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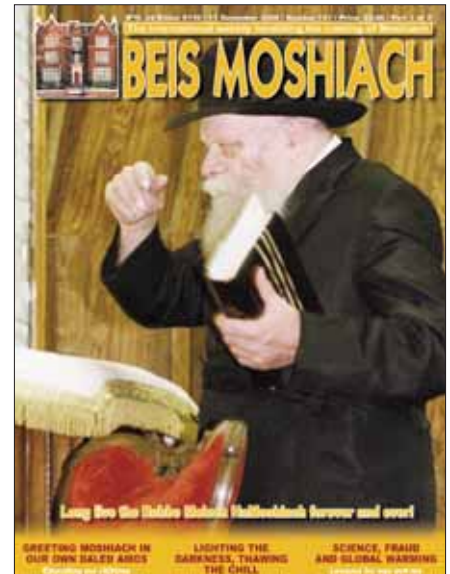
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SCIENCE, FRAUD AND GLOBAL WARMING: LESSONS FOR YOU AND ME.

Moshiach & Science | Dr. Aryeh Gotfryd



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Beis Moshiah (USPS 012-542) ISSN 1082-0272 is published weekly, except Jewish holidays (only once in April and October) for \$160.00 in Crown Heights, Brooklyn and in all other places for \$180.00 per year (45 issues), by Beis Moshiah, 744 Eastern Parkway, Brooklyn, NY 11213-3409. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiah 744 Eastern Parkway, Brooklyn, NY 11213-3409. Copyright 2009 by Beis Moshiah, Inc.

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INWARDNESS: THE PATH TO POSTERITY

Sichos In English

A LASTING LEGACY

All of us desire posterity. We want our lives to bring something lasting into the world.

This is the message of Parshas Toldos: that a person can leave a legacy that will continue to thrive after his passing.

Our Rabbis offer two definitions of the word Toldos: a) progeny [1] - this includes both a person's biological children and also his "spiritual children," i.e., the individuals whom he has taught. [2] Both of these types of children perpetuate the person's influence. b) the chronicles of one's life and experiences. [3] When a person's life is full of inner meaning, the chronicles of his life continue to provide depth and inspiration for people in coming generations.

A FOUNTAIN OF INNER STRENGTH

With whom does the Torah choose to associate the message of Toldos?

Yitzchak. [4]

There are two particulars which reflect the nature of Yitzchak's divine service: a) unlike his father Avraham, he never left Eretz Yisroel, [5] b) his efforts were focused on digging wells. [6]

Through his journeys, Avraham spread G-dliness in the lands in which he sojourned.

He "proclaimed... to the entire world... that there is one G-d and it

is befitting to serve Him. He would travel from city to city and from country to country, collecting the people and proclaiming [G-d's existence]." [7]

Yitzchak, by contrast, never traveled outside the Holy Land and even within Eretz Yisroel, we do not find many stories of his efforts to reach out to others. His divine service had, instead, an inward focus.

This is reflected in his efforts to dig wells.

Digging a well involves removing the layers of earth and uncovering the source of life-giving water that is found in one's own place.

In the analogue, this refers to the efforts to penetrate to one's G-dly core and activate it as a source of inner strength.

Each of us has a neshama which is "an actual part of G-d" [8] and every entity in the world is maintained by a G-dly spark.

Yitzchak's thrust involved realizing these inner potentials, bringing them to the surface, and using them to initiate positive change.

In this manner, the awareness of G-d becomes an integral part of one's life. It does not remain merely an external factor, dependent on the teachings of others, but, instead, comes from one's own insight, and is internalized within one's own thinking processes.

This in turn enables one to realize the G-dliness present in every element of existence.

In this context, our Sages

interpret [9] the verse, [10] "Dwell in this land," as "Cause the Divine Presence to rest in this land," help the world manifest its G-dly core.

INWARDNESS WHICH LEADS OUTWARD

One might, however, ask: This is surely a worthy path of divine service, but why is it associated with the name Toldos which means "progeny"?

Seemingly, it would be more appropriate to associate the concept of Toldos with the divine service of Avraham, for he actively sought to communicate the awareness of G-d to others.

By naming this Torah reading Toldos, our Rabbis underscore the fact that the inwardness of Yitzchak also produces "progeny".

Yitzchak's divine service and the positive influence it generates attracts the attention of others and motivates them to seek a bond with him and follow his guidance.

In this vein, our Torah reading relates that Avimelech, the king of the Philistines, and Phichol, his general, came to visit Yitzchak and told him, "We have seen that G-d is with you." [11]

Yitzchak's divine service was able to bring them to a recognition of G-d's active presence within the world.

Indeed, in contrast to the awareness generated by Avrohom's efforts, the awareness Yitzchak inspired was more permanent and

lasting, for it came from the people themselves.

Yitzchak's internalized bond with G-d was able to inspire an inner awareness within the people around him. [12]

TO COMMUNICATE TO OUR CHILDREN

In the most complete sense, our desire for posterity is focused on our children.

We want them to continue and further the principles and values of our homes.

And here a difficulty arises:

Yitzchak's children were Eisav and Yaakov.

Yaakov indeed perpetuated and enhanced Yitzchak's divine service.

Eisav, however, rejected Yitzchak's path entirely.

Moreover, this difficulty is compounded by the fact that a major portion of the Torah reading concerns itself with Eisav, and on the phrase "And these are the toldos of Yitzchak," the Midrash states [13] that the word Toldos refers specifically to Eisav.

Although openly Eisav's conduct did not demonstrate that he was Yitzchak's son, the connection between them, nevertheless, existed.

This is reflected by our Sages' statement [14] that Eisav's head was buried "in the bosom of Yitzchak his father."

Similarly, our Sages explain [15] that, in contrast to Yishmoel who is not considered as an heir of Avraham, Eisav is considered as Yitzchak's heir. For the source of Eisav's soul, his head, contained very powerful divine sparks, and these were associated with Yitzchak.

For this reason, Yitzchak desired to give his blessings to Eisav, rather than to Yaakov.

As a father, Yitzchak was involved in an ongoing endeavor to enable Eisav to fulfill his spiritual potential, and he thought that granting these

blessings to Eisav would further this purpose. [16]

He did not realize that in fact it would be Yaakov - and his descendants - whose divine service would tap Eisav's spiritual potential and bring it the surface.

The ultimate consummation of the efforts to reveal Eisav's spiritual potential [17] will be in the Era of the Redemption when "Delivers will go up to Mount Zion to judge the mountain of Eisav, and the sovereignty will be G-d's." [18]

At that time, the powerful spiritual energies which Eisav possesses will surface and will be given appropriate direction.

A SOURCE OF LIGHT FOR ALL MANKIND

Our Sages relate [19] that in the Era of the Redemption, the Jews will praise Yitzchak, telling him: "You are our Patriarch."

For in that era, the inward thrust of Yitzchak will permeate all existence. "The occupation of the entire world will be solely to know G-d. The Jews will be great sages and will know the hidden matters, attaining an understanding of their Creator to the [full] extent of mortal potential." [20]

Although all the Jews will all live in Eretz Yisroel, they will - as their ancestor Yitzchak - influence mankind as a whole.

"And it shall come to pass in the end of days that the mountain of G-d's house will be established on the top of the mountains... and all the nations shall flow unto it. Many people shall say, 'Come let us ascend the mountain of G-d... and He will teach us of His ways.'" [21]

The divine service of the Jews and the influence it will arouse will radiate to the world at large, motivating them to seek G-dly knowledge. May this take place in the immediate future.

Adapted from Likkutei Sichos: Vol. XV, p. 191ff; Vol. XXV, p. 123ff

Notes:

1. Rashi, Genesis 25:19.
2. See Sanhedrin 19b, Rashi, Numbers 3:1.
3. Seforno, loc. cit.
4. This is borne out by the fact that both Parshas Noach and Parshas Toldos begin with the words: Eileh toldos, "These are the chronicles of..."
5. Nevertheless, Parshas Noach is given that name because the lessons it teaches center on the concepts of satisfaction and repose (see the essay entitled "Genuine Satisfaction: Noah's Legacy").
6. Parshas Toldos which focuses on the chronicles of Yitzchak's life, by contrast, communicates the importance of creating a posterity.
7. See Genesis, ch. 26.
8. Ibid.
9. Rambam, Mishneh Torah, Hilchos Avodas Kochavim 1:2, based on Sota 10a, B'Reishis Rabba, the conclusion of sec. 54.
10. Tanya, ch. 2.
11. B'Reishis Rabba 64:3.
12. Genesis 26:2.
13. Ibid.:28.
14. In this way, Yitzchak's "progeny" resembled him as children resemble a father.
15. Shmos Rabba 30:3.
16. Targum Yonason, Genesis 50:13. Toras Chayim 89d cites this statement in the name of the Zohar. See also similar quotes in Sota 13a, Pirkei d'Rabbi Eliezer, ch. 39.
17. Kiddushin 18a.
18. This provides every parent with a lesson with regard to the way to relate to his children, even if, G-d forbid, their conduct - like Eisav's - is lacking.
19. A parent should never give up, and should constantly continue trying to reveal his child's inner potential. Forever, since "all Jews are responsible one for another" (Shavuos 39a), this lesson applies not only with regard to our own children, but with regard to every member of the Jewish people.
20. We must, to quote the Mishna (Avos 1:12): "Love the created beings and bring them close to the Torah."
21. A foretaste of the realization of Eisav's spiritual potential can be seen in the converts from his descendants: the prophet Ovadia, Unkelus, and Rabbi Meir (Torah Or, Toldos 20c).
22. Ovadia 1:21.
23. Shabbos 89b.
24. Rambam, Mishneh Torah, Hilchos Melachim 12:5.
25. Isaiah 2:2-3.

LIGHTING THE DARKNESS, THAWING THE CHILL

By Dafna Chaim

The Chanuka miracle of our generation is an amazing story of Jewish pride that was suddenly ignited. * Two shluchos, Dini Stambler of Dneprodzerzhinsk in Russia and Rochel Leventhal of Copenhagen, Denmark, tell us about “publicizing the miracle” at their Menora lightings.

A relative who went on a family trip to America last Chanuka told me, “The most moving part of the entire trip is that we felt it was Chanuka in nearly every place we went. From every corner the lights of Chanuka shone and inspired us with a tremendous feeling of pride. I’m not talking about Brooklyn, or even New York, but about Orlando, a tourist area that is busy year round, and especially at this time of the year, with millions of visitors.

“I walked amid a sea of non-

Jews of all colors and races. You could hear numerous languages being spoken and Ivrit didn’t especially stand out. Nevertheless, the lights of Chanuka shone proudly. It was a terrific feeling that made us feel so very happy and uplifted.”

Until about thirty years ago, the “pirsumei nisa” (publicizing the miracle) of Chanuka took place mainly in Yerushalayim, Brooklyn and maybe Antwerp. But to have a public Menora anywhere else? Who

dreamed of that?

Today, boruch Hashem, we are not surprised by a Menora lighting at the White House, near the Eiffel Tower, or at the Kremlin. We’ve gotten used to it. Even the Wall of China or the palace of Saddam Hussein doesn’t faze us. Not to mention all the presidents, governors, and heads of state who regularly take part in Menora lighting ceremonies and speak enthusiastically about the lights of the holiday, the victory of spirit and the few over the many.

The Rebbe definitely revolutionized our observance of Chanuka, and if you look at it rationally, it really makes no sense whatsoever. This little nation, which is at the mercy of the nations of the world who want to obliterate it, persists. It exists and is so successful that it arouses the jealousy of billions. The faith we proclaim contradicts everything those around us believe, yet we proudly parade our faith in public, from small towns to the center of





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large, bustling cities.

Even if at first the world protests, it ultimately accepts it, though here and there some pockets of resistance still remain. It looks as though it will take a little more time until we get to see the photographs of a Menora lighting ceremony in Ahmedinijad's palace, but there is no question that the world is ready for Geula.

We will probably never know the full extent of the impact of the public Menora lightings on both Jews and non-Jews worldwide, but occasionally we hear of stories. Sometimes it's about a Jewish person who didn't even attend the event, who didn't eat any doughnuts or join in the dancing around the Menora; he just passed by long after the crowd had dispersed and something inside him was touched by the sight of the Menora.

Here is one such story, which took place in Dneprodzerzhinsk. The shluchim there, Mrs. Dini and Levi Stambler, are a dynamic and charming couple to whom the

expression *l'chat'chilla aribber* is a way of life.

With devotion, persistence and dedication to the Rebbe they have managed to forge ahead, and they constantly experience open miracles. There is something about these two that enables them to open doors and bring down barriers. The onlooker might get the impression that things go easily for them. They just pick up the phone and voila, they have a school; they go to the Rebbe and they already have a donor for their beautiful shul; they didn't even begin their *shlichus* and they already had a small kingdom.

But if you take a closer look you will see a lot of hard work and a bold fearlessness that can only come from great faith. The courage to jump into the water when it doesn't look as though there is any chance of success is what splits the sea for them, and plain and simple, they see miracles.

Between you and me, how many people would even consider, never mind attempt, opening a school a mere two weeks before the scholastic year begins?

On Chanuka, 5765, their daring and determination got an opportunity to express themselves.

"Until Chanuka 5764," Dini relates, "we put up a modest Menora in the yard of a business belonging to one of our *mekuravim*. We were satisfied with this *pirsum ha'neis*, as it was located on a main street in the city.

"In 5765, after learning the

Rebbe's *sicha* in which he talks about the importance of putting up big Menoras and in the main city squares, so the miracle is publicized in the greatest possible way, we decided to do it. It was Friday, and Chanuka would begin on Tuesday night so we didn't have much time. We began a desperate race against the clock and against all odds, to put up a big Menora in Lenin Square.

"You have to realize that Lenin Square is a place that goes completely against everything the Menora represents. There is a huge statue of Lenin and near it is an area where people can meditate. We knew this wasn't an easy job but we did not imagine quite how hard it was going to be.

"Levi went to one of the owners of a metal factory, a Jew, and asked him for metal so he could build a large Menora. The man was happy to oblige. But when he heard that Levi wanted to put the Menora in Lenin Square he was horrified. 'Are you crazy? Do you have nothing else to do?'

"After Levi explained the importance of what he was doing, the man calmed down a bit. 'Just do me a favor and get a permit from the city first,' he requested.

"Levi called the municipality and asked to speak to the mayor. He wasn't in so the secretary transferred him to the deputy. 'How can I help you?' he inquired. Levi replied, 'Nothing major. I just need a permit to put a Menora in Lenin

‘Yes, don’t worry. It’s okay with the mayor,’ Levi assured her. Technically, the mayor had not actually been consulted and knew nothing about it, but he definitely hadn’t objected.

Square. It’s a ceremony that we do every year but this year we changed the location so we need a permit. Please tell whoever is responsible for this to issue one.’

“Within five minutes the person in charge called Levi to find out what this was about. After Levi explained it to her she asked, ‘Are you sure about this?’

“‘Yes, don’t worry. It’s okay with the mayor,’ Levi assured her. Technically, the mayor had not actually been consulted and knew nothing about it, but he definitely hadn’t objected.

“Fortunately, we got the permits from the city and the police rather quickly. (By the way, when they later saw exactly what they had approved, a massive Menora, seven meters high with actual gasoline based flames, they were taken aback. They hadn’t pictured it as being quite that big.)

