Chabad kingdom, which can have a negative impact on Chabad in general and the entire Jewish people, may Hashem protect and save us!"

It is difficult to describe how anguished the Rebbe looked at the time.

Altogether, there were five sichos at five farbrengens. From that point on, for many months, the Rebbe did not talk about it anymore in public. It became known though, that a committee had formed whose goal it was to locate the stolen s'farim and to return them to their rightful place. The committee's work was done secretly, although everybody knew that something was being done behind the scenes.

The Rebbe was involved in the entire process, with answers and instructions, both written and oral.

The thief was caught red-handed. He had dozens of boxes

containing hundreds of s'farim and manuscripts that he hadn't sold yet. A restraining order was issued and the books were temporarily placed in an escrow account in a bonded warehouse under attorney supervision. Everybody waited for the court case, which would be held, by Divine providence, on Yud-Tes Kislev.

Anash and the T'mimim found out that the main thief of the three people involved was a relative of the Rebbe, who claimed the s'farim were his as his inheritance. This defied simple logic and the Torah's view that the library was the treasure of all of Lubavitch and the Jewish people and not anyone's private library (in addition to the fact that the Rebbeim belong to all Chassidim, as will be mentioned later on).

The thief tried justifying himself and this increased the Rebbe's anguish:

Even if the theft was for sake of money, it represents a negative sign from Heaven. All the more so when the motivation is also ideological, where he claims an inheritance. Not only are his pocket and hand partners to a theft, but also his head is partner to this crime. This is a far more negative sign from Heaven.

For this reason, said the Rebbe, in response to the Heavenly accusation on Lubavitch, the movement had to be strengthened, thus canceling the decree above and below.

THE KING DOES NOT TESTIFY

Before the court case began, the thief's lawyers tried to undermine the Nasi HaDor by insisting that he testify and be questioned in court, which would obviously not be dignified. The gentile judge, a cold person by

nature but a wise man, said the Lubavitcher Rebbe did not have to attend the trial. Even the non-Jew understood the honor of the Rebbe's position.

When the news got out in 770, people rejoiced. People said the line from the Megilla, "if Mordechai is from the seed of the Jews, if you have begun to fall before him, you will keep on falling." This small victory was a foretaste of the big victory to come, with Hashem's kindness, but let's not get ahead of ourselves.

The court case in Brooklyn took nearly a month. These were dark and very gloomy days. Even the sky was gray.

The Rebbe went to the Ohel every day and some said he fasted on those days. Anash and the

T'mimim worldwide said the entire T'hillim every day and gave additional tz'daka and prayed for their vindication and the return of the s'farim and the royal crown. The T'mimim and elder Chassidim went to the courthouse every day to be present as the fate of Lubavitch hung in the balance.

AT THE COURTHOUSE

The yeshiva schedule changed. The zal was moved to the courthouse and instead of Gemaras, they had sifrei T'hillim. Rabbi Mentlick, the rosh yeshiva, sat there in fear as though his own fate was being decided in the Heavenly court, for life or the opposite.

It wasn't obvious which way the case was going and what the

judge was thinking. There were statements the judge made -such as, "although 770 is a building of stone, it is like a glass building, transparent and illuminating outward" – which were celebrated, but there were other things that were said that made them nervous. Rumor had it that in cases such as these, the judge was inclined to decide not in our favor.

One of the moving highlights of the case was the video of the Rebbetzin, Chaya Mushka, testifying. Her testimony had a big influence on the outcome of the case. She said, "My father, the Rebbe Rayatz, and his possessions and his entire library belong to all the Chassidim." (The Rebbe referred to her testimony in the days after her passing in 5788.)



Everybody should take pictures of the menorahs with the signs that say, “Chabad Lubavitch.” These would be published in a book by Kehos in a beautiful album called Let There Be Light. It would serve as the “defense writ” against the claims of the enemy.

CHANUKA AND ZOS CHANUKA

The court case ended during Chanuka and at the farbrengens at the end of Chanuka, the Rebbe revealed some of the goings-on in the Heavenly court:

The Satan is accusing and claiming that Chabad doesn't deserve the treasures of the library because "Chabad is not active enough." Opposing him was our beloved Rebbe, who fought with all his might, entreating the Chassidim to increase spreading the lights of Chanuka in all locations, in order to cancel the harsh accusation.

The Rebbe said that they needed proof about the work of Lubavitch and everybody should take pictures of the menorahs with

the signs that say, "Chabad Lubavitch." These would be published in a book by Kehos in a beautiful album called *Let There Be Light*. It would serve as the "defense writ" against the claims of the enemy.

Chanuka was over and the album was published. Days and months went by and people waited nervously for the court's decision. An entire year passed and they were still waiting.

