
NEWS

LIVING WITH MOSHIACH AROUND THE WORLD

YUD-TES KISLEV FARBRENGEN IN 770

PICTURES BY ELI YONA

A grand Yud-Tes Kislev *farbrengen* was held on Motzaei Shabbos in Beis Chayeinu-Beis Moshiach. *Anash, ziknei ha'Chassidim*, Tmimim, and

guests from neighboring communities sat side-by-side at tables set for a *Melaveh Malka*.

The *farbrengen* was organized by the *gabbaim* of the *shul* and by Rabbi Yaakov Herzog, and was emceed by Rabbi Y.Y. Katzman. The program





Rabbi Zushe Rivkin



Rabbi Nissan Mangel



Rabbi Yitzchok Raitport



Rabbi Avrohom Osdoba



Rabbi Y.Y. Katzman



Rabbi Yekusiel Rapp

began with a video of a *sicha* of the Rebbe. Rabbi Yitzchok Raitport made a *siyum ha'Shas*, as is customary on Yud-Tes Kislev. Before doing so, he asked why *Shas* is apportioned on Yud-Tes Kislev and not on another holiday. From 5663, the *Shas* had, in fact, been apportioned on 24 Teives, but in our generation, in 5712, the Rebbe changed it to Yud-Tes Kislev.

Rabbi Raitport explained that

apparently the Rebbe chose this date so that the learning of *nigleh* would be imbued with the *chayus* of *Toras ha'Chassidus*, elevating the study of *nigleh* to a higher level. Therefore, specifically on Rosh HaShana for Chassidus, when *chayus* is drawn down for the entire year, *Shas* is divided.

Rabbi Avrohom Osdoba, the *mara d'asra*, was called upon to speak after

the emcee read the *sicha* of VaYishlach 5740, in which the Rebbe established the authority of the *mara d'asra* of Crown Heights. Since the Rebbe, as a resident of Crown Heights, is under the authority of the *mara d'asra*, it follows that all those who are connected to the Rebbe are likewise under the authority of the *mara d'asra*. Therefore, a *psak din* of the *mara d'asra* of the community obligates all Chabad Chassidim around the world!

Rabbi Osdoba made a *siyum* on *Tanya* and encouraged everybody to incorporate its teachings into their daily lives.

Between speeches, the participants sang *niggunim* and said *l'chaim*. Cards were distributed for people to sign up to learn a *mesechta* during the coming year.

Rabbi Nissan Mangel [see side bar] connected the *Chag HaGeula* with the situation in Eretz Yisroel, basing it on *Midrashei Chazal*. He said that although we heard the Rebbe say that the time for your redemption has arrived, it appears as though the darkness is increasing from day to day. Rabbi Mangel explained this based on the explanation in the Rebbe Rashab's *Hemshech* 5672, ch. 207. As mentioned in the *Hemshech*, it does appear as though the opposite of *Geula* is happening, and we know that Moshiach ben Dovid comes *b'hesech ha'daas*.

Rabbi Mangel concluded by saying that it is specifically in these final moments that we see that the words of the Rebbe are actually materializing, and we don't have to wait long to open our eyes and see the *hisgalus* of *Melech HaMoshiach*.

Rabbi Zushe Rivkin of Kfar Chabad spoke about the directive he received in 5752 to build the Rebbe a palace in Kfar Chabad. He reported that he is involved in this undertaking and expected it to be completed soon.

Rabbi Shalom Dov Ber Groner of South Africa reviewed the *Dvar Malchus* of VaYishlach 5752, which speaks about the special time in which we live. Rabbi Yekusiel Rapp made a *siyum* on *halachos* in the Rambam and then expressed the protest of the *tzibur* at large about the silence in the face of dangerous government proceedings, endangering the lives of millions of Jews in Eretz Yisroel. He called upon every person to disseminate the Rebbe's view on this issue, emphasizing that this is based on *siman* 329 of *Shulchan Aruch*.

After the official program concluded, people broke up into groups and *farbrenge*d with *mashpiim* until late at night.

RABBI NISSAN MANGEL

On Motzaei Shabbos Yud-Tes Kislev, there was a grand *farbrengen* in 770 celebrating the release of the Alter Rebbe from prison. Among the featured speakers was Rabbi Nissan Mangel, who spoke in English.

Rabbi Mangel explained that the Alter Rebbe's arrest was so alarming because the charges against him carried the penalty of death, not merely long-term imprisonment. While in prison, the Alter Rebbe wanted to know if, in fact, anyone ever left the section of prison where he was imprisoned while they were alive. In order to do that, he couldn't just ask the guard point-blank, for fear of getting a false answer. In order to obtain the desired information in a roundabout way, he asked the guard what his salary was, and then asked him if anyone who left this section of prison ever sent him any extra money as a tip. When the guard replied that most people who leave that section do send him tips, the Alter Rebbe had his information.

The Alter Rebbe had been charged with high treason, but out of the 22 charges against him, only one was actually related to the charge for which the Czar had had him arrested. The remaining 21 charges accused him of matters that related only to *Yiddishkeit* and would be of interest only to Jews. For example, one accusation concerned the *nusach* of the *siddur* that the Alter Rebbe preferred. Another had to do with the improvement in the type of knife used for *sh'chita*, and one charge challenged what the Alter Rebbe wrote about non-Jews in the *Tanya*. What concern could the Czar have had with these matters?