“As soon as we got the permits, we advertised the Menora lighting in various media. The whole town was talking about it.

“The greatest difficulty was on the part of the k’hilla. When people heard that we wanted to put up a Menora in Lenin Square, there was tremendous opposition. People were still not freed of communism and it sounded awful to them to put a Menora there. They kept asking, ‘Why do it in Lenin Square?’ Fearful of the potential ramifications, many people asked us not to do it.

“We planned to bring the school to the Menora lighting and this aroused a storm of protest. The

teachers were adamantly against it and said they would not participate. Consequently, the children and their parents panicked and wanted no part in it either. I was afraid that all the efforts we had made in recent days would go to waste and I didn’t know what to do. I got Levi to come down to the school so he could talk to the teachers and students and try to calm people down and explain the importance of the public lighting.

“At the end of that difficult day, students from the eleventh grade came over to me and said they were very afraid. ‘Don’t get us wrong. We are not opposed. But why go to the Square when you can do a nice Menora lighting at the school?’

“Since it was already late, I promised that we would discuss it again the next day. The truth is, I myself was beginning to get nervous. After all, I was responsible for the lives of the children.

“When I got home, I sat down to write to the Rebbe. I told him what was going on and asked for advice and a bracha. I opened the Igros Kodesh to an answer that was encouraging and assured me that all would go well. The letter said that it wasn’t enough to illuminate the house inside, but it was important to also light up the outside. At the end of the letter the Rebbe wished that all would be successful and that there would be good news.

“The next day, I assembled the students and read the Rebbe’s answer to them. I was surprised to discover that they accepted it with wholehearted faith and were calmed and reassured by it.

“Most of the children and teachers took part in the Menora lighting. Though we didn’t force anyone to participate, even the few who did not show up on the first night joined on the following evenings. The program was very successful, with the attendance and the simcha increasing each night. The ceremony was broadcast on television as the second news item one night. On another night, the deputy mayor participated in the lighting, instilling a sense of pride in the Jews of the city. We saw how the Chanuka lights kindled the Jewish spark that lies within each one of us.

“A boy of about 17 years of age walked past the Square one night and asked what was going on. Levi explained to him the significance of Chanuka and a lively conversation developed between them. The boy was an orphanage resident who decided to find out whether he was Jewish because he had once heard that his grandmother was Jewish. The next day, when he asked the director about his background, he was told that since he wasn’t yet 18, his adoption file could not be opened.

“When Levi heard that, he went to the orphanage, paid some money, and got the information. We discovered that the boy was Jewish and since then, our connection became closer. Today, this bachur, who now uses the name Menachem Mendel, learns in the Chabad yeshiva in Dnepropetrovsk and during vacation he knows he has a home with us.

“Another person who was deeply affected by the Menora lighting is a Jewish man who is a senior manager in a factory. Levi tried many times to be mekarev him but the man kept his distance. One evening, after most of the crowd had left, he stood from afar and watched the Menora. When Levi went over to him, he saw that the man was very emotional; his usual coldness had been overcome

by the candles. For the first time, he opened up and began sharing long-dormant memories of his father, a yerei Shamayim who had held a secret minyan in his house, which the Menora lighting had brought to the fore. Before he left he asked Levi to take a picture of him near the Menora as a memento.”

The phenomenon of shlichus is other-worldly and there’s nothing like it. Even after all the media coverage of shluchim and shlichus after the murder of the Holtzbergs, they still didn’t begin to scratch the surface. It’s hard to say that we understand the real significance of a shliach and his impact, but this is not the place to get into it.

One of the interesting things about shlichus is the many hats that the shluchim get to wear, the creativity and the willingness to get involved in anything that can influence or help a Jew, and the enthusiasm with which they do so. A young man who, if he had been born in previous generations or into other groups, would likely be primarily engaged in learning Torah, davening and avoda, is spending his time dressing up like Yehuda HaMaccabi or building a giant Menora out of Lego or ice. The main thing is to spread the light to all Jews in our environment.

Copenhagen is a prime example. “We arrived in Copenhagen 13 years ago, on Rosh Chodesh Cheshvan, 5756,” relates the shlucha, Mrs. Rochel Leventhal. “The coldness which characterizes the Scandinavian countries smacked us in the face from the start. We soon realized that people weren’t exactly thrilled to see us. Believe it or not, in Denmark at that time they still hadn’t heard of Chabad and reactions ranged from apathy to downright disdain. We tried to explain that we had no intentions of building a new k’hilla; we had only come to strengthen what already existed. The head of the k’hilla told



The coldness which characterizes the Scandinavian countries smacked us in the face from the start. We soon realized that people weren’t exactly thrilled to see us. “Thanks a lot but there is no need for chizuk. We are happy and satisfied with the way things are.”

us, ‘Thanks a lot but there is no need for chizuk. We are happy and satisfied with the way things are.’

“To illustrate the irony of this statement, I’ll tell you that one of the distinguished rabbis of the Orthodox community here does not wear a head covering in public.

“In the k’hilla’s newspaper there was an article about us from which we got the distinct impression that people were nervous about us. ‘What do these Lubavitchers want from our peaceful lives?’ was the tone of the article.

“In general, the Danes are not all that interested in spirituality. Give them a beer and a soccer ball and they’re happy. Life is one big party and you need to celebrate! Who cares about values or ideals?

“We didn’t know how to make connections and get the attention of

the Jews. So we decided to just start working.

“For Chanuka, we advertised activities for the whole family. We made a Dreidel House with various attractions and crafts, and set up a media tent where we answered any and all questions that people had about us. My husband dressed up as Yehuda HaMaccabi and told everybody the story about the Maccabim whose faith and loyalty to Hashem turned a hopeless war into a great victory.

“The results surprised even us. About 200 people came, impressed by the fact that Judaism could be interesting. When you consider that in all of Denmark there are only about 6000 Jews, our beginning wasn’t bad at all.

“I think that many of the people came more out of curiosity than

anything else. In wake of the uproar concerning our presence in Denmark, they wanted to see who we were and what we were all about. Whatever the reason, this beginning gave us lots of motivation to keep on going.

“That year, and the following one, the Menora lighting was held in a closed hall. Then we decided that the time had come to light the Menora in the street. We were apprehensive and did not have high expectations, especially since at this time of the year it is so cold here that you just can’t stand outside.

“We thought only a few dozen people would come, mainly those we were in touch with. We were astounded when about 500 people showed up. They danced around the Menora, ate doughnuts and, most importantly, felt Jewish pride. It was impressive and moving and completely changed their approach towards Judaism. We saw how the Jewish neshama was awakened. People literally cried. Suddenly, being a Jew had become something that made them proud instead of

some unpleasant detail in their life resume.”

The interruptions in our conversation demonstrated the shlucha’s facility with languages. She spoke to me in a decent Ivrit which she picked up from the Israelis living in Copenhagen who regularly visit the Chabad house, and when her children had recess from their online school, she spoke with them in Yiddish. (That online school for shluchim’s daughters was planning a Shabbaton with the shluchim in Copenhagen.) With a local friend she speaks a fluent Danish, and with a mekurav who came in as we spoke, she talked in fluent English.

Anyway, Rochel took the opportunity to tell the mekurav that she had someone on the line (me) who was interested in hearing a miracle story about Chanuka that took place in Denmark, something connected to the lighting. “Does any story come to mind?” she asked.

He said, “The biggest miracle in

Denmark is the fact that a Menora lighting takes place in the street. It’s hard to explain to someone who doesn’t live here. In recent years an amazing spiritual awakening is taking place as a result of this miracle, the miracle of the Menora lighting.”

This man and his wife had decided that they don’t want children. “What’s it good for? It will only ruin the fun.” After they got to know the shluchim they changed their minds and today, they have three little Jewish children.

In the sicha of 20 Kislev, 5717, the Rebbe says that Chanuka is associated with Moshiach. The Chanuka Menora has eight lights while the Menora in the Beis HaMikdash had seven. The eight lights correspond to the eight strings on the harp in the time of Moshiach.

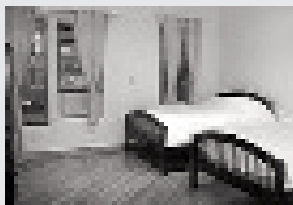
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A MENORA WITH A HECHSHER

By Menachem Ziegelboim

Erev Chanuka, 5768. In the Crown Heights office of Merkaz Shiurei Torah, Rabbi Gavriel Avichzer's phone rang. The caller, who identified herself as Sagit, asked, "How much does a Menora with a hechsher cost?"

R' Avichzer suspected someone was playing a prank, but he tentatively inquired, "What kind of hechsher are you looking for?"

The woman replied in utter seriousness, "My husband bought me a Menora for \$100 but my mother in Israel said it's not kosher because it's electric. I want my daughter to see what a kosher Menora looks like, and to know a bit about the history of the Jewish people."

The woman explained that her husband was not Jewish. She was from a religious family but had left home, religious observance, and her country and had intermarried. But now the upcoming holiday had inspired her.

R' Avichzer wasn't surprised. Every year many Jews are 'lit up' both by Chanuka and Chassidus through the events his organization sponsors in private homes all over.

On Tuesday, the first night of



Rabbi Gavriel Avichzer

Chanuka, a group of T'mimim went to this woman's house. The door opened and to the surprise of the bachurim there was another Jew there, an Israeli named Danny, who had married Sagit's sister-in-law, a non-Jew. He, too, had come from a religious family.

At their gathering the T'mimim spoke about the uniqueness of a Jew

and answered many questions about emuna. One of the T'mimim told a story about a Holocaust survivor. She was but a young girl when she was forcibly separated from her mother, who was taken away by train. Her mother's final words to her were, "Don't forget to light Shabbos candles!"

When the war was over, representatives of the Jewish Agency in Europe found the girl in a non-Jewish orphanage. They brought her to Israel, where she was placed on a Shomer HaTzair (virulently anti-religious) kibbutz. Torah, mitzvos and her mother's bequest were wiped completely from her mind.

Forty years later, the woman was part of a group from the kibbutz that went on a trip to America. Towards the end of their trip, the group went to the Rebbe on a Sunday for "dollars." When it was the woman's turn, the Rebbe asked her, "Do you light Shabbos candles?"

The woman nearly fainted. She was overtaken by childhood memories, of her mother from whom she had been so cruelly separated, and of her parting instruction to light Shabbos candles.

When the bachur finished the story, Sagit said, "Every phone conversation with my mother ends with her saying, 'Don't forget to light Shabbos candles.'"

As soon as she said that, the phone rang. It was her mother on the line, asking, "Did the Chabadnikim come to light the Menora?"

Changes did not take place overnight, but they agreed to keep in touch through shiurim on the phone, with high hopes that the jug of pure oil would miraculously illuminate Jewish souls.

GREETING MOSHIACH STARTS IN OUR OWN DALED AMOS

By Rabbi Menachem Mendel Gluckowsky, Rav, Chabad Community,
Rechovot, Eretz Yisroel, Deputy Secretary, Chabad Rabbinical Court In
Eretz HaKodesh
Translated By Michoel Leib Dobry

*A true chassid doesn't just say, "Moshiach's name is Menachem," he lives with it. All he asks for is one thing: to see the Rebbe's hisgalus now with his very eyes. He davens for this every day, and he strives not to drop this expectation from his regular daily schedule. We must pass these feelings on to our children as well. We must constantly speak to them about the Rebbe and our intense longing for his revelation. * Excerpts from a lecture on education.*

WHAT IS THE CONNECTION BETWEEN "SHALOM BAYIS" AND MOSHIACH?

On Shabbos, Parshas Chayei Sara, 5752, the Rebbe came out with an instruction to all the shluchim, and essentially all the Jewish People of this generation, to prepare themselves and the whole world to greet Moshiach Tzidkeinu.

For some reason, when it comes to carrying out this order, we sometimes feel that we have to do something bombastic, something unusual, a grandiose and revolutionary project that will shock the world.

However, it turns out that there is a deep kavana on the one hand and a quite simple one on the other:

Beyond those activities connected with spreading the wellsprings of chassidus and preparing the whole world, there is the clear meaning that greeting Moshiach starts with each person's own *Daled Amos*. Whether it's our conduct at home and in the workplace, the manner in which we relates to our family, the way we educate our children – it all begins with these simple things.

In Igros Kodesh (Vol. 6, pg. 143), the Rebbe writes to a Jew who had been experiencing shalom bayis problems. In his reply, the Rebbe refers to the man's claims, and then he explains to him what he must do to overcome these problems. At the conclusion of the letter, the Rebbe writes as follows:

"And if – as he writes – he also has several claims against his wife, *tichyeh*, one must remember that this galus came due to the sin of baseless hatred, and thus the means to repair it is through **baseless love**, i.e., even when the situation for expressing love has no basis according to Torah, nevertheless, love is required in accordance with the baseless hatred through which we were exiled from our land and

driven from our soil. And when each person acts properly in his own *Daled Amos*, he will thereby have an effect on his portion of the world... With blessings that he will announce good news in all the aforementioned."

This letter makes us think about what it **really** means to "greet Moshiach."

Here we have a Jew who wrote to the Rebbe about personal problems he is having in his home, in his own *Daled Amos*, and the Rebbe comes and tells him: Just know that your personal *Daled Amos* are connected to Moshiach. Even if your complaints are justified, remember that your *Daled Amos* have an influence upon the whole world.

Your ability to deal with personal difficulties comes from preparing yourself to greet Moshiach even in these simple and ordinary matters. And if not, if the preparations don't reach into daily life, they have no true validity.

Such things are proper and correct with regard to every detail in our conduct, particularly when it comes to preparing ourselves and the members of our household, "**educating our children**", with faith in Moshiach and the Redemption.

NOW IT'S GETTING SERIOUS

When we speak about education, we first must focus on the two central details around which everything revolves in the work of education: a) the educator; b) the educated.

First, there is the "educator":

The first principle in education is that it is virtually impossible to educate a child in a certain matter if the educator has no feelings for the subject in which he demands the child to be educated.

Educating others starts with educating ourselves. If the educator is instilled with the subject of



Rabbi Menachem Mendel Gluckowsky

Moshiach and the Redemption, he can pass this on to his students as well. However, if he is not yet imbued with the subject, he first must work on his own emuna, which can serve as a firm basis, and only then can he succeed in instilling the concept in others.

It is important to remember that there's no playing around with children. In his simple innocence, a child immediately grasps the absolute truth as it is, and he realizes whether the message is based on true faith or if the teacher is *ch"v* giving the matter mere lip service...

When the Rebbe founded the Tzivos Hashem club, I spoke with the chassid, R. Zushe Wilimovsky, of blessed memory. He told me then: Just know that now the subject of Moshiach is getting serious!

I asked him: What are you talking about? Why specifically now is it getting serious? Wasn't it serious enough up until now?

R' Zusha then proceeded to explain. "When we talk with adults about Moshiach, since they are already grown up, you can always convey the message in an acceptable manner with one form of explanation or another. Now,

however, the Rebbe wants us to explain this to children, and here it's totally different. Children are untainted, and they understand things in simple terms. As a result, you can't sell them fables.

"Furthermore, if the Rebbe is initiating Tzivos Hashem as an army of preparation for Moshiach, this is a sign that now things have reached a very serious and most advanced stage, **for with children, there are no games.**

TO AROUSE THE EMOTION

How can the teacher, the mashpia, and the parent actually live with Moshiach and the Redemption?