On the Tuesday after Chanuka, the 5th of Teives, a freezing cold winter day, we T'mimim got up early, as usual, for R' Yoel Kahn's Chassidus shiur. After breakfast, my chavrusa and I, R' Nechemia Shmerling (now a shliach in Kfar Yona) were sitting in our usual places on the farbrengen dais to begin learning Gemara. It was 11:07 when we heard a cry from the end of the beis midrash, a roar of "DIDAN NATZACH!"

It took a few seconds to digest the news and then Nechemia jumped up and shouted, "We won!" We ran outside where a few T'mimim had gathered to hear the wonderful news: The s'farim would be returned to the Rebbe!

An indescribable simcha burst forth from all supporters of Torah and Chassidus the world over. The tension and fear that Chassidim felt for twenty months dissipated. The simcha was overwhelming and the singing and dancing went on for a week nonstop. Day and night the Chassidim sang and danced in thanks to Hashem for the victory of light over darkness and the restoration of the king's crown. It was like a powerful stream of water that broke through a dam, filling all hearts with joy.

Rivers of vodka and whiskey flowed and whoever could make it made their way to 770.

It is told that when the secretaries went to tell the Rebbe

the news, he sat with a serious demeanor and continued learning.

Despite the wintry weather in New York at the time, there was tremendous warmth and excitement, the fire of simcha shel mitzva. Some adopted the Chazal, "whoever did not see this simcha, never saw simcha in his life." 770 was nearly empty of benches and tables for the hours and days that the Chassidim celebrated.

THE REBBE'S SICHA

Let's go back to Tuesday, Hei Teives. Four hours of singing and rejoicing had passed since the good news had gotten out and it was time for Mincha. The Rebbe came down to the large zal (at a time when the t'fillos were usually in the small zal upstairs) and the simcha intensified.

Then came the big surprise – the Rebbe was going to say a sicha! The simcha continued with the help of live music after the sicha.

The next day, the Rebbe went to the Ohel and upon his return, he davened Mincha in the small zal upstairs and then said another sicha:

"It is an especially auspicious time now and everyone can write a pidyon nefesh with requests for whatever they desire, and all will be answered and fulfilled, with Hashem's help. The pidyon can be brought to the Rebbe himself to 770 until tomorrow afternoon before the trip to the Ohel, or can be placed at the graves of tzaddikim, since all are connected to the 'tree of life.'"

The next day, the Rebbe went to the Ohel with about ten sacks of pidyonos from people all over the world. In the evening, there was a farbrengen in the beis midrash and an official Seudas Hodaa of the hanhala of Agudas Chassidei Chabad. The guests of

honor were the two lawyers, Mr. Nat Lewin and Mr. Shustek. Some say that the farbrengen was transmitted directly to the Rebbe's house and the Rebbetzin listened to it.

TESTS FOR MEN, WOMEN, AND CHILDREN

A week passed and it was time to get back to business, especially studying Torah from the s'farim. The Rebbe explained that the real victory was of the s'farim themselves, and therefore there should be intensified learning of Torah with devotion and diligence, just as there was for the simcha of

the previous week.

The Rebbe announced a campaign of preparation for Yud Shevat. For the thirty days until the great day, there would be tests every ten days for men, women, and children and reports of the results of the tests would be given to the Rebbe.

The sound of Torah grew louder. 770 was full at all hours of the day but the dancing and vodka were replaced with Gemaras and sifrei Chassidus and other s'farim.

The immediate switch from dancing and saying l'chaim to studying Torah in depth, showed, yet again, the level of devotion and hiskashrus of the Chassidim to the Rebbe, a love and devotion to

fulfill the Rebbe's horaos.

THE MAIN THING IS ACTION

In the days and years that followed, the Rebbe taught three practical lessons from the s'farim case:

1. In order to strengthen the library of Agudas Chassidei Chabad HaOlamis, every author of s'farim and whoever has rare s'farim was asked to send them to this library.

2. Everybody should have sifrei kodesh in their house and add to them, Nigleh and Chassidus, so the house is full of holy s'farim.

3. Everybody should increase in the study of Torah and Chassidus, in quantity and quality.

The event that occupied all of Lubavitch for over two years had ongoing repercussions, some of which can still be felt today.

The s'farim were returned to the library a year later, at the end of Cheshvan 5748, with the conclusion of the appeal in the Supreme Court in Manhattan.

I mentioned earlier that the Rebbe heard the news of victory on Hei Teives with great equanimity. Similarly, the return of the s'farim to the library in 770 was regarded very seriously by the Rebbe.

Even before the wounds of this sad story had healed, a few months later, the night of 22 Shevat 5748, the Rebbetzin passed away.

* * *

This is how I remember what happened. If I erred in some details because of the passage of twenty years or so, please forgive me. You can read the sichos and the history of Chabad, even as the events are inscribed in the hearts of Chassidim and T'mimim forever.