The Alter Rebbe wrote that he was confronted with two *kitrugim* from the *s'fira* of *malchus* against the spreading of Chassidus. One *kitrug* was against disseminating teachings of Chassidus. Reb Pinchas of Koretz had seen a scrap of paper lying in the mud, upon which a topic in Chassidus was written, and told the Alter Rebbe that this disrespectful treatment illustrated that Chassidus could not be properly absorbed by the masses, and thus it should not be so freely disseminated.

The Alter Rebbe replied with a story that has become a well-known parable. The story is about the jewel in the king's crown that had to be ground up as medicine for the king's son, even though the king's son was so ill that he could not be expected to swallow more than the smallest amount, and the remainder of the medicine would actually spill onto the floor and be wasted. Of course, the king would want to try to cure his son even if the majority of his most precious stone would be destroyed in the process.

The Alter Rebbe's *marshal* silenced the *kitrug* that the teachings of Chassidus should not be disseminated to the general public. But a further *kitrug* remained that the Alter Rebbe still had to resolve. This was a *kitrug* against spreading Chassidus as a way of life and a way of study.

This was why the Alter Rebbe had to answer to the court the 21 questions concerning his changes to *Yiddishkeit*. When the Alter Rebbe was released from prison, he went ahead and disseminated Chassidus on an even greater level than before.

The one accusation that did relate to the Czar was that of high treason, which was brought against the Alter Rebbe on account of the exportation of large sums of money out of Russia to Eretz Yisroel, which was then under the rule of Turkey, Russia's enemy. Sending money to an enemy of Russia was a serious crime that carried the penalty of death. The Alter Rebbe had been sending money there with *mesiras nefesh* in order to support *yishuvim* that he, with *mesiras nefesh*, had established. The Alter Rebbe had initiated and

continued these activities, well aware of the severe consequences were he to be caught.

Rabbi Mangel also spoke about *shleimus ha'Aretz*. He discussed a commentary of the Rashbam speaking about a Rashi on *Akeidas Yitzchok*. The Rashbam said that besides the positive aspects to *Akeidas Yitzchok*, it also served as a rebuke to Avrohom. Hashem was angry with Avrohom because he had gone along with the suggestion of Avimelech, the king of the Plishtim (Palestinians), to make a peace treaty between them, in which Avrohom gave Avimelech seven sheep. Hashem told Avrohom that He had given the entirety of Eretz Yisroel to him, yet he had forsaken some of it to an unholy people who do not belong in that land. G-d told Avrohom in effect that giving land is not the way to make peace, and because he gave the seven sheep, the Plishtim would capture the *luchos* in the future and hold it for seven months. The Plishtim would make seven wars against the Jews. Rabbi Mangel pointed out that the Arabs have made a total of seven wars against Eretz Yisroel since its founding in 1948. The war that is going on now is, in fact, the seventh war. Hashem told Avrohom that

seven *tzaddikim* would be killed and that seven cities that housed the *Mishkan* would be destroyed before the *Beis HaMikdash* itself was destroyed.

Rabbi Mangel related a remark of the Rebbe Rashab's concerning the consequences of rebuffing the words of a Rebbe. The Rebbe Rashab stated that when a Rebbe gives a directive, if it is not done, the opposite happens, which usually turns out badly. As soon as the Rebbe *shlita* said we are in the time of the *Geula*, that is when Jews started giving away land to the Palestinians.

To make matters worse, when the Jews give a little, the situation is exacerbated until a bigger tragedy occurs. We saw this happen after the government gave the Palestinians Yerushalayim and the *Har HaBayis* and the other areas in Eretz Yisroel. That is when the Palestinians began rioting in those locations.

Since Yud-Tes Kislev is an *eis ratzon*, a time when prayer and especially a *farbrengen* in 770 can accomplish anything, Rabbi Mangel gave his wish that the tears of Rochel Imeinu would be answered immediately and the Rebbe's *inyanim* would immediately be fulfilled.

CHANUKA AT JASA BY SEAGATE

Following the directives of The Rebbe MH"M, the students of Yeshiva Tiferes Menachem of Seagate prepared a spectacular outreach program for Chanuka. The first evening opened to a packed crowd of senior citizens at the Scheuer House JASA by Seagate. There were over 150 people in attendance for the candle lighting ceremony and party.

Yehudah Chakoff and Michael Khaytin, students of Yeshiva Tiferes Menachem, led the gathering with *divrei Torah* in English and in Russian. Yehudah gave an abbreviated discourse of Chassidic explanations on the meaning of the festival with an emphasis on lighting up the world with acts of goodness and kindness. Michael spoke of the historical significance of Chanuka and how it relates to our current times.

After a spontaneous outburst of

song and dance from the *bachurim*, the program continued with an amazing video called "A Deeper Reality." Using a very large home theatre screen, everyone became mesmerized with this beautiful visual presentation of



our world on the threshold of Redemption. "A Deeper Reality" produced by Itchi Ganzburg, clearly traces how developments in science and technology contributes to the

revelation of Moshiach in our time.

Tiferes Menachem *bachurim* then gave a demonstration of how to kindle the *menora*. Other *bachurim* spread out among the seniors to ensure that everyone received their own *menora* to light in their apartments for the duration of Chanuka. The *menoros* were received with much enthusiasm.

Yoseph ben Aaron Levi HaCohen, a resident senior, said the *brachos* and lit the public *menora* for Scheuer House. Together the whole crowd joined in singing "*Haneiros Halalu*," clapping their hands and dancing joyously.

Sufganiot and soda were served to all in attendance with everyone reciting *brachos* together.

Chassidic singing and dancing continued to usher in the Chanuka festivities planned by the *bachurim* of Yeshiva Tiferes Menachem of Seagate.