

# BEIS MOSHIACH

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Into Our Homes

no. 1194



**BARUCH HASHEM!**  
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WON'T SUFFER ANY MORE!



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**THE STORY OF THE MACHANAYIM STORIES**

INTERVIEW WITH RABBI GERSHON & PENINA BURKIS



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### About the Cover:

The Rebbe at Birkas Hachamah outside 770,  
4 Nissan 5741



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# BESURAS HaGeulah

THE REBBE ON THE IMMINENCE OF THE REDEMPTION

## MOSHIACH THROUGH HIS SUCCESSOR

מח. חלק משיחות ש"פ חיי שרה, כ"ה מר-חשוון, מבה"ח כסלו תשנ"ב (תרגום מאידית)  
48. Parshas Veyera, 18 Mar-Chesvhan, 5752 – October 26, 1991 (5)

At the International *Kinus Hashluchim* of 5752, the Rebbe defined the goal of *shlichus* now as greeting Moshiach. The Rebbe offers practical guidance on how to get this done:

Simply put:

והכונה בפשטות היא –

The outcome of the *Kinus HaShluchim* must be good resolutions on how every shliach must prepare himself

שמכוננו השלוחים צריכים לבוא ולהביא הקלות טובות כיצד כל שליח צריך להתכונן בעצמו

and all the Jews in his place, city, etc., to greet Moshiach.

ולהכין את כל היהודים במקומו ובעירו וכו' לקבלת פני משיח צדקנו,

This should be done through conveying the concept of Moshiach as it appears in both the Written and the Oral Torah — scripture and talmudic-midrashic sources — in a manner graspable by every individual according to his intellectual capacity.

על-ידי שהוא מסביר את ענינו של משיח, כמבאר בתורה שבכתב ובתורה שבעל-פה, באופן המתקבל אצל כל אחד ואחד לפי שכלו והבנתו.

This includes, in particular to encourage them to study about Moshiach and the Redemption, specifically in an intellectually comprehensible manner.

כולל במיוחד – על-ידי למוד עניני משיח וגא'לה, ובפרט באופן של חקמה בינה ודעת.

Now, since this is the unique Divine service of the time, it's then obvious that it applies to every Jew with no exception whatsoever!

והיות שזוהי העבודה בזמן הזה, הרי מובן שזה שיך לכל-אחד ואחד מישאל, בלי יוצא מן הכלל.

\*\*\*

May it be Hashem's will, that by every shliach fulfilling his mission perfectly, using all the ten faculties of his soul,

ויהי רצון, שעל-ידי שכל שליח ימלא את תפקידו בשלמות, בכל עשר כוחות הנפש,

— especially since all the shluchim will unite around this mission and “get into it” —

ובפרט שכל השלוחים יתאחדו ויכנסו בזה –

they, collectively, will bring about in an imminent manner the revelation (in perfect form) of the primary, ultimate shliach (with his ten faculties revealed) — Moshiach.

יביאו תכף ומיד ממש את (הגלוי ושלמות של) השליח העיקרי והאמתי, יחד עם גלוי עשר הכוחות שלו –

—The Rebbe here is alluding to a famous *gimatriyah* he mentioned earlier at this farbrengen (as well as many other times) that שליח is numerically valued at 348, and with an additional 10 (the ten soul-faculties — see Tanya chapter 3), we arrive at 358 which is the numerical values of — משיח

This would be the fulfillment of Moshe's request from Hashem to “send now the one You will eventually send:”

“שלח נא ביד תשלח”

the primary shliach of our generation — my sainted father-in-law, the Rebbe *N'sie Doreinu*.

השליח שבדורנו – כ"ק מו"ח אדמו"ר נשיא דורנו –

Here, the Rebbe adds a clarifying line which sheds light on many similar statements:

Just as it was in the previous generation, when my sainted father-in-law the Rebbe, became unified with his father, the Rebbe Rashab (being his only son)

וכפי שהיה בדור שלפניו, שכ"ק מו"ח אדמו"ר נתאחד עם אביו, אשר הוא היה בנו יחידו,

— In other words, the revelation of the Previous Rebbe as the Moshiach of the generation is through his successor, the Rebbe himself. If so, we have a final count of seven Rebbeim, and

thus, we have a completion of seven generations of Chabad Rebbeim alluded to by the seven branches of the Menorah.

כך שיש את השלמות של כל “שבעת קני המנורה”, כל השבע דורות.