May we soon merit the real Didan Natzach, the true and complete Geula.



GIVE YOUR SOUL TO THE REBBE!

By Rabbi Yaakov Shmuelewitz, Shliach, Beit Shaan

I've seen with other shluchim that all they want is to give the Rebbe nachas. It makes no difference what their financial status is, or their mood, or how tired they are, or their personal needs. "Ten li ha'nefesh." That is a message for all of us.

I was on K'vutza in 5744, a time when all the Chabad houses and shluchim all over New York didn't exist yet. Rabbi Shraga Zalmanov was one of the pioneers who set up, in 770, a sort of Chabad house for Israelis who came from Brooklyn, Manhattan, Queens, and other neighborhoods. As time went by, he acquired many volunteers to give shiurim, as office people, drivers, and donors. (I am writing this from memory and I did not speak with R' Zalmanov for this article. I hope my description is accurate.)

One day, R' Zalmanov called me over during one of the breaks between s'darim and informed me that I was going to accompany him that evening to a shiur he was going to give to some Israelis. I agreed. It was a golden opportunity for me to see how you can be mekarev Jews with the power of Torah. After getting permission from the hanhala, I went with him.

R' Zalmanov drove somewhere far away, we went up in an elevator, and he knocked at a door of a modest apartment. Some guys in their twenties and thirties were already sitting there. R' Zalmanov opened a Chumash and began to read the first verse of the parsha, and then elaborated on it with Midrashim and various commentaries.

People asked questions, made comments, and a lively discussion ensued concerning the verse. This continued with talk about mitzvos and halachos.

Then R' Zalmanov went on to the second verse and shared a lot of information on this verse too. There were more stories, explanations, questions, answers – it was a great shiur. In this congenial atmosphere we went from verse to verse, from a story to halacha, from a query to a good hachlata. I was enthralled. I had never seen anything like this

before. I was used to a shiur in Gemara, a deep sicha, a maamer, something serious. Here I was enjoying something light, but countless important messages were conveyed. It was simply fantastic.

I remember one of the first farbrengens in 770 that we had on that amazing year on K'vutza. We sat all night with the mashpia, R' Shlomo Zarchi, and focused on the words "ten li ha'nefesh" (lit. "give me the soul," referring to the king of S'dom telling Avrohom to give him the people and to keep the booty). The mashpia repeated those three words dozens of times, bringing out the idea that a Chassidishe bachur has to know that the Rebbe is telling him, "ten li ha'nefesh," i.e., you have to be devoted to the Rebbe, to his teachings and instructions, with mesirus nefesh. *Ten li ha'nefesh!* Give the Rebbe all of your *ratzon* (desire), all your energy, all your time, all of your soul.

Ah, how sweet that farbrengen was. Till this day, those words, "ten li ha'nefesh," reverberate in my ears and soul. This expression is mentioned in the Rebbe's sichos, for example, in the sicha of B'Reishis (5745) when the Rebbe asks for additional shiurei Torah and in additional locations. For me personally though, at this farbrengen with the mashpia I heard

this expression as an aphorism and a declaration for the first time, and they were etched into my mind and soul forever.

When I came on shlichus to Beit Shaan, it continued to echo. I have tried to be a devoted shliach to the Rebbe, not skimping on the kochos, not counting how many hours of sleep I manage to get, etc. I very much wanted to feel that I am living up to the demand of “ten li ha’nefesh.” I’ve seen with other shluchim that all they want is to give the Rebbe nachas. It makes no difference what their financial status is, or their mood, or how tired they are, or their personal needs. “Ten li ha’nefesh.” That is a message for all of us.

I know some shluchim who never, I mean never, shut off their cell phone because maybe a Jew in need will call them. I’m not talking about having the phone on during davening or shiurim, and not Shabbos or Yom Tov either, but during the wee hours of the night and the few minutes of rest in the

afternoon. The shliach knows that he has no personal time because he is devoted to the Rebbe and to shlichus, and if a Jew needs help, then he has to be ready to help him.

Sometimes, when people ask me until when they can call me, I say, “until five in the morning, because after that I go to the mikva.”

If you look at all the success stories that shluchim have, you see that they are derived from two main forces: the ko’ach of the Rebbe-the meshaleiach, and the ko’ach of shlichus and the utter devotion to the Rebbe – “ten li ha’nefesh.” If we look at any successful shliach and his flourishing Chabad house, we will see that it is founded on a unlimited devotion, with no set working hours, i.e., a job that utilizes all the soul powers.

If you get a close-up view of the work of shluchim, you can clearly see that these are people who gave their nefesh (“ten li ha’nefesh”) to the Rebbe, with genuine dedication of all their kochos.

