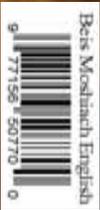


BEIS MOSHIACH

25 Kislev 5781
December 11 2020
Price: \$4.95

Bringing Moshiach Values
Into Our Homes

no. 1241



**LET'S TAKE IT
OUTSIDE**
8 Stories
of Public Menorahs

LIGHT ILLUMINATED
8 Lessons

**the
CHASSIDISHE
VAIBE** page
47

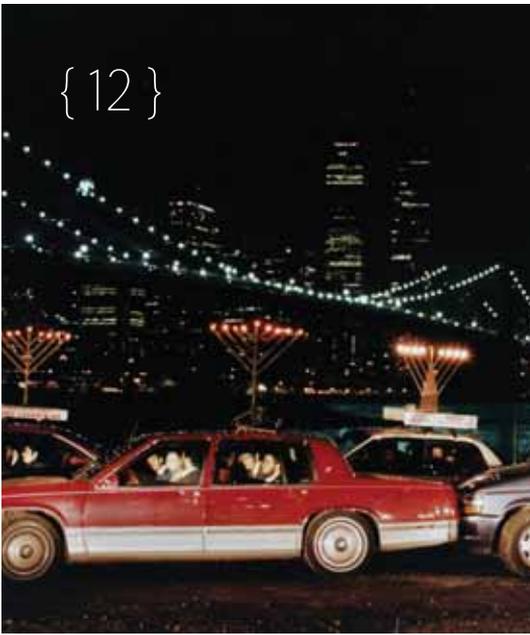
**10 FACTS ABOUT
THE REBBE'S
CHANUKAH GELT**

**WHEN THE REBBE
CHOSE RASHI OVER
THE RAMBAM**
Rambam with Rabbi Gershon Avtzon

TOTALLY INVESTED
Besuras Hapeulah

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

{ 12 }



From the Rebbe

{ 4 } To Be Invested In Moshiach

Besuras HaGeulah with English translation

{ 6 } Two Takeaways From Chanukah

From the Rebbe's pen

{ 40 } Chanukah Rally With The Rebbe

Moments with the Rebbe

Features

^ **{ 12 } Let's Take It Outside...**
8 Miracles Stories of Shluchim and Public Menorahs

v **{ 30 } A Chanukah Project: 8 Nights - 8 Meditations**

Light is a necessity, Light makes things discernible, Light can't be kept private, Light is attractive, Light is powerful, Light isn't aggressive, Light can make darkness shine, Light isn't self-sustainable



{ 10 }

^ **{ 10 } 10 Facts About Chanuka Gelt From The Rebbe**

By Rabbi Sholom Yaakov Chazan

{ 30 }



Columns



{ 8 } Chanukah Faqs

By Horav Yosef Yeshaya Braun



{ 42 } Three Rules & Four Differences

By Rabbi Gershon Avtzon



{ 44 } How Moshiach Comes Into This World

Rabbi Nissim Lagziel with a Moshiach thought on the Parsha

In This Issue

{ 7 } Halachic Times And Daily Shiurim

{ 57 } Broadcasting The Arrival Of Moshiach

Yossi & Mendy Discover...

{ 60 } It Can't Hurt To Try

Story for children

{ 63 } The Haunted House

Comics for Children

About the Cover:
The Rebbe during
Chanukah 5750



Published by:

**Chabad World Center
to Greet Moshiach**

744 Eastern Parkway
Brooklyn, NY 11213

🌐 BMoshiach.org

✉ subscribe@BeisMoshiach.org

☎ **718.778.8000**

🌐 BeisMoshiachMagazine.org

📖 editor@BeisMoshiach.org

Editor-In-Chief: **Rabbi Boruch Merkur** • Editor: **Levi Liberow** • Managing Editor: **Shraga Crombie**
Director: **Rabbi M.M. Hendel** • Rabbinical Advisor: **Rabbi Yaakov Chazan**

Beis Moshiach (USPS 542-012) ISSN 0272-1082 is published weekly, except Jewish holidays (only once in April and October) for \$180.00 in Crown Heights, USA \$217.00. All other places for \$240.00 per year (45 issues), by Beis Moshiach, 744 Eastern Parkway, Brooklyn, NY 3409-11213. Periodicals postage paid at Brooklyn, NY and additional offices. Postmaster: send address changes to Beis Moshiach 744 Eastern Parkway, Brooklyn, NY 3409-11213. Copyright 2020 by Beis Moshiach, Inc.

BESURAS HaGeulah

THE REBBE ON THE IMMINENCE OF THE REDEMPTION

TO BE INVESTED IN MOSHIACH

ט. תרגום משיחות ש"פ מקץ, שבת חנוכה תנש"א (א)
9. 28 Kislev 5751 – December 15 1990 (1)

At the end of this farbrengen the Rebbe went on to discuss recent events in the Middle East. The Rebbe pointed out that while *all* forms of conflicts among nations are a sign of Moshiach, conflicts involving *Arab* countries are *especially* connected to the Redemption, as they constitute the events that transpire in the year in which Moshiach will be revealed:

When one is strongly invested in a certain subject,

it is human nature, that when encountering *another* topic to immediately search for and find the common denominator between it and the matter in which he's immersed,

(even when this other topic has many other of its own features, and even critical ones, he nonetheless is mainly attracted to those which remind him of what he's into).

In what is a Jew to be “innvested”?

As Jews, particularly at the end of the period of exile,

— since we have passed all the *kitzin*, the predestined times for Moshiach's arrival, after which the Redemption depends only on Teshuva,

and my sainted father-in-law the Rebbe testified that we have already done the required measure of Teshuva and that all other necessary efforts have also been completed) —

כְּאִשֶּׁר אָדָם שְׁקוּעַ בְּתַקְרָה ("לִיגֵט שְׁטאַרק") בְּעִנְיָן מְסִיחִים,

הָרִי טָבַע בֶּן אָדָם, שְׁכַאֲשֶׁר בָּאִים עֲנִינִים נוֹסְפִים הוּא מְחַפֵּשׂ וּמוֹצֵא – לְכָל לְרֵאשׁ – אֵת הַנִּקְדָּה הַמְשֻׁתֶּפֶת עִם הָעִנְיָן שְׁבוּ הוּא שְׁקוּעַ

(אף-על-פי שִׁיכוּלִים לְהִיּוֹת בְּזָה עוֹד עֲנִינִים, וְעֲנִינִים עַקְרִיִּים).

בְּנוֹגַע לְבְנֵי-יִשְׂרָאֵל, וּבִפְרָט בְּסוּף זְמַן הַגְּלוּת

(לְאַחֲרֵי שְׁכָלוּ כָּל הַקִּיצִין),

וּכְבוֹד-קְדוּשַׁת מוֹרֵי-וְחַמֵּי אֲדָמוֹר הַעֵיד שְׁכָבֵר עָשׂוּ תְּשׁוּבָה וְסִימּוֹ הַכֹּל)

we are totally immersed in “I await his coming every day,”

– “שְׂקוּעִים” הם בְּ“אַחֲכָה לּוּ בְּכָל יוֹם שְׂיָבוֹא”²,

— a phrase from the *Ani Maamin* liturgy based on Chabakuk 2:3, which can also mean that throughout the entirety of each and every day we await and yearn for the true and complete Redemption.

שְׂבַמְשֶׁדְךָ כָּל הַיּוֹם (בְּכָל יוֹם) מְחַכִּים וּמִתְגַּעְגְּעִים לְגֵאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה.

And, inasmuch as Jews are passionately involved with the coming of Moshiach, it is reasonable that in all matters we search primarily for their association with what we are awaiting every day to come.

וּכְיֵן שִׂיְהוּדִים עוֹסְקִים בְּלֵהֶט (“קָאָכֵן זִיד”) בְּבִיאַת הַמְּשִׁיחַ – הַרִי מוֹבֵן, שֶׁבְּכָל עֲנָן מְחַפְּשִׁים לְכָל לְרֹאשׁ אֶת הַשְּׂיָבוֹא עִם “אַחֲכָה לּוּ בְּכָל יוֹם שְׂיָבוֹא”.

The Rebbe goes on to provide several examples of how a Jew who is totally “into” Moshiach, finds associations with Moshiach in everything he encounters:

Applying this to a timely theme:

וּבְגִדוּן-דִּינָן:

As we stand now in the days of Chanukah — though a multifaceted Holiday — we ought to emphasize *primarily* its connection with Redemption,

בְּעִמְדָנוּ בְּיָמֵי הַחֲנֻכָּה – הַגֵּם שֶׁבְּחֲנֻכָּה כְּלוּלִים בְּמֵה-וּכְמֵה עֲנִינִים – מְדַגִּישִׁים לְכָל לְרֹאשׁ אֶת שְׂיָבוֹא עִם הַגֵּאוּלָּה:

the connection being that since this festival was instituted because of the miracle with the cruse of oil that occurred to permit the kindling of the Menorah in the Beis HaMikdash,

סִבַּת הַיּוֹם-טוֹב הַיּוֹם הַזֶּה שֶׁפָּדַד גַּם פֶּדַח הַשֶּׁמֶן שֶׁאֲרַע בְּקִשְׁרָה עִם הַדְּלָקַת הַמְּנוֹרָה בְּבֵית-הַמִּקְדָּשׁ,

followed by the Chashmonaim clearing, purifying and rededicating the Temple.

וְאַחֲרֵי-כֵן הִיָּתָה חֲנֻכַּת הַמִּקְדָּשׁ עַל-יָדֵי הַחֲשְׁמוֹנָאִים (פְּנֵוּ אֶת הַיְכָלְךָ וְטַהַר אֶת מִקְדָּשְׁךָ).

Mention of the Temple is an immediate reminder of the Redemption, and serves to enhance our anticipation for Moshiach’s coming every day along with the rebuilding and dedication of the third Beis HaMikdash

הַרִי זֶה מְזַכֵּיר לַיהוּדֵי מִיָּד, וְזֶה מוֹסִיף לּוּ עוֹד יוֹתֵר בְּאַחֲכָה לּוּ בְּכָל יוֹם שְׂיָבוֹא וּבְנִי וְחֲנֻכַּת בֵּית-הַמִּקְדָּשׁ הַשְּׁלִישִׁי,

and the kindling of the Menorah by Aaron the High Priest, which will occur at the true and complete Redemption through our righteous Moshiach.

וְהַדְּלָקַת הַמְּנוֹרָה עַל-יָדֵי אַהֲרֹן כֹּהֵן גָּדוֹל, בְּגֵאוּלָּה הָאֲמִתִּית וְהַשְּׁלֵמָה עַל-יָדֵי מְשִׁיחַ צְדָקָנוּ.

Another example:

...Today, the fourth light of Chanukah, immediately reminds of the “fourth Redemption,” when the most complete G-dly manifestations will extend to all four directions of the world.

... נֵר רְבִיעִי דְחֲנוּכָה – מִיָּד מְזַכֵּיר אֶת הַגֵּאוּלָּה הַרְבִּיעִית. הַזְּמַן בּוֹ תִּהְיֶה שְׁלֵמוֹת גְּלוּי אֱלָקוֹת בְּכָל ד’ רוּחוֹת הָעוֹלָם.

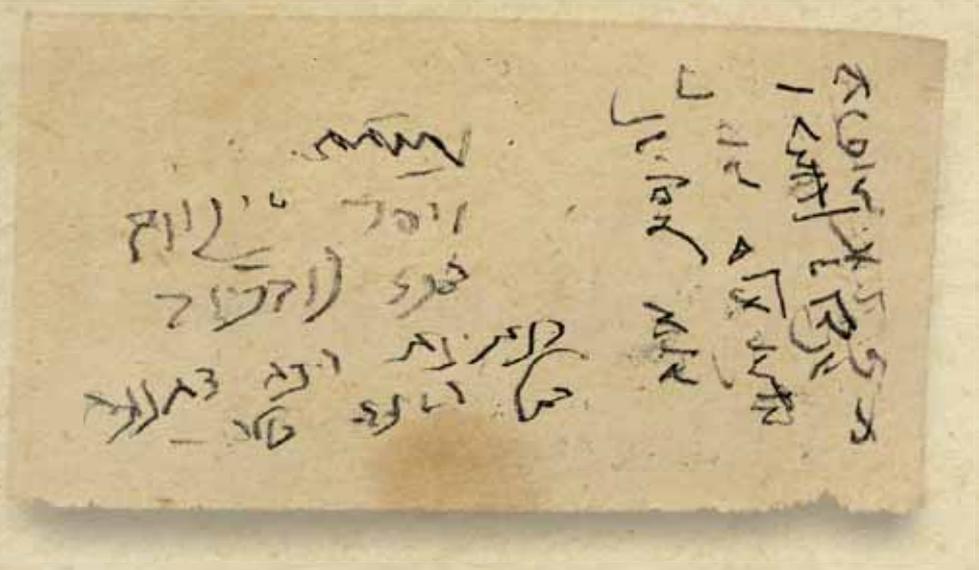
The Jewish people experienced four exiles followed by redemptions: from Egypt; from Bavel; from the oppression of the Hellenistic empire, and we await the fourth and final one from the present exile.

From The Rebbe's Pen



Two Takeaways from Chanukah

The Rebbe's response to a report submitted around Chanukah time:



נת' ות"ח [=נתקבל ותשואות חן]. ויה"ר שיקויים בכ"ז (ובכיו"ב) כנתינת הכה דחנוכה בכל השנה כולה - להוסיף מיום ליום בנ"מ ותו"א [=בנר מצוה ותורה אור] ובאופן דנגלה בפרטות לעיני כל או"א [=אחד ואחת] האנשים נשים וטף

It has been received and thank you.

And may it be Hashem's will that regarding this matter (and all similar ones), as per the empowerment that is given from Chanukah to the entire year should be fulfilled:

- a) — To increase day by day in “the candle of Mitzvah and the light of Torah,”
- and b) — in a manner visible in detail before the eyes of each and every one of the men, women and children. ■

SHABBOS

12/12

כ"ו נסלו

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
4:10	7:10	9:30	11:49	4:28	5:15

ג' פרקים: הל' ביאת המקדש פ' ח-ט, הל' איסורי מזבח פ' א פרק אחד: הל' שביתת יו"ט פ' ד ספר המצוות: מל"ח עד. מ"ע סא. מל"ח צא. צב. צג

SUNDAY

12/13

כ"ז נסלו

SUNRISE	LATEST SHEMA	SUNSET
7:11	9:30	4:28

ג' פרקים הלכות איסורי מזבח פרקים ב-ד
פרק אחד הלכות שביתת יו"ט פרק ח
ספר המצוות מל"ח צד. צה. צו. מ"ע פו

MONDAY

12/14

כ"ח נסלו

SUNRISE	LATEST SHEMA	SUNSET
7:12	9:31	4:29

ג' פרקים הלכות איסורי מזבח פרקים ה-ז
פרק אחד הלכות חמץ ומצה פרק א
ספר המצוות מ"ע ס. מל"ח ק. צח. מ"ע סב. מל"ח צט

TUESDAY

12/15

כ"ט נסלו

SUNRISE	LATEST SHEMA	SUNSET
7:12	9:32	4:29

ג' פרקים הלכות מעשה הקרבנות פרקים א-ג
פרק אחד הלכות חמץ ומצה פרק ב
ספר המצוות מ"ע סג. מל"ח קמו. מ"ע סד

WEDNESDAY

12/16

א' טבת

SUNRISE	LATEST SHEMA	SUNSET
7:13	9:32	4:29

ג' פרקים הלכות מעשה הקרבנות פרקים ד-ו
פרק אחד הלכות חמץ ומצה פרק ג
ספר המצוות מל"ח קלט. קיב. מ"ע סה

THURSDAY

12/17

ב' טבת

SUNRISE	LATEST SHEMA	SUNSET
7:14	9:33	4:30

ג' פרקים הלכות מעשה הקרבנות פרקים ז-ט
פרק אחד הלכות חמץ ומצה פרק ד
ספר המצוות מ"ע פט. מל"ח קמה. קמח

FRIDAY

12/18

ג' טבת

SUNRISE	LATEST SHEMA	SUNSET
7:14	9:33	4:30

ג' פרקים הלכות מעשה הקרבנות פרקים י-יב
פרק אחד הלכות חמץ ומצה פרק ה
ספר המצוות מ"ע סו. מל"ח קמד. מ"ע סז. מל"ח קב. קג. קלח

THE TIMES ON THIS PAGE ARE FOR BROOKLYN, NY

CHANUKAH FAQS

A collection of common halachic questions regarding the special Mitzva of kindling the Menorah and related matters, from Halacha2Go.com and AskTheRav.com
by Horav **Yosef Yeshaya Braun**, Mara D'asra and member of the Crown Heights Beis Din

WHERE SHOULD KIDS LIGHT THE MENORAH?