Moreover: since the service of shlichus has already ended, every shliach needs to approach the *m'shalayach* — Hashem — his true “sender,” and declare:

ועוד ועקר: מאחר שכבר סימו את עבודת השליחות – בא כל שליח אל המשלח האמתי, הקדוש-ברוך-הוא, ומודיע:

“I've done my shlichus and now the time came that You, as it were, do Your shlichus:”

עשיתי את שליחותי, ועכשו הגיע הזמן שאתה, כביכול, תעשה את שליחותך

“Send the one You will eventually send” — send us our righteous Moshiach in actual reality!

“שלח נא ביד תשלח” – שלח לנו את משיח צדקנו בפעל ממש!

— Hashem too is a shliach, as written in the verse; “He tells His word to Yaakov” which the Midrash famously explains to mean “He commands Israel to do that which He Himself does.”

[שגם הקדוש-ברוך-הוא הוא שליח (מגיד דבריו ליעקב גו"י)<sup>11</sup>]

The Rebbe deduces thus, that Hashem is Himself a shliach because he commanded us to be shluchim. Furthermore: just as when a shliach invests his entire self — his ten soul-faculties — into his mission, he brings about Moshiach, similarly,

Hashem Himself, together with His ten *Sefiros*, as it were, is Moshiach *Tzidkeinu*.

וביחד עם עשר הספירות – הרי עצמותו ומהותו בעצמו, כביכול, הוא משיח צדקנו:

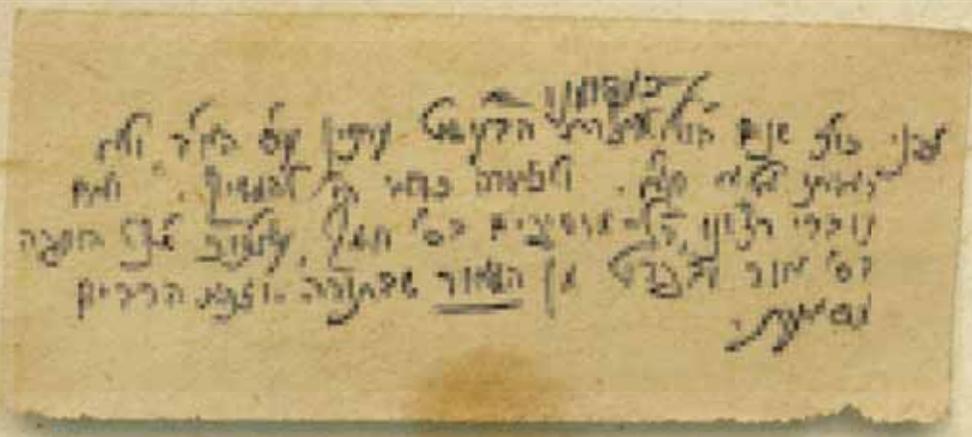
This can also be explained in Kabbalistic terms: Exile is a state of Divine concealment, when G-dliness is not completely manifest in the world. The Redemption, by contrast, is a state of being wherein all of Hashem's “essence” is openly manifest in the world. All Divine manifestations occur through the ten supernal *Sefiros*, hence Hashem as the shliach, plus 10 *Sefiros*, equal Moshiach. —

# From The Rebbe's Pen



## We Need More Books of Light

In connection with Hei Teves, a Yom Tov connected with sefarim, we present a handwritten note from the Rebbe regarding the publication of additional books of Chassidus:



לפני כו"כ [=כמה וכמה] שנים הו"ל [=הוציא/ר לאור] - כמדומני מתורת הבעש"ט ערכין ע"ס [=על סדר] הא"ב ולא ראיתי אלא ח"א [=חלק א']. ולכאורה כדאי היה להמשיך.

ואם עוברי רצונו ר"ל [=רחמנא ליצלן] מוסיפים בס' [=בספרי] חושך, עאכו"כ שצ"ל [=על אחת כמה וכמה שצריך להיות] הוספה בס' [=בספרי] אור ובפרט מן המאור שבתורה, וזכות הרבים מסייעת.

You have published many years ago — so I believe — teachings of the Ba'al Shem Tov, arranged by encyclopedia-like alphabetical entries, but I have only seen one volume. It seems to be worthwhile to continue this project.

If those who *transgress* His will, Heaven forbid, are increasingly publishing books of darkness, how much more so does there need be an addition in books of light [Judaism and Torah], and specifically in books of the source of light, i.e., books of Chassidus. The merit of the *rabim*, the community, will assist you in this. ■

### SHABBOS

12/28

ל' כסלו

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
4:17	7:18	9:38	11:57	4:35	5:22

ג' פרקים: הל' שמיטה ויובל פ' ו-ח. פרק אחד: הל' זכיה ומתנה פרק ז. ספר המצוות: מ"ע קמ. קלו. קלז. מ"ת רכז. רכה רכז.