There are some things that are so simple that we tend not to notice them:

The Rebbe himself provided the recipe for how to have an effect upon a Jew to start living in Moshiach'dike way – through Torah study on the subject of Moshiach and the Redemption. The Rebbe emphasized that we're talking about studying Moshiach in all parts of the Torah, particularly in the maamarim and Likkutei Sichos of the leader of the generation.

Thus, when we go through the maamarim and Likkutei Sichos of the Rebbe, in search of those that are the most relevant in connection with our present situation, we find the sichos from 5751-5752. Within these sichos, the Rebbe gives us a clear and proper look on how we must relate to these times and according to what standards we must live today.

It is important to emphasize that the Torah study must be done with regularity, because the nature of man is such that when he learns conceptual material, if he doesn't constantly review it – **the material loses its relevance.** Thus, while he perceives the subject matter before his eyes as he learns and tries to live

It is important to remember that there's no playing around with children. In his simple innocence, a child immediately grasps the absolute truth as it is, and he realizes whether the message is based on true faith or if the teacher is ch"v giving the matter mere lip service...

it, nevertheless, with the passage of time, it slowly becomes forgotten and loses the compelling reality that it had when he was studying it. Such is the way of the world. Therefore, in order that the learning material should actually live within us, its study must take place on a regular basis.

When the parent or educator learns the subject of Moshiach and the Redemption regularly, it is slowly transformed into a part of his awareness, to which he begins to connect in an internal fashion. Thus, when he tells his children/students about this time period and the Redemption, it takes on an entirely different meaning. The children grasp the message behind the words, and they see how the whole concept lives within their father. "Moshiach" is not just another dream to be realized many years down the line ch"v, rather it is something real that is about to happen at any moment. This generation is the generation of the Redemption, our world is the world of Redemption, and everything is already prepared for the seuda. It's all in place.

I remember when I started learning in mesivta, at the age of twelve or thirteen years old, the mashpia of my class came and called me in for a chat. If I recall correctly, this took place at the start of the school year, and he spoke with me about a variety of subjects. Then, he asked me a question that has been

emblazoned in my memory to this very day: *Tell me, do you know what the difference is between our Rebbe and any other rosh yeshiva or prominent rabbi?*

I was still rather young at the time, and the question embarrassed me a little. Out of shame, I kept quiet and waited to hear where he was leading the discussion.

The mashpia then said to me: First of all, you have to know that the difference is not in terms of quantity. It's not that the Rebbe knows how to learn two thousand pages of Gemara, whereas the rosh yeshiva or rabbi can learn only two hundred. The difference here is qualitative, and that's something else entirely!

He then began a lengthy explanation of the essence of a Rebbe, e.g., the concept of "the Sh'china speaks from his throat", etc.

The world has turned over many times since that day, but those words of the mashpia have remained deeply engraved in my mind. There's one simple reason for this: **I saw that he really meant it!**

He honestly and truly believed in every word that he was telling me. He had within him a spark of emuna and real hiskashrus to the Rebbe, and I felt that his explanation of the subject was merely a way of bringing this burning faith into proper spiritual vessels.

This is the message that

constantly accompanies me: The manner in which we relate to the Rebbe, particularly **the feeling behind our words**, is what is instilled within our children and guides them along their journey in life.

Therefore, in order that the feeling behind our words should be true and vigorous, it requires constant reinforcement, and as mentioned earlier, this is achieved through **regular study** of the subject of Moshiach and the Redemption.

WE CHASSIDIM RESPOND: HIS NAME IS MENACHEM

All this pertains to the "educator", and by the same token, we must guide the "educated":

When we speak in a more personal way about how we have to deal with the one being "educated", i.e., how we instill the faith in Moshiach into the hearts of our children and students, we can divide this into two main subjects: a) Geula; b) Melech HaMoshiach.

First and foremost, the general faith in the coming of the Redemption is a basic principle for which the Rebbe has moved Heaven and earth. On more than one occasion, we have heard the Rebbe cry out from the depths of his heart over how any Jew can't find it inexplicable that Moshiach ch"v didn't come today. The Rebbe persistently infuses the actual faith in "*Hineh Hineh Moshiach Ba*", and we have the obligation and the privilege to instill this into our children and to educate them in the constant faith and longing for the True and Complete Redemption, without which life simply cannot continue.

However, as we mentioned earlier, this depends in large measure upon how much the whole concept of the Redemption touches our soul.

The world has turned over many times since that day, but those words of the mashpia have remained deeply engraved in my mind. There's one simple reason for this: I saw that he really meant it!

This is the first thing we must **live**, and subsequently **enliven** others: the faith and longing for the Redemption as an actual event that can and must take place at any moment.

The second thing is the **hiskashrus** to the Rebbe and the faith in the Rebbe as Melech HaMoshiach.

On Shabbos Parshas Tazria-Metzora 5751, the Rebbe said, "In Gemara Sanhedrin (98b), it is stated: The students of Rabbi Shila say: His name is Shilo, as is written, 'Until Shilo comes', the students of Rabbi Yanai say: His name is Yinon (as in Yanai, each one would pick the name of its own master [Rashi]), as is written, '**May his name be forever; before the sun, his name will be magnified (yinion), the students of Rabbi Chanina say:** His name is Chanina, as is written, 'As I will not give you favor (*chanina*)', and there are those who say that his name is Menachem ben Chizkiya, as is written, '**For the comforter (menachem) to restore my soul is removed from me...**'

"...And we (chassidim) respond after them (in relation to our Rebbeim, and particularly my holy and revered teacher and father-in-law, the Rebbe, leader of the generation) – his name is Yosef, as is written, 'G-d shall continue (*yosif*) to apply His hand a second time... He shall gather (*asaf*) the lost of Israel', his name is Yitzchak, as is written, 'Then our mouths will be filled with laughter'.

Up until now, the Rebbe is speaking in connection with the Rebbe Rayatz.

And here comes our part – we, his chassidim, what do we respond after them? What will we say? We will say exactly the same thing about our Rebbe – "Moshiach's name is Menachem."

BRINGING THE REBBE CLOSER TO THE HEART OF A CHILD

A true chassid doesn't just say "Moshiach's name is Menachem", he lives with it. All he asks for is one thing: to see the Rebbe's hisgalus now with his very eyes. He davens for this every day, and he strives not to lower this expectation from his regular daily schedule.

We must pass on these feelings to our children as well. We must constantly speak to them about the Rebbe and our intense longing for his revelation.

As the years pass and we find ourselves *r"l* still in exile, our children become much more distant from these concepts. It is incumbent upon us to make certain that the child's soul will be penetrated with faith in the Rebbe and anticipation of his immediate hisgalus.

Similarly, we must emphasize conveying the message in practical and contemporary terms, such that the child will know and feel that the Rebbe is found with us **even today in a personal sense.**

When the family sits together at

the Shabbos table or just for a family gathering on an average weekday, it should be used as an opportunity to tell the children **contemporary** miracle stories about the Rebbe.

When a child sees how his father becomes very excited over an answer he received from the Rebbe in "Igros Kodesh", or how his father tells him about a miracle that had just taken place in the past few days to a Jew who been saved through a bracha from the Rebbe, the child then feels that this is not something abstract that has relevance only in "the distant past" *ch"v*. He perceives and understands that this pertains to **hiskashrus** to the Rebbe, to the extent that that the Rebbe is here right now, together with us.

The child then grasps that in essence, he too can speak to the Rebbe today. The Rebbe is not just "the Rebbe in the picture" *ch"v*. The Rebbe is here with him at this moment, and as a result, he also awaits his hisgalus.

Contemporary miracle stories bring the Rebbe much closer to the child's heart and make him much more tangible in his eyes.

ALL FOR THE LOVE OF A JEW

When we speak in general about the need to emphasize the practical aspect of working on ourselves and subsequently with others, we can divide this into three central areas for instilling the concept within ourselves and the members of our household:

A) Studying About Moshiach and the Redemption:

On Shabbos Parshas Tazria-Metzora 5751, the Rebbe said that the most direct and quickest way among the paths of Torah to bring about the coming and the revelation of Moshiach Tzidkeinu is through Torah study on the subject of Moshiach and the Redemption.

When we learn about Moshiach

When a child sees how his father becomes very excited over an answer he received from the Rebbe in “Igros Kodesh”, or how his father tells him about a miracle that had just taken place in the past few days, he then child then grasps that ... The Rebbe is not just “the Rebbe in the picture” ch”v. The Rebbe is here with him at this moment, and as a result, he also awaits his hisgalus.

and the Redemption and understand it properly, it will have an intellectual effect upon our entire mood and thinking process, and the learning will give our routine lives a taste of the Redemption.

Thus, we first must maintain our regular study of the subject of Moshiach and the Redemption, both on our own and with our children at home. Today, there is so much printed material, appropriate for every level and in every style, it's possible to review concepts connected with the weekly Torah portion and the Redemption, and then learn them together with others, including our children.

B) Increasing in Torah and

Mitzvos:

The Rebbe spoke countless times about the well-known statement in Rambam, “A person must always see himself as if he is half meritorious and half liable; he does one mitzvah, he tips himself and the entire world to the side of merit”. The Rebbe has turned this statement of the Rambam into a central motto for the entire avoda of bringing the Redemption.

A Jew must know and feel that through every single small action he does as an individual, he can bring “salvation and rescue” to the entire Jewish People.

When we instill within a child that there are practical results for

every good deed and every mitzvah, even the very smallest, the child takes this with the appropriate degree of seriousness and actually looks for more mitzvos to fulfill. Who knows? Perhaps the tz'daka that he will give in the morning or the “Modeh Ani” he says loudly and with proper intention is what will bring the Redemption.

C) Loving One's Fellow Jew:

It seems that one of the main issues that stands out in all of the Rebbe's sichos, particularly those in the latter years, is the issue of “Ahavas Yisroel”. Even in the very last sicha that we have merited to hear from the Rebbe for the time being, the main nekuda was “Ahavas V'Achdus Yisroel”. The Rebbe pointed to the issue of “Ahavas Yisroel” as the central theme in everything connected to bringing the Redemption.

So too it should be with us.

Every message that we give over to our children must be infused with the concept of loving our fellow Jews. The children must see that Ahavas Yisroel is an inseparable part of the concept of Redemption, and they want to see it on our part as well.

May it be G-d's Will that through our involvement in all the aforementioned, we will merit to see the hisgalus of the Rebbe, immediately mamash.

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MIDNIGHT LIGHTING

By Menachem Ziegelboim
From Sippuro shel Chag – Chanuka

PART I

Many disciples filled the beis midrash of the Maggid of Mezritch. They waited eagerly for him to emerge from his room and light the Menora. Yet for some reason, he was delayed. Time passed quickly and the talmidim grew impatient.

“Our Rebbe never tarried before with a mitzva that is so beloved to him,” they whispered, as they looked worriedly at the door of his room and then back to the Menora.

“He is waiting for R’ Zushe,” someone said, and they all nodded. They all knew that in recent years, R’ Zushe was the talmid honored with lighting the shamash and handing it to the tzaddik. The Maggid would look affectionately at R’ Zushe as he did so. No wonder, then, that he was waiting for his beloved talmid.

PART II

Every year, when the month of Tishrei and its holidays were over, R’ Zushe would leave Mezritch for a short time and go into “galus” to the

small towns and villages nearby. He would visit the homes and huts of the simple villagers and be mekarev them. He would say how precious these simple Jews are to Hashem and about how much nachas He has from their T’hillim.

The villagers would sit and listen to him, taking in every word eagerly, their eyes glued on R’ Zushe. He would finish his rounds and head back for Mezritch for Chanuka.

At midnight the door to the Maggid’s room finally opened and he came out and made his spiritual preparations for the lighting of the Menora. The Chassidim would compare his preparing the wicks to the avoda of the Kohen Gadol in the Beis HaMikdash.

When he was finished, he glanced at his disciples and finally called one of them over to light the shamash. It seemed that the Maggid had made peace with the fact that R’ Zushe would not be coming that night.

The silence in the room deepened and all eyes were on the Maggid as

he recited the brachos.

PART III

The next day, when the Maggid and his disciples had finished Shacharis, he walked over to his usual place and sat down heavily on the bench, placing his small bundle next to him. Only then did he glance around, a look of joy and satisfaction on his face.

His colleagues surrounded him and greeted him warmly.

“The Maggid waited for you a long time,” said one of them.

R’ Zushe sighed and looked fondly at his friends.

“After we light the Menora tonight I will tell you why I was delayed. Of course, I must first receive permission from our Rebbe.”

The two candles and the shamash warmed the hearts of everyone present with their clear, bright light. The holy brotherhood sat around a large table. The Maggid sat at the head, radiating simcha and love. He had finished singing the Chanuka tunes and now he looked at R’ Zushe expectantly.

Everybody was interested in hearing what R’ Zushe had to say.

PART IV

“As I do every year, I left right after Yom Tov to the villages and towns around Mezritch. When Kislev began I prepared to head back towards Mezritch and as always, I wanted to visit some isolated places along the way.

“As I traveled, the weather suddenly turned nasty. Blizzards and strong winds threatened to push me into the snow. I had no choice but to keep moving. It was hard going, but I consoled myself with the thought that in a few days I would reach Mezritch where I would be able to warm myself by the light of our

master's teachings.

"Yesterday afternoon I was only a few hours away from Mezritch. My heart and thoughts were already with you in the beis midrash when more snow began to fall, stronger than before. The wind shrieked and tossed strong trees as though they were saplings. With all my strength I continued trudging forward when I was knocked over into the deep snow.

"I must keep going, I told myself. If I stop, I will freeze here. I knew that there was a village not far away, where there lived R' Yaakov, a simple Jew who had hosted me on previous visits. I figured I would stay with him a while until the storm subsided and then continue to Mezritch.

"With the last of my strength I continued to battle the fierce wind and walked towards the village. I didn't know how much time had passed until the heavy darkness of a winter night settled over everything. Finally, I saw the first houses of the village.

"Nobody was outdoors in a storm like that. The villagers were ensconced near the stoves. I knew where Yankel lived and went there directly. I knocked on the door with a hand blue with cold and expected the door to open immediately as always, but there was no answer. I knocked again and again until I finally heard a weak voice ask, 'Who's there?' I replied, 'Zushe from Mezritch.' The door was opened and I saw Yaakov's wife.

"She looked afraid and I could see that she had been crying. Her children sat huddled in a corner of the room and they looked tearful and frightened.

"What happened?" I asked in surprise. "Where is Yaakov? He couldn't possibly have gone to work in the forest in this storm!"

"His wife said, 'This morning, before the storm, Yaakov went out as usual to the forest. Before he left, he said that he would come back earlier

today to be in time to light the Menora. However, the storm began at noon. It's dangerous to be outdoors and he still has not returned. Who knows what happened to him?'

"She burst into tears and her children joined in. I knew I needed to go and look for Yankel. Something may have happened to him and he could freeze to death. But I also knew that the Maggid was waiting for me to come and light the shamash. How could I not be present for the first night of

The wind shrieked and tossed strong trees as though they were saplings. I must keep going, I told myself. If I stop, I will freeze here.

Chanuka?

"The howling of the wind helped me decide. 'Don't worry,' I said reassuringly. 'Hashem is with us and we have to trust in Him and know that He protects us. I will go and look for Yankel.'