Men, women and children should all participate in the mitzva of ner Chanukah.

Children are taught to light their own Chanukah menorah—many have the custom to do so from a very young age. It is advisable to light with children in their own bedrooms (if it can be done safely), and to use the opportunity to educate them about the miracles surrounding the lighting of the menorah. Parents can point out the similarity between the child's room as a place of Torah, tefilla and tzedaka and the Beis HaMikdash, especially since they have a menorah in their room!

Men and women are equally obligated to fulfill the mitzva of ner Chanukah, but the common custom is that they are *yotzei* with their fathers as single girls, and their husbands as married women, and need not light on their own. Women who are home alone, or single women who live in an all-female household, should light the menorah in their place of residence. #781

WHAT IF MY MENORAH WENT OUT ON FRIDAY AFTERNOON?

On Erev Shabbos Chanukah, we daven Mincha early, followed by the menorah lighting, and only then do we light the Shabbos candles. If a person does not have a minyan in which to daven Mincha early, he should light the menorah first and then go to shul for Mincha. The menorah lighting must take place before *shkiah* and can only take place after *plag ha'mincha*.

It is important to ascertain that there is enough oil in the menorah for it to burn until a half-hour after nightfall. If a person did not put enough oil, and realized after lighting the menorah, but before *shkiah*, the halacha is as follows: If he has not accepted Shabbos yet, he can add more oil himself. If he already accepted Shabbos, he should ask someone else who has not accepted Shabbos to add the oil. (One must first extinguish the menorah, then add the extra oil and relight).

Likewise, in case the candles were extinguished before *shkiah*, if he has not accepted Shabbos yet, he can relight them himself, and if he has, he should ask someone who did not accept Shabbos yet to relight them on his behalf. #185

DO I HAVE TO WASH FOR FRIED DOUGHNUTS?

The *brachos* recited before and after eating doughnuts fried in oil are *mezonos* and *al ha'michya*, respectively. This is because the *brachos* for any of the five types of grain (wheat, barley, oats, rye and spelt) that are *maaseh kedeira* (boiled, as opposed to baked) are *mezonos* and *al hamichya*, according to most *poskim*. The consensus among *poskim* is that deep frying is halachically the same as boiling in water—it makes no difference whether the food is cooked in water or in oil.

Even if a person is *koveia seuda* (establishes a meal) on doughnuts alone—as some might do on Chanukah—and they eat *kedei seviah* (to satiety), the *brachos* are still *mezonos* and *al hamichya*, and one does not have to wash for *hamotzie* regardless of how many doughnuts they eat.

The custom is to make a bracha on doughnuts that are served as a snack in middle of a bread meal, or as a dessert at the end of the meal. However, if they're being eaten to satisfy one's hunger, and not as a snack, they're considered like any other dish served during the course of a bread meal, and no separate bracha is made.

On Shabbos, one may squeeze out the excess oil from fried doughnuts prior to eating them—if the intent is simply to eliminate the excess oil, and they are not squeezing the doughnuts for the oil. #472*

PROPPER HALACHIC SCHEDULING FOR CHANUKAH PARTIES

The Rambam states that the Chanukah lights are an extremely precious mitzva. There is even a halachic debate whether a traveler or vagrant is obligated to buy or rent a home for the sake of the mitzva of lighting the menorah. Although the consensus is that this is not necessary, it is still incumbent on each person to avoid putting themselves in a situation where kindling the menorah is neglected.

Someone who intends to travel should organize his schedule in advance so that they will be able to personally light the menorah at its proper time in their own living quarters. It is a far greater mitzva to personally light the menorah rather than delegate it to an emissary.

Guests should light the menorah in the home of their host (if staying there for the night). However, if during the halachic time for lighting, that location will no longer be considered their place of residence – for example, if they permanently leave the location at which they were staying immediately after lighting and travel elsewhere, they may not have fulfilled their obligation altogether.

Those organizing Chanukah parties for friends or relatives should time and host these events at a location and hour that will allow the participants to light their own menorahs at the correct time in their own homes. It is therefore best to avoid arranging parties in the early hours of the evening, from a half hour before sunset until after nightfall. It is also forbidden a sit down to a meal within the half-hour prior to kindling time. Needless to say, if the participants are not actually staying overnight at the location in which the party is held, they cannot fulfill their obligation by lighting the menorah there. #182& #778,* see also #780 ■

10 FACTS ABOUT CHANUKA GELT FROM THE REBBE

• By Rabbi Sholom Yaakov Chazan •

1

TO INCREASE

The Chabad Rebbeim had the practice of giving Chanuka gelt to their family on the fourth or fifth night of Chanuka. However, in 5748, the Rebbe encouraged giving Chanuka gelt every night and giving double, triple or more on the fourth or fifth night.

2

CHASSIDIM LIKE CHILDREN

The Rebbe is the first of the Chabad leaders to give gelt to the Chassidim. It started on the fifth night in 5712, when he called upon the talmidim of the yeshiva who punctiliously adhered to the Chassidus seder. The Rebbe said a sicha for them at the end of which he distributed a silver dollar to each one of them. This practice continued until 5720.

3

PERSONAL PARTICIPATION

In 5734, the Rebbe said to give Chanuka gelt on his behalf to IDF soldiers. He said that whoever went on Mivtza Chanuka would personally get a dollar

from him. The Chassidim in New York received dollars directly from the Rebbe [they had to bring signed affidavits from Tzach attesting to their participation] and the Rebbe sent dollars that were distributed on his behalf to the rest of the world, to those who went on Mivtza Chanuka.

4

ATTRACTIVE GELT

There were years that the Rebbe told the administrations of mosdos [yeshivos and sometimes Talmudei Torah] to hold farbrengens and give out Chanuka gelt to the students on his behalf. The Rebbe asked that they try to give out fresh bills or new coins so they would appreciate it more.

5

THE REBBE ALSO RECEIVED

It was the third night of Chanuka in 5752 when sixty-two editions of the Tanya that had been printed in the CIS were brought into the Rebbe's office. The Rebbe's face glowed and he said, "This is the best Chanuka gelt that a Jew could get ... the greatest Chanuka gelt that a Jew could receive, a sefer Tanya!"

**6****TWO OR THREE COINS**

During the children's rally in 770 that took place on Chanuka [from 5737 and on] the Rebbe gave out Chanuka gelt, two or three coins: two coins – one for tzedaka and one for gelt; or three – with the third for the children to do what they liked.

7**EACH ONE RECEIVES**

From 5738 [the second day of Chanuka] the Rebbe began giving out Chanuka gelt to the Chassidim, to men, women and children. The first year, the Rebbe personally gave it out and during the following years, he distributed them during the farbrengen via the "tankistim." When the farbrengens stopped in 5749, the Rebbe went back to giving out Chanuka gelt personally.

8**NO HOLDING BACK**

In 5738, after his heart attack, the Rebbe insisted on giving out Chanuka gelt to the Chassidim. Some tried to protect the Rebbe's health and convinced Chassidim not to go. When the Rebbe found out, he

was annoyed and he said, "Those who prevent the crowd from passing should know they are 'dealing' with me."

9**HASTENING THE GEULA**

Before giving out Chanuka gelt in 5738, the Rebbe explained that Chanuka gelt hastens the Geula since, instead of using it to buy ordinary things, it is used for holiness and it is like giving tzedaka about which it says, "it hastens the Geula." The Rebbe said something surprising on Shabbos Vayeitzei 5752, that giving Chanuka gelt "with the appropriate publicity" and "with additions and expansiveness," strengthens hiskashrus to our Rebbeim.

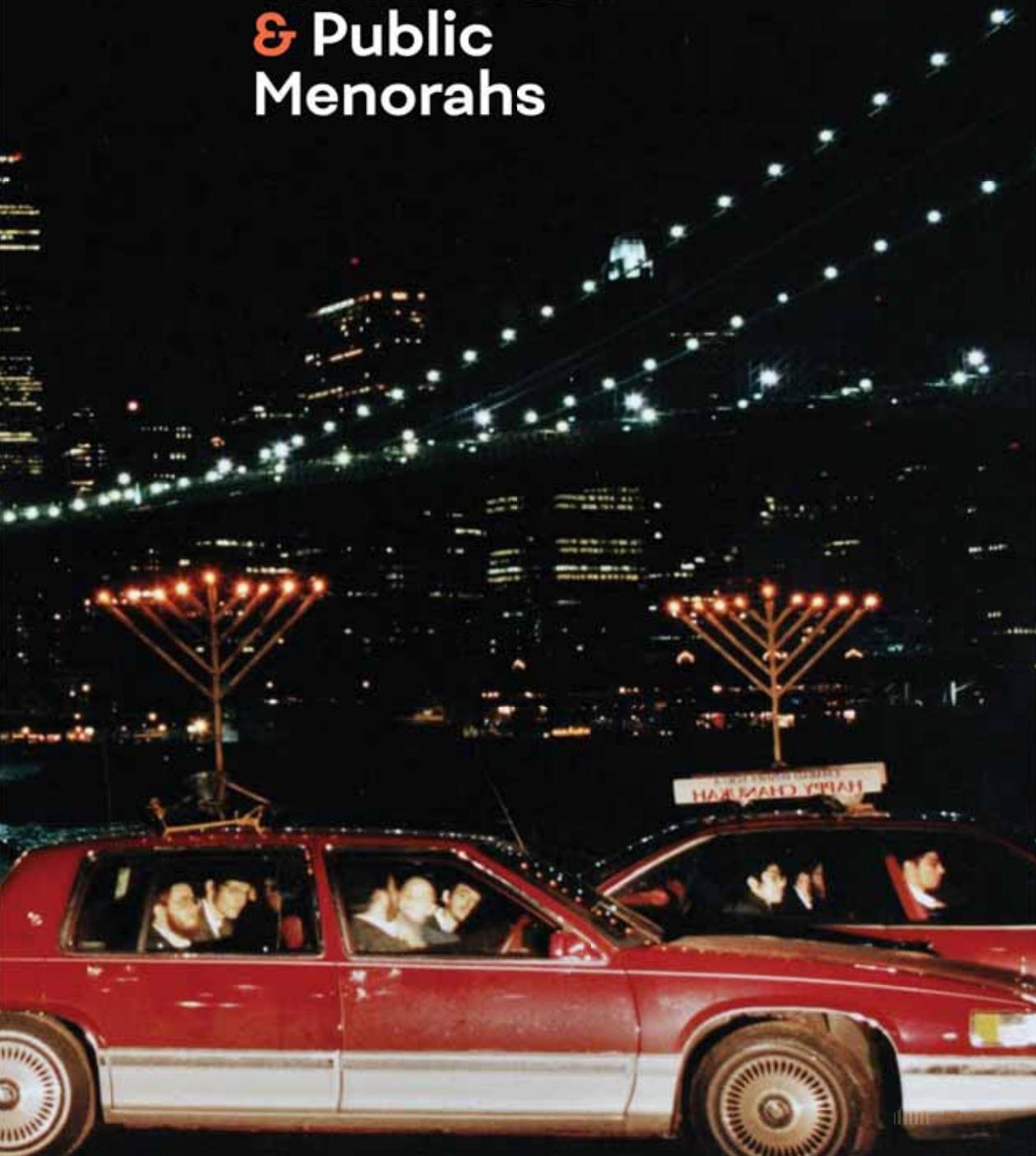
10**CHANUKA GELT FROM HASHEM**

Sometimes, the Rebbe asked in his sichos, on behalf of Klal Yisrael, that Hashem give us "Chanuka gelt." Sometimes, these were in the form of material provisions for every Jew "in whatever they need in children, life and expansive livelihood." Another time he said that the real Chanuka gelt is building the Beis Ha'Mikdash and the true and complete Geula.

LET'S TAKE IT OUTSIDE



8 Miracles Stories of Shluchim & Public Menorahs





CHANUKAH Party NIGHT 1

CRISTOBAL, MEXICO: "THIS IS NOT ISRAEL"

S. Cristobal de Las Casas, or S. Cristobal for short, is a city located at a height of 2,100 meters in the mountains of the Mexican state of Chiapas. The local Chabad House director is Rabbi Oren Raz.

“At the start of our shlichus, not all the local Jews and Israelis looked favorably upon our arrival. There were those who had hoped for a little quiet in this remote city and they did not easily reconcile themselves to the opening of a Chabad branch that would remind them

of their Jewish heritage. When the Chanukah holiday approached, we naturally planned a public menorah lighting, which we publicized all over town.

“There is an Israeli who runs a hostel who, unfortunately, lives with a non-Jew. When he heard about the menorah lighting, he was furious. He called me and screamed into the receiver, ‘You are not in Israel! This is a Christian city!’

“I calmly told him that we don’t hide our Judaism, adding that the Rebbe instructed that we should publicize the miracle. He asked, ‘Where did your Rebbe write about the need to do this?’ We arranged to meet, and after I showed him many references from the Rebbe, he became more conciliatory. Not only that, he brought all the Israelis he knew to the menorah lighting (and he knew many...), and since I hadn’t mastered Spanish yet, he translated what I said.” ■





CHANUKAH Party NIGHT 2

ISLA MUJERES, MEXICO: MENORAH HUNT

Rabbi Yosef Yitzchak Ben-Shimon, the Rebbe's shliach in Isla Mujeres, a picturesque island in northern Mexico:

“The Chabad House in Isla is a Jewish light-house for the entire surrounding area, however, it turns out that the early days were not a bed of roses.

“When we first came here, we were young bachurim, filled with great determination and ambition. We arrived...on the first day of Chanukah, carrying some holy sefarim, flour sifters, and a few more items. We rented a room in a local hotel, where we hung a sign on the door bearing the words ‘Chabad House,’ alongside a notice in Hebrew at the front desk in case we weren’t there.

“Since it was the first day of Chanukah, as soon as we placed our things in our hotel room, we went out on a swing around the island in search of the most appropriate location to erect the menorah. We were told that a few years earlier, Rabbi Barak Chetzroni from Montreal had conducted outreach activities here, including the lighting of a large Chanukah menorah he had built himself and left on the roof of one of the island homes.

“If the Chashmonaim once searched for a cruse of oil – we went out to look for a menorah...

“Several young Israelis joined us and we simply jumped from roof to roof... Local residents unfamiliar with Chabad activities were surprised to see young men with beards, wearing hats and dressed in black, jumping from house to house via the rooftops.

“Finally, after a lengthy search, we found the menorah. We dusted it off, repainted it, and took it to a central location on the island. Numerous tourists began to gather around us, and they were just as moved as we were.