### SUNDAY

12/29

א' טבת

SUNRISE	LATEST SHEMA	SUNSET
7:19	9:38	4:36

ג' פרקים: הלכות שמיטה ויובל פרקים ט-יא  
פרק אחד: הלכות זכיה ומתנה פרק ח  
ס' המצוות: מ"ע קלח. מ"ת רכז. מ"ע קלט

### MONDAY

12/30

ב' טבת

SUNRISE	LATEST SHEMA	SUNSET
7:19	9:38	4:37

ג' פרקים: הל' שמיטה ויובל פ' יב-ג, הל' בית הבחירה פ' א'  
פרק אחד: הלכות זכיה ומתנה פרק ט  
ס' המצוות: מ"ת קסט. קע. מ"ע קפג. מ"ת רכח. מ"ע כ

### TUESDAY

12/31

ג' טבת

SUNRISE	LATEST SHEMA	SUNSET
7:19	9:39	4:38

ג' פרקים: הלכות בית הבחירה פרקים ב-ד  
פרק אחד: הלכות זכיה ומתנה פרק י  
ספר המצוות: מ"ת עט. פ

### WEDNESDAY

01/01

ד' טבת

SUNRISE	LATEST SHEMA	SUNSET
7:19	9:39	4:38

ג' פרקים: הלכות בית הבחירה פרקים ה-ז  
פרק אחד: הלכות זכיה ומתנה פרק יא  
ספר המצוות: מ"ע כא

### THURSDAY

01/02

ה' טבת

SUNRISE	LATEST SHEMA	SUNSET
7:19	9:39	4:39

ג' פרקים: הל' בית הבחירה פ' ח, הל' כלי המקדש פ' א-ב  
פרק אחד: הלכות זכיה ומתנה פרק יב  
ספר המצוות: מ"ע כב. מ"ת סז. מ"ע לה. מ"ת פג. פד

### FRIDAY

01/03

ו' טבת

SUNRISE	LATEST SHEMA	SUNSET
7:19	9:39	4:40

ג' פרקים: הלכות כלי המקדש והעובדים בו פרקים ג-ה  
פרק אחד: הלכות שכנים פרק א'  
ספר המצוות: מ"ת פה. פב. מ"ע לד. מ"ת פו

THE TIMES ON THIS PAGE ARE FOR BROOKLYN, NY

## CAN I USE A SEFER AS SHTENDER?

In honor of the special day of Hei Teves  
we present a collection of halachos from AskTheRav.com & Halacha2Go.com  
by Horav Yosef Yeshaya Braun, Mara D'asra and member of the Crown Heights Beis Din

### CHANGING CHILDREN IN FRONT OF OBJECTS OF KEDUSHAH

According to *halacha*, a child's soiled garment—or any *inyan* of *tinuf* (dirt)—should not be within the sight of a *mezuzah*; therefore, one should not change diapers in front of a *mezuzah*.

There is a *minhag* not to have young children walk around undressed in front of *Shabbos* or *Yom Tov* candles out of respect for the mitzvah. In fact, it is considered a *sakanah* (dangerous) to walk around undressed in front of candles, even during the week.

There are those who suggest that if one is changing a diaper or dressing a child in front of a candle, it's not a problem as long as the child is uncovered for a very short time, since most likely it was inevitable before the advent of electricity.

Nevertheless, one should not allow a child to run around in an *untzniusdik* (immodest) state. The Alter Rebbe writes that children should

be appropriately covered in front of *sefarim* as well.

A solution for changing a diaper in a room where there are *mezuzos*, *sefarim*, or *Shabbos* or *Yom Tov* candles (or ordinary candles)—is for the person who is changing the diaper to stand in a way that effectively blocks the view from the *mezuzos*, *sefarim*, or candles. (Halacha2go.com #354)

### IS A SEFER AS A SHTENDER OK?

There is a *machlokes* between the *Mogen Avrohom* and the *Taz* whether one is allowed to put a *sefer* under another *sefer* in order to lift the latter up so that it should be more comfortable to learn from. Since this is a disagreement related to *Kovod Hasefarim* (respect to *sefarim*), of course one should be strict and not do what is commonly done, piling up a few *sefarim* on top of each other in order to elevate the top-most *sefer* or *Siddur* to a more comfortable height.