There are many cities where

shluchim began working with absolutely nothing there. They invested their money and energy in order to implement various projects and today, there are other shluchim who have joined them who are responsible for different aspects of the shlichus. The work is growing and developing from day to day, thanks to the absolute devotion of all the shluchim.

I recently heard some little stories about the shluchim in Petach Tikva, one of them, about the girls school. For some years now, the girls have been learning in a basement of a shul. The school grew and they had to find a more spacious area. Amazingly, the municipality of Petach Tikva pressured the Ministry of Education to officially recognize this Chabad school in the government-religious system, and to allocate a building for them. In the merit of the devoted shluchim, the Ministry of Education gave its approval.

As a result of the tremendous work of the Chabad house in Petach Tikva, they amassed a huge debt to one of the government ministries. The ministry representative already began hinting about foreclosure but then, upon the request of the secretary in the office of the Chabad house, Rabbi Eliezer Veisfische, the government agreed to divide the debt into small payments, so they could continue their work without any problems.

When shluchim “give the soul,” they enjoy tremendous success. Let us hope that the rest of the verse will be fulfilled, “and you take the booty,” that Hashem will help all the shluchim with a full, open, laden, holy and broad hand, and everybody will have plenty of money (including all of Anash and friends of Chabad so they can be generous with their money), so we can do all our work on the Rebbe’s shlichus and bring Moshiach now!



Rabbi Shraga Zalmanov

RALLY IN ANNAPOLIS

By Raanan Isseroff

and miraculously burned for eight days, so too the “pure-oil” of the Rebbe’s ideas belief about *Shleimus HaAretz* (Preserving Israel’s borders) were burning in the hearts of the busload of Crown Heightsers. Aroused to action by the Rebbe’s ideals, they took time off from their work and families to stand up for the loss of life incurred daily, as Israel abandons more land and plans to give up Jerusalem, the international and Biblical capital of the Jewish People.

Utzu Eitza V’sufar – The Jew-Haters (Even Among Our Own) Make Their Plans

It was a beautiful 59-degree day that even the sinister nature of the talks or the midwinter, weekday date of the conference – which was kept secret until the last minute – could not spoil. The bus met Rabbi Gafni, *Shliach* of Chabad of Baltimore, on the highway with his van and car loaded with Chabadniks distressed over Israel’s lack of responsibility and care for its own citizens, whom the leadership is sworn to protect.

Rabbi Nochum Light, *Shliach* of Chabad of Annapolis, prepared breakfast for the demonstrators. On the bus were an inspired minyan and afterwards a DVD of the Rebbe speaking about *Shleimus HaAretz*. The bus arrived about noon at the rally site of City-Dock outside the Naval Academy in Annapolis. The Pro-Eretz Yisroel group came upon a miserable and depressing scene.

About 20 pro-Palestinian Neturei Karta were lined up, surrounded by press and chanting anti-Jewish slogans. J. for J. and various other anti-Jewish groups were also there in full force.

Joining us in support of *Eretz HaKodesh* were Americans for a Safe Israel (AFSI) of Manhattan, led by Helen Friedman and her son Barry, and a contingent led by Mrs. Devora Klar, *Shlucha* from Chabad

Sign advertising the rally

A busload of concerned men and women of *Kan Tzivos Hashem Es HaBracha*, Crown Heights, Brooklyn, gathered at 6:30 last Tuesday morning in front of 770 to travel four hours to Annapolis, Md., to protest Prime Minister Ehud Olmert’s meeting with President Bush and Abbas to finalize the giveaway of Jerusalem and the reestablishment of Israel’s pre-1948 borders.

The trip was sponsored jointly by Chabad4Israel, Vaad Matteh Hatzala HaAm VeHaAretz, Crown Heights Women for the Safety and Integrity of Israel, Chabad of Flatbush, and Chabad of Baltimore.

The bus left packed with signs, T’fillin, flyers and a lot of hope for a “Chanuka Victory.” Just like Chanuka’s “*Pach Shemen*,” the small cruse of pure oil that was supposed to only burn for one day



Map from CIA “World Factbook” website illustrating a country called “Country of the West Bank”

The caption on the CIA’s website reads: West Bank is Israeli-occupied with current Status subject to the Israeli-Palestinian Interim Agreement; permanent status to be Determined through further negotiation.

This illustrates clearly the Rebbe’s many warnings that: “Sitting down to talks (negotiations about Peace in exchange for land) is understood by the Arabs and Americans to mean that Israel is willing to give land away!”

of West Orange.

Despite the overwhelming presence of the *Amalakim*, the “pure oil” of the Chabad presence saved the day for those earnest Jews and non-Jews who recognize the deep evil inherent in the innocently named “peace” negotiations.

The question on everyone’s mind: “Peace” for whom? The Germans, too, had their form of a “Peace” process with the Jews. Would history repeat itself?