“Since then, these activities have not ceased for a moment – and they merely grow with even greater intensity.” ■

// LOCAL RESIDENTS
UNFAMILIAR WITH CHABAD
ACTIVITIES WERE SURPRISED TO
SEE YOUNG MEN WITH BEARDS,
JUMPING FROM HOUSE TO HOUSE
VIA THE ROOFTOPS.



CHANUKAH Party NIGHT 3

RISHON L'TZION, ERETZ YISRAEL: "YOU CHABADNIKS ARE CRAZY"

*When Rabbi **Chaim Rivkin** arrived in Rishon L'Tzion's Abramovitch neighborhood, he was instilled with tremendous motivation to do some grandiose activities.*

"The first really significant program we did was to build a tall Chanukah menorah that everyone in town would notice. Rishon L'Tzion is one of the biggest and most central cities in Eretz Yisrael and I considered it inconceivable that it wouldn't have a large menorah befitting its stature. So, my first visit in town was to the municipal government offices to obtain a permit."

As a brand new shliach, Rabbi Rivkin knew no one at City Hall. He decided to act in a manner of 'Tchatchila ariber'. "As I entered the municipal office building, I saw a secretary sitting in one of the offices with a picture of the Rebbe hanging on the wall behind her. When I came into her office, I told her, 'You have to help me in a job I was sent to do by my boss.' The secretary asked: 'Who's your boss?' I replied: 'The Lubavitcher Rebbe.' Very excited, she said: 'He's my boss too,' as she proceeded to tell me that she had recently begun to study Tanya and get closer to Chabad.

"She brought me in to see the head of her department, Mr. Eyal Moshiov, deputy mayor and director in charge of business permits. A

good chemistry between us developed within just a few minutes. I told him that a Chanukah menorah only two meters high in the center of a city like Rishon L'Tzion is ridiculous, and I discussed my plans to erect a menorah at least nine meters high. While he promised to help me, I still had no idea of the bureaucratic process I would encounter along the way. I went to meet with R' Chagai Chasin in Kfar Chabad, and I asked him to make a menorah for me.

"The meeting took place in the middle of Cheshvan. I was planning to fly to New York for the International Shluchim Conference, and I already wanted to have the permit to erect the menorah in my hand as a gift to give to the Rebbe. Then, R' Chagai Chasin surprised me. His uncle, Eliyahu Chasin, had passed away the previous year during the Chanukah holiday, and he offered to donate the menorah in his memory.

"He had only one condition: I had to acquire all the necessary permits for erecting a Chanukah menorah of this size. It was here that I understood that it would require special permits, and I quickly returned to City Hall with the plans. I was sent to the offices of the municipal engineer, who made it clear that this was not what he had originally thought. He told me that this would be a building

structure in every respect, and it would need a building permit. ‘What does that mean?’ I asked. ‘By when do you need this?’ he inquired. ‘Chanukah this year,’ I replied. The engineer smiled. ‘That’s in another month,’ he said. ‘If you work hard, you’ll be lucky to get the permits by Chanukah of next year...’

“Noticing my shock and surprise, he proceeded to explain: ‘We’re talking about permits requiring dozens of clerks, signatures, and lots of bureaucracy.’ However, I would not relent. ‘Look, my friend,’ I told him, ‘we’re not working here according to our natural strengths, but with the strength of the Lubavitcher Rebbe.’ The engineer had previously served with the city of Ashkelon, where he had become close with Chabad. He looked at me and said, ‘You Chabadnikim are crazy. I don’t believe that you’ll succeed, but I won’t interfere with you. Start the process, and I’ll help in whatever way I can.’

“For the next two weeks, I would start my morning at City Hall and finish the workday there, after running the whole day from office to office.

“The miracles came one after another. I gave people no rest as we applied all our efforts in this matter. People even came from their homes to sign the necessary documents. I submitted building plans to one of the municipal engineers, but he returned it without approval on the grounds that it was not in color. ‘This will cause me a delay of one whole day,’ I pleaded to him. To my amazement, he went over the plans and colored those sections in need of color with a marker...

“At a later stage there was a need to obtain permission from the municipal permits department. A busy clerk sat in the office, with whom the applicant had to make an appointment several months in advance. Without a moment’s hesitation, I went straight to her office and told her about our project. By Divine Providence, I added that the menorah was being built in

memory of Eliyahu Chasin *a”h*. When she heard this, she immediately softened up. To my great surprise, it turned out that her daughter was about to marry into the Chasin family... Incredible hashgacha pratis. She signed the application on the spot.

“However, the saga doesn’t end here. At a certain point, they explained to me that the menorah was classified as an outdoor artistic display, and therefore, municipal law required that I receive a permit from the environment committee. The problem was the committee meets only once every three months, and we had already missed the meeting for that quarter...

“The city clerks had pity on me, truly sorry that all my efforts would go for naught. However, as someone educated according to the concepts of Divine Providence and miracles, I would not give up. I went to the offices of the committee chairman, who was also the city architect. I showed him the carefully laid plans and asked him to approve them. At first, he looked at me as if I was crazy, but I was determined. I told him that as an architect, he surely understood the need for such a large city to have an attractive and artistic menorah. To the surprise of everyone, he authorized the plans without convening the committee...

“Meanwhile, R’ Chagai Chasin worked on the menorah, totally unaware of the unfolding drama. However, there was one moment when it looked as if the project might be halted. “After I had secured all the necessary signatures, I went to get the final approval of the owner of the property where the menorah would be erected – the Municipality of Rishon L’Tzion. Then, when they checked more thoroughly, the clerks informed me that they had made a mistake. The property owner was not the city, rather the contractor Tzvi Tzarfati, who had built the nearby apartment towers. While this was an open area, it was still under his ownership. I tried to get him on the phone to make an appointment, but to no avail. When

he heard that I wanted to speak with him, he kept evading me and wouldn't return my calls.

"I went back to the project engineer and told him about the problem. He surprised me by saying that he and Tzarfati were good friends and he would arrange everything. He called him in my presence, and it turned out that the man had thought I wanted to ask him for a donation. A meeting was arranged, and the engineer told me to speak gently with him – 'Don't ask him to put on tefillin or do any other mitzvos,' he warned. When we met, I began by saying that the Rebbe had sent him a gift. 'What gift?' he raged, and I showed him the plans.

"Your property is the most beautiful in Rishon L'Tzion,' I told him. 'And therefore, we specifically chose this location to place our menorah.' After a further discussion, he gave his consent, after he got me to sign a document stating that he was not responsible for the menorah and its maintenance. After I signed, I asked him to put on tefillin. While he refused at first, he eventually agreed. We even took a commemorative picture together as he told me about his connection to prominent rabbanim."

The night before his flight to the International Shluchim Conference, when all the other signatures had already been collected in a most miraculous fashion, there was only one final signature required to approve the project – the mayor's. The problem was that there was a very small 'window of opportunity'. It was only a few days before the start of the municipal election campaign, a period when new projects could not be approved.

"I went into the mayor's office and was informed that he was recuperating at home with a broken leg. To the astonishment of the office staff, I removed the mezuzah from the entrance to his room. As I checked it, I saw that the letter 'resh' in the word 'asher' was broken. I showed this to the secretary and she was stunned. She replied quite matter-of-factly that this appar-

ently was the reason why her boss had broken his leg.

"She immediately called the mayor and told him about the rabbi who had come to check the mezuzah and had discovered the reason for his injury. From the mayor's office, I made my way to his home. I also checked the mezuzos there, and when I found that they too were unfit, I had them replaced with new kosher ones. He asked me to leave the plans with him and he would sign them. I suggested that he write to the Rebbe and request a bracha for the upcoming election. He agreed, however he asked me to meet him at a campaign event for his election staff and publicists, as this would be much easier for him. I arrived at the event that evening and he came into a side room and asked for the Rebbe's bracha.

"The answer he received was amazing. In his reply, the Rebbe gave advice on how to avoid political squabbles and work with unity. The mayor read the answer he had received from the Rebbe again and again, and asked, 'Is this a guidebook on politics?' We discovered that this was the only letter in this specific volume dealing with parties and politics. He was so excited that he entered the ballroom and told everyone about the answer he had just received from the Rebbe. Over the next half hour, a line of people formed who also wanted to write to the Rebbe and receive his blessing.

"In the meantime, the plans were signed, and together with all the permits, I flew to the International Shluchim Conference to bring them as a gift to the Rebbe.

"On the first day of Chanukah, the contractor Tzvi Tzarfati contributed a cement truck, and the menorah was erected in its permanent location in the city's center – clearly visible to all passers-by." ■



CHANUKAH Party NIGHT 4

EL NIDO, PHILLIPINES STRONGER THAN A TYPHOON

Rabbi Yossi Marom, shliach in El Nido, located in the northern Palawan province of the Philippine Islands:

“One year during the Chanukah holiday, El Nido was struck by a very powerful typhoon. As the fierce winds swept through the town, numerous trees collapsed, porches broke apart, and mudslides filled every corner. Village homes are built out of wood, and we felt as if everything was happening in our living room.

“You couldn’t sleep with all the noise and lightning strikes. In the morning, all the residents went out to check the damage and tend to those injured. Such occurrences are not all that rare here: Typhoons take place in the Philippines every year and people have to prepare well for them, while praying for no casualties.

“Before the holiday began, we wanted to make a large Chanukah menorah for our central lighting ceremony. During that week, we stopped by the house of the local blacksmith day after day to check up on the construction process. This was no simple task. Several times he built a part incorrectly and we had to instruct to do it all over again. We felt that we were giving our very souls for the construction

of this menorah. We eventually had a fantastic menorah and we planned to erect it in the center of town. However, we then learned about the typhoon that was heading straight for our area...

“On the first two days of Chanukah, we lit the menorah on the city’s main street. Then, when the winds began to intensify, we brought the menorah into our living room and lit it before numerous tourists. As the typhoon conditions grew more intense, we slept in a secure inner room. That day was Shabbos, and as the winds soon got stronger and much closer, we could hear the constant sounds of things breaking. I was certain that the living room would collapse from the raging storm and the menorah would be uprooted from its place. However, when I went into the living room the following morning, I was stunned to see that everything was still in order.

“When I went outside, I was in shock. There was not a single porch that remained standing. Rooftops had blown off and some houses had completely collapsed. I thought to myself that the Chanukah menorah had unquestionably protected and saved our home.” ■



CHANUKAH Party NIGHT 5

NORTH MIAMI BEACH , FLORIDA THE NON-RACIST MENORAH

Chanukah is observed before “the eyes of the nations of the world” with public menorah lightings, but for the shlichim in Florida this can’t happen. The law is that a menorah cannot be placed in a public place. Every shliach in Florida has tried year after year to do something about this, to no avail. Rabbi **Daniel Green**, the Shliach in North Miami Beach at that time, was daring and put up a huge menorah in his own front yard, right in the middle of the Keystone neighborhood.

Every day, he held a public menorah lighting. City officials were shocked. Nothing like this had ever happened before. A police car was sent to the “scene of the crime,” but Rabbi Green calmly pointed out the strings of lights twinkling in nearby houses where gentiles lived. He noted that it was a Jewish holiday, and over eighty percent of the neighborhood was Jewish!

The police left, and for eight days, television crews and newspaper reporters came to report on the special event. However, all good things in matters of Yiddishkait are often met with opposition from the “powers of impurity”, and local opponents to this holiday display, including Jews right there in the neighborhood, went through the various clauses and sub-sections of the law, in order to put a stop to this public

expression of Jewish pride. They finally discovered a small paragraph stating that it was illegal to construct anything without a building permit. The large menorah was thereby deemed an illegal structure, and this was the excuse to take the menorah down. The next day, the police showed up again with an official order to have the menorah dismantled. Rabbi Green had no problem with that, as it was two weeks after Chanukah!

The following year, Rabbi Green obviously wouldn’t be able to do the same thing again. Instead, he wrote a letter to the municipality of North Miami Beach, saying that he would like a permit to put up a menorah to mark the Jewish holiday of Chanukah, as Jews represent a large percentage of the city’s population. He noted that in the courtyard of the municipal building, there was a tree that symbolized a certain other holiday, and he requested equal rights to freedom of religion through a permit to erect a menorah in the courtyard of the municipality as well. He said that if the city didn’t want to pay for a menorah, he would pay for it out of his own pocket!

The municipality of North Miami Beach, unlike other municipalities run by a mayor, is divided into five positions filled by elected officials who run the city jointly. One of the five

is a Jew by the name of Michael Balin. When Michael met with Rabbi Green after receiving the letter, he explained that it was not a good time to present this request. They were tied up trying to resolve a legal struggle, one involving a Jew. A former municipal attorney had brought a federal case against the city, accusing it of racism. His claim was that he had been squeezed out of his job because he was Jewish. Ironically, it was because of this suit that Rabbi Green's request was granted. A few days later, an official letter from the municipality of North Miami Beach was delivered to the Chabad house, saying:

Dear Rabbi Green,

We received your letter regarding a permit to place a menorah on the lawn of the municipal building. The city supervisors have approved your request. Please contact us regarding the hours that activities with the menorah will take place so we can prepare accordingly...

It was all so easy that even Rabbi Green was dumbfounded. It turned out that his request was granted so the city could prove that it wasn't racist. Rabbi Green, of course, saw it as an open miracle of the Rebbe, Melech HaMoshiach.

The public menorah lighting drew everybody's attention. "Neighbors", a supplement to The Miami Herald, the newspaper with the widest distribution in Florida, devoted its front page to reporting the historic lighting.

Naturally, the menorah lighting ceremony was used to spread the announcement of the Redemption and the identity of Moshiach. The menorah had a sign hanging from it with the Rebbe's picture and the words, "Welcome Moshiach."

Rabbi Green took advantage of the media attention and explained that the reason he was lighting this public menorah was because the Lubavitcher Rebbe, Melech HaMoshiach, said it should be done in order to bring to all Jews the message of Chanukah, which is about freedom of religion, and the ability for all Jews to freely practice their religion.

And to the city leaders in attendance, Rabbi Green added, "I don't believe that it's by chance that the municipal building has the number 770, the same number as the Rebbe's headquarters in Brooklyn and the numerical value of 'Beis Moshiach?...' ■"





CHANUKAH Party NIGHT 6

WELLESLEY, MASSACHUSETTS TWO LAWYERS AND A MENORAH

Rabbi Moshe Bleich is the Rebbe's shliach in Wellesley, Massachusetts. Anyone familiar with Rabbi Bleich knows that he is a shliach who successfully combines 'chat'chila ariber' with a personal and genuine charisma that arouses the hearts of all those coming in contact with him.

"One of the problems within the local Jewish community is insufficient Jewish pride, in comparison to what we find elsewhere in the United States. This is a part of our work. Jewish organizations, such as Reform and Conservative, sometimes try to interfere with our activities, but as shluchim of the Rebbe, we do not let this affect us.

"Our first Chanukah in the city, when we decided to put up a menorah, we asked for and received a permit. However, we were soon shocked to hear that the local Reform community opposed it. They actually warned the city that if it did not rescind the permit, they would sue them in court. The story was reported in the media and people were certain that this would adversely affect the success of the Chabad House.

"However, the Rebbe is the one in charge, and not only did it not adversely affect us, we have become well known throughout the city as

a serious organization. We also won our case in court and this too was publicized in the papers. I put up the menorah at the municipality, the media interviewed me, and I proudly conveyed our message.