If the *sefer* is already there, that is a different *halacha*. Once a *sefer* is already there

and one puts another *sefer* or *Siddur* on top of it, there is absolutely no problem and that is permissible. Otherwise, taking a *sefer* from elsewhere and using it as a *shtender* for another *sefer* or *Siddur* is unacceptable. (Halacha2go.com #6)

### BECAUSE MY BOOKS AREN'T REALLY MINE

Many affluent individuals enjoy displaying their impressive library of *sefarim*. Some house so many books—with the shelves reaching from floor to ceiling and stretching from wall to wall—that their libraries are worth millions!

The Owner of the greatest library on earth, which includes every book ever printed, is Hashem, the Creator and Master of the World—and the Possessor of everything it contains. We acknowledge this by inscribing *LaShem ha'aretz u'mloah* (To Hashem is the land and all within it, Tehillim 24:1) in all of our *sefarim* even before marking our name. The acronym ל"ה"ו is often used instead.

While there is an issue, in general, of writing three consecutive words of a *passuk* (Torah verse) in vain, the words *LaShem ha'aretz u'mloah* are not subject to this restriction, since the word “*laShem*” is only representative of the actual *shem Hashem* that appears in the verse.

The basis for this practice can be traced to the Talmud, which tells of Reb Chiya bar Abba's visit to the city of *Ludkia*. There he witnessed how a golden table, its top adorned with silver work and laden with delicacies, spices and perfumes and set with luxurious tableware, was carried by sixteen servants before his host. When they set down the magnificent table, the servants called out, “*LaShem ha'aretz u'mloah!*” testifying to the fact that all one owns truly belongs to HaShem.

Another more direct source for writing this *passuk* in *sefarim* appears in the *tza-va'ah* (will) of Rebbe Yehuda HaChassid: Refrain from labeling a book as yours; instead, merely inscribe your name. This is understood

as a caveat against marking a book as a private possession. Instead, we quote the *passuk*, *LaShem ha'aretz u'mloah*, attributing ownership to Hashem.

(There are opinions that contend with this interpretation of Reb Yehuda Hachassid's *tza-va'ah*; some maintain that he is addressing an entirely different issue. “Refrain from labeling a book as yours” is not a directive to the owner, but rather to the author of the work, cautioning him from taking credit for his achievements. Indeed, we find a similar prohibition cited in Reb Yehuda Hachassid's *Sefer Chassidim*.)

Nonetheless, in current times, it has become customary for the writer to identify himself as a tool for the reader in assessing the book's content.)

Practically, the terms *mi'sifrei*— (from the library of) or *shayach l*— ([this book] belongs to) may be used when preceded by the verse *LaShem ha'aretz u'mloah*, testifying to Hashem's true ownership. Certainly, in the case of a book donation, there is no issue of writing, *nidvas* (donated by...) or the like.

On the topic of *sefarim* ownership, honorable mention should be given to the Jewish custom of purchasing a *chumash*, *tehillim*, *siddur*, and (*lehavdil*) *tzedakah pushka* (charity box) for each child to be placed in a conspicuous place in their room. Each *sefer*, as well as the *pushka*, if possible, should bear the words *LaShem ha'aretz u'mloah* and the child's name, so they may learn, *daven* and give *tzedakah* using their personalized items. (Halacha2go.com #844) ■

\* References are available for this Halacha on the websites: [www.Halacha2Go.com](http://www.Halacha2Go.com) and [www.AskTheRav.com](http://www.AskTheRav.com)

**Please note that these halachos apply in general situations, if you are unsure whether the halacha applies to your particular situation, please consult a Rav.**

# THE REBBE'S Kapitel

AN ANTHOLOGY OF COMMENTARIES

## GATE & GATES

### קִיָּת.

בו יסופר גודל הבטחון שהיה לדוד והרבה תהלות להש"י שקיים לנו מה שהבטיח אותנו:

*This psalm relates the great bitachon King Dovid had in Hashem, and many praises to Hashem for fulfilling what He promised to us*

19. Open for me the gates of righteousness; I shall enter them and thank G-d. יִמְּ פִתְחוּ־לִי שַׁעֲרֵי־צֶדֶק אֲבֹא־בָם אֲוִרָה י-ה:

Open for me the gates of righteousness: And these [following gates] are the gates of righteousness. פִתְחוּ לִי שַׁעֲרֵי צֶדֶק. וְאֵלוּ הֵן שַׁעֲרֵי צֶדֶק:

### פִתּוּחַ - HELP ME PRAISE

The Radak explains the phrase “open for me the gates” as an analogy: King David is requesting the sages and the knowledgeable to assist him (“open for me”) in singing praises to Hashem

### שַׁעֲרֵי - NOT ONE GATE ONLY...

The Rebbe Melech HaMoshiach (in *Ma'am-ar Shoftim V'Shotrim 5716*) explains:

“*Sha'arei tzedek*” in this verse are mentioned in plural. We find in Iyov (38:17) a similar concept: “*Sha'arei tzalmaves* — the gates of death.”