“Peace,” as defined by the agreement being forced down the throats of Israel’s citizens by its own government, reads like a Nazi textbook version of how to create a Jewish ghetto: Arabs Get All; Jews Get None. In short: “**Ghetto Israel**”!

According to the plan currently being agreed upon, the Arabs get Jerusalem and land connecting the areas of the Palestinian Authority – officially called by the CIA’s factbook website “The Country of the West Bank” (www.cia.gov/library/publications/the-world-factbook) – to Gaza (See map). Israel officially concedes East Jerusalem and all the land north and south as defined by the pre-1967 borders.

The Chabadniks carried signs saying, “Bush & Olmert Have Declared War on G-d and His

Bible.” The signs made a deep impression on all present. Reporters and photographers were all over the place, and a number of Chabadniks were filmed and interviewed.

After the rally the Chabad contingent made a rousing dance that caught the attention of reporters.

After the rally, Congregation Knesset Israel of Annapolis hosted a lunch, donated by Frank Storch, and held a press conference. HaRav Moshe Weissblum, *Shlita*, Rabbi of Knesset Israel, thanked the rally participants, who had traveled from around the United States, for coming. While thanking the Lubavitcher contingent for its participation, he told us how he himself had learned in Tomchei T’mimim in Lod in his youth.

Rabbi Weissblum invited Rabbi Yaakov Konsopolsky from Crown Heights to speak. Rabbi Konsopolsky, author of the book, *When Silence Is a Sin*, pointed out the fallacies of the Israeli peace process and outlined the Rebbe’s position on the integrity of Israel according to *Halacha*. The Rebbe quoted the *halacha* many times, he said, that if a Jewish town is attacked on Shabbos, and even if the attackers come to steal only straw, then men, women and children must pick up arms and go fight. Here, unfortunately, Rabbi



Rabbi Menachem Gafni in the news



Rabbi Noah Bernstein with a few friends

Konsopolsky continued, Jews are doing the work of goyim but this doesn't change the *halacha*.

In listening, I recalled a *yeichidus* that Rav Meir Lau, *Shlita*, former Ashkenazi Chief Rabbi of Israel, once had with the Rebbe (discussed at length in Rav Lau's new book recently released in Hebrew, "*Al Tishlach Yadcha El Ha'naar*"), in which the Rebbe asks Rav Lau: In every country in every time,

On Tuesday of this week's parsha, was discussed – What else? – the selling of Yosef HaTzaddik by his own brothers! Today Israelis are also being “sold” by their own “brothers” to the highest bidder. Israel is up for sale like a condo in Manhattan.

wherever Jews have lived, they always involved themselves in revolutions: in American, in Russia, in France ... In every revolution, Jews have held prominent roles. But in Israel for the past 40 years Jews have done nothing. Why is that?

Other speakers followed Rabbi Konsopolsky, including Moshe Beiden, a reporter from Israel, who was inside the Naval Academy when

the “negotiations” were taking place.

Since the occasion was also a Sheva Brachos for a local couple, we all realized that while we had thought we had come to protest, the obvious, deeper reason for being there was to be *Someach Chossan* and *Kallah!* The *Sheva Brachos* were made, and the dancing was like at a wedding: very *leibadik!*

One good thing came out of the protest rally: Unity!

The *Achdus* of those present was heightened by the urgent danger to every Jew. Israel's showing of weakness in the face of obvious evil encourages Jew-haters and terrorists around the world to increase in their works, G-d forbid.

Around the world the anti-Semites see that when Arab terrorists attack Israel with suicide bombers and they pound Sederot and Ashkelon with missiles, Israel offers them land, money and even a country!

Around the world, word has gone out that Jews everywhere are “Up for ransom.” ***No Jew is safe.***

According to Chassidus, however, this dark predicament has a deeper purpose: That of increasing unity between Jews and G-d – *Ken Yehi Ratzon!* Historically, if we look in Tanach, we see that G-d sent “Philistines,” Amoraim or other no-good-niks against the Jewish people whenever they “slipped” in their connection to the One Above, and these people were sent as a “reminder” that the Jews were to turn to G-d in our distress. Then Hashem would send a savior: a Devora, a Gideon, a Yiftach, a Shimshon or a Shaul HaMelech to save His people. Today, if we look at Israel and its problems, we have our own “Philistines” in the flesh! What has changed?

According to the Rebbe's concept of “*Leben mit der tzait*,” that we live with the time, what

happens today corresponds to that week's parsha and the time of the year. On Tuesday of this week's parsha, was discussed – What else? – the selling of Yosef HaTzaddik by his own brothers! Today Israelis are also being “sold” by their own “brothers” to the highest bidder. Israel is up for sale like a condo in Manhattan.