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

"Not only were they convinced, but that night they came to the menorah lighting with their families. The event was covered by the media and it made a tremendous Kiddush Hashem. Those lawyers started coming as our guests at the Chabad House, and they've contributed towards our work. When you don't compromise, at first it looks as though you will lose, but in the long-run, you can profit. Even the Reform leader who waged war against me came to apologize." ■



CHANUKAH Party NIGHT 7

WEST HAMPSTEAD , ENGLAND A ONE POUND NOTE COMES HOME

The preparations for the central Chanukah menorah lighting in one of the main squares of West Hampstead in northwest London had gone into high gear six months in advance of the event. The British demand that everything must be ready and organized well before the appointed time. This is the reason why the local shliach, **Rabbi Dovid Katz**, made certain to start the various bureaucratic and procedural routes mandated by the municipal authorities during the summer season. “I had no way of predicting the series of problems that soon erupted,” said Rabbi Katz. “Until the very last moment, I wasn’t certain if we would ever get the necessary permit.”

Eventually, with the revealed help of G-d, things worked out in a most miraculous manner and all the permits arrived on the morning of Erev Chanukah, just a few hours before the scheduled lighting for the first night of the holiday.

What you’ve heard so far is a typical story experienced by many shluchim throughout the world in the past, and there are many others experiencing similar stories today.

However, what happened a few days earlier, on the day after Yud-Tes Kislev, is something that Rabbi Katz will never forget for the rest of his life. “I felt that the Rebbe was giving me

a clear sign that he would be there for all the activities, supporting me during the most difficult times. It was specifically at such a moment that I needed this encouragement,” recalled Rabbi Katz.

THE CLERKS ASKED: AND WHAT WILL YOU DO IF THERE’S A STORM?

“Our Chabad House has a friend and supporter who went through an amazing process of kiruv within a period of a few months. He came to us totally devoid of any sign of Jewish tradition, completely unaffiliated. Yet, every time he visited the Chabad House, it brought about another change in the level of his Torah observance. We’re talking about a very serious young man who took everything in the most serious light. He started participating in Torah classes and farbrengens. At first, he decided to put on tefillin each weekday morning. Afterwards he resolved to start keeping Shabbos, and thus far, he has paid five visits to Beis Chayeinu. During one of these visits, he accompanied me to the International Shluchim Conference.

“He was deeply impressed by this event. It was a very potent spiritual experience that had a powerful influence on his overall kiruv. He heard many stories about the tremendous segula of a dollar received from the Rebbe’s

holy hand. When we were on our flight back to London, he was already urging me to get him such a dollar from the Rebbe. I explained to him that this would not be easy; people are not so eager to give up a dollar that they personally received from the Rebbe as a bracha for success. Nevertheless, I promised that I would try.

“After I got back to the Chabad House, I continued my efforts to secure the necessary permits from the local authorities to place the central Chanukah menorah in the main square of West Hampstead. As mentioned earlier, I started the ball rolling on this process several months earlier.

“However, this year, we encountered far more difficulties than we ever had before. I must admit that it was extremely frustrating. Every time I thought that things had begun to work out, a new problem sprouted up from an unexpected source. I started dealing with the permits six months before Chanukah, and I was certain that everything would be completed well before then, but I was soon proven wrong. The British are very orderly and methodical; it’s most important to them that preparations be made for even the most extreme and unlikely occurrence. At first, I was told to prepare a special file on the worst possible scenarios during the menorah lighting ceremony, e.g., a storm, an electricity outage, a tsunami, a terrorist attack, etc., with contingency plans on how to deal with each situation. I would have to submit this file to city government officials.

“After looking through the documents, the local authorities approved our plans. Then, I had to obtain a permit from another municipal department, which wanted to know the company that would oversee erecting the menorah. After making numerous inquiries, I found an appropriate company that agreed to sign the permits for erecting the menorah. However, that wasn’t enough: Now I was asked to make certain that this company would also prepare a similar file on preparing for and handling po-

tential disasters. The clerks with this company dragged their feet, resulting in numerous delays until the local authorities finally informed me that they would not authorize the use of this company. Thus, I was compelled to find another company that would agree to accept the task. I set out on another intensive search.

“The city government proceeded to reject one company after another, bringing various claims of irregularities or insufficient permits. Eventually, I found a company that met the city’s satisfaction, but then there was another bureaucratic request that the company prepare a file on dealing with a variety of hazardous situations. The company’s management informed us that they were unable to meet this requirement due to its heavy burden of erecting the various symbols connected with the non-Jewish holiday celebrated around the same time as Chanukah.

“At this point, I had already given up hope. I felt that hours and days of work, months of investment, had all gone down the drain. There was nothing left for me to do except pray. I was deeply distressed, and I felt that it was adversely affecting my health. Such a seemingly simple activity had squeezed me down to my last ounce of strength.”

THE SURPRISE WAS WAITING IN THE WALLET

“That same day, R’ Avi Taub from Eretz Yisrael had also arrived in London for a visit. He would often stay at the Chabad House as our guest.

“By Divine Providence, around this time, a clip came out in the weekly ‘Liros Es Malkeinu’ video production, showing how R’ Avi had received thirteen dollars from the Rebbe after he had resolved to start growing a beard. Thirteen dollars corresponding to the thirteen *tikkunei dikna*. At this point, I recalled the request by that friend and supporter – who made certain to remind me of the request periodically – to receive a dollar given by the Rebbe for a bracha.

I told R' Avi Taub about him and I asked if he could give one dollar to this m'kurav...

"Rabbi Taub immediately replied that he would be pleased to give him a dollar from the Rebbe. While he didn't have his wallet on his person at that moment, he did recall that there was a dollar from the Rebbe in it and he promised that he would go back to the apartment where he was staying and check.

"I was happy that it wasn't too hard for me to convince him, and we parted from one another.

"About half an hour later, Rabbi Taub called and asked me to come and see him right away.

"What happened?" I asked with concern. He refused to answer until I arrived. When I got there, I saw that his face shone with sheer joy.

"The Rebbe loves you,' he told me, as he began to explain the chain of events.

"He said that when he got back to his apartment, he searched his wallet for the dollar, but he couldn't find it. Yet, he was determined, and he decided to empty out his wallet and check all its contents. Among them was a microfilm version of Chitas, and when he looked at it, he suddenly noticed a folded bill stuck on the reverse side. He took out the bill, and to his astonishment, it was a British one-pound note bearing the words: **'For tzedaka in England from the Rebbe shlita. Kislev 20, 5747.'** R' Avi Taub remembered well when he received it. It had been thirty-one years earlier when the Rebbe gave R' Avi a one-pound note before a business trip to England. He placed it in his



"FOR TZ'DAKA IN ENGLAND." THE ONE-POUND NOTE, RECEIVED FROM THE REBBE THIRTY-ONE YEARS AGO, WHICH FINALLY REACHED ITS DESTINATION.

wallet and forgot all about it, and now he found it after all these years...

"R' Avi gave me the British one-pound note (for myself), along with a dollar (for my friend who had requested it), which had also been in his wallet. I had a hard time hiding my emotions at that moment.

"When I took the one-pound note in my hand, I suddenly noticed the date written on it – the 20th of Kislev.

"Just a moment, today is the 20th of Kislev,' I said. "Today is the day that I need encouragement and this bracha from the Rebbe."

"R' Avi looked at the bill, and he too was amazed and became quite moved.

"The note had been found on the same date it had been received from the Rebbe's holy hand thirty-one years later!

"At that moment, I felt that the Rebbe was giving me a booster shot of encouragement

CONT. ON PAGE 28



CHANUKAH Party NIGHT 8

MEZERITCH, UKRAINE WHERE IS ZUSHE?

The year that our story happened, the Mezritcher Maggid delayed lighting the menorah despite the passing time. The disciples also waited. One of the talmidim guessed that the Rebbe was waiting for R' Zushe of Anipoli. Everyone 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 fondly at him when R' Zushe would hand him the shamash.

This is what R' Zushe would do every year: after Tishrei, he would wander among the towns and small villages in the surrounding districts. He would visit the homes of simple Jews and tell them how Hashem cherishes simple Jews. For Chanuka, R' Zushe would head back to Mezritch to be with the Maggid when he lit the menorah.

But this time, R' Zushe was late. The hours passed and when it became midnight, the door to the Maggid's room opened and he came out. With great awe and love he began to make his spiritual preparations before lighting the menorah. All eyes were focused on the tzaddik to observe his holy ways and service. Chassidim compared his preparations, as he rolled the wicks and readied the menorah for lighting, to the service of the Kohen Gadol as he set up the menorah in the Beis HaMikdash.

When he finished his preparations, he quickly and intently scanned the faces of the holy fellowship and finally invited one of the great disciples to light the shamash. It seemed that the Maggid had made peace with the fact that R' Zushe would not arrive that evening.

The silence deepened. All eyes were on the flaming countenance of the Rebbe, who paused momentarily and then thunderously recited the brachos, lit the flame and began fervently reciting, "Ha'neiros Halalu" as the crowd joined him.

The Maggid's blazing eyes were fixed on the small flame that burned with a clear light. His face shone and the joy of the mitzva was apparent.

The next morning, R' Zushe arrived at the beis medrash. With faltering steps he approached his usual spot and sat heavily on the bench. Despite his obvious weariness, he looked pleased.

At the "tisch" the Maggid held that evening, after lighting the second light, R' Zushe explained why he had tarried.



"As I do every year, at the appointed time I prepared to return to Mezritch to arrive in time

for Chanuka. However, a snowstorm began and the winds threatened to push me into a snowdrift. It was with difficulty that I dragged my feet in the deep snow.

“Yesterday afternoon, I was a few hours walk away from Mezritch, when suddenly another snowstorm began, stronger than the previous one. The wind howled terribly and uprooted large trees as though they were saplings and whipped in my face mercilessly. With all my strength I continued to wade through the snow, against the wind, when I suddenly fell heavily into the deep snow.

“I said to myself, I must keep going. If I submit to the wind, I will freeze here. I knew that not far from there was a village with the home of R’ Yaakov, a sincere Jew, with whom I stayed on previous visits. I figured I would go to him for a while until the storm passed and then continue to Mezritch.

“I continued, with my remaining strength, to fight the powerful wind and walk toward the village. I didn’t know how much time had elapsed until a heavy winter darkness enveloped the entire area. I continued to walk when I suddenly noticed the first houses of the village that I knew from previous times.

“Nobody was outside in the storm. The villagers were ensconced in their houses, sitting next to the ovens. I knew where Yankel’s house was and rushed toward it. I knocked at the door with a hand blue and numb from the cold and expected the door to open right away, as it usually did, but this time, there was no answer.

“I knocked again and again and finally heard a weak voice say, ‘Who’s there?’ I said, ‘Zushe of Mezritch,’ and the door opened after some time. I saw Yaakov’s wife. She looked frightened and as though she had been crying. Her children sat huddled in a corner of the room and they also looked frightened and teary.

“‘What happened?’ I cried out. ‘Where is Yaakov? He didn’t go to work in the forest in a storm like this!’

“The wife looked at me sadly and wiped her tears.

“‘Early this morning,’ she began to say, ‘before the storm, Yaakov went to work in the forest, as usual. Before he set out, he told me that he would come back a little earlier to light the menorah. However, the storm began at noon. It’s dangerous to be outside in this weather. I thought Yaakov would come right back home but the hours passed and it grew dark outside and he did not return. Who knows whether something happened to him?’ she concluded in a tremulous voice and burst into tears. Her children also started sobbing.”

R’ Zushe sighed. Everyone looked at him and waited for the continuation of the story.

“My heart broke at their plight. At first, I was at a loss as to what to do. I didn’t know how to calm them down. I knew that I had to go and search for Yankel. Perhaps something had happened to him and he could freeze to death, but I knew that the Rebbe was waiting for me to come and light the shamash, as I do every year. How could I miss this mitzva, especially on the first night of Chanuka?

“The whistling of the wind drove that latter thought away. ‘Don’t worry,’ I said. ‘Hashem is with us everywhere. We just need to trust in Him and know that He is watching over us and then no bad will happen. I will go out and look for Yankel.’

“I pulled my coat closed again, covered my head well and with renewed strength I went out to the freezing night. A thick darkness covered the ground and if not for the lightning, it wasn’t possible to see anything.

“I headed for the forest on the edge of the village, not far from Yankel’s home and soon found myself wading in snow that had piled up between the first row of trees, searching

for the familiar path. I was still trying to progress when I stumbled upon a person lying in the snow like a stone. I bent down and took a good look. It was Yankel. I quickly removed the snow off of him. He was as white as the snow and his lips were blue. I could barely hear his weak breathing.

“With my remaining strength, I lifted him up out of the snow and began to warm him. I vigorously rubbed his temples until he woke up and opened his eyes a crack. I then dragged him to the house.

“It took a long time to drag him and a huge amount of effort as I fought the wind that tried to topple me together with Yankel into the snow until I finally arrived at his home.

“His wife and children looked both happy and worried to see us. We placed Yankel near the fireplace and I sat near him. We slowly recovered. The wife served up some mashke and swallowing it warmed the body and heart. It was at midnight that we got up to light the menorah; we did not forget to mention the miracles that were done for our ancestors in those days and at this time.

“The wife stood on the side with tears of joy on her face. The children were thrilled. I stayed the night and left the house at dawn.”



Silence filled the beis medrash when R' Zushe finished his story. Just the crackling of the little flame that fought with the wick in its final moments could be heard. All those present seemed to waken from a fascinating dream and they all looked at the holy Maggid, waiting to hear what he would say.

The Maggid sat deep in thought, his face aflame, his eyes closed and his head bent. A tense silence prevailed in the beis medrash. After a few minutes, the Maggid looked up and cast a loving gaze at R' Zushe. Then he looked at the rest of them and quietly said, “You should know Zushe, that in heaven they delayed, as it were, until you lit the Chanuka lights with that Jew. The merit of the mitzva in saving a Jewish soul is what stood by you.”

That is when the Chassidim understood why the Maggid had waited until midnight to light his own menorah the night before; that was the hour when R' Zushe and the heavenly retinue lit the Chanuka lights. ■

CHANUKA STORY, CONT. FROM P. 25

and fortification in the face of all the terrible emotional anguish I had just endured.

“And then the miracle came from a totally unexpected place. A few hours before the first night of Chanukah, municipal authorities contacted me. They said with typical British civility that they appreciated how I had started the planning procedure well in advance, and since this had prevented me from obtaining the necessary security permit, they were prepared to take responsibility for the construction of the menorah in every detail.

“I was in shock. At first, it seemed that this was some kind of prank, but it proved to be

quite real. A certified electrician working for the city came to the square, and he was the one who erected the menorah quickly and competently.