These many gates refer to — as explained in Sefer Yetzira — the “seven gateways to the soul: the two eyes, two ears, the mouth, and the two nostrils.” These are called “gateways,” because man communicates with the world around him through them, both by giving and receiving.

These seven gateways can potentially be used also for negative things. That's why the Torah commands us to “place judges and officers at all your gates,” to ensure — both by an understanding of the laws of the Torah, “judges,” and through *kabolas ol*, “officers,” — that only good things pass through them.

If the “judges and officers” do their job adequately by ensuring “*mishpat tzedek*,” then the gates serve as *sha'arei tzedek*; if not, they become *sha'arei tzalmaves*, G-d forbid.

### שַׁעֲרֵי צֶדֶק - THE RIGHT THING TO DO

The Ibn Ezra explains that “*sha'arei tzedek*” which can alternatively mean “the gates of justice,” into which one enters to thank Hashem are called so because “He who was rescued [as described in the earlier verses of this psalm], he is obligated to thank Him. This is justice.”

### שַׁעֲרֵי צֶדֶק - RIGHTFUL ENTRANCE

The Malbim explains that these gates are called “gates of justice” because King David's salvation came by means of [atonement through]

chastisements (see 118:18). In accordance, Hashem treated him with the attribute of *justice* according to his actions, and not in accordance with the attribute of [undeserved] kindness.

20. This is Hashem's gate; the righteous will enter therein.

כִּי־זֶה־הַשַּׁעַר לְה', צְדִיקִים יָבֹאוּ בוֹ:

This is the... gate: of the Temple, which is the L-rd's, and the righteous will enter therein and there...

זֶה הַשַּׁעַר. שֶׁל בֵּית הַמִּקְדָּשׁ שֶׁהוּא לְה' וְהַצְדִּיקִים יָבֹאוּ בוֹ, וְשָׁם

21. I shall thank You because You answered me, and You were my salvation.

כֹּא. אֲוִרָה כִּי עֲנִיתָנִי וְתַהֲיִי־לִי לְיִשׁוּעָה:

I'll thank You for You answered me: from the exile.

אֲוִרָה כִּי עֲנִיתָנִי מִן הַגְּלוּת:

### זֶה הַשַּׁעַר - WHAT IS THE GATE?

In Tzava'as HaRibash (ch. 66), a teaching from the Ba'al Shem Tov is cited:

“When you wish to pray, first bring yourself to a state of awe, for ‘this is the gate to enter before G-d.’

“Say in your heart: ‘To whom do I wish to attach myself? To the One who created all worlds by His word, gives them existence and sustains them.’ Contemplate His greatness and exaltedness, and then you will be able to enter the supernal worlds.”

This contemplation is, in fact, a prerequisite to prayer, as the Shulchan Aruch (I:98:1) rules, that before prayer “one must think of the exaltedness of God and the lowliness of man.”

This is based on the Zohar (I:7b):

“Fear of G-d is the beginning of wisdom.’ (Tehillim 111:10). ‘This is the gate to G-d, for surely without entering that gate one will never gain access to the Supreme King because He is exalted, hidden, and concealed, and has made gates for Himself, one behind the other. At the end of all those gates, He set up a gate ... He said, ‘Whoever wants to reach Me must first pass through this gate. Whoever enters this gate, may enter!’”

The Gemara (Shabbos 31b) relates similarly: “Rabba bar Rav Huna said: Any person who has Torah in him but does not have

fear of Heaven is like a treasurer to whom they gave keys to the inner doors of the treasury but they did not give keys to the outer door.”

See more about this in Tanya, ch. 41.

### צְדִיקִים - WHO IS THE GATE?

Another teaching of the Ba'al Shem Tov on this verse is cited in Butzina Di'Nehora (p. 25a) a collection of teachings from Reb Baruch of Mezhibuzh, the Ba'al Shem Tov's grandson:

“My grandfather, the Ba'al Shem Tov explained the verse so: ‘This is the L-rd's gate, the righteous’. So as to say, that [connecting to] tzaddikim is the gateway to Hashem.”

### צְדִיקִים יָבֹאוּ בוֹ - ONLY TZADDIKIM ALLOWED...

The Alshich points out in his commentary on Tehillim Romemos Kel, that in verse 19 it is written “Open the gates ... I will praise Y-H,” while in verse 20 it is written “this is the gate of Y-H-V-H” — Hashem's full name.