Then of course we have the time of year: the eve of Chanuka, Erev Yud-Tes Kislev and of course the month of Kislev itself! Today, we are reliving the days of the Yevanim (the Greeks) and, worse, the Greek-ized Jews who worked with the Greeks to turn Eretz Yisroel into a Greek country and fought with the Greeks against their own people. Sound familiar...? Of course the talks with a modern day Antiochus coming on the eve of Chanuka is not something we can say is happenchance. And, of course, this is the time when the Alter Rebbe experienced a miraculous victory against the *misnagdim* and the *maskilim*. Today, Israel is fighting for her life thanks to the modern day “*maskilim*,” who insist that it is not enough that Israelis live like the non-Jew. They must have “*mesirus nefesh*” for “peace” and each Israeli must be prepared to enter Ghetto Israel for the sake of peace by giving over their property and lives to “our Palestinian brothers,” G-d forbid.

However, *Dabru Davar VeLo Yakum!* As the Gemara says: “The cure was created before the sickness.” The Alter Rebbe gave us Chassidus of the Baal Shem Tov as the cure. With Chassidus we increase Jewish unity. And through Jews pulling together for the common goal of defending our land physically and on a spiritual level, realizing where our bread is buttered, so to speak, then G-d will (please G-d) do his thing and bring us a spiritual and physical victory. ***Ken Yehi Ratzon!***

HUNDREDS ATTEND 8TH EUROPEAN MOSHIACH CONGRESS IN LONDON UK

Hundreds of *Anash* and *T'mimim*, *Shluchim* and guests from around the world packed the *Beis Menachem Beis Moshiach UK* hall for a *farbrengen* Thursday night, *Motzaei Yud Tes Kislev*. It was organized by Chaim Yitzchok Cohen, Menahel and Founder of Beis Moshiach UK.

After watching a video of the Rebbe, the emcee, Rabbi Chaim Yitzchok Cohen called upon Rabbi Ephraim Rivkin to recite the Rebbe's chapter of *T'hilim*, concluding with "*Yechi*." Rabbi Cohen mentioned that on this auspicious occasion we must strengthen our *hiskashrus* to the Rebbe MH"M *shlita* through fulfilling his directives, especially those regarding *hafatzas B'suras ha'Geula v'ha'goel*.

Rabbi Shneur Zalman Gafne, Rosh HaYeshiva Ohr Temimim, held the attentive audience to words

of encouragement and spoke about the connection between Rebbe and Chasid and how this applies to each and every one of us today. We must know that the Rebbe is incomparably greater than us, and therefore we must follow all his directives precisely." Our *avoda* is to make sure that the Rebbe's *inyanim* are not separate from us. We must carry on with all the Rebbe's *inyanim*, thereby bringing the *Geula*."

Rabbi Michoel El Malleh from Milan Italy spoke about the events of *Yid Tes Kislev* and the story of the Alter Rebbe's release from prison 209 years ago.

Rabbi Shalom Ber Kalmanson reminded the participants that despite the darkness of *Galus*, we must focus on the great light of the *Yemos HaMoshiach*. "We must go out to the entire world with the Rebbe MH"M's great

announcement that the *Geula* is imminent, and we must prepare for it. Some say it is difficult to publicize the *B'suras ha'Geula* and they convince themselves that it is impossible to bring this message to the public. Years after the Rebbe informed us that the "time for your redemption has arrived," and that the world is ready to accept the message about the imminent *Redemption*, how shameful it is that some are afraid of their own shadows, claiming that we don't have to say everything, and that not everything is accepted. "I speak from experience. In where I serve as *rav*, I disseminate the *B'suras ha'Geula* as the Rebbe wants us to, and I see how everybody accepts it and seriously prepares for Moshiach's coming. When I speak to my congregation about the *Geula*, they understand exactly what we're talking about, for the





Rabbi Binyomin Schlanger



Rabbi Ephriam Rivkin

topic is not foreign to them. They live with *Geula*. “Everybody has to do this! After the Rebbe said the world is ready, no Chassid can come and say that the world is not accepting it!”

Reb Chaim Yitzchok Cohen then greeted the many guests who came to London for the Moshiach Congress. Rabbi Cohen mentioned that “The Rebbe began conquering the world through his Shluchim, who had to be *moser nefesh* to go out to a spiritual wilderness and transform it into a place of Torah and Chassidus. Today there is no corner of the world the Rebbe hasn’t transformed into a place where Judaism flourishes. There is no question that the *mesirus nefesh* of the Shluchim will hasten the *Geula* with the revelation of the Rebbe MH”M.”

Rabbi Cohen responded to the claims that the Rebbe never encouraged publicizing the fact that he is Moshiach. “They ask whether the Rebbe ever referred to himself as Moshiach. The Rebbe never said the words, ‘I am Moshiach,’ but on dozens of occasions he alluded to this, almost explicitly, so that only a fool could miss what the Rebbe was saying. For example: When the Rebbe said that 770 is numerically equivalent to Beis Moshiach, and Moshiach is the *Nasi HaDor*, whose name is Menachem – doesn’t that say it all?