“The following day, stern-looking representatives from another municipal department came to my office in the Chabad House. It turned out that they had not heard about the issuance of the permit, and when they saw the menorah standing proudly in the main square, they were certain that we had put it up on our own without receiving any permission from the local authorities. As a result, they served me with a citation and ordered the payment of a heavy fine. It was only later that they realized their mistake...” ■



OHR MENACHEM

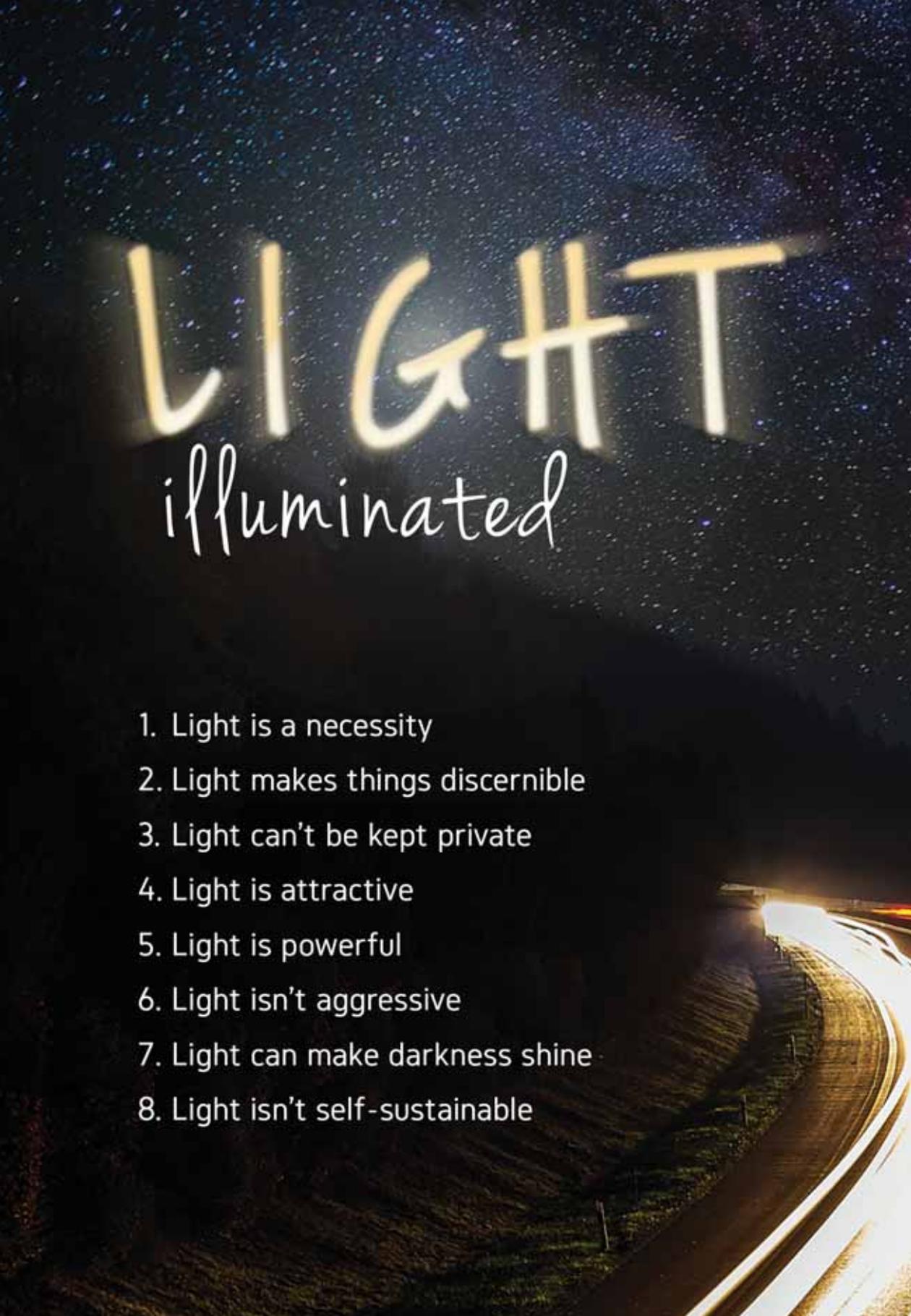
Winter Raffle



י"ט כסלו - י"א טבת תשפ"א · 5 - 26 DEC

WWW.RAYZE.IT/OM

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד



LIGHT

illuminated

1. Light is a necessity
2. Light makes things discernible
3. Light can't be kept private
4. Light is attractive
5. Light is powerful
6. Light isn't aggressive
7. Light can make darkness shine
8. Light isn't self-sustainable

A CHANUKAH PROJECT:
8 Nights - 8 Meditations





1. Light is a Necessity

THINGS we use fall into two categories: the things we need in order to live, (necessities like bread) and the extras (like cake).

Into which category does light fall?

From a strictly technical perspective, light doesn't really add anything substantial to life – it's not as if without light you will starve or freeze, but just imagine yourself at home without light. True, you could make it to your bedroom eventually, but in what condition?

The following dilemma is described in the Gemara: What if a person is so poor that he can only afford to buy one candle? Should he use it to light the Chanukah lights, which are placed outside the home, or should he use it for the Shabbos candles, lit inside the home?

Chazal conclude that the inside candle takes priority. The reason is simple: not having light at home may cause a person to stumble in his home which can disrupt the Shalom Bayis; the Torah would rather one forgo the mitzva of lighting the Chanukah candles rather than cause strife in a Jewish home. (Shabbos 23a)

The Torah and mitzvos are compared to light. The reason is simple: to remain afloat in a world created by Hashem specifically to conceal Him, is possible only by following the instructions



set out by Hashem in the Torah. Abandoning the clarity that Torah provides us with in this world, is like extinguishing a torch in a dark and dangerous jungle.

But regular Torah study isn't enough. In our times we must also study pnimiyus haTorah, the inner realm of Torah: Chassidus.

Why isn't traditional Torah study enough? What did Jews do until Chassidus appeared on the scene?

CONT. ON PAGE 46





2. Light makes things Discernible

SO what is it about light which makes it such a necessity?

The following thought may illustrate:

The responsa of the Rishonim is generally very concise and to the point, while the Achronim usually elaborate and cite extensive sources to prove or disprove different opinions on a Halachic question. Nonetheless, the Rishonim are held up with the highest regard as to their indisputable authority.



The Rebbe explained it thus in the name of his holy predecessors:

The difference is the same as between one who walks into an illuminated room and someone who enters a dark room:

In the illuminated room, one navigates through and out of the room freely since the placement of every door and window is clear; whereas in a dark room one must touch and feel in order to get a picture of the placement of the entries and exits of the room in order to navigate his way out of the room;

“The Rishonim,” said the Rebbe, “navigated through the vast wealth of the Divine wisdom of Torah as if with a lamp in hand, the intellectual placement of every thought and idea was

LightBulb

All that Hashem does is good, it's just the darkness of galus that makes it appear otherwise...

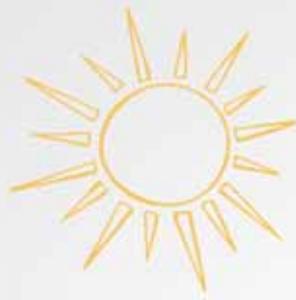
Moshiach will “turn on the world's light.” The world at the time of Moshiach will not be a different one, it will just be illuminated one where the very same things that previously were perceived as pain and sorrow will be seen as good and joy.

Not by chance, the Hebrew word for redemption is גאולה - that is exile, חלג, with an added א, symbolizing Hashem.



CONT. ON PAGE 46





3. Light can't be kept private

ONE of the most beautiful things about light is that you can't keep it to yourself. If you have light in your hands not only you will benefit but inevitably others around you will too!

Chazal explain why a Jew may use the light which a gentile kindled for himself on Shabbos, with the following beautiful adage: "A candle for one is akin to a candle for a hundred." (Shabbos 122a)



It means more: when it comes to anything else, the more of it you have, the more people can benefit. However, when it comes to light, the same amount that benefits one, benefits another ninety nine people.

Spiritual light too, is something that is inevitably shared. When a person conducts his personal life guided by the light of the Torah, he becomes a beacon of light to those surrounding him and even unwittingly becomes a source of inspiration to others. ■



NewWorld

WILL WE CELEBRATE CHANUKAH WHEN MOSHIACH COMES?

Depends who you ask. The **Ben Ish Chai** claims we won't, basing his opinion on the halacha that we light the Chanukah lights as long as people are in the marketplace. When Moshiach comes we will no longer need to be in the marketplace since all our needs will be tended to by others. On a deeper level, Chanukah symbolizes the victory of kedusha over the opposite even in the time of *galus*, when Moshiach comes this victory of light over darkness will no longer be something to celebrate for darkness will exist no more. This opinion can be supported by the fact that the **Rambam**, in his Hilchos Chanukah and Purim (2:18), writes that Purim will be observed when Moshiach comes, but doesn't write the same regarding Chanukah...The **Ramban** (on Bamidbar 8:2) however, cites a Midrash that teaches "the lights of Chanukah will never be annulled." Several more contemporary Poskim accept this opinion.





4. Light attracts

PEOPLE appreciate light. No one enjoys being left in the dark. Light is a product that never goes out of style, so when someone begins to offer light and truth to the masses, he immediately creates a following. Or as Rabbi Yosef Yitzchok Schneerson of Lubavitch put it: “When a lamp is put up, those seeking light gather round it, since light attracts.” (HaYom Yom, entry for 12th of Tevet)

In our world, especially today, when darkness seems to be on the rise, light is even more appreciated. We shouldn’t be intimidated by the spiritual darkness around us, it actually assists us by allowing us to notice the stark contrast between darkness and light. ■



NewWorld

Nine days of Chanukah?

The **Minchas Chinuch** raises a scenario that when Moshiach comes and we will return to base our calendar on witnesses, those places who would not have heard when Rosh Chodesh is would have to observe a ninth day of Chanukah, just like any other Yom Tov outside of Eretz Yisrael!

Now, since we use the Jewish calendar and know for certain when Rosh Chodesh is, observing a second day of Yom Tov in chutz la'aretz is only to maintain our ancestors custom, so it's limited to biblical festivals only. But originally, communities far from Eretz Yisrael did observe two days of Purim and nine days of Chanukah.

But with today's tele-communication technology, such a scenario remains strictly theoretical and is just an interesting brain teaser.





5. Light is powerful

HOW do you define power? Is it the amount of force someone or something has at his disposal? (Think of tyrants of sorts...) Or do we measure it by how effective the figure or object is?

Think of the Maccabees, they were powerless yet ultimately they were more effective, while their Hellenistic adversaries were the most powerful in the world and still couldn't prevail over the few weak religious freedom-fighters. Think about the well-trained army of the British Empire fighting George Washington's guerrillas, an example which still inspires freedom-fighters to this day. Who was more powerful?

Or just think about light.

An old-time favorite tale tells of a wise father who challenged his three sons to fill a large room and leave no space empty. Each carefully thought out their plan. The first amassed feath-

ers for months and loaded the room to its fullest capacity with his merchandise; his wise father came, pushed down and found that there was still space for more...

The second packed the room with bricks and sand and left not an inch vacant. His father came and poured in water which seeped in with ease to the tightly packed substance in the room.

The third son didn't seem too engrossed in the challenge. When his turn came he just pulled out a simple candle and light filled the room. "Can you show me a place my candle's light hasn't reached?" he challenged the rest.

"Light has superiority, power and dominion over darkness, so that a little physical light, automatically and inevitably, banishes a great deal of darkness, without any effort on the part of the light." (Tanya ch. 12) ■

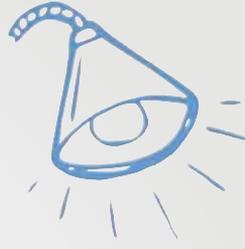


LIGHTING THE MENORAH IN THE DAYS OF MOSHIACH - 1

We now light the menorah in an increasing way, first one, then two, etc, following the opinion of **Beis Hillel**. The **Arizal** teaches that in the times of Moshiach the halacha will be like **Beis Shammai**, who hold that we begin with eight and the number keeps going down...

But it doesn't end there...





6. Light isn't aggressive

THE reason why light is so powerful is not because it is stronger than anything else, on the contrary: it is so powerful because it *isn't* aggressive!

You see, we all take up space, physically, mentally and emotionally. When anyone uninvited invades that space we feel threatened. We only let in people, ideas and feelings we trust won't hurt us or will benefit us. Light is one of the only things that everyone feels comfortable letting in because it's so gentle and doesn't take up any of our personal space. It actually has no agenda of its own at all – it just enhances what we have.

The human conscience works like light: we know best what's right and wrong because of a little warm flame which flickers inside us. We may at times try to extinguish it and ignore that voice, but it is inextinguishable and its burning embers forever remain.

The only ones scared of light are those who have dark secrets to hide, but light is so powerful and unthreatening that it eventually makes its way through to those feeling threatened and shines through their dark hole.

Contrary to a popular notion, the light of Torah doesn't disturb life, it only enhances it. Torah isn't a contradiction to life, neither is it an addition to life. It is the essence of life itself, it gives us the opportunity to lead our life in the best way possible.

Just as Torah is inseparable from life, Chassidus is inseparable of Torah. It didn't come to add to Judaism, Judaism is perfect the way it was given by G-d. Chassidus came to shine a light on the rather darkened corners of our Jewish experience and make them ever brighter. ■



LIGHTING THE MENORAH - 2

If that wasn't enough of a change, then get ready for this: There will be a second period within the days of Moshiach when we will follow both opinions simultaneously.

How?

We know that when there are two opposing opinions in halacha, while we follow only one in practice, they are nonetheless both correct and both represent Hashem's will equally.

Reason and logic are a creation of Hashem just like everything else is. Now they dominate the world, but in the time of Moshiach we will rise above them and be able to simultaneously understand and even practice what we used to think was a contradiction.





7. Light can make darkness shine

WITH that in mind we can explore one of the deepest hidden powers of light, a secret so well kept that physical light may not have yet discovered it:

Contrary to conventional wisdom, which acknowledges that light and darkness are sworn enemies, that where light is found darkness no longer exists, Kabbalistic teachings say that there is a certain type of light that can consider darkness an ally. It doesn't expel the darkness, it transforms it; it turns the darkness itself to light.

And those in the know say that that darkness-made-light is far brighter than any con-



ventional light we have ever seen. They believe it was light all along, just our conventional light detecting systems are unable to perceive a light so bright. it's kind of like an ultra sound – a sound so loud that regular ears are unable to hear.

The light of Torah, when it shines into our dark animalistic side, doesn't teach us to avoid it. A Jew is required to live a human life – to eat and sleep and procreate. He is only expected to do it as part of his overall mission – as an act within his service of G-d.

Angels have access to the 'conventional' light, that's why they only know of spirituality and see physicality as evil. Humans



LightBulb

Chazal speak of the "light of Moshiach" and the "spirit of Moshiach." The spirit of Moshiach existed even before light, right at the start of creation

The spirit of Moshiach is the existence of a Moshiach in each generation; the light of Moshiach means when he begins to shine, when his leadership become apparent to all.

Is our changing world an indication that the light began to shine already?

CONT. ON NEXT PAGE





8. Light isn't self-sustainable

HERE is the final point of illuminated light for this season:

Light has a source, be it a candle, or a light bulb, or the sun. Either way the light must be sustained by another substance, be it oil or electricity.

Our spiritual light too needs to be sustained. We cannot expect the light to go on forever unless we keep it going. This light is sustained by study, meditation, introspection and more study, meditation and introspection. As long as it is done at regular intervals, at times exclusively dedicated for it.

Keep the light shining! ■



LIGHT, CONT. FROM PREVIEWS PAGE

were given access to the 'ultra-light' and that's why we were put in a material world, not to shun and expel it – angels could do that much better than us – rather to transform and elevate it.

Once that's done, the darkness-made-light shines so brightly that the spiritual creatures of light come to see it. They come to see what they were unable to do. A famous biblical adage says that "many crops" are produced specifically "with the power of an ox." An ox, if tamed —

something only a human can do – can produce far greater crops than a human can if he works alone.

The ultimate purpose of this all will be materialized with the arrival of Moshiach, when souls that for thousands of years ascended higher and higher in the world of angels, will come down and return to bodies to enjoy the fruits of their material labor. it's an 'ultra-light' worth dropping the 'conventional light' for. ■



MOMENTS With The Rebbe

CHANUKAH RALLY WITH THE REBBE



1. Each year during Chanukah, a special children's rally is held. This practice began many years before the founding of Tzivos Hashem. The usual order is that the Rebbe comes in for Mincha, which is followed by the Menorah lighting and the singing of *Haneiros Halalu*. During the singing, the Rebbe's face would usually be quite serious, but just as the song concludes the Rebbe's face would shine to the many children filling the room. The Rebbe then says a sicha, which is translated to the children.

2. Since 5750 (1989) the rally is part of the Chanukah Live broadcast, joined by many more children from all around the world who see and are seen by the Rebbe.