"I bundled up and went back out into the cold night. It was pitch black and except for the occasional flash of lightening, you couldn't see a thing.

"I plodded towards the forest on the edge of the village, wallowing in the snow drifts that had piled up among the trees at the edge of the forest. As I searched for the familiar path, I suddenly came across a figure lying in the snow. I bent down and recognized that it was Yankel. I brushed the snow off of him. I could barely hear his shallow breaths.

"Gathering my remaining strength, I picked him up out of the snow and began warming him up. I breathed on him and rubbed his temples until he regained consciousness and partially opened his eyes, and then I dragged him towards the house.

"It took a mighty effort to haul him while still battling the powerful wind that threatened to knock both of us into the snow. I finally made it to his house.

"His wife and children were thrilled to see us, though they were concerned about Yankel. We put him next to the stove and I sat beside him. He slowly recovered. His wife served him a sharp drink which warmed his body and heart. It was midnight when we finally lit the Menora. The woman cried tears of joy and the children's faces sparkled.

I stayed there overnight and left at dawn."

PART V

There was silence in the beis midrash when R' Zushe finished his story. Everybody roused themselves as though from a dream and looked at the Maggid to hear what he would have to say.

The Maggid sat deep in thought, his face burning, his eyes closed and his head bent. After a few minutes the Maggid looked up. After glancing at the rest of the people sitting there, he gazed lovingly at R' Zushe and said, "You should know, Zushe, that in heaven they delayed, as it were, in lighting the candles, until you lit the Menora with that Jew. The merit of saving a Jewish life is what stood by you."

Now the Chassidim understood why the Maggid had delayed the Menora lighting until midnight, the time when R' Zushe and the heavenly retinue had lit the Menora.

KINDLING NESHAMOS ON CHANUKA

By Rabbi Yaakov Shmuelewitz
Shliach, Beit Shaan

Stories of Mivtza Chanuka and the light overcoming the darkness.

CHANUKA AND GEULA FOR CHILDREN OF THE KIBBUTZIM

R' Ro'i Tor, shliach to the kibbutzim in the Beit Shaan Valley, found an original way to reach all the preschool children in the kibbutzim, to talk to them about the Yom Tov and its connection to the Geula. R' Ro'i arranges to visit each of the preschools and show pictures of the Beis HaMikdash, the Menora, the vessels of the Mikdash and the Kohanim.

While he explains to the children about the Menora that was lit in the Beis HaMikdash, one of the teachers hides a small container somewhere in the room. In the meantime, he tells them about the Greeks contaminating all the oil and then the children have to find the one remaining container of pure oil. There are cries of joy when they find the pure oil and light the Menora with the hope that the Beis HaMikdash will soon be rebuilt and we will light the Menora there again.



A child participating
in a Chanuka workshop

After the preschools, R' Tor visits senior citizen homes. He takes along his guitar and the seniors listen to his songs and stories.

The staff of the preschools and old age homes often take advantage of his visit to ask him to provide or check mezuzos, schedule home visits, etc. His Chanuka mivtza is hardly limited to Mivtza Chanuka.

R' Moshe Akselrod, shliach in Atlit, remembers one Chanuka when he worked on a mitzva tank. One day they arrived at the Machon Wingate school and saw groups of physical education instructors sitting on the grass and studying. He went over to the first group and said, "Pardon me, can I say a few words about Chanuka?"

"Sure, why not?" they agreed. After speaking briefly, he moved on.

He went from group to group, explaining the significance of Chanuka and how to put into practice what they learned. Some were more receptive than others, but even in instances where people were rude and didn't want to listen, he wasn't deterred.

WONDERFUL WORKSHOPS

In recent years, R' Shmarya Harel, former director of the Chabad Mobile Tanks, has arranged creative workshops on the holidays. Before Chanuka he is extremely busy. Thousands of children make Menoras, squeeze olives, and fry doughnuts.

"Boruch Hashem, there is a great demand for our workshops among all segments of Israeli society. In the past week alone we've been in schools that are very religious and others that are at the opposite end of the spectrum. Some represent groups that would never invite a representative of Chabad or of any religious group to their school, but thanks to these workshops they are exposed to Chassidische messages, stories about the Rebbe, and Yiddishkair"

R' Yossi Farber, senior assistant in these workshops adds:

“On the visit we made this week at a public school, I met a teacher who looked familiar. I asked her whether she had been in India the year before, and indeed, I had met her at a Chabad house there. We got into a conversation in which she expressed her admiration for Chabad.

“Another teacher said that she had just returned from an organized trip to the East and ‘there is no one like Chabad!’ A third said, ‘More power to you with these workshops, because we are not a religious school and we don’t teach about all these customs. It’s only thanks to the workshops that you get to come in here and teach the children and teachers about the holiday.’

“At another school, a class came to the workshop and I told them about the miracle of the jug of oil. One boy said that the teacher told them this story wasn’t true and she would tell them the real story. While the children squeezed olives into a small jar, they heard about the small jug of oil within the heart of each one of us, sealed by the Kohen Gadol, which can never be contaminated.”

THE SENIORS GOT INVOLVED IN RENOVATING THE SHUL

A year and a half ago,” R’ Sagi Har Shefer relates, “Nes Tziyona got a ‘shliach Torah,’ R’ Menachem Feldman. As part of his work giving shiurim, he adopted the old shul in the ‘Progressives’ neighborhood (After the establishment of the State, the Progressives party gave its members apartments and yards in Nes Tziyona, among other places, earning the neighborhood its name).

“For a few months, R’ Feldman tried to revive the shul. He hoped that some of the people who davened there would contribute money for some renovations, or at least devote some time for a shiur or

At another school, a class came to the workshop and I told them about the miracle of the jug of oil. One boy said that the teacher told them this story wasn’t true and she would tell them the real story.

a weekday minyan. To his disappointment, however, the old men weren’t very cooperative.

“Then a problem arose. A group of people from outside the city decided to make the shul their own. They hoped that by showing up on Shabbasos and taking over the atmosphere by davening out loud and dancing, that they would establish themselves there. It reached the point that for the Kinus HaShluchim (Rosh Chodesh Kislev), R’ Feldman stayed for Shabbos and only left the next day for the Kinus because he was afraid that in his absence, the outsiders would take over.

“When R’ Feldman returned a week later, he discovered something interesting. The old-timers had decided to put money into the shul so outsiders couldn’t claim it was abandoned and have an excuse to take it over. One senior paid for the windows, another funded the yard and a fence around it, while a third volunteered to paint the walls.

“The unwanted guests saw they had to look elsewhere, while R’ Feldman continued to run the shul. The old-timers gratefully realized that because they listened to him, the shul was once again their own.”

LIGHTING A MENORA WITH A FLARE ROCKET

This Chanuka marks one year since the “Cast Lead” war in Gaza. R’ Yifrach, one of the shluchim in Netivot, related this story about

operating under fire:

“In Netivot there is a military unit that has a significant role in controlling the area. Chanuka 5769/2008, I visited the unit and distributed doughnuts, sang songs, and got ready to light the Menora. That is when we discovered that there were no matches to be found. How would we light the shamash?

“The soldiers tried using a car lighter, they tried igniting the powder from a flare rocket and the gunpowder from a rifle bullet, but nothing worked and we almost despaired. Finally, the Chanuka miracle happened; using the car lighter and the explosive powder from the flare we managed to light the shamash.

“Shortly after Chanuka, the entire area was tense because of the nonstop missile attacks. At that military unit, all of the tension was focused inside a small command room packed with computers that kept track of the missile launching and landing sites. I went there for mitvza t’fillin.

“At some point, the commander of the unit came in and barked, ‘Who gave you permission to enter?’ It was only after the soldiers explained that I was the Chabadnik who miraculously lit the Menora that he approved my presence there.

I went to the command room and asked the soldiers to put on t’fillin. One of the soldiers got up and said loudly, ‘Now I’m leaving all the machines and connecting to G-d.’ He put on the t’fillin and the others



Rabbi Garelik cheering up children in Ashkelon

The commander of the unit came in and barked, “Who gave you permission to enter?” ... The officer in charge announced over the intercom, “Attention all posts: there is a Chabad shliach here, please come and put on t’fillin.”

followed suit. The officer in charge announced over the intercom, ‘Attention all posts: there is a Chabad shliach here, please come and put on t’fillin.’ More soldiers came from distant positions to put on t’fillin.”

A DAY UNDER FIRE

R’ Menachem Mendel Garelik, shliach in Ashkelon, which was also under fire, described his experiences during last year’s “Cast Lead” War:

“From the way the media describes it, you might imagine that during the war the entire city shut down and the shluchim had nobody to work with, but the opposite was actually the case. I think this was the busiest time I’ve had since I came to Ashkelon. Every evening I was

surprised anew by how many activities I had managed to do in one day.”

On the day we spoke, for example, R’ Garelik arranged for a Shacharis with an aliya to the Torah for a bar mitzva boy. The minyan was small because of the warnings of missiles. Even the bar mitzva boy’s family stayed away. Only his mother and brother attended. Not his father, not his relatives, and not his friends. R’ Garelik filled the roles of the others. He had to sing, throw candies, announce mazal tov, etc.

Right after Shacharis he made the rounds of the bomb shelters, together with the other shluchim to this beleaguered city. They distributed T’hillim, put t’fillin on with people and mainly – with their presence – calmed people down.

At one shelter the people said that they had nothing to eat. The shluchim brought them plenty of hot food from a catering service and the problem was solved.

At another shelter, the shluchim found a woman and her three children. The daughter trembled in fear and was suffering from such terror that it caused uncontrollable twitches in her eyes. The mother tried calming her but was unsuccessful. A few minutes before the shluchim arrived, the mother tried a new tactic. She told her daughter, “Try to relax. Hopefully soon we will have guests and it will be interesting.”

Incredibly, no sooner did her mother tell her that but the group of shluchim showed up. “See, now she’s calm,” said the mother. “You are emissaries from Heaven.”

In the middle of their rounds of the shelters, they heard a siren and then the sound of a mighty explosion. The shluchim hurried to where the missile had landed the one story house of a family they knew – the son-in-law and daughter of the rav of the city. The missile had landed in the yard and the entire façade of the building was destroyed. As fearful and curious onlookers arrived at the scene, the shluchim set up a t’fillin stand. People rolled up their sleeves and then immediately afterwards there was a minyan for Mincha.

After the davening the shluchim visited the injured at Barzilai Hospital. They also needed encouragement, t’fillin and T’hillim.

The shluchim couldn’t go home yet, for there were dozens more shelters in which hundreds, maybe thousands, of people were in need of encouragement, food, something for the children to do, and volumes of T’hillim. It was only in the evening, when the children were put to sleep in the shelters, that the shluchim could rest a little and muster up their strength for the days to come.

SEE THE LIGHT, HEAR THE LIGHT

By Rabbi Zvi Homnick

LIGHTS WITHOUT VESSELS

Long before I encountered Chabad Chassidus in any kind of meaningful way, I was preoccupied with the issue of personal authenticity. How does one know if one's own feelings and motives are real or illusory? Motive and intent are a huge factor in Divine service, as indicated by the ruling of the Sages that "One should engage in (the study of) Torah and (the performance of) Mitzvos even *shelo lishma* [lit. not for its own sake] because through *shelo lishma*, he will come to *lishma* [lit. for its own sake]."

This would seem to suggest that if not for the fact that it leads to the ultimate attainment of *lishma*, one would not be permitted to learn Torah and do Mitzvos with less than pure motives. Although there is some debate as to the exact definition of *lishma*, the Rishonim (early post-Talmudic era commentaries) pretty much all agree that it means for Hashem's sake, motivated by love and/or fear of Hashem, with no ulterior motives, up to and including spiritual reward in the World to Come. This, of course, emphasizes

the importance of feelings and emotions, which figure prominently in many commandments, most notably in the commandments to love and fear Hashem.

How does one attain love and fear of Hashem? Even if one experiences feelings that are akin to love and fear, how does he know if they are real and not imagined? If they are real, then how do you hold on to them? Why is it that they seem to dissipate in such a short time? I found these and other questions ever more pressing as I discovered at an early age that I seemed to have a propensity for intense emotional, seemingly spiritual, experiences. I also caught on pretty quickly that these were not necessarily universal experiences and if I actually articulated what I was feeling, most people would think I was weird (and those who didn't warned me to keep it to myself).

An example would be when, during Mincha on Erev Yom Kippur at age sixteen, I decided to focus on the idea that the Vidui said at this time is because one might choke on a bone during the pre-fast meal and as such it would be one's final chance to confess one's sins and

express the appropriate regret. This "meditation" led to extremely intense feelings of repentance, to the point that I found myself sobbing uncontrollably through that rather long recitation of sins. Since I was in a large Beis Midrash surrounded by hundreds of fellow yeshiva students, I cried silently, covering my face with the siddur and trying to restrain my body from visible heaving and shaking. When I finished, I saw that I was getting weird looks from the few people still left and that the pages of the siddur were thoroughly soaked. I made sure to hide the siddur and avoid people's eyes for the rest of Yom Kippur, hoping that over the two-week Yom Tov break they would forget, and stop looking at me as a freak.

Since the people at the top of the yeshiva environment that I grew up in were not addressing these questions and most of my contemporaries seemed blissfully unconcerned, I found myself feeling that much more alone and even questioning the soundness of my own mind and feelings. What was even more painful was that each "spiritual high" seemed to lead only to another "spiritual crash." Within a few days of that Yom Kippur, I felt more spiritually devoid than ever. As much as most people I knew seemed to have no need for or interest in wrestling with these matters, I felt the urge to stir things up a bit, even if just to reassure myself of my own sanity. So, I would often drop bombshell questions out of nowhere on unsuspecting friends and acquaintances. In most cases it would just make people squirm, but occasionally it would elicit some really mind-blowing answers.

One such question that I used frequently was, "Do you love Hashem with all your heart, with all your soul, and with all your might and/or money? After all, you repeat

this commandment at least three times a day in the Shma.” As I said, most people would just squirm and mumble something and try to get away from me as quickly as possible. However, there were always those intrepid souls who tried to face the question head on. One such fellow offered me the following response: “Of course I do. Otherwise, why would I be sitting in yeshiva and learning when my wealthy father has a good job waiting for me whenever I decide to take it?”

When I pointed out that trying to prove emotional feelings and purity of motive with rational proofs was itself an indication that he was completely out of touch with his emotions and motives, he seemed genuinely shocked and hurt (the other people present ratcheted up their squirming in a way that seemed to reflect the fact that they got my point but were feeling sorry for him). I didn’t know it at the time, but I was getting a firsthand demonstration of an axiom posited by the Rebbe Rashab, namely that “only a Misnaged would say that he is acting purely for the sake of Heaven.”

It was only when I discovered Chabad Chassidus and started finding answers to the questions that had plagued me for years, that I realized that even during spiritual highs, it was all “lights without vessels.” Only when you can channel the “lights” into “vessels” can you know when your emotions and motives are genuine and proper, and only then can they have a long lasting effect even once they are no longer as intense.

LIGHTS THAT TALK

The primary function of light is to illuminate, and thereby facilitate an accurate perception of your physical self and the world around you. Spiritual light serves a similar

function in that it illuminates the spiritual, providing a whole new perspective on reality, both outer and inner. Based on this, we readily understand that the function of the Chanuka lights is to channel spiritual light into our physical reality, since we may not use them to provide light for our material activities.