“These days we must strengthen our simple faith in what the Rebbe said. Indeed we must strengthen our faith, faith that is above intellect, and follow all the Rebbe’s directives, especially in publicizing the *besuras ha’Geula* on a worldwide scale.”

He continued to stress that notwithstanding all the explanations, and that today more than ever, although we see the Rebbe’s impact in all areas of life, we are not satisfied with this, and we cry out to Hashem: We want to see our king!

The next speaker, Rabbi quoted the famous *Sicha* in which the Rebbe says that a Rebbe relates to each Chassid the way the Chassid relates to him. Whoever relates to

the Rebbe as a *tzaddik* in the supernal realms, the Rebbe responds by relating to him as a *tzaddik* who is indeed far away in the supernal realms. However, when a Chassid relates to the Rebbe as he is right here, the Rebbe responds accordingly with much good *b’gashmius* and *b’ruchnius* as the Rebbe is right here.

“The Rebbe said this about the Rebbe Rayatz; all the more so does this apply to the Rebbe MH”M *shlita*. The more we relate to him as *Chai v’kayam* and here with us, the more *hashpaos* and *kiruvim* we will receive *b’ruchnius* and *b’gashmius*. “This doesn’t just refer to feelings, but to actions such as *davening* with the Rebbe’s *minyan* with the same *hadras kavod* we had on *Yomim Nora’im*, when we saw the Rebbe standing at the *shtender*.”

Rabbi Sholom Ber Kalmanson, Shliach of the Rebbe MH”M in Cincinnati held the audience spellbound for over one and half hours encouraging *hiskashrus* to the Rebbe MH”M during these last few seconds of *Galus*.

Rabbi Cohen thanked all those who worked hard to make the evening a success, and hopes to be able to upload the speeches of Rabbi Shneur Zalman Gafne and Rabbi Sholom Ber Kalmanson on the website www.chabad-uk.com within a short period.



THE SPEECH OF REB CHAIM YITZCHOK COHEN

Shalom Aleichem to all our honored guests.

During a farbrengen, when Reb Mendel Futerfas, a”h, demanded of himself and his students to do what the Rebbe demands, and not to hide behind “pious excuses,” he would tell the following story:

When the Soviet government confiscated all private property and nationalized it, it was absolutely forbidden to hoard anything. For if someone had private wealth, it showed that he was one of the bourgeois who took advantage of the proletariat. He was carted off to the basements of the KGB for interrogation so that he would admit – willingly or otherwise – where he hid the rest of his treasures (which he didn’t really have) so that it could be returned to the workers from whom it was “robbed.” Then he would be punished for trying to hide his crime.

In those days, when people had hardly any money at all, the very poor would deposit their last coins with other Jews who were more established than they. This way it would be available to them in an emergency, during those times when there was nothing to eat or if they needed money to bribe the Communists.

Once a poor Jew left his last pennies with his neighbor, who was, relatively speaking, better off than he. One day the poor man desperately needed the money and went to collect it from his friend. But his neighbor hardly rushed to return the money. He didn’t flat out deny that he had it, but he always pushed him off with various excuses. But the poor man really needed the money, so he kept returning to beg for it.

When the neighbor opened the door he greeted the poor man warmly, invited him in to sit down, and served him a glass of tea. Then he would discuss this and that and time would go by, but he made sure not to get to the topic of the money. Every so often the poor man tried to ask for his money, but the neighbor ignored him and turned the conversation to other topics.

The poor man finally got up some nerve and said: Enough! Give me back my money. I need it urgently. Don’t push me off any longer!

The neighbor rolled his eyes upward and said,

“What are you worried about? ‘Cast your burden upon Hashem and He will sustain you.’”

The Rebbe MH”M once spoke at length at a farbrengen about the greatness of action. The halacha is that even if a person has the greatest of intentions, if he does not do an action, he does not fulfill the mitzva.

In the sicha, the Rebbe stressed that it isn’t enough to appreciate the greatness of action “*un kochen zich in deroif un hoben a geshmak in dem*” (and to talk about it enthusiastically and take pleasure in it), for that is only the **pleasure** in doing good, which falls short of actually doing a good deed.

The review of the sicha that took place later was done well. The person explained it adeptly, emphasizing the greatness of action, and how pleasure and inner feelings on their own were not enough, etc.

But he reviewed it with such enthusiasm that they said about him that he only internalised the pleasure and greatness of action, but the fact that we must actually do something didn’t occur to him at all.

This year begins the fifty-eighth year of the Rebbe’s leadership. We all understand that we must do something. We must do something big, something to shake up the world, starting with ourselves, our environment, and the world at large. We cannot let this auspicious time pass us by, ch”v.