At the end, the Rebbe distributes coins for tzedaka and for Chanukah gelt (one of each) to the children. At times himself and at other times via the counselors who received packets of coins to distribute further to the children.





CHILDREN'S RALLY OF 1 TEVES 5732 (1971)

ABOVE: THE REBBE SPEAKING WITH THE RALLY ORGANIZER AND CHAIRMAN, RABBI J) HECHT OBM



LEFT: AT THE CONCLUSION OF THE RALLY, THE REBBE STANDS AT THE ENTRANCE OF SHUL AND HANDS EACH CHILD CHANUKAH GELT



BETWEEN the Lines

RABBI GERSHON AVTZON

THREE RULES & FOUR DIFFERENCES

To study along with the daily Rambam for Wednesday, 1 Tevet 5781 (December 16, 2020)

"HILCHOS *Ma'aseh Hakorbanos*" in the Rambam deals with the laws associated with bringing a *korban*. In regards to the proper time when *korbanos* should be brought, the Rambam (4:1) outlines three distinct rules:

THREE RULES

1. All of the sacrifices may be offered only during the day.
2. As long as the elements that cause a sacrifice to be permitted (the blood and the *eimurim* — the fats and other parts that are thrown on the fire first) were offered during the day, the other elements of the *korban* may be offered on the *mizbeach* throughout the night.
3. In order to distance a person from inadvertent transgression, our Sages declared that the *eimurim* and the limbs of the burnt-offerings should only be offered on the fire of the *mizbeach* until midnight.

RASHI DISAGREES WITH THE RAMBAM

While the first two points are agreed upon by all, Rashi (in his commentary on Berachos) differs with the Rambam and holds that — if necessary — the remaining elements of the *korban* can be brought the entire night.

The Rebbe (Shabbos Bechukosai 5749) teaches us a powerful lesson from this halacha of the Rambam. To appreciate the lesson, we must first establish the following precept: while the laws of sacrifices officially deal with livestock, the Torah also speaks to each Jew. Each of us needs to dedicate himself and “sacrifice” himself to Hashem. Every halacha about the *korbanos* is also a lesson for each Jew in their personal Avodas Hashem.

KORBANOS ARE ABOUT DAYLIGHT

In our personal Avoda, we must remember three things:

1. **All of the sacrifices may be offered only during the day:** This teaches us that serving Hashem must be inspired and bright. The Torah and mitzvos enhance and brighten our lives physically and spiritually. It was Yitzchok Avinu, who after the *Akeida* bore the status of a *korban* — an “*olah temima*” — that lived the longest of all our Avos. This is the attitude we must have when we serve Hashem.
2. **As long as the permitting-elements were offered during the day, the other elements of the sacrifice may be offered throughout the night:** There are times when things get dark - “night” - in our Avodas Hashem and we find ourselves in an internal - and external - exile. We must not despair and must realize that





Hashem has given us the ability to elevate the dark as well. We must turn over the darkness into light.

And now the third rule:

3. If necessary, the elements can be brought the entire night. Here, we take Rashi's approach. Our current generation is holding at the end of the night of exile. We are exhausted and challenged because of the length of the galus that we have endured. Many Jews, therefore, feel like we do not have the strength to deal with and elevate such a lengthy exile. This is a big mistake! We can do the service of the *korbanos* the entire "night" until we reach the "morning," i.e., bring the Geula.

4 Differences Between the Chanukah Menorah & Mikdash Menorah

This concept of turning over the darkness of the night to the light of Geula is very much connected to the Yom Tov of Chanukah which we are celebrating this week. The main mitzva of Chanukah is to light the eight-lights of the menorah in commemoration of the miracle that Hashem performed for the Yidden when they rededicated the Beis HaMikdash.

Yet, we find a few differences between the menorah of the Beis HaMikdash and the Chanukah menorah:

The menorah of the Beis HaMikdash was *inside* the Beis HaMikdash whereas the Chanukah menorah is meant to be placed outside.

The menorah of the Beis HaMikdash is situated at the *right* side of the Kodesh, while the Chanukah one is placed on the *left*.

The menorah of the Beis HaMikdash is lit *before* sunset, while the Chanukah menorah is kindled *after* sunset.

The menorah of the Beis HaMikdash had seven branches, whereas the Chanukah menorah has eight lights.

The Rebbe (Sefer HaMaamorim — Melukat vol. 6 p. 63) explains that the menorah of the Beis HaMikdash represents the service of the Jew while it is "day" and the inner Beis HaMikdash is built. The person is inspired and doesn't need to deal with the challenges of darkness and exile.

The Chanukah menorah represents the avoda of elevating and transforming the darkness of the night of galus into Geula. Thus, (1) it is placed outside (2) on the left — the direction associated with the *kelipa*; (3) it is lit after sunset, and (4) brings us the eight candles (signifying above nature which is represented by the number seven), the light of the Geula!

Good Shabbos and a Freilichen Chanukah!



PARASHA Of The Future

RABBI NISSIM LAGZIEL

HOW MOSHIACH COMES INTO THIS WORLD

BEGIN WITH A GRIN

Moshe, married and the father of nine children, calls home one afternoon.

“Listen, I invited a childhood friend from yeshiva for supper,” he said to his wife.

“Are you out of your mind? Nine kids killing one another, dirty laundry, the living room is a disaster, the kitchen is a mess, and you’re bringing me a guest?!”

“That’s exactly right! He wants to get married and I want to show him exactly how it looks!”

A WORLD OF QUESTIONS

Parshas Vayeishev has some of the less pleasant stories in the Torah, and that’s an understatement. Not only is there the story of Yosef being sold by his brothers but we get another scandalous story. We read about the relationship that ends up being the marriage between Yehuda and Tamar which many of the commentators (including the Rebbe MH”M) try to understand. How was it permissible according to halacha?

The halachic problem is as follows. Tamar’s previous two husbands died without having children. She is a yevama and a yevama cannot marry a *zar* (lit. foreign person) i.e. someone other than her husband’s brother, without the *chalitza* ceremony. How was she allowed to

marry Yehuda without doing *chalitza* first? Furthermore, Tamar is Yehuda’s daughter-in-law, in which case she is forbidden to him; a man is not allowed to marry his daughter-in-law. Why was Tamar any different?

The Rebbe, in a lengthy and complex *sicha*, explains that according to the simple meaning of the text, before Mattan Torah these types of marriages did not fall under any prohibition, not of a *yevama* to the general public nor of a former daughter-in-law.

1-The prohibition of marrying a woman awaiting *yibbum* is derived from the positive mitzva that the *yavam* should marry her. Since the *yevama* is meant to marry the brother of the deceased, therefore the Torah forbids her to marry anyone else. However, if she cannot or is not suited to marry the brother of her deceased husband, there is no prohibition to begin with because, after all, who is she supposed to marry?

In our case, Tamar, who already lost two husbands, was considered an “*isha katlanis*” (woman who causes her husbands to die), a woman whom it is dangerous to marry. This is why Shayla (Tamar’s youngest brother-in-law) was exempt from the usual obligation of a *yavam*. After all, although the *shevatim* kept the entire Torah before it was given, that was in the category of a custom, as a nice thing to do

but not an obligation, and not at the expense of one's life.

Since Shayla was exempt due to danger, there was no prohibition for Tamar as a yevama who is prohibited to the general public to begin with and she was able to marry anyone, including Yehuda!

2-Before Mattan Torah, the prohibition of marrying one's daughter-in-law applied only as long as one's son is alive! Once the son dies, his wife can be married by her father-in-law. The reason is simple and is derived from the Torah. The Torah explains (Rashi on Vayikra 20:12) that the reason for this prohibition is so as not to "mix the seed of the father with the seed of the son." After the death of the son (or even after divorce) there is no issue of mixing and, consequently, the prohibition is not applicable (again, only before Mattan Torah).

Furthermore, regarding Er and Onan, the sons of Yehuda, there was no issue of "mixing the seed" inside the same woman, since they deliberately destroyed their seed on the outside!

GETTING THE WORLD TO COOPERATE

From all the above it turns out that the union of Yehuda and Tamar was permissible according to halacha. Yet, we still need to understand how twins were born from this union, one of whom was Peretz from whom Dovid HaMelech descended, and then Moshiach! Is that what Moshiach's ancestry is supposed to look like, descending from a scandalous union with an ocean and/or a mountain of complex legal arguments? Wouldn't it be more fitting for the soul of the redeemer to come to the world in a nicer way?

Furthermore, Dovid HaMelech is the descendant of Rus. Those who recall the birth of Moav in parshas Vayeira, that we read not long ago, won't be very impressed by this family lineage, since Moav was born of *gilui arayos*, from a father and daughter relationship! Is this how the soul of the redeemer needs to come

down to the world?

In Kabbala we find various explanations for this complicated and painful matter, explanations that are illuminated by the teachings of Chassidus.

R' Mendel Futerfas told of an incident that took place when he was imprisoned in Siberia. Card playing was considered a serious crime and nevertheless, the inmates had a pack of cards which they played avidly. Guards came to inspect their barracks and found nothing. The card playing continued and the guards couldn't figure it out.

They conducted a surprise search of the barracks and examined every prisoner but found nothing. When the guards left, the game resumed.

R' Mendel was baffled. The leader explained it saying they are professional pickpockets and as soon as the guards came in, the thieves hid the cards in the guards' pockets. Right before they left, the thieves would remove the cards

So too, with the soul of Moshiach and the birth of the kingdom of Dovid. The seed of the kingdom had to come down to the world in a roundabout way, via kelipa and impurity, in a convoluted way, so it would last and even the "forces of impurity" would agree to it!

This is the way things work until the Geula. Holiness hides within a covering of kelipa and things that are not so aboveboard, so as not to arouse challenges, problems and quarrels.

Until now, we spoke about the marriage of Yehuda and Tamar from a masculine perspective, from the point-of-view of forbidden and permissible, from Yehuda's position and the dry halacha. However, let us look at this entire story from another orientation, from a different and feminine perspective, and from a deep conceptual outlook.

Why did Tamar, a woman about whom the Torah testifies that "she was modest in her father-in-law's house," perpetrate this sham? Why would a G-d fearing, pious woman behave

in such a dissolute fashion that is completely out of character in order to draw Yehuda's attention?

In this lies the lesson for each one of us. In order to bring about the birth of Moshiach and the coming of the Geula, *mesirus nefesh* is required! We need to leave our ossification and do things that we would not ordinarily do! We need to be utterly devoted to the G-dly plan and not think about, "It doesn't suit me," "It's not for me," "Leave that with someone else."

We need to learn from Tamar about feminine *mesirus nefesh*, "to break the self and not do what one desires; on the contrary, to do what one does not desire!" (As the Rebbe said in the *farbrengen*).

TO CONCLUDE WITH A STORY

We will end with a story that I heard many years ago.

Well, that's like insisting that it's unnecessary to turn on your brights along a dark and windy country road since they weren't needed on the well-lit interstate highway...

The world before Chassidus was spiritually brighter, the *yeridas ha'doros* ("the spiritual degradation of the generations") is one of the main reasons for the advent of Chassidus.

clear to them. Therefore when presented with a question or query on what the Torah says on any given subject, the answer was clear to them and they needed no 'touching and feeling' to discover the right direction."

"The Achronim, however, lack that level of clarity, and therefore must dedicate their expertise in Torah to a more basic and preliminary task: clarifying the placement of topics and ideas within the vast breadth of the Torah by tapping and feeling intellectually, dealing with each idea specifically and meticulously, since they lack the light and innate clarity which would render

In the early years of the Rebbe's leadership, a young man had *yechidus*. This person was planning on going on *shlichus* to a distant place, outside of North America.

He had a question. He wanted to know what he should do when he was at a crossroads and he had to make important decisions within a short time and had no time to write to the Rebbe. The fax machine was not invented yet, and making a long distance phone call would cost what he'd earn in three months.

The Rebbe told him, "Do what you don't want to do and what it seems to you that you cannot do."

By doing what isn't comfortable and acting like Tamar, we align ourselves with the truth and bring the Geula. ■

Good Shabbos!

FIRST NIGHT, CONT. FROM P. 32

While it is technically possible to remain an observant Jew without Chassidus, the odds of doing so successfully are similar to the chances of being able to reach your bed in a dark home without getting hurt on the way.

Not a risk most people would consider worthwhile... ■

SECOND NIGHT, CONT. FROM P. 33

that unnecessary for one who has mastered that ability." (Igros Kodesh vol. 29 pp. 339)

What light gives is discernment. Discernment is a necessity for mankind.

What distinguishes man from any other species is his innate ability to discern between good and bad. When good and bad are indiscernible the choice process is unquestionably more difficult. When it's dark, the only choice is to touch and feel. Sometimes getting too close to trouble has its consequences, even if approached with the noblest of intentions... ■

The

CHASSIDISHE VAIBE

THE BEIS MOSHIACH MAGAZINE FOR N'SHEI U'VNOS CHABAD



48

ACTIVE DUTY

50

ON A WINDING PATH

53

THE GAMBLER

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

111111



Sara
Gopin

ACTIVE DUTY

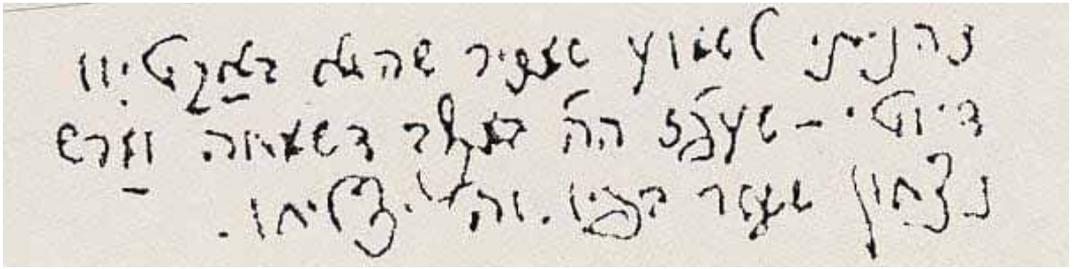
SINCE I went to high school in Manhattan, a good part of my youth was spent riding the subways from my home in Riverdale, New York. It would be an understatement to say that this wasn't a suitable place for an aidele, Yiddishe neshama. For the first time in my life I was exposed to the harsh reality of beggars who are abandoned and homeless. I still have the maroon diary where I poured out my emotions to Hashem during that turbulent adolescent transition from naivete to discernment.

At the time, one of the first social psychological terms that I learned was “bystander apathy.” This refers to when the presence of others discourages those present from taking an initiative and helping someone else in trouble. Afterwards, as part of my research, I had the idea of conducting an experiment of dropping keys in both crowded, and uncrowded, conditions. As can be expected, the results showed that the sense of personal responsibility is proportional to the number of people present. In other words, when there were fewer bystanders, there were more instances of making an effort to pick up the “lost” keys and return them to their rightful owner (myself). As the Mishna of Pirkei Avos emphasizes: “In a place where there are no men, strive to be a man” (2:5). Yet, even when there are hordes of people, a Jew is never exempt from the mitzva of bringing back a lost object (or “returning” a Jewish neshama).

We all have experiences that are deeply engraved in our memory. I can never forget when, after helping a fragile, elderly woman cross a busy street, she slipped a tiny piece of paper into my hand. The winter winds were blowing as I read the words, written in simple block letters: “I am lonely. Please give me a call.” Her phone number was on that little note, but I must admit that I was afraid to contact her.