He explains this so: “This gate of the Beis HaMikdash will be associated with the full name of Hashem, Y-H-V-H, at the time when only “the righteous will enter therein, which is at the third Beis HaMikdash, at which time only complete tzaddikim will exist among the nation of Israel ... Before then, however, [the gate] cannot be associated with [the full name of Hashem] with all its four letters, only with the name Y-H.”



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# BARUCH HASHEM! THE REBBE WON'T SUFFER ANY MORE!

Rabbi Berel Lazar, Shliach of the Rebbe and chief rabbi of Russia, relates the events surrounding “Hei Teves – Didan Notzach” from the perspective of a bachur in 770

SPECIAL FARBRENGEN

## RABBI BEREL LAZAR ◦

### L'CHAIM! L'CHAIM V'LIVRACHA!

I am sitting here with you and farbrenging in honor of Hei Teves. Thanks to you, I have the privilege of farbrenging in connection

with this day because if not for this opportunity, I would be busy with other things. Then, suddenly, comes Hei Teves, and I think, where am I and where is Hei Teves? Where is the Hei Teves of yesteryear and where is the Hei Teves of today?

The truth is that we need to recall and relive this day, as the Rebbe explains on the verse, “these days are remembered and done.” Not merely remembered, but in a way that pertains to our times and not just as they occurred in 5747.

When you go on shlichus, you will see that every time you are involved in worldly matters, it might be interesting at first but the second time it is less interesting, and so on. What really gives a person chayus? When he remembers his time in 770.

Speaking about Hei Teves, those days were the ultimate peak of the time period when I was in yeshiva in 770. I don't think there was a time in Chabad history when there was such inspiration and such revelations. In any case, I did not see anything close to this.

I was personally very connected to everything having to do with the court case over the sefarim. I was a bachur in 770 and together with some bachurim I wrote an entire book that describes what happened then, starting from when the Rebbe began talking about it, the rumors, and the grand Didon Notzach finale. We had this very interesting book and then the Rebbe suddenly said a sicha about not talking about it and not writing and publicizing about it, so the book went wherever it went ...

### TENSE TIMES

At one of R' Yoel Kahans' farbrengens in 770, he spoke all about Hei Teves. He explained that on Yud-Tes Kislev there was a kitrug (heavenly accusation) about the revelation of Chassidus, on 12 Tammuz there was a kitrug on a higher level, but on the “light-source” itself there was never a kitrug. The question arose in heaven during the court case, whether there is a “Rebbe” or not. The kitrug was so great that the Rebbe sadly said, in a farbrengen, “I want to prepare Rashi but I cannot since there is a matter that is disturbing.”

Now let's try to imagine for ourselves what constitutes a “disturbing matter” for the Rebbe. The Rebbe received letters from around the world with the biggest of problems, personal problems, shlichus problems, communal problems and individual problems and yet, the Rebbe said there was one problem which did not allow him to concentrate, i.e. the great kitrug against him.

During World War II the Rebbe sat in Vichy as bombs fell around him unceasingly, and still, he wrote reshimos, he learned in the greatest depth; while here, in New York, the Rebbe said that Chumash with Rashi was hard for him to concentrate on.

You can see this in the following incident: One Shabbos, before the court case began, Rashag went over to the Rebbe, as they sang niggunim, to the get mashke for the dinner for Tomchei Tmimim. He took the opportunity to say something in connection with the sefarim. Then and there, the Rebbe turned white and turned his face away and began speaking in a frightening way that we were not accustomed to.

One of the Chassidim at that time, was used



to standing relatively distant during farbrengens. How far? Far enough that he was not always able to hear every word the Rebbe said. But this time, he heard a number of snippets of words quite clearly from his place, despite the fact that the crowd was singing. Among other things, the Rebbe said, “The Alter Rebbe, the Mittler Rebbe, etc” raising his voice with each Admor, until he almost shouted, “Der shver!”

For a year and a half we bachurim sat in 770, in an atmosphere of tremendous tension. I don't know if I can describe the tension we felt. The bachurim, without exception, would get up every morning to say Tehillim with a minyan that began before Chassidus seder at 6:00. This went on until we heard the Rebbe say that this was not his intention.

### IN THE COURTROOM

Every morning, at 8:15, a bus left 770 for the courthouse. Every day, there was a lottery for which bachurim would go to court, as the courtroom had about 150 seats while there were many more who wanted to go. In addition,

the other side did all it could to prevent Anash and bachurim from sitting there. They maintained that by many of Anash coming to the courtroom it was an attempt to exert pressure on the judge. Also, people from a certain Chassidic group that opposed Chabad sent their people to take up seats.