This brings us to a puzzling aphorism of the Previous Rebbe, cited by the Rebbe on a number of occasions: “We have to listen to what the lights – the Chanuka lights – are telling us.”

Although the Rebbe expounded upon the message of the lights on a few other occasions (see talks at children’s Chanuka rallies 5738 and 5739: appendices to Likkutei Sichos vol. 20), the question remains as to why the message of the Chanuka lights is presented as an aural one rather than a visual one. In fact, Chassidus explains that what one takes in visually has a far greater impact, as well as unquestioned veracity, as opposed to what one hears from the outside. Additionally, lights by definition exist to serve the faculty of sight and “we are not permitted to make use of them [the lights of the Menora] but only to look at them,” so what does it mean when we say that the “lights are telling us” anything?

A similar question arises regarding the role of the faculty of hearing in a statement made by Moshe Rabbeinu to the Jewish people after forty years in the desert, as they were about to enter the land. He informed them that Hashem would be less accommodating of their misdeeds than He was of their forbears, since “And Hashem did not give you a heart to know, eyes to see and ears to hear, until this very day.” Rashi explains this in light of the Talmudic adage that a person does not fully apprehend the mind

of his Rebbe, in this case an analogy for Hashem Himself, until after forty years have passed. The Rebbe began citing this verse frequently in the year 5750, forty years from the passing of the Rebbe Rayatz, repeatedly driving the point that now we do have “a heart to know, eyes to see and ears to hear.”

In the sicha of VaYitzei 5752, the Rebbe says, “Now the only thing needed, as mentioned, is that we have to open ‘the heart to know,’ and open ‘the eyes to see,’ and open ‘the ears to hear’...for the study of P’nimius HaTorah as it was revealed in Toras HaChassidus and fulfilling the directives of our Rebbeim, including – learning about matters of Geula, in a manner that it should open the heart, eyes and ears – so that we should understand, see and hear, simply and literally in the physicality of the world, the True and Complete Redemption in literal actuality...” The question is, if you already understand and see, what can the ability to hear add to apprehending the “mind of your Rebbe/Hashem,” or to appreciating the Redemption in a way that comprehension and seeing cannot satisfy?

LIGHTS IN VESSELS

The normal order of progression when acquiring information in the realm of ideas is first to “hear,” which means to become aware of a given idea, and then to “see,” to clarify if in fact it is correct, and only then to “know” or understand. However, when internally processing a new idea, the order is reversed. Only after you truly “know” and understand something can you then proceed to “see,” which means to alter your perception of reality based on this idea, and then proceed from there to “hear,” to make this new perception an integral part of your

conscious awareness.

“You have been shown to know that the Lord is G-d; there is none else aside from Him.” Moshe recounts for the people about to enter the land what transpired forty years earlier at the giving of the Torah. The people went through the ultimate perception altering experience, seeing and knowing that there is no other reality outside of Hashem. And yet, they are described as not having a heart to know, eyes to see and ears to hear until forty years later, because they were still in the student stage of learning, which is primarily the acquisition of information and ideas, and trying to properly understand what they were taught.

It is only after a forty year process that one has the requisite tools to fully and properly process those ideas internally. Thus, the earlier generation could be forgiven for such terrible things as constructing a golden calf a few weeks after the greatest Divine revelation ever, because it had not fully transformed their perception of reality nor become an inherent component of their consciousness. The new generation, on the other hand, although most had not experienced the intense revelations of the Exodus and Mattan Torah firsthand (as souls in bodies), will be held to a higher standard of behavior since now Hashem has given you “a heart to know, eyes to see and ears to hear.” You now have the means to channel the “lights” into your own internal “vessels.”

“The Alter Rebbe set up a system for Anash of avoda with the mind, and to seek out the emes, to critically examine one’s every move that it be in accordance with the emes, and this comes through avoda” (HaYom Yom 20 Adar I). In order to achieve true authenticity and genuineness in your inner, intellectual and emotional world,

I didn’t know it at the time, but I was getting a firsthand demonstration of an axiom posited by the Rebbe Rashab, namely that “only a Misnaged would say that he is acting purely for the sake of Heaven.”

and have that translate itself into your every move, you must do the work of the mind to “know,” seek out the emes to “see,” and critically examine your every move to “hear.” This is the work of a lifetime as he concludes there, “It is true that to achieve this calls for great and intense effort, meaning simply to study a great deal of Torah and to comprehend it – each according to his ability – and then Hashem will help him that he will be in accordance with the emes.”

The same is true of the lessons of Chanuka. It is not enough to know and understand the inner significance of the events that transpired long ago, or even the lessons we can learn from them for our times such as the power of the pure light of the Jewish soul, and the pure light of Torah and Mitzvos, to overcome even the greatest darkness. It is not even sufficient to internalize those lessons to the point that you successfully alter your perception of reality, so that you actually “see” how nothing and no one can stand against that light. “We have to listen to what the lights – the Chanuka lights - are telling us.” We need to “hear” it, to make it part of our very consciousness, so that it affects the way we experience and confront any and every challenge, and drives our conviction that we must continue to increase in light each and every day.

Any parent or educator of a gifted child not living up to his

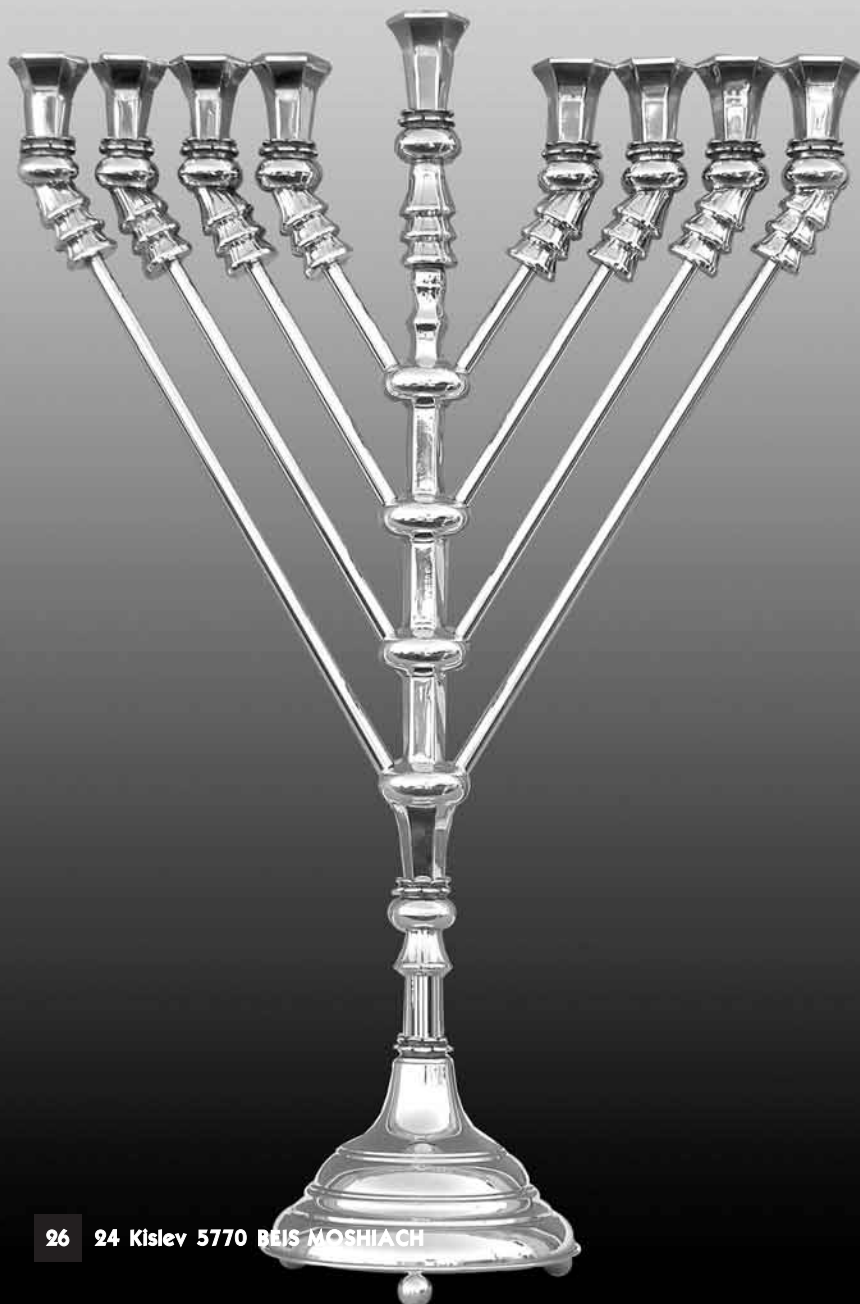
potential can tell you that even if you have successfully conveyed to that child the extent of his talents so that he “knows” what he is capable of, and have successfully demonstrated it to him so that he “sees” what he is capable of; the hardest thing is to get him to “hear” it, to actually sense and experience himself in that way. That is why there are so many adults who look back at their childhood years with regret, because “back then I couldn’t ‘hear’ it.”

In our times, the Rebbe is telling us that after forty years we have the necessary tools and abilities to “apprehend the mind of the Rebbe,” and to “understand, see and hear, simply and literally in the physicality of the world, the True and Complete Redemption in literal actuality...”

“Now the only thing needed, as mentioned, is that we have to open ‘the heart to know,’ and open ‘the eyes to see,’ and open ‘the ears to hear’...for the study of P’nimius HaTorah as it was revealed in Toras HaChassidus and fulfilling the directives of our Rebbeim, including – learning about the topic of Geula, in a manner that it should open the heart, eyes and ears...”

May we soon merit to “know,” “see” and “hear” the lights of the Menora in the Third Beis HaMikdash, as well as the Torah of Moshiach with the True and Complete Redemption, immediately, NOW!

MENORA L'MEHADRIN



Most Lubavitcher Chassidim are aware of the Rebbe's insistence that the branches of the Menora in the Mikdash were diagonal and not rounded. Many of us are also familiar with the Rebbe's noting that the Rambam drew the cups on the Menora with the openings facing down. The Rebbe explains that this detail is precise in the manuscript of the Rambam and according to the principle of Rabbeinu Bechayai in his commentary on Torah that the point of the cups is to show that an abundance of spiritual light descends to the world from the Menora. This is why the cups are inverted which indicates that the abundance is coming down.

There are numerous other details about the structure of the Menora that the Rebbe points out from Rashi, Rambam and other commentaries that we are not all aware of.

R' Shmuel Saidov, who comes from a Lubavitcher family, has dedicated much time to researching the structure of the Menora according to the Rebbe's explanations. Together with some renowned silversmiths, he designed a new model of the Menora that will be built according to the dimensions of the Menora that is seen every year on Chanuka in 770. This Menora in 770 has three cups, a knob, and a flower on every branch. Nearly all the details are the same as the Menora in the Mikdash aside from the number of branches, of course.

YEARNING FOR THE THIRD BEIS HA'MIKDASH

At the very start of our conversation, R' Shmuel emphasized an important detail. The halacha is that it is prohibited to build something that looks like the Heichal, the Altar, the Table, and the Menora, but this halacha refers to a seven branched Menora, which is

how many branches the Menora of the Mikdash had, and not an eight-branched Menora (nine when you include the shamash).

There is no halachic problem with copying the other details of the Menora of the Mikdash like the cups, knobs, and flowers in the precise number and location as the Menora in the Mikdash, he clarified. The Rebbe notes (as is paskened in *Pischei Teshuva*), that just the number of branches, seven, is an absolute requirement and therefore, this is the only detail that we can't copy when we make a Menora.

Unless you make the Menora out of gold, in which case the Rambam says that even the number of cups, knobs, and flowers are an absolute requirement. Since the Menora we are manufacturing has nine branches and is not made of gold, there is no problem in making the other details like that of the Menora of the Mikdash. On the contrary, from the verse, "this is my G-d and I will glorify Him," we learn to beautify every mitzva including decorating the Menora to the best of our ability. What greater beauty can there be than the design that Hashem commanded for the Menora in the Mikdash?

* * *

I asked R' Saidov how he came up with this idea to build a Menora like the Menora in the Mikdash with cups, knobs, and flowers. He said, "In recent years, many Lubavitchers have been buying Menoras with diagonal branches. They do so because the Rebbe said explicitly in a sicha, 'According to this, there is room to say that it would also be worthwhile for the Menora for Chanuka to have diagonal branches.' We have gotten requests from Lubavitchers that we make a Menora that looks like the Menora that was lit for over ten years in the Rebbe's minyan in 770. 'If you're making a Menora according to the Rambam's view,' they say, 'why not make one

Rabbi Shmuel Saidov, a Lubavitcher who runs the AS Silver silver factory, has produced an 8-branch Menora that resembles the Menora of the Mikdash in (almost) all details, according to the proportions of the Menora in the Rebbe's beis midrash, 770.



that looks like the Menora in the Mikdash?"

There is something deeper here. "The Rebbe Maharash said that we need to listen to what the Chanuka candles are telling us. With a Menora built according to what the Rebbe says in his sichos, you can also see the story of the Menora in the Mikdash. The Ramban in parshas Behaaloscha writes about the parallel between the lights of Chanuka and the lights of the Mikdash."

R' Saidov pointed out some other advantages of this Menora:

"First, when we buy or give someone this Menora, we are publicizing the Rebbe's view about the Menora. Second, people display their Menora year-round in their homes and this will remind us of the Menora in the Mikdash and arouse a longing within us for the construction of the third Beis Ha'Mikdash. Third, when we see this Menora in our homes it will remind us of the days when the



Rebbe would focus his gaze upon the Menora when the Menora was lit in 770."

"The Menora in the Mikdash was 18 tefachim high (144 centimeters according to Rabbi Chaim Na'ah z'l). Our Menora will be constructed according to the proportions of the Menora in the Mikdash with every three centimeters on the Menora corresponding to one tefach on the Menora. So the height of the Menora is 54 centimeters (not counting the cups whose height is not including in the 18 tefachim and so the height, including the shamash which needs to be a little higher than the other candles, is about 60 centimeters)."

LIKE THE MENORA LIT ON CHANUKA IN 770

While designing the Menora, he realized that aside from the height and the number of branches, it would also differ in a number of other respects:

“There are a number of details about the Menora in the Mikdash where we don’t know what Hashem told Moshe Rabeinu to do. Even Moshe himself found the design of the Menora complicated, so what should *we* say? I will give you just a few examples of details that are not clear to us.

1-The Tosfos in Meseches Menachos explains that the tefach on the body of the Menora which had a cup, knob, and flower included these three decorations with the height of each one being only a third of a tefach. On the upper part of the Menora though, there are three tefachim that include three cups, a knob, and a flower and these decorations were larger. Contrariwise, Rashi in Meseches Menachos opines that since it is impossible for the three decorations on the body of the Menora to be contained within one tefach, and that the size of each one of them was a tefach, you have to say that the three decorations stuck out of the Menora in a way that they were attached to it like three decorations side by side, like one crown which has three decorations around it – a cup, a knob, and a flower.

2-Unlike the knob on the body of the Menora which was a third of a tefach, on the part where the branches extend the beraisa notes, ‘the knob is one tefach and two branches extend from it,’ i.e. this knob is a tefach!”

What did you decide with the Menora that you made?