As the Rebbe MH”M put it: Everyone must take it upon themselves to add in the deeds,

Torah, and avoda of the Rebbe Rayatz ... especially in the bittul and the hiskashrus to the Rebbe Rayatz, leader of our generation, “the leader is everything.”

Everyone, each person’s entire being, must be dedicated to the leader of the generation, the Moshe Rabbeinu of the generation, “the first redeemer is the last redeemer,” through fulfilling his shlichus, namely, “to bring about the days of Moshiach” in actuality.

Additionally, the knowledge that the Rebbe, the leader of our generation, will walk right in and look at each of his Chassidim and mekusharim to ascertain their standing, etc., inspires us to finish all our work.

When the Rebbe not only spoke about actual deeds, but emphasized the “bittul and hiskashrus to the leader of the generation,” we must remember that the Rebbe



also underscored the fact that the bittul and hiskashrus are expressed specifically through fulfilling his shlichus, to bring Moshiach.

So someone who tries to focus on bittul and hiskashrus and giving himself over entirely to the Rebbe, but thinks that this can be done without being involved in the shlichus of the hour – to bring Moshiach – misses the point! This is not bittul, this is not hiskashrus, and it is not giving oneself over to the Rebbe!

When it came time for the Jewish people to leave Mitzrayim, Chazal tell us that many Jews did not want to leave. These were not isolated cases, for according to one explanation in Rashi it was four out of five Jews who did not want to leave! That's 80% of the nation who died during the Plague of Darkness! Only one fifth actually left Mitzrayim. According to other Midrashim, the numbers are even larger: only one out of fifty wanted to leave, or even one out of five hundred.

(The Rebbe explains in a sicha of Acharon Shel Pesach, 1962, that we are told all this to teach us that even if it seems to us that our Jewish environment is not interested in leaving Exile, we shouldn't let them discourage us. We have to do what we have to do, and in the end everybody will see it our way.)

Now among those Jews who left Mitzrayim there were great sinners! Micha's idol, which appears in the book of Shoftim, came from Mitzrayim. Micha himself was one of the babies the Egyptians put into the wall of a building and Moshe Rabbeinu rescued him. This same Micha took an idol with him out of Mitzrayim, across the Yam Suf, had it at Mattan Torah, and throughout forty years of miracles in the desert.

So many Jews did not leave Mitzrayim because they did not want to go. It doesn't say anywhere that they worshipped idols. It is very possible that some of them were even tzaddikim. Their problem was that they simply did not want to leave. Micha, on the other hand, was an idol worshipper who took an idol with him out of Mitzrayim, but he did, in fact, want to leave.

The Rebbe explains (*Likkutei Sichos* vol. 11): Since their sin was in the very matter at hand – in not wanting to leave – for this reason, they were not

allowed to leave, for “a prosecutor does not defend.” But even the greatest sinners, idol worshippers, could leave simply because they wanted to leave. The Rebbe goes on to say that, in contrast to the Exodus from Egypt, in the final Redemption, Moshiach will not leave a single Jew in Exile.

We can learn a tremendous lesson from this for our times. Although it is true that everyone is guaranteed to leave Exile, nevertheless the Redemption will be achieved specifically through our work in Exile, and as the Rebbe said, we must do “everything in your power” to bring Moshiach.

We certainly must learn Nigla and Chassidus, daven at length, do mitzvos b'hiddur, strengthen our ahavas Yisroel, and do mitzvaim, etc., especially when we

know (as the Rebbe said) that at any moment the Rebbe can walk in and look at his Chassidim to see where they are standing.

However, if all this takes us away from the goal to bring Moshiach, then even with all the righteousness in the world we would have been left in Mitzrayim (back then).

But when we follow the leader of the generation and want to leave the present Mitzrayim and do everything we can to make this happen, then, even if, ch”v, one serves idols, he will still leave Mitzrayim!

So there is no question that we must take on good resolutions in Torah and mitzvos in general and in inyanei Chassidus especially, and in bittul and hiskashrus and

mitzvaim, but the main focus has to be the leader of the generation's goal – to bring Moshiach.

Moreover, this must be done both internally and publicly: Each of us must personally live with Moshiach, especially by learning inyanei Moshiach in the weekly Dvar Malchus, the sichos of 5751-5752, where the Rebbe explains what is demanded of us in these times and where the Rebbe describes the most effective ways to bring Moshiach. And at the same time we must “publicize and proclaim” that Moshiach is already revealed and all that remains to be done is to greet him or accept him so that he can do his shlichus and take the Jewish people out of Exile.

Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach l'olam va'ed!

Everyone must be dedicated to the leader of the generation, the Moshe Rabbeinu of the generation through fulfilling his shlichus, namely, “to bring about the days of Moshiach.”