The courtroom wasn't particularly large. There were two rows and in each row there were five or six fine wooden benches. Each bench could seat about 18 people comfortably. About 20 bachurim squashed onto these benches. Some sat with one foot on the bench and the rest of his body on his friend's foot. This was before factoring in the coats they held, volumes of Chitas, sandwiches, etc. You can picture it ...

More than once, the courtroom usher announced that there were too many people on a bench and some had to leave. People didn't exactly jump up at this, so the judge himself had to make the announcement.

The truth is that all those who sat in the

courtroom and followed the proceedings did not think there would be a victory, definitely not the absolute victory that we had.

At a certain point, the Israeli bachurim got sick of going and listening to eight hours of hearings in high-flown English. At first, some asked their friends to translate for them into Hebrew or French and several times, the judge had to quiet them down.

In the end, the Israeli bachurim looked for a “sacrificial lamb” to do the translation work. Since I knew English and Hebrew and I could also write a good Hebrew, that made me a prime candidate. The American bachurim only knew English and the Israelis only knew Hebrew.

Fortunate am I that I got to be their representative in the courtroom and to be present at all the proceedings and to document all of the proceedings. I sat with a writing pad and wrote a translated summary in Hebrew of what was said. When I completed a page, I tore it out and someone gave it to all the chevra who waited outside. They passed it further to the whole world via fax (these were some of the pages of the book that we did not end up publishing).

Another Chassidische fact from the courthouse – every day, the rosh yeshiva, Rabbi Mordechai Mentlick, came to the courtroom. He got on the bus with the bachurim every day, wearing a gartel, and he would stand all day. It wasn't easy, since the case began in the morning and ended at night, except for a short lunch break. Aside from him, other senior Chassidim would come like Rabbi Bukiet, Rabbi Moshe Pinchas Katz, Rabbi Tenenbaum, Rabbi Meir Avtzon, and others. It wasn't easy to clear a space for them each time on the front bench.

The time period of the actual court case in general was one of ups and downs; there were more successful days in the courthouse and those that were less so. The mood would quickly change depending on the events and arguments. It is important to state that things that

are clear today to every child were not known to Anash. People did not know “who was against who.” There were witnesses from our side who went up to testify who did not know what yes to say and what not to say. Sometimes, they innocently spoke to our detriment and every time there was cross examination, we were terrified.

### EAVESDROPPING

Every so often, there were meetings between the lawyers and the Rebbe. I remember that one of the meetings took place in *gan eden ha'tachton* after the Rebbe returned from the Ohel. They took a table from the small zal and put it there. The Rebbe sat on one side and the lawyers on the other side.

We, a handful of bachurim who heard that the meeting was arranged, got up the nerve to sneak up to the second floor, above *gan eden ha'tachton*. We stood behind the door and heard what the Rebbe said.

The Rebbe spoke about a letter of the Rebbe Rayatz that he wrote to Dr. Marcus. The Rebbe urged the lawyers to emphasize this letter in their arguments. The lawyers weren't thrilled for they thought the letter did not say anything significant, legally speaking, as it could be interpreted several ways, but the Rebbe spoke strongly and said the letter was the greatest proof that the sefarim belong to Aguch.

I remember how just about every suggestion/argument that the lawyers raised, the Rebbe dismissed and said something else. The Rebbe maintained his position but wanted the lawyers to put forth these arguments not because he said so, but because they understood and agreed that the Rebbe's approach was right.

This letter did in fact come up in the arguments as the person who had served as librarian at the time, in the Rebbe Rayatz's library, claimed that he typed the letter and prepared it for mailing and therefore, he knew precisely what the Rebbe Rayatz's intention was. Cross

examination ensued and our lawyer asked him questions that blew up his entire claim. He tripped him up on small details, so that it became clear that he hadn't actually typed the letter. At that point the librarian withdrew his testimony.

After it was discovered that some people listened in to the Rebbe's conversation with the lawyers, the next meeting was held in the library building.

Throughout that time, there was tremendous tension among the Chassidim. Nobody knew what would be. There was davening and fasting.

Interestingly, the Rebbe went to the Ohel nearly every day, in the afternoon, at the conclusion of another day of legal arguments.

### GREAT NEWS!

I remember how the Didon Notzach news came. How could I forget?

A little before Chanuka 5747, I was asked to travel to Italy for a winter seminar for recent newcomers to Jewish practice, but I refused since we knew that the verdict would soon be announced. They pressured me and I finally agreed. Still, every day I would order a car and a ticket in the event that the Didon Notzach news would be announced. In the evening I would cancel and in the morning I would reorder. I did this throughout the seminar (which, by the way, was held in a small Italian town that had not one Jew and we got the order to light a public menorah even where gentiles live. We were miraculously able to put up a menorah and pictures from there were put in the second album that was published by direct instruction of the Rebbe).