With the two details I mentioned as well as with other details, we made the Menora according to the Menora in 770 which the Rebbe looked at. Likewise with the following detail – Unlike most Menoras where the shamash sticks out so it doesn’t look like one of the other candles, the shamash on the Menora in 770 is in the same row with the other candles albeit higher than the others.

Likewise, on most Menoras the shamash is removable so that you can light the other candles with it, while the shamash on the Menora in 770 is not removable. This is because it is not necessary since our custom is to use a wax candle for the shamash and not oil. We did the same thing with our Menora. In any case, this detail fits better with the words of the Rambam where he says, “And all the holders were set in the Menora.” The Ohr Ha’Chaim HaKadosh, in his commentary to parshas Behaaloscha, explains that the oil holders of the Menora could come off and were not attached to the body of the Menora but the opinion of all the Rishonim mentioned earlier is like that of the Rambam and so the shamash on our Menora is attached and is not portable.

Another detail that I tried to make like the Menora in 770 is to follow the view of the Rambam and Rashi that says that the Menora had three legs. This is one of the proofs that the Rebbe uses to show that the Menora on the Arch of Titus, which has rounded branches, is not a depiction of the Menora in the Mikdash. On the Menora on the Arch the base is hexagonal or octagonal and does not have legs. Nevertheless, those who draw the Menora in the Mikdash usually draw it with a hexagonal or octagonal base (and sometimes they add legs). The truth is that in the beraisa in Meseches Menachos, which describes the structure of the Menora, it only says “the legs and flower are three tefachim,” and it doesn’t say that the Menora had three legs. But Rashi and the Rambam write explicitly, “and it had **three legs**.” So we have to conclude that the base of the Menora was round (for under a square you make four legs) and it had three legs. That is how the Rambam draws the Menora and that is how the Menora in 770 looks.

I’d like to mention that lately there has been a tumult in the nationalistic newspapers about finding remnants of a shul from the period of the Second Mikdash (according to their estimations) in the north of Israel. They found a rock with a drawing of a Menora with seven branches that they want to assume is a drawing of the Menora in the Mikdash and they want to use this to prove that the Menora in the Mikdash had rounded branches.

Now, aside from what the Rebbe said that drawings and testimony of Yosef ben Matisyahu are not considered any more accurate than the Rambam and Rashi, R’ Avrohom ben HaRambam and other Rishonim, this Menora that they found has no legs and no cups, flowers or knobs or the other things mentioned explicitly in the Written and Oral Torah. So the fact that this artifact has rounded branches doesn’t tell us anything.

Another point - some people draw the Menora so that on each of the six branches the three cups, the knob, and the flower appear not on the upper part of the branches but in the middle. They maintain that the three cups, knob and flower located on the three upper tefachim apply only to the middle branch. But this is not correct since it says explicitly that the cups, knobs, and flowers of the six branches were on the three upper tefachim.

* * *

R’ Saidov continued to surprise me with details of the design of the Menora for in many ways it is different than what people tend to think. For example, he points out that the Rambam explains, and this is how it is in his drawing, that the branches extend from the knob and not above the knob (unlike those who explain the verse, “and a knob under the two branches,” that it means that the branches were above the knob). And the shape of the

knobs is not round but like an egg or an ellipse.

R' Saidov says that each Menora will be sold with a booklet that will explain all the Rebbe's views on the construction of the Menora in accordance with Rashi, Rambam and other commentators.

We wanted to be extremely accurate because we wanted to make as beautiful a Menora as possible. Boruch Hashem, we have this Menora ready for Chanuka 5770.

In conclusion, here are some more details about the Menora in the Mikdash that we have on our Menora too. They are precise according to the divergent views of the commentaries of the Rishonim and we constructed it according to the Menora in 770:

1-The three upper cups which are located on the top of the Menora are one within the other and not like the handwritten manuscript of the

Rambam where each cup is one underneath the other.

2-Another detail like 770 and the Rambam, the base is round and not hexagonal or octagonal.

3-The cups are triangular – the way the Rambam describes them with narrow sides and a wide opening.

Another detail in the structure of the Menora is that all the flowers on the Menora in the Mikdash are above the knob, aside from one flower which is above the base of the Menora. The source of it is not in parshas Teruma where the command about the Mishkan and vessels are given. We learn in Meseches Menachos and it is brought in Rashi on parashas Behaaloscha, "until its base until its flower," that there was another flower on the base of the Menora.

* * *

We pray that before Chanuka we will merit the lighting of the Menora in the third Beis Ha'Mikdash. Who will light that Menora? In one of the sichos, the Rebbe mentions the halacha that even a non-kohen can light the Menora, so it's possible that the Kohen Gadol will honor the Rebbe Melech Ha'Moshiach with lighting the Menora.

However, at one of the "Chanuka Live" events, Chief Rabbi Mordechai Eliyahu said we should merit that the Rebbe light the Menora in the third Beis Ha'Mikdash and in the sicha following the event the Rebbe said we will merit the lighting of the Menora by Aharon the Kohen Gadol.

Either way, we are all waiting for the third Beis Ha'Mikdash when we will see the structure of the Menora and all doubts and questions will be resolved.



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THE 10TH EUROPEAN MOSHIACH CONGRESS



Rabbi Dovid Nachshon speaking from the podium

The 10th European Moshiach Congress was held in Beis Menachem – Beis Moshiach UK in

Stamford Hill, North London. R' Chaim Yitzchok Cohen, director of the mosad, organised the event. Eretz Yisroel, Italy, Belgium, France, USA had representatives at this year's congress.

The Congress began on Friday morning, Erev Shabbos Parshas VaYishlach with a kabbalas panim farbrengen for the first arrivals of shluchim and Anash. Those who were settled in were able to go on mitvzaim on Friday despite the short day. After the spirited Friday night davening led by Rabbi Schneur Zalman Liberow, Shliach of the



Rabbi Shalom Dov Ber Kalmanson

Rebbe MH"M in Flatbush, there was a communal Shabbos meal for all the guests. Anash of London participated to hear the impassioned



farbrengen by Rabbi Dovid Nachshon, Rabbi Chaim Sasson, Rabbi Schneur Zalman Liberow and Professor Shlomo Kalish.

Throughout his stay, Rabbi Chaim Sasson continually farbrenged, and his words left an indelible impression on all who heard him, including many Polish Chassidim, who came to hear the author of Ata Yodayti, Brocho V'Hatzlocho, Ad Masai, amongst many other famous publications.

The Shabbos day was short, but every minute was used for davening and farbrenging. Many local people attended the Melaveh Malka, and the official Yud Tes Kislev farbrengen for they remembered the previous year's masterful oration by Rabbi Shalom Dov Ber Kalmanson, shliach of the Rebbe MH"M in Cincinnati who always commands the full attention of all the participants. This year was no exception and he kept the audience engrossed for over an hour. The Melaveh Malka farbrengen ended at 5:00a.m.

The farbrengens drew an unusually large crowd of over 400 people who listened to the farbrengen. Rabbi Herschel Gluck, the highly esteemed and revered Shliach of the Rebbe MH"M for Europe and beyond, who following in the footsteps of his late father, serves as the itinerant shliach in a number of European countries. Rabbi Gluck explained the role of our generation in disseminating the wellsprings as the means of bringing about the hisgalus of the Rebbe shlita.

Every participant received a special gift: the beautiful booklet translated in English of Beis Rabbeinu Sh'B'Bavel which was translated by Rabbi Alexander Zushe Kohn. All the farbrengens throughout the weekend lasted into the wee hours. There were very many distinguished members of

Anash of London also attending

as well as respected elders of other Chassidic circles.

SPEECH OF RABBI CHAIM YITZCHOK COHEN TO THE 10TH EUROPEAN MOSHIACH CONGRESS.

I would like to extend a hearty Shalom Aleichem to all those Shluchim and visitors who have come to join us on this auspicious occasion from all over Europe, Israel and USA who all wish to help ensure that we complete the task that the Rebbe Melech HaMoshiach Shlita has given to each and everyone of us assembled here to be Mekabel P'nei Moshiach Tzidkeinu, and that the Hisgalus should take place Mamash NOW!

Reb Mendel Futerfas, o.b.m., used to tell the following story:

It was the early days of the Rebbe Rayatz's nesius when the Rebbe began to establish his network of clandestine yeshivos and chadarim throughout the Soviet Union. The situation was very bad. The Jewish branch of the Communist Party, the Yevsektzia (which called itself "The Society of Those Opposed to Religion"), was doing all it could to dismantle and destroy all Torah institutions. The compulsory education law mandated that all



Rabbi Chaim Yitzchok Cohen

Russian children be enrolled in government public schools, which were dedicated to eradicating the very concept of religious belief.

At this point in history the Rebbe Rayatz began to send shluchim across the length and breadth of Russia, arousing Jews' hearts and strengthening Yiddishkait. From city to city and from town to town they travelled, arranging minyanim for



davening, setting up a network of shiurim, and making sure that mikvaos were in working order to facilitate observance of taharas ha'mishpacha. But the Rebbe's crowning achievement was the establishment of chadarim for tinokos shel beis rabban – young Jewish schoolchildren, whose minds were still unpoisoned. This more than anything else was the biggest thorn in the Yevsektzia's side, and they were determined to fight the Rebbe till the death.

The Rebbe Rayatz began to speak about tinokos shel beis rabban constantly, on any and all occasions. The Rebbe mentioned the topic so often that Chassidim joked that if the Rebbe's finger were cut, tinokos shel beis rabban would flow instead of blood. (This, of course, was a reference to what the Tzemach Tzedek had said about the Mittlerer Rebbe, that if his finger were cut, Chassidus would come out and not blood...) There was one farbrengen around that time at which both Reb Mendel and Reb Itche Der Masmid (may G-d avenge his blood) were present. As usual, the Rebbe was speaking about the importance of tinokos shel beis rabban, urging the Chassidim to put everything else aside and concentrate on the holy work of establishing and teaching in chadarim.

Reb Itche was a holy Jew, pure and simple. He was also a true Chassid, mekushar heart and soul to the Rebbe. As reflected in his nickname (masmid – one who learns Torah with hasmada, diligence), his diligence and capacity for study were phenomenal. Reb Itche would sit with his feet in a bucket of cold water to make sure he didn't fall asleep and interrupt his learning. His davening went on for hours, in the highest state of d'veikus. People used to say that Reb Itche davened all day and farbrenged all night. Reb Itche also served the Rebbe in the capacity of shadar (shlucha

If someone should claim that these are “wild words,” the Rebbe said at the time, there is nothing to worry to about, for the words are true according to Toras Emes.

d'rabbanan), gathering gashmius (i.e., monetary contributions) and planting ruchnius...

Years before, Reb Itche had a yechidus with the Rebbe Rashab and asked him for a tikkun for his soul. His problem, he explained, is that in the course of his travels he often came into contact with Jews who were in need of the Rebbe's blessing. If there wasn't enough time to go to the Rebbe in person, he would close his eyes, imagine the Rebbe's holy face before him and give the person a bracha, which was always fulfilled. Reb Itche knew that it was only the Rebbe's power that made it work, but the people who received the blessing would give him the credit. A tikkun for this was surely necessary...

In any event, Reb Itche was sitting at this farbrengen, and the Rebbe Rayatz kept talking about tinokos shel beis rabban. All of a sudden the Rebbe turned around and looked directly at Reb Itche. “Her zich ayn, Itche! Tustu in tinokos shel beis Rabban, bistu meiner. Un tomer nisht, bist takeh Itche...” (“Listen to me, Itche. If you involve yourself in tinokos shel beis rabban, you are mine. But if not, you are still Itche...”) In other words, a person can be involved in the holiest of pursuits – avodas Hashem, hiskashrus, shlichus, etc., but when the Rebbe demands tinokos shel beis rabban, if you really want to belong to the Rebbe, you simply have to put everything else aside and involve yourself in tinokos shel beis rabban, regardless of who

you are. If you don't, G-d forbid, it doesn't matter how many other wonderful qualities you might possess, you don't really belong to the Rebbe...

In our times, the Rebbe, Melech HaMoshiach, told us to put aside all other concerns and concentrate on “the only thing that remains in the service of shlichus.” The Rebbe didn't say “an important component in the service of shlichus” or even “the most important part of the service of shlichus.” The Rebbe stated that “the only thing that remains is to greet Moshiach Tzidkeinu in actuality,” and everything we do, all our peulos and activities, should reflect this. “All the days of your life” are only for the purpose “of bringing about the Days of Moshiach.” The Rebbe said this clearly and unequivocally. Anyone who ignores the Rebbe's wishes and insists on getting sidetracked on other issues – regardless of how lofty – should reassess the health of his hiskashrus...

On Shabbos Parshas VaYigash 5747, the first Shabbos after Didan Natzach, Hei Teives (which fell out on a Tuesday), the Rebbe declared that a new time and a new period had begun. From now on, the Rebbe said, there was only one thing to focus on: “All of you stand ready for the building of the Third Beis HaMikdash with the true and complete Redemption.”

Everyone knows that the Rebbe did not consider the legal proceedings to determine ownership of the s'farim to be an ordinary

court case. As the Rebbe explained so many times, especially on Zos Chanuka 5746, what happened was similar to the Alter Rebbe's experience in Petersburg in that it reflected the larger, spiritual struggle going on up Above. The court victory was a vindication of the Rebbe shlita's path for the seventh generation, which will culminate when the revelation of the Divine presence is completely brought back to earth. The entire world must be filled with G-dliness, even the lowest and most extraneous levels, "below which there is nothing lower." Every tool at man's disposal, every gimmick ever invented – from the Internet and videos to the billboards in Times Square – must proclaim the truth of Moshiach and Redemption.

In the same way that the Alter Rebbe's incarceration was a reflection of the spiritual kitrug against him, so too do the accusations against Lubavitch continue in our time. Although the charges are easily refuted, the Rebbe noted that the fact that G-d allowed the charges to be levelled indicates that there is something we can learn from them. The lesson, of course, is that Lubavitch needs even more activism, above and beyond what has already been accomplished.

The Alter Rebbe greatly expanded Chabad Chassidus after Petersburg far beyond what came before. Similarly, the Rebbe shlita announced after Hei Teives that a new time and a new period had begun, in which nothing else remained except to prepare for Moshiach. (The Rebbe clarified that he didn't mean everything else we were doing should stop, but that all our actions should be permeated with Moshiach and Geula.) And if someone should claim that these are "wild words," the Rebbe said at the time, there is nothing to worry to about, for the words are true according to Toras Emes. The truth

must be stated loudly and clearly, without fear of what the world might say, especially since the world is ready to hear it. When these words will be said pleasantly yet emphatically, people will accept them.

Furthermore, the Rebbe continued in the same sicha, when there are those who claim that "the eulogizers have eulogized and the embalmers have embalmed," they must be told the true reality according to Toras Emes, and there is nothing to fear from their reaction. When something is true according to Torah, it must be stated. Over the next few weeks the Rebbe gradually expounded upon this theme even more. The Rebbe had spoken previously about the need to finish polishing the buttons; now the Rebbe told us that they were already polished. Every farbrengen was filled with references to Moshiach and Geula, and even the form of the sichos kodesh changed (as the Rebbe pointed out on Purim 5747).

Everything seemed to acquire increased momentum and urgency, especially after the histalkus of Rebbetzin Chaya Mushka, o.b.m., on Chaf-Beis Shvat 5748. On Chaf Beis Shvat 5752, the Rebbe again referred to a new period beginning with the Rebbetzin's passing. And on Yud Shvat 5750, the Rebbe spoke about the new era after 40 years of nesius, when "G-d has given you a heart to understand and eyes to see and ears to hear."