I had a similar encounter when I was making routine phone calls in a Jewish social service agency. An elderly woman, all alone in what was once a Jewish neighborhood in the Bronx, begged me to keep in touch with her. Her husband had abandoned her, and she had lost all contact with her only daughter many years beforehand. In my innocence, I had no idea that such family tragedies existed. I kept my word and called her on a regular basis, as well as making home visits. After greeting me as “the queen of hearts,” she would always begin our conversation with the expression, “I am alone like a stone,” and I listened.

Before I went on *aliya* I arranged that my grandmother and sister-in-law would be in touch with this lonely woman since, in those early years in Eretz Yisrael, I did not have a telephone. As soon as I had this luxury, I called her too. The last time that we spoke was before she passed away, about ten years ago. I could not rest until I knew that someone was saying Kaddish for her. We are all held responsible for



one another, and at the time I was the one in the position to give. Yet, there is no doubt in my mind that afterwards the roles were reversed, and from its heavenly abode, her neshama is davening for me.

The inspiration to share these words is an Igros Kodesh of the Rebbe MH”M, from Hei Sivan 5727 (vol. 24, p.348), published in “A Chassidisher Derher.” The Rebbe writes: “I was pleased to hear that you recognize that you are on active duty. This dictates that you are in a joyous state, constantly singing a victory march. May Hashem grant you success.” (A photo of the Maane Kodesh appears in this article.)

Yiddishkeit can appear to be very uniform, even as we invest in expanding the extra doses of warmth and love inside of us as Lubavitcher Chassidim. But, simultaneously, it is essential to be aware of our individual strengths and talents, and that no one else has an identical soul.

On that basis Hashem chooses our particular destiny, and the corner of the world that we have a shlichus to illuminate.

On a personal note, there are moments when the yetzer hora misleads me into feeling intimidated and incapable. After all, there are many others who seem to accomplish so much more than what I must struggle to attain. Especially nowadays, when every activity instantly receives worldwide publicity and recognition. Where are all of my “likes?”

Yet if we listen closely, a gentle whisper can be heard, coming from Above: “Every Yid can achieve the impossible.” Our deeds break the barriers and hasten the Geula, whether it is visiting a lonely Jewish woman in the Bronx, running a worldwide organization or saying a kapitel Tehillim. The Rebbe MH”M is calling out to each and every one of us, **“You are on active duty!”** ■



On A Winding Path



Shifra Klein from "Mitzva Wellness" shares her turbulent, heart wrenching life story: from a Chabad House family to a Catholic School, and finally back home.

Chapter 2

IT began in Los Angeles in 1989. Looking for a change of pace and something different, my family decided to make a move... But, to where? Growing up traditional, but not observant, Judaism was not the top priority. One thing remained not negotiable, the kids (I was 8-years-old at the time and my brother was 4) needed to be proud of their heritage and must attend a Jewish Day School.

With that in mind, my father called a real estate franchise in S. Barbara, California to get some information. When he asked the agent if there were any Jewish Schools in S. Barbara, the agent couldn't contain himself! You see, this agent was a frum Jew, a Chabadnik, who was brought close to Yiddishkeit through the local shliach! "Actually, there is a wonderful school run by Chabad and a house that I think will be perfect for you nearby!" exclaimed the agent.

My father was familiar with Chabad as Rabbi Cunin and his son-in-law Rabbi Begun had been coming to his office to put up kosher mezuzas and put tefillin on him for years. My father called up his Zaydie (Zaydie loved a good adventure!) and told him they were going for a drive. They went and saw the house, they met with the shliach, Rabbi Loschak A"H, drove home and told my mother, "I've found it, you are going to love it! Let's start packing!"

The day of the move, they drove directly to the Loschak's home, before even stopping to see their new house! I will never forget walking into their home. At the time, they had nine children *ka"h*, the youngest three being triplets born about five months prior to our move (we still lived close by when they had an *additional* three more children).

I was in jaw-dropping awe. The amount of kids, the number of books, and the number of eyes on me!

As soon as I walked in, one of the older daughters that was my age dragged me to her room, brought me to the top of her bunkbed, and asked me a very important question, “Do you have a letter in the Sefer Torah?” Then an equally as important question, “Are you in the Army of Hashem?”

Ella Loschak (now Ella Potash, Shlucha to Redwood City, CA) had me filling out forms and signing my life away for the cause! I so admired her; this little girl didn’t ask me what’s my favorite song on the radio or where did I buy my dress... she was on a mission from the Rebbe and mission accomplished!

She began to tell me about the Rebbe and showed me his pictures throughout the home. I remember thinking, “He must be special because he is all over this place. Maybe that’s why it feels so holy in this house!” It’s possible that that was the first time I had seen the Rebbe, but in this story of *hashgacha pratis*, it definitely would not be the last.



That began our family’s journey. I stayed in the Chabad Day School until 8th grade. Our family had not made the commitment to becoming completely frum, but we had been keeping kosher in the house, celebrated all the holidays, and rarely missed shul on Shabbos day. We became very involved with the Loschaks, not just as part of their congregation, but as friends.

My father developed a very special bond with Rabbi Loschak. He was his rabbi, his *mashpia*, his friend; his *best* friend to be exact. I don’t know if a day went by that they didn’t speak to each other. I was helping their daughters run Shabbos Program for the kids, Tzivos Hashem rallies during the week, I would spend nights that turned into days and more nights

// MOVING TO A CITY THAT HAD NO CHABAD HOUSE WAS DAUNTING. EVEN WORSE, NO JEWISH SCHOOL. MY PARENTS WERE WORRIED THAT A LARGE PUBLIC-SCHOOL SETTING WOULD SWALLOW ME WHOLE, AND THAT’S HOW I ENDED UP IN A SMALL PRIVATE SCHOOL... A SMALL, PRIVATE, CATHOLIC SCHOOL THAT IS.

in their home. How they had more room for me, I still can’t figure out! We shared milestones together, simchas together, and unfortunately, tragedies as well.



It was very painful when my father decided to move his business out of the state, and we were to move with it. Moving to a city that had no Chabad House was daunting. Even worse, no Jewish School. My parents were worried that a large public-school setting would swallow me whole, and that’s how I ended up in a small private school... a small, private, Catholic School that is. I clung to whatever Judaism I had left. I was educated in Chabad, so as a young teen I was hired at the local Conservative congregation to teach Hebrew School and run a Shabbos program because I was the only one in town who knew practically as much as the rabbi!

My parents were worried about me being “swallowed whole” in public school, but I was being “eaten alive” in Catholic school. They promised my parents it was a regular school and I could opt-out of anything religious. They didn’t tell my parents that one of my mandatory courses was religious philosophy, my teachers were nuns, and that I would have to attend church once a week with my class on campus.

It was torture. I sometimes imagined myself in the times of Chanukah, being forced to either hide my true self or suffer persecution. Sitting in that impure place on Friday mornings made me sick to my stomach. My chest literally hurt, as if my neshama was in physical pain. The priest would walk over to me sitting by myself in the pew (I would not go up to the front and participate in the drinking of wine and eating the cracker) place his hand on my shoulder and say, “I will pray for your soul.”

My teeth would chatter, and I would silently say Kapital 20 — “*Lamenatzeiach*” to myself because I learned at the Chabad House when I was young that this is what you say for the sick, and this was definitely sick.

The teachers made it a point the first day of school to let everyone know I was Jewish. One teacher gave me verses to recite out loud to the class from one of their books describing Abraham and his people as the devil and so on. I came home one day in January with an assignment due the next day, “What does ‘J’ mean to me?” As I lay on the floor staring at my piece of paper, I never felt so lost, so removed. I imagined the face of the Rebbe, and I asked out loud, “What does the Rebbe want of me?!”

I thought of the Loschak family and the holiness I felt in their home. How did I drift so far away from that? How far down this river will I drift? When I looked back down at my paper it was soaked with hot tears. I suddenly became angry. I felt rage.

I knew EXACTLY what the Rebbe wanted of me. I wrote down, “J means absolutely nothing to me because I am a Jew!” and I turned it in the next day. During my class that day I had a multiple-choice test and one of the questions was “What is the holiest day of the Jewish year?” I circled the day of atonement and my anti-Semitic teacher walked by and told me I need to change it to the right answer because “she knew that I knew” the answer was Passover because that is what she taught in class.

I refused to change it even when she started screaming at me belligerently in front of the whole class that she will fail me for the entire semester if I didn’t change it.

I had enough. I told her, “You can fail me for the entire semester because I don’t go to school here anymore!” When the office called my mother to pick me up, I explained to her what had taken place. She looked at the office staff and told them she was unenrolling me from school. When they asked why she replied, “religious differences...”

When I got back to the house, I told my mom, “Oh, by the way, I’m frum now. I’m going to need you to take me shopping to buy skirts so I can be *tznius*!” She thought I was joking. After two weeks she got sick of seeing me wear the only *tznius* skirt I had and took me to the mall. I had my own microwave and I turned the small vegetable drawer in the fridge to my ‘kosher department.’ I homeschooled for the rest of the school year and my father contacted bochurim that had visited from Crown Heights who recruited their sisters and cousins to come out to our home and spend time with me, catching me up on learning, Chitas etc., to get ready for frum summer camp.

I joined the Camp Emunah Traveling Shlichus Camp aka 10th grade Program and that’s when it happened. I knew I needed the Rebbe and he knew he needed me and that’s when he let me know. The bus was filled with 16-year-old girls, laughing, talking, singing, headed to a shliach’s Shul, where we were to perform for a women’s gathering, when we began to smell smoke.

A bus malfunction caused a small fire underneath the back of the bus and we had to quickly pull over and make an emergency exit. B”H everyone was off safely, but the bus was no longer drivable, and it would take hours to procure a new bus.

To be continued

GAMBLER



THE

SERIAL
BY ETEL B.

57



Review: In the past – Raizele and the children are in Crown Heights. Aryeh Leib completely returns to traditional Torah observance. In the present – Hadas and Yonasan invest in building their home together.



FALL 5710 (1949), New York City. There was a light rap at the door. “Good Shabbos,” Betzalel said as he entered the house. “I brought home a guest.”

Shifra finished cutting a salad and placed it in a bowl.

“Raizele, this is the man that I told you about. He is also from Yerushalayim, and he too became connected to Chabad. I didn’t know that my husband would invite him to

the daytime seuda... However, everything is by Divine Providence. You can get an impression of him... In order that you can feel comfortable, you, Devora'le, and I will eat at a separate table in the kitchen."

The guest sat near the dining room table, his back turned to the kitchen, and he opened a conversation with his host.

Raizele came through the living room, holding a bowl of salad in her hands. As she caught a glimpse of the unfamiliar Chassid's profile, her hands suddenly began to shake. The bowl fell and shattered. Cubes of cut vegetables scattered in every direction.

It's not possible... It can't be him!

As he turned his head towards the noise, their eyes met.

He was surprised. Although the passing years had left their marks, he identified her immediately.

"I want to meet the children. I've missed them... I searched for them for several weeks all over New York," Leibel said to Betzalel. "But meeting her... That doesn't sound to me like a good idea..."

"G-d willing, we'll gradually prepare the children for the news that they have a father, and he's here... However, it's my opinion that you must meet with her, and not just to have a technical discussion on arranging visits," Betzalel said with determination.

"There's no reason," Aryeh Leib sighed. "She's a good woman, but we're not suited for one another. She belittled me in the past. She considers me to be a failure."

"According to my wife, she has changed a great deal," Betzalel replied. "You are also a much different person, and I have a feeling that now you are quite well suited for each other."

"I have to think about it. I'm not so sure that it would be appropriate to open up old wounds. I had hoped to start a new chapter in my life."

They met in the Brooklyn Botanical Gardens for about an hour and a half before closing. Aryeh Leib had planned a short and business-like meeting. He inquired about the children's welfare. He asked what they know about him, and if they would agree to meet him.

"Perhaps you know how Zalman is?" Raizele asked suddenly.

Leibel trembled.

"I'm sorry... I was certain that you knew..."

"Is he alive?"

He sadly shook his head, tears welling in his eyes. Raizele burst into sobs.

"I knew it in my heart... there were also the dreams I had. Please tell me everything."

Leibel proceeded to tell the tragic story, his voice choking with emotion.

"I'm sorry... I didn't want to be the bearer of such somber news. By the way, I also have some good news," he recalled. "You have a nephew. Born after his father's death, he was named after him – Shlomo Zalman Hertz."

"Zalman has a son?" she asked excitedly.

"Yes. I have seen him. When I was looking for the children, I met Rochel, your sister-in-law. Immediately after the tragedy, she left Yerushalayim and returned to her parents' home. About seven months after Zalman's death, the child was born... Fine looking and most intelligent. Very much like his father..."

They went quiet for several minutes, wiping away tears.

"All these years, I have wanted to ask your forgiveness," she said suddenly, her heart pounding. "Zalman was right. My treatment of you was hurtful and unfair."

“I received the treatment that I deserved... and I should ask forgiveness for all the anguish and embarrassment I caused you. There is no doubt that you were worthy of someone far better.”

The tension began to dissipate.

“Would you like to tell me about your journey?” she asked. “How did you come to Lubavitch?”

Raizele listened as Leibel spoke. “The park is about to close,” he suddenly realized.

Leibel thought about two contradicting statements from Chazal. If “Forty days before an embryo is formed a Divine Voice issues forth and says: The daughter of so-and-so is destined to marry so-and-so”, how can they say, “Heaven matches a woman to a man only according to his actions”?

The Gemara answers: “A first match is decreed in Heaven; a second match is according to one’s actions.”

They didn’t listen to the “Divine Voice.” They met and got married, but they wasted the opportunity. Now, G-d in His Divine Mercy has granted them a second chance. After a long journey of teshuva and spiritual purification, working on his middos and repairing his previous actions, he will again stand under the chuppah with the woman who had been his first match...

As he was fastening the buttons on his white kittel, he silently davened that they would succeed in beginning a new chapter – together. Establishing a glorious Chassidic home.

“G-d settles the solitary in a house; He takes the prisoners out at the most opportune time (*b’kosharos*.)” What is *‘b’kosharos*? *Bechi v’shiros*, with weeping and songs.” While they had been settled together in the past, they had not been deemed meritorious, as they were not sufficiently purified in the spiritual sense. They parted from one another, weeping. Now, may

they truly merit this state of spiritual purification – accepting, being attentive, showing respect, appreciating, believing, justifying and looking favorably upon one another. Causing the Shechina to dwell among them – and “those who sow with tears will reap with song.”

Raizele walked to the chuppah, her face covered, to the strains of the Arba Bavos. The scene closely resembled a wedding that took place fifteen years earlier, although it was also quite different.

She too was quite different. Much more easygoing towards herself and towards others, more at peace, more trusting in the Creator and Ruler of the World, and more subservient to His Will. For a moment, she envisioned her brother Zalman, smiling at her with encouragement.

“*Harei at mekudeshes li* [= You are consecrated unto me],” Leibel proclaimed, as he did then, and again placed a ring on her finger.

The ring is circular, an allusion to the Divine light encompassing all worlds, and affixed with precision, as is the permeating celestial light befitting this physical world. *Taba’as* (ring) is a derivative of *teva* (nature). She stands silently in a state of complete *bittul*, davening with all her heart for unity between the powers of nature and those beyond nature, so that the Shechina will dwell in their home, being rebuilt at this very moment.



EPILOGUE

NISSAN 5712 (1952), Crown Heights. “We’ll have a guest for Yom Tov,” Raizele announced, as she rocked little Shneur Zalman’s cradle. “My cousin, Benjamin Hertz.” Eva’s son.

“He agreed to come?” Aryeh Leib asked happily.

Benjamin had returned from the battlefield with only one leg. His non-Jewish wife Sophie considered him a burden and asked to put an end to their marriage. Since then, he had been a broken shell of a man. He lived for a while in his parents’ house. Afterwards, he decided to rent a small apartment in Brooklyn, far from the piteous looks of his friends and acquaintances.