The seminar ended on Monday, 4 Teves. That same day, I rushed to leave Italy for New York. My parents were angry at me since I was already in Italy and why didn't I go and visit them, but it was clear to me that time was precious and the victory news was imminent.

That night, 4 Teves, was the wedding of one of the bachurim. All the bachurim who learned in 770 at the time, went to his wedding. Naturally, the place was empty at Chassidus seder the next morning but since I suffered from jet lag, I got up early. There was hardly anybody at Chassidus seder.

After shacharis and breakfast, I went back to 770. There were about seven bachurim (today, it is hard to imagine only seven bachurim in 770). I sat down to learn. I remember where I sat ... Suddenly, in came R' Shimon Hecht, completely discombobulated. He whispered to me, “The judge ruled that all the sefarim belong to the Rebbe.” I noticed that he tried to keep it a secret but as I was a bit “drunk” from the trip, I began screaming, “Didon Notzach!” I remember it like it was today.

It came out that the judge accepted the ruling that the library belongs to Agudas Chassidei Chabad and told the lawyers on both sides. Our lawyers told a number of people, Rabbi Shneur Zalman Gurary, Rabbi JJ Hecht, R' Yudel Krinsky. R' Hecht heard the news and his son Shimon (today a shliach in Brooklyn) ran to 770. This was at 11:10 in the morning.

Throughout that time, we lived in great anticipation of this news so that we even had a bottle of “96” in our locker. I always said that our waiting for Moshiach needs to be like our waiting at that time for victory in the court-case. We were literally tensed up and ready. The bottle of mashke was ready for the moment we heard the news.

We took the “96” and within a few minutes we were drunk. We went outside and began dancing, just we seven bachurim.

It was at this time that one of the secretaries went to the Rebbe's office to formally tell him Didon Notzach. It's not so nice, but it turns out that the Rebbe heard (and he certainly heard it!) the screams and commotion of Didon Notzach before he officially got the news.



When the Rebbe heard the news from the secretary he began to ask whether the decision could be appealed. They saw that the Rebbe heard the news differently than the Chassidim. While to us, it was literally “gilui Moshiach,” the Rebbe was much more restrained, if it’s possible to say so.

There were those who asked why the Rebbe did not openly rejoice and they answered: the Rebbe is waiting for Moshiach while we are waiting for a victory. We used to say then, that Moshiach needs to be revealed so the Rebbe would be happy, but for us, it was good with the Rebbe, literally heaven on earth: a farbrengen every Shabbos, an edited likut that came out every week. What more could a Chassid want?

Not much later, we raised \$5000 and took a delivery truck to the store on Troy and filled it with bottles of vodka. Slowly, more and more people joined us. Then came a band and we danced for hours, from after 11:00 until 3:00.

### DAY OF CELEBRATION

At 3:00 we were told that the Rebbe was coming down to daven mincha in the zal downstairs. Do you understand what this means? Today, it is hard to appreciate the subtlety of the feelings we had then. In those years, the Rebbe davened in the small zal and only on

Shabbos and Yom Tov did he come downstairs. Now, they were announcing that the Rebbe was coming down to daven.

The Rebbe came down and we were in an outstanding mood of exaltation. The chazan began Ashrei and we felt that something was amiss. We had danced and sung and the Rebbe was davening as usual and even the chazan was davening as usual. A regular mincha.

In the middle of Shmone Esrei, we said to the chazan, today is not a regular day! Today is a Yom Tov! If he didn’t want to conduct himself accordingly, he should have himself replaced by another chazan.

He began the chazan’s repetition in the usual way and then began incorporating niggunim as he davened.

At the end of the chazan’s repetition, he realized there was no getting around the issue. There were hundreds of bachurim present and if he didn’t do as they said, then ... Instead of saying tachanun, he began kaddish. The Rebbe turned and motioned in surprise: What’s this? Why did you skip tachanun? We thought that in light of the circumstances, if the Rebbe came downstairs for mincha, that meant it was a Yom Tov and we do not say tachanun. We were momentarily taken aback by the Rebbe’s surprise.

Then someone announced that there was a chassan. The Rebbe accepted this and they continued davening a regular davening without tachanun. The chassan saved us.

We thought that with this, mincha was finished but then the Rebbe turned around and began to say a sicha. He began with, “There is the known expression of the Alter Rebbe that we should live with the time.”

The Rebbe continued the sicha and there were amazing words said that even if we sat here until the morning, we could not say