Then on 28 Nissan 5751 came the famous plea to "do all in your power," which the Rebbe continued to expound upon through 5752, culminating in the Rebbe's address to the Kinus HaShluchim in 5752: "The only thing that remains in the service of shlichus is to greet Moshiach Tzidkeinu in actuality." And in 5753 and 5754, the Rebbe publicly encouraged the declaration of "Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach l'olam va'ed." On countless occasions the Rebbe described our times as a new era. What he expects of us at present has also been laid out quite clearly.

Each of us must search his soul and ask himself the following: Even assuming that I'm on the level of a Reb Itche Der Masmid, and my life is completely taken up with avodas Hashem and mitzvaim, how would I answer if the Rebbe looked me in the eye and asked me bluntly, "Bistu meiner?"... Ayeka – where are you – we must demand of ourselves. Do I truly belong to the Rebbe? Am I marching forward with him toward wherever he will lead me? Or am I straggling behind, still juggling all the peklach of an earlier era... By focusing on "the only service that remains," we will merit the immediate revelation of the Rebbe Melech HaMoshiach. And together we will all proclaim in his presence: Yechi Adoneinu Moreinu V'Rabbeinu Melech HaMoshiach L'olam Va'ed!

THE MASHPIA OF BRUNOY

*The subject of his farbrengens revolved around the demand to be involved in avoda and iskafia just as they were demanded of the T'mimim in Russia. He did not recognize changes in time and generations. He demanded of the T'mimim no less than what was demanded by the mashpiim in Lubavitch in days gone by. * We present excerpts from the book "Oveid Elokim," a biography of the mashpia, R' Nissan Nemenov a"h. * Part 2 of 2*

[Continued from last issue]

Just as he demanded kabbalas ol of the talmidim, he also demanded utter obedience to the hanhala of the yeshiva with no compromises. In the early years of the yeshiva in Brunoy, one of the T'mimim veered somewhat from the Chassidic path and got engaged to a modern girl. R' Nissan told the bachurim not to go to his wedding. At that time, there were some older bachurim, alumni of Tomchei T'mimim, who were not officially part of the yeshiva but would visit the yeshiva occasionally. A few of them went to the wedding. At the next

farbrengen, when R' Nissan noticed them there, he asked them to leave since they had gone to the wedding against his orders. Chastised, the bachurim got up and left, and everybody in the yeshiva got the message loud and clear.

There was an American boy who went to learn in Brunoy but he didn't like it since the discipline was so strict. He went to R' Nissan and told him, "I don't want to remain here." R' Nissan censured him sharply, "What is 'I' and what is 'want' and where did you get the idea of 'don't'?"

He was extremely particular about the times for s'darim in

yeshiva. And just as he demanded it of the bachurim, he demanded it of himself. R' YY Belinov, rav of central B'nei Brak, says:

"I don't recall a single study period where R' Nissan was supposed to be the mashgiach and he wasn't present. He never left in the middle of the night session to attend a simcha etc. even if the weddings were of his best talmidim who were very close to him.

Leaving zal in the middle was completely out of the question for him. For this reason, in my time there were hardly any weddings in Paris that R' Nissan attended because the Chassidus study session ended close to ten at night and by the time he would get to Paris the wedding would be over. Those who wanted R' Nissan to attend their weddings would make the chuppa in the yard of the yeshiva in Brunoy and the meal would be served in the Beis Rikva hall in the nearby town of Yerres."

GIVING THE REBBE NACHAS

The Rebbe exhorted him in yechidus to devote himself to his talmidim, and he heeded this injunction well. R' YY Chitrik related:

"When I was a talmid in 770, R' Nissan came to the Rebbe for Yud-Tes Kislev. After he had yechidus it was announced that he would farbreng. The bachurim crowded into the zal upstairs to hear what the Rebbe had told him in yechidus. A pyramid was constructed the length and breadth of the beis midrash and I got a place in one of the corners.

"R' Nissan walked in with his face very red and he sat down. We stood crowded together, trying to hear something new. R' Nissan began to say an introduction to the yechidus and then a niggun, then a story, then a niggun. It was getting

late and there was another thought with another niggun but the main thing was missing. What did the Rebbe tell him?

“Finally, R’ Nissan said, ‘I asked the Rebbe: What should I think about when reciting the bedtime Shma?’ (I thought of many possible answers that would be fitting for an oved like him, but he went on to say): ‘The Rebbe answered with three words, *‘oif di talmidim*’ (about the talmidim).”

In the middle of the night or towards morning, R’ Nissan would make the rounds of the dormitory and observe the bachurim as they slept. If he noticed that a bachur was not sleeping on his left side or that his yarmulke had fallen off and surely if he had forgotten to prepare negel vasser, the bachur would hear about it from him personally the next morning.

He demanded that the talmidim give the Rebbe nachas. R’ Sholom Dovber Labkovsky related:

“Each time he traveled to the Rebbe, he would ask the bachurim in yeshiva to make good hachlatos like learning additional chapters of Tanya by heart, learning additional maamarim, etc. so he could give the Rebbe good news. I remember that before the Rebbe’s 70th birthday, R’ Nissan asked the bachurim to learn things by heart and one bachur committed to memorizing 70 chapters! We worked very hard on this. We went to sleep listening to a tape of chapters of Tanya and in the morning we got up early and went to zal to study by heart. We did it word for word, precisely, as R’ Nissan accustomed us.”

When he visited 770, there were times that the Rebbe sent bachurim to consult with him about spiritual matters. R’ Moshe Groner a”h related:

“I once asked the Rebbe some questions in yechidus and the Rebbe told me that R’ Nissan had



R’ Nissan (left) farbrenging with Chassidim

‘As long as it’s possible to learn Chassidus, they should learn ... Who knows what the future may bring? The learning they do now will fortify them with yiras Shamayim.’

been here but he had gone to Montreal for a few days and would return to New York the following week. He said I should consult with him about specific things I had asked.”

There were talmidim who learned in Brunoy and then moved on to learn in 770. When they needed to consult with a mashpia they would write to R’ Nissan. The mashpiim in 770 said this wasn’t right because they were learning in 770 and should consult the mashpiim there, but the talmidim said this was hard for them because they had a deep, soul connection with R’ Nissan. When they told the Rebbe he accepted this.

In general, R’ Nissan held that traveling to the Rebbe required special preparations and one

shouldn’t just go to the Rebbe in the middle of the year, but there were exceptions. R’ YY Pewzner related:

“Since 11 Nissan, 1972, I went twice a year to the Rebbe, in Tishrei and Nissan. One time I decided that I wanted to go to the Rebbe for Shavuos. When I discussed it with R’ Nissan, he dismissed the idea out of hand. I was very brokenhearted by this decision of his. Two days later, about three days before Yom Tov, before seven in the morning, there were knocks at the door of our house (I would sleep at home, which was a ten minute walk from yeshiva). When my mother opened the door she was taken aback to see R’ Nissan standing there!

“He asked to see me and she suggested that since I was still



R' Nissan at a farbrengen with R' Bentzion Shemtov

sleeping, he should come in and wait in the dining room while she went to wake me up. He said he preferred to see me asleep. R' Nissan entered my bedroom and found me just waking up. I was shocked to see him there but he assured me, while caressing my head, 'Relax, everything is fine.' He waited until I washed my hands and said brachos and then he said, 'I thought a lot about your traveling and I came to the conclusion that you should go to the Rebbe for Shavuot.'

"I was very touched by this. Not just because he was willing to change his mind from one extreme to the other when he saw how much I wanted to go, but that he came to my home to make up for the bad feeling I had had and to inform me that he had decided I could go instead of waiting for me to come to yeshiva."

NOT TO TURN INTO A "USED UP" SOLDIER

His farbrengens were renowned for their powerful effects on his talmidim and their ability to cause them to change. "An ordinary

Maariv after his farbrengen on Shabbos was completely different than a Maariv on any other day," said one of them.

Over time he instilled the awareness that a farbrengen is something special and you don't farbreng just any old time. Some talmidim once asked him to farbreng and he responded, "As for what we spoke about at the last farbrengen – you have implemented that already?"

Generally, the topic of his farbrengens revolved around the demand to work on avoda and iskafia just as they were demanded of T'mimim in Russia. He did not adjust with the times and the changing generations. What the mashpiim demanded in Lubavitch, he demanded of T'mimim of today.

During a farbrengen he would exhort the bachurim to be involved in all aspects of avoda, including watching one's thoughts and protecting the senses as was expected in Lubavitch in Russia. This topic took central stage at every farbrengen, even on happy occasions like Purim and Simchas Torah. R' YY Kalmanson relates:

"One year at the Purim farbrengen, he spoke very forcefully about the following point. In Megillas Esther it says, 'For there was no coming to the king in sackcloth.' In Chassidus it explains that when it says 'the king' it is an allusion to Hashem. The lesson in avoda from this pasuk is that first and foremost, you have to be sure that the garments of the soul are not 'sackcloth.' Each of us must clean his garments of thought, speech, and action and only afterwards can he go to the king. This was the Purim farbrengen ..."

At the farbrengens, he would often demand that his talmidim not become "used up soldiers." He would explain that a soldier who has served for many years sometimes feels that he is entitled to a short vacation. But a Chassid cannot feel that way, he would say. Even if he has spent a long time on avoda, refining his soul and progressing in the ways of Chassidus, he cannot feel for even a moment like someone who has spent all his strength in carrying out his assigned task.

The mashpia, R' Zev-Wolf Kesselman, heard the following vort from him:

"At a farbrengen in Samarkand, R' Nissan spoke heatedly about the wording in the Zohar, 'It is good for those people who view themselves each day as though they will die that day.' The question is: What's so wonderful about this? The idea of remembering the day of death is brought in connection with someone on a low level who cannot withstand a test even after he has tried various other methods suggested by the Gemara. Remembering the day of death is the last resort to prevent him from sinning. So how can it say that is good?"

“‘Rather,’ explained R’ Nissan, ‘this is not said about a person who will be prevented from committing a sin because he has remembered that he will die. On the contrary, we are talking about someone who serves Hashem every day in the lofty manner of a Jew who knows that today is his last day. When such a Jew goes to daven, his t’filla is on the loftiest of levels, and when he goes to eat you can imagine what pleasure he has in his food knowing that this is the last day of his life. When night falls, he goes to sleep with this feeling, and the bedtime Shma is recited as if for the last time. The Zohar is praising those who feel this way throughout their lives. Obviously, this is a high level in avodas Hashem. Not in preparing for death, heaven forbid, but a lofty life, a life which is led with the thought that this is the last day he can still accomplish something in this world.’”

R’ Nissan’s farbrengens were usually very demanding. R’ YY Wilschansky recalls:

“At each of his farbrengens he would demand that the bachurim carry out simple things on a practical level and he would speak in a sharp and determined manner that could really rub you raw. Nevertheless, he usually spoke in general terms and only on rare occasions did he turn to an individual. But it was enough for him to stare at you for you to understand that he meant you ...”

R’ Sholom Dovber Butman relates:

“At the beginning of the 50’s, a group of Russian Chassidim who were refugees in France went to Ireland to be shoachim. Two older bachurim from the yeshiva in Brunoy, who had already trained as shoachim, went with them. When they returned to yeshiva they were dressed in a more modern way.



R’ Nissan (right) and R’ Yisroel Noach Blinitzky at the hachnasa l’cheider of the Kalmanson twins.

“At the 19 Kislev farbrengen, one of them showed up a little late, after everyone had already sat down. He was wearing a freshly pressed shirt in a modern style. During the farbrengen R’ Nissan turned to him and demanded sharply, “How does a bachur from a Chassidishe yeshiva wear such a shirt?”

Occasionally R’ Nissan would express his admiration for the T’mimim of our generation who stick to their true standing despite the hardships and challenges that our modern world poses. At one of the farbrengens that lasted till morning, he said to the talmidim, “What was there in Lubavitch? When a bachur walked out of yeshiva he only saw a goat or lamb, while today, when you walk in the street, you can see the worst things, may Hashem protect us. If despite all that you have remained T’mimim as in Lubavitch, you truly deserve to have your hands and feet kissed!”

R’ Moshe Nissan Azimov said:

“R’ Chaikel Chanin told me that one time, he came back from Paris to Brunoy by train with R’ Nissan, a 25 minute trip. R’ Nissan’s

young son sat next to him. At one of the stops a very immodestly dressed woman boarded the train. Throughout the trip R’ Nissan adjured his son not to look, striking him lightly on the foot, until they got to their destination.”

TOMCHEI T’MIMIM LIKE IN LUBAVITCH

In everything related to avoda, he guided the bachurim in a p’nimius’dike way. For example, not every bachur received permission from him to daven with avoda. On the one hand, he often demanded at farbrengens that bachurim daven slowly, thinking about the words. On the other hand, if he noticed that a bachur was davening longer than others and spending a long time with inyanei Chassidus while davening, he would tell him to daven along with everyone else because he wasn’t ready yet to daven at length.

This was in accordance with an explicit instruction he received from the Rebbe Rayatz at the beginning of Tishrei, 5709: “Usually, detailed scrutiny is

needed for those who spend a long time on t'filla, being that not all who want the name of ovoid should be allowed to do so and discussions should be devoted to this subject - that Chassidus is p'nimius and someone who is a chitzon by nature is not a keili for p'nimius" (Igros Kodesh Admur HaRayatz, 18, p. 2).

In connection with this letter, R' Sholom Dovber Butman said:

"When R' Nissan received this letter from the Rebbe Rayatz instructing him to devote his talks to the idea that 'Chassidus is p'nimius,' we saw that he took it very much to heart. That year, all his farbrengens on Simchas Torah were very serious. He told us then, 'This means that the entire inyan of Chassidus is lacking. If you have to explain to bachurim in Tomchei T'mimim that Chabad Chassidus demands p'nimius, that's a very serious failing!' I remember how all the bachurim sat around him, afraid to raise their

heads. That entire Simchas Torah was spent in that atmosphere, and you could feel the tension in the air!

"I once saw a letter from the Rebbe Rayatz, a copy of which came to R' Nissan, in connection with a bachur who wrote to the Rebbe Rayatz that he felt he did not deserve to be a talmid in Tomchei T'mimim. The Rebbe Rayatz told this bachur: 'This is the counsel of the Evil Inclination who wants to make you fall to the depths, and you must have mercy on your body and have pity on your soul.'

"R' Nissan spoke about this at the next farbrengen, obviously without publicizing the name of the bachur: 'Even after this bachur received a letter from the Rebbe, what is he really concerned about? He is worried about the line to have mercy on your body. To have pity on your soul – that doesn't bother him as much!'"

The fact is that although some

of his expectations seemed unrealistic to some of the talmidim, they accepted and followed them. This is because in his personal life he implemented whatever he demanded of others. He demanded that they not attribute importance to matters of Olam HaZeh (this world) and they knew that in his house the chairs around the table were no two the same. They knew that whatever he demanded of them, he said in complete sincerity and lived with every word of it. The fact that he often cried when he spoke also caused the bachurim to be moved and to feel that he was speaking from his heart.

No wonder, then, that the Rebbe said in the sicha of Parshas VaYeishev 5752 (os 7) that Nasi Doreinu gave the empowerment that from this very place (France) they made a place and source of Torah by founding yeshivas Tomchei T'mimim there, "**like in Lubavitch.**"

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ב"ה

SCIENCE, FRAUD AND GLOBAL WARMING: LESSONS FOR YOU AND ME.

By Dr. Aryeh Gotfryd

“What can guarantee that people will behave in a just and righteous manner, if not for the belief in a greater power?”

--The Rebbe, *Mind Over Matter*, p.15

PART I – THE CLIMATE HAS CHANGED... BUT WHAT ABOUT US?

We thought we were liberated. We, the secular heirs of western civilization - We, the most highly evolved culture on the planet - We, who pride ourselves with universal values and multicultural tolerance - We, who have long ago escaped the darkness of institutionalized religion, brushed off the cobwebs of myth and superstition, and who walk in the light of reason and science.

We thought we were liberated, but we were not.

And now the whole, wide world is quickly coming to know just how liberated we are not, thanks to the valor of a lone, anonymous hacker on a quest to expose the most grandiose lie of our times. I imagine it was a sense of righteous indignation that spurred him on to bravely breach the high firewalls of a certain ivory tower in Hadley, U.K., narrowly evade detection by the high priests of scientism who guard

it day and night, valiantly raid the catacombs of their servers' hard drives, and tiptoe out with a fat file of facts which he dutifully unzipped all over the internet.

And what does that treasure trove of thousands of emails and research documents tell us? That the principal data we have all been relying on to prove Man Made Global Warming has in fact been “cooked,” doctored, altered and faked. Even worse, it graphically documents how a small elite club of just a few climatologists has successfully quashed all voices of dissension and impregnated academia, government and industry with their trumped-up and unchallenged ‘facts’ such as the ‘hockey-stick’ graph of rising temperature that increasingly drives global fear and the world economy.

This discovery comes none too soon. Because in addition to the billions of people who have already been blatantly bluffed and the billions of dollars that have already

been brazenly embezzled from society's coffers, we are standing at the threshold of yet another Global UN Climate Conference.

Next month in Copenhagen, the US is expected to announce a 17% reduction in greenhouse gases (at an estimated cost of 9.4 trillion dollars) and the European Union is looking to cut 30%. That would all be well and good if in fact our Herculean efforts to cut such emissions were likely to save our planet. But now that we only have science fiction to substantiate that claim, the only people who will surely benefit are those with vested interest, like Al Gore, who has already become the world's first carbon-credit trading billionaire, and of course the scientists that feed the faith in Man Made Global Warming.

Stepping back a bit, there seems to be an irony. First Western civilization trashes traditional faith, replacing it with reason and science as the sole arbiters of truth. Science is objective and fair, its practitioners wise and insightful. The scientist becomes an icon of authority in western culture. As far as most people are concerned, he makes medicine heal, nature lawful, cars go, and iphone touch. With our lives pretty much defined by technology,

there's no great surprise that the scientist is trusted, and the higher his position, the more trusted he is.

Society somehow drew an artificial line between faith in the clergy and faith in the scientist. The fact is, once you give away to anyone your freedom to decide any issue, you have essentially committed an act of faith. If you pass it on to an organized group with an identifiable doctrine, you have in effect practiced a religion.

The difference is that while most religions center on faith in a Supreme Being, scientism places that unequivocal trust in man. The upside of religion is that man takes his infinite trust and attaches it to an Infinite Being - that kind of makes sense. What doesn't make sense is to attach such unbounded faith in limited human beings and the contrivances of their minds, however great those minds may be.

To make matters worse, those objects of our adulation, the duly ordained priests of scientism, have gods of their own: Power and money, as we have seen so clearly in recent weeks. Hey, if you want to worship power and money, you don't need a middle man; you can do so directly. On the other hand if it's something absolute that you're searching for, why not have faith in the Creator?

If our goal really is sustainability, we would do well to consider the words of David Ehrenfeld, father of the modern science of ecological conservation in his book, "The Arrogance of Humanism". He said that any reason to conserve could be compromised save for one: That we have been mandated by the Creator to be custodians of this global ecosystem.

The liberation of Western Society from tyrannical religious institutions was a good thing. But they threw out the baby with the bathwater, having spuriously negated the existence of G-d, the

reality of the soul, and the purpose of life on earth.

If you have to believe in something anyway, you may as well believe in G-d. That just may prove to be quite a bit more liberating, now that we can legitimately stop obsessing about the end of the world, and start focusing on making it the best it can be.

PART II – READERS REACT

Here are some reactions to the above commentary on "Climategate," the massive scandal that erupted when a hacker leaked thousands of verified emails and documents proving that the bulk of the "data" in support of Man Made Global Warming is in fact "cooked", i.e., fraudulent. Looks like eco-billionaire Al Gore has his own "Inconvenient Truth" to stand up to.

Dear Arnie,

This is how religions are born. Global Warming became a religion just as much as Islam. Facts became incontrovertible because *mir tahr nisht freigen, mir tahr nisht zahgen* (one may not ask, one may not speak). Once it steps across that boundary, skepticism is justified and people like Al Gore become the Shabtai Zvis of our time. Everyone knows about the weakest link. In Copenhagen the chain will come apart. One thing though, the skeptics may not believe the "science" but few would question that good ecological practice should be the rule, if not the law. Unfortunately, what we were getting was not ecology but eco-fascism; very destructive.

Marshall Shapiro,
Vineland ON

Dr. Gotfryd,

You are endorsing illegal hacking? Your sensationalizing the hacked data is in as poor taste as Al Gore's doom and gloom.

I do not buy the extreme climate change but I also take issue with the deniers. Even if climate change is totally natural, what do you propose we do about the impacts? Cutting use of carbon based fuels is good for the environment even without climate change and good for the Jews as we get out from under Muslim oil. That is change I endorse.

Rick W.

Arnie:

I am horrified that you may think anthropogenic global warming is a myth! I think going about saying that is appallingly irresponsible. Millions (if not billions) of people are looking for an excuse to carry on with "business as usual", yet business as usual is seriously threatening to destroy biodiversity and make the planet earth much harder to live on. I feel like we are living in times like those preceding those of Noah and the Great Flood!

Michael B.
Vancouver BC

Dear Michael,

I'd like to address your points one by one. First about myths and facts, let's define our terms. Using a standard dictionary, we find that a myth is "an unproved or false collective belief that is used to justify a social institution." On the other hand, a fact is: "A truth known by actual experience or observation."

Try googling "global warming fraud" and then hit the "news" filter. You should see at least 1300 articles on the fallout from the leaked emails in virtually every major paper. No one except political activists and government spokespeople are playing this one down.

For example, a recent Wall Street Journal article says that top climate researchers planned to block

scientific dissenters, quoting how they 'will keep them out somehow — even if we have to redefine what the peer-review literature is!' Hmm. Doesn't sound like fact finding activity to me.

Forbes Magazine reports that the unadulterated data demonstrates that there hasn't been any global warming at all for over a decade. The very same scientists who publicly claim that the evidence is "unequivocal" that global warming continues, privately admit that "it's a travesty" that we "can't account for the lack of warming at the moment."

I've read some of those emails (you can download them here) and you can actually learn exactly how they 'transform' the data to hide both recent global cooling and historic global warming in order to get the 'right' answers to 'support' their theory. Plus you can read for yourself quotes from Phil Jones like "We also have a Data Register Act, which I will hide behind," and source code comments to the premiere data set of the 'warmists' that include, "We can have a proper result but only by including a load of garbage."

The most informative and insightful of all the articles I've seen is this one from "The Register." The graphs on this page were taken from there.

In light of these developments, the rational man must seriously entertain the possibility that anthropogenic global warming is "an unproved or false collective belief that is used to justify a social institution." Does that make it a "fact"? Saying so may be hard for some. But that's okay. There may be a few newly unemployed climatologists who are up to the challenge.

PART III – LESSONS FROM NOACH

You raise another issue - biodiversity. Now there's something

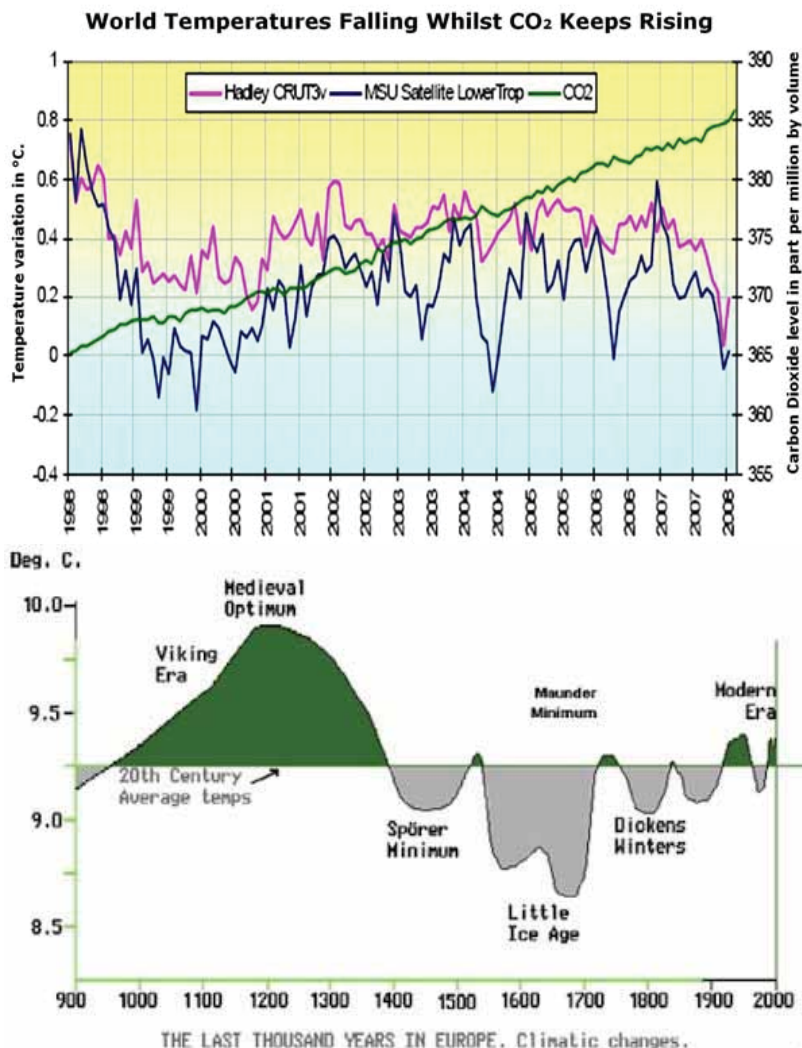
to defend. So are air and water quality, and concerns about genetically modified organisms. We also need more renewable energy and better recycling facilities and protection for tropical rain forests. But that's not because global warming is going to get us. It's because we have a mitzva, a moral obligation placed upon us by our Creator to take care of this planet.

You conclude by lamenting our times as reminiscent of the years leading up to the Noachide Flood. In a way, I agree. The Torah portion about Noach describes the years before the Flood as full of chamas, violence. Rashi says it refers especially to robbery. The Me'Am

Loez describes a typical pre-flood scenario where a fruit vendor goes bankrupt because several people would sample the fruit regularly without buying. The judge threw the case out of court on the grounds that "It's only a little bit and everybody does it."

Isn't that a parable for our times? A little more carbon dioxide, a little more greenhouse effect, a little rise in temperature and before you know it, boom - melted polar ice caps and rising sea levels. And what's the famous excuse? It's only a little bit and everybody does it.

As in the days of yore, one could say it's robbery that is creating instability in the global ecosystem.



In this case it's a special kind of robbery, *g'neivas daas*, deception that's at fault.

Noach, the prototypical global conservationist, had it right. By excelling in the ethical dimension, he saved the world environmentally as well. Perhaps it's time for those grasping at the helm of the global ark to take note, lest they inadvertently miss the boat.

PART IV – FROM EVERYTHING WE SEE AND HEAR...

For nine generations, our Chassidic masters have been banging it into our heads: From every thing a Jew sees or hears, he must derive a lesson in serving Hashem. What can we learn from these mindboggling disclosures that have been made during the time we read about Yaakov, Eisav and Lavan?

To understand this, let's analyze what happened here.

Some smart, well-meaning people come up with a good idea (in this case that carbon dioxide transmits light but captures heat and therefore as we spew more carbon dioxide into the air, the planet must be getting warmer).

Lots of people get excited about the good idea and spend lots of time working on it, but still don't know if it really works like that in nature. They keep checking and talking to find out the truth.

Some of these people (maybe all of them to a certain extent, because after all they are human) are not only interested in truth – they are also interested in becoming rich and famous.

Now how does a scientist become rich and famous? By doing research and getting very important results. But there are some problems with this. The results you get may be unclear. Or they may disprove your theory instead of supporting it. Or someone else may

beat you to it. Or worse yet, prove you wrong.

If you, as a scientist, love truth more than fame and fortune, you will say, "Oh well, back to the drawing board" and that will be the end of it. On the other hand, if you love fame and fortune more, you will find ways to get an edge on the next guy, even at the expense of other important things, like truth.

Soon you start to tweak the data here and there, smooth the graph, hide some points that don't fit your theory. You come out with your 'story' and you make a big splash, but people are wondering how you got those results, because they didn't. They ask you for proof and you say, "Why should I share my secrets with you?"

After a while, they are in the limelight and the questioners are left behind. The unscrupulous rising star scientist surrounds himself with a few like-minded colleagues who would love a hand up in their careers, offering them status if they collaborate with him. The only price they must pay is to play "the game" with the data that gets the "right" answers, i.e., the ones that draw attention from the media.

But some voices cry out that something is wrong. The numbers don't add up. They looked into it as well and they got completely different results. They even go so far as to suggest that Mr. Rising Star's 'facts' are incorrect and may even be fudged. Worse yet, their dissenting views might even get published.

How shall Mr. Rising Star react? By marginalizing and ostracizing the naysayers. Block them from the elite club who get the 'right' results and have the 'right' opinions. If necessary, get people discredited or even fired from their jobs if it seems they might blow his cover.

Another thing he will want to do

is to make sure he has more people and data on his side and prettier graphs and a nice long jacket. The long jacket is important because that's how people recognize that he's an expert in honesty. They will never suspect a scientist of such blatant wrongdoing.

It's also good to have big conventions, with lots of glitz and media and food, making sure all the while that he controls who comes and goes and that any members of the 'other' group can't attend his event.

What really makes his career seem secure is the fact that since so few people are expert in his arcane wisdom, nobody will ever find out that he hoodwinked the public and ripped them off as well. He's so well protected, his reign will last forever.

There's only one problem with his scenario and that is that Truth endures, but Lies ultimately unravel. That's what happened with the Climategate scandal and that's what happens with any bogus culture club that sacrifices the truth they are known for on the altar of fame and fortune.

This is the lesson of Climategate and it's timing in the cycle of Torah readings. Yaakov, the Ish Tam, the sincere and honest man who is interested only in the truth, gets stuck dealing with consummate bluffers like Lavan and Eisav who show their 'split hooves' to the world and preach sustainability when really what's going on is that they are robbing you blind.

Don't let the long coats fool you.

Moshiach is coming and getting ready means watching how the lies fall and the truth stands... forever.

Yechi Yaakov!

Looking for a speaker on the interplay of science and faith? Call Dr. Gotfryd at (416) 858-9868, or visit www.arniegotfryd.com.