While they had tried several times to invite him, until now he had always turned down their invitations. This time, he accepted.

As they sat together at the Seder table, Benjamin spoke about his great anguish and his concern that his life had been permanently destroyed. “Everything is my fault...totally due to my stupidity,” he said as he wiped away a tear.

“My dear Benjamin, your whole life is still before you,” Aryeh Leib encouraged him. “Nothing is lost. G-d willing, you will be rehabilitated, complete your studies, and start a new family. You only need to believe...”

“If only this were possible.”

“It surely is possible.”

The Pesach seder ended. Benjamin left to go and rest. The children also got into bed. Aryeh Leib and Raizele remained near the living room table to talk about their own personal exodus from Egypt. They brought to mind memories of different stages in their lives, moments of desperation and moments of hope.

They spoke and spoke, all night long...



IYAR 5778 (2008), Tzfas. “Thank you very much, Chana.” Hadas handed Chana Goldberg the memoirs booklet. “You have no idea how much you helped me.”

“I’m happy that you got some good use out of reading the material, Hadas,” Chana said

with a smile. “By the way, I didn’t tell you, but I too got some very good use out of the story – at the time,” she suddenly revealed. “My grandmother gave me the memoirs when we were at a moment of marital crisis...”

“You also had crises?” Hadas asked in amazement. Chana and Rabbi Tzvi Goldberg, the shluchim in whose merit she and her mother came to Chabad, seemed like the perfect couple.

“Us too,” Chana nodded. “My husband permitted me to share this with you, and you should know that this happens even in ‘good’ families,” she added. “In the early years after our wedding, I was very frustrated. Sometimes, a terribly frightening thought would enter my mind: perhaps my marriage had been a mistake...”

“A mistake? *Your* marriage?”

“Yes,” Chana laughed. “And then Bubbe Raizel let me read her memoirs. Suddenly, I managed to look at everything from a different point of view...and I realized that a Jewish home requires work. Work that is by no means simple but is definitely worth it.

“Instead of being bitter, I began appreciating my husband for all the good that he does, while conveying a sense of trust and confidence. In addition, we learned to communicate more openly with one another and coordinate our expectations. Baruch Hashem, we have been happily married now for twenty years... With Hashem’s help, in the merit of our avoda of restoring peace in Jewish homes, we will be privileged very soon to see the True and Complete Redemption, the wedding of G-d and the Jewish People...” ■

THE END

Yossi & Mendy Discover



BROADCASTING THE ARRIVAL OF MOSHIACH

Zalmi: The taxi stopped with a screech of the brakes near the sidewalk.

“You ordered a cab?” called out the driver and Simcha motioned a ‘yes’ with his hand. We all squeezed into the taxi: Asher, myself, Simcha and three hundred herrings that patiently and quietly lay inside their plastic containers.

In the trunk we had lots of bottles of soda, different types of crackers and an over-sized can that from the sound of it bouncing around contained a whole lot of pickles.

Simcha sat next to the driver, holding the photocopied copies of Tanya with the first shiur of 19 Kislev, and gave the driver the exact address. We were joining Simcha for a Yud-Tes Kislev farbrengen in a distant neighborhood to help out Fitche, the devoted and energetic shliach there. Simcha ordered the taxi and we promised our parents to get back at a reasonable hour.

The speedy driver pulled into traffic and turned on the radio to listen to the news. Simcha gently asked him to shut it and the driver did so without arguing. He only asked, “Tell me, what’s so bad about listening to the radio?”

Patiently, Simcha explained that there is nothing bad about listening to the radio on condition that it broadcasts divrei Torah, Chassidic niggunim or rousing farbrengens and not the usual nonsense. Simcha was happy to provide a short explanation about Yud-Tes Kislev and the teachings of Chassidus. The driver agreed that this was definitely a better use of the time than listening to the usual programs.

After we got out, Simcha told us that one of the most well-known shiurim on Tanya was given on the radio! Since the farbrengen we came to attend had already

started, he filled in the rest of the details the following day. Asher added a bit of his own explanations and here it is.

Asher: In our quiet world and outside of it too, there is a constant, nonstop flow of high-speed waves. No, don't look around to try and find those waves. They are invisible. There are many other types of waves that differ in their power, speed and length. They are called electromagnetic waves.

An interesting detail about these waves is that they move at the speed of light, which is 186,282 miles per second in a vacuum.

I'm sure you've heard of X-rays where a technician uses a different type of wave which is much shorter and can penetrate various solids. There are many others like infrared waves and ultraviolet rays. Actually, a small number of them are visible. Everything we see around us reaches our eyes via light waves that bounce back from the objects around us.

Want to see a machine that makes waves like these? Do you have a microwave oven in

your kitchen? It makes micro-waves, i.e. small waves that help heat food.

One type of such waves, which are considered the longest waves, are called radio waves. Radio waves are comprised of many speeds and frequencies. It is possible to broadcast different content on each frequency and this is how we have "switching stations" on the radio.

A hundred and fifty years ago, scientists began to discover that you can turn sound waves into electromagnetic radio waves and that you can pick up those waves via machines designed for this purpose. A hundred years ago, two famous scientists, the Italian Guglielmo Marconi and the American Nikola Tesla, competed as to who would develop the invention of the radio and get the patent for it.

The battle between the inventors was filled with many upheavals. Although Nikola Tesla beat Marconi in inventing the radio and broadcasting the first radio broadcast in the world, Marconi developed the invention even



more. The patent was first registered under Tesla's name but then it was decided to give first rights to Marconi. Tesla died just half a year before the Supreme Court of the United States decided to return the rights to him for inventing the radio, about seventy years ago. Slowly, the new invention became a device for entertainment and information by way of various broadcasts (mainly news and music) to listeners in their homes.

So, how does it work? During a broadcast, the sounds and voices from the broadcasting studio go through a process of conversion into electronic signals. These signals are boosted to high intensity and released from antennas in the form of radio waves. The receivers owned by the listeners pick up the reception of these waves, interpret the signals from the frequency, and play the sounds that were broadcast.

The radio quickly became one of the cheapest and most useful forms of communication and nearly every home had a transistor, an electronic device by which you could listen to the radio.

You realize that besides good, useful information, the radio can also play silly things that waste people's time and are not worthy of being heard in a Jewish home. This is why many rabbanim were opposed to using a radio.

But the Rebbe encouraged using the radio to spread the wellsprings of Chassidus. He said it is not possible to say that Hashem created something for naught, that can't be used for holy purposes and furthermore, using a radio is part of the process of the revelation and coming of Moshiach.

The radio began to be used for holy purposes in 5720 when Rabbi Nachum Goldschmidt began giving a bi-weekly Tanya shiur, for fifteen minutes, on Israel's Kol Yisrael radio station. He also give a monthly shiur in Yiddish on the Kol Zion B'Gola radio station. Shortly afterward, Rabbi Yosef Wineberg began giving Tanya classes presented on a simple level on a

“ A hundred and fifty years ago, scientists began to discover that you can turn sound waves into electromagnetic radio waves and that you can pick up those waves via machines designed for this purpose.

Jewish radio station in New York. The Rebbe encouraged him to continue the program and even edited these shiurim as they were written, before they were publicly delivered. They were later published as Lessons in Tanya.

The Rebbe's farbrengens were broadcast on a Jewish radio station in New York with a translation and summary given in English by Rabbi JJ Hecht. In Eretz Yisrael and elsewhere, there are radio stations today with Jewish content and there are even shiurim in Chassidus on the air.

This is not to recommend listening to the radio (or other forms of communication) since most of the content is not Chassidish/Jewish. However, Judaism should be spread via any means possible. The main thing is that in the next edition of the radio news, the radio will be put to its best use and broadcast the revelation of the Rebbe Melech HaMoshiach in 770 and from there, straight to the Beis HaMikdash!



IT CAN'T HURT TO TRY

There were eleven days left to get ready for Chanukah. The year was 5744. Rabbi Yitzchok Meir Lipszycz was the shliach in Mountain Brook, Alabama and he was driving on the Red Mountain Expressway. He noticed a tall mountain and thought, “If only, one day, a Chanukah menorah was standing there. Every Jew in the city would see it and it would publicize the miracle and be a source of Jewish pride.”

He wasn't really thinking of trying to put up a menorah that Chanukah. There was very little time to work with; too little for such a big project.

He had arrived on shlichus just half a year earlier and people were still not thrilled by their presence.

“There is no chance they would allow me to set up a menorah here. Getting a permit to put up a menorah in a public place requires lots of work and maybe a miracle.”

And even if he got the permit, a menorah like that cost at least five thou-

sand dollars. He found it difficult to pay the monthly rental of the Chabad House and cover the weekly expenses.

He had almost entirely dismissed the thought when he suddenly caught himself.

“What sort of thoughts are these? Is that how a shliach thinks? How can I not try?”

As soon as he arrived home, he decided to take one step. He was sure it would be the last step because there was no way he would get a permit. The place where he wanted to set up a menorah was in the front of the Red Mountain museum on the top of the mountain. He made a call to Dr. Whitman Cross, executive director of the museum.

“Hello, I am a new rabbi in town. Can I meet with you tomorrow?”

To his surprise, Cross agreed. The next day, R' Lipszycz went to Cross' office and told him how Chabad around the world puts up menorahs in public places, which spread light to all.

I'd like to make a public, festive lighting in the yard of the museum," he said. He expected a firm no, but amazingly, Cross liked the idea.

"That's a great idea," he said. "I just need to ask all the members of the board. We meet once a month."

"Oh well," thought R' Lipszyc, "then it won't happen this year. Chanukah is in a few days ..."

But Hashem had other plans.

"Your luck," said Cross with a smile, "we are going to meet tonight. I'll bring up your idea for discussion. Please call me tomorrow evening and I will give you an answer."

R' Lipszyc was floored. The impossible was starting to look possible!

"What about the money though ... I don't have a cent for this ... Well,

at least one of the members of the board will oppose the idea and that will be that."

The next day, the answer was, "Good news, rabbi. You have the green light!"

R' Lipszyc pinched himself to see that he wasn't dreaming.

"I won't be at the lighting since I'm going to Israel for three weeks," said Cross. "My chief maintenance officer is on vacation now and coming back while I'm gone. I'll leave him instructions to help you with whatever you need."

R' Lipszyc excitedly reported the news to his wife. But soon after he began to worry. He didn't have the money for this! Together with his wife they went over the list of possible donors. Was there a friend, a professional, who could construct the

menorah?

But no, they were all busi-



nessmen, doctors, lawyers; nobody who worked with their hands.

There was one name on the list of someone whose occupation was unknown to them.

“Let’s try,” said R’ Lipszycz as he hesitantly called the man.

“What do you work at?” he asked directly.

“I’m a welder (someone who joins metal pieces together),” he said.

“Fantastic!” exclaimed R’ Lipszycz, nearly jumping for joy. “We got permission to put up a menorah in the museum yard and I’d like to ask you to construct the menorah.”

When the man realized there were only eight days until Chanukah, he said, “How can it be built in eight days?” But then he too got caught up in the excitement and said, “I will do all I can. I will stop working on everything else and just work morning until night on this with the help of a friend.”

Now, all that was left to do was tell the welder that ... he needed to volunteer to do this work because R’ Lipszycz did not have the money to pay him. How could he tell him that ...

R’ Lipszycz said it in a roundabout way. “I’ll pay for all the material ...”

The following miracle was yet another surprise.

“Rabbi, it’s not necessary to pay me even for the materials. The manager of the place where I work gives every employee a certain amount of materials for free with which he can build whatever he wants for himself. All my friends did this while I still haven’t. Now it will be my chance.”

That left R’ Lipszycz paying just a few dollars for wicks and oil.

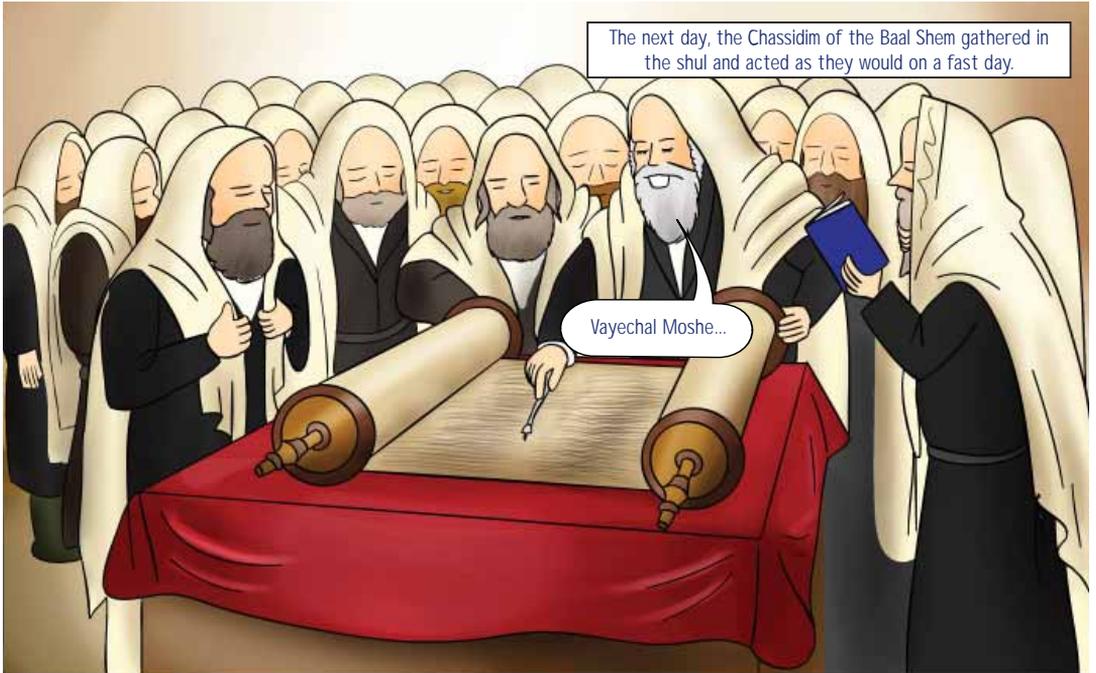
The chief maintenance officer did whatever he was asked to do, as instructed by Cross. His grouchiness was obvious as he set up the menorah. It turned out he was a priest and also a member of the board of the museum but when the important meeting took place he was on vacation!

“If I was there, I wouldn’t have approved it,” he muttered. But Hashem had sent him on vacation at just the right time.

On the first day of Chanukah there stood the menorah on the mountain-top. All those who drove by on the main highway saw it in its glory. The lighting ceremony was festive and moving.

The light of the Geula also shone at Mountain Brook.

17 • The HAUNTED HOUSE



The next day, the Chassidim of the Baal Shem gathered in the shul and acted as they would on a fast day.

Vayechal Moshe...



When the day ended, they spent the whole night learning, carrying out the directions of their Rebbe...



4, 5, and 6-bedroom units available, as well as duplex units with a Sukkah balcony and units with backyard access; all surrounded with generous, green lawns!

Chabad shul and preschools right nearby and just a 10-minute drive from Kfar Chabad and Shikun Chabad in Lud.

Near convenient direct public transportation to Lud, Kfar Chabad, Bnei Brak and Yerushalayim

AHUZAT ERETZ – BEER YAAKOV

My Home in the Center of Israel



Easy payment terms | Financial advice and assistance | Bank guaranteed

Special Brokers for the Chabad Community:
Shmulik / Yossi: +972 -77-80-40-770

beer-yaakov.gama-investment.co.il



Ahuzat
Eretz

A Thriving Community in Beer Yaakov

Special discount for applications submitted before 24 Teves (01/08/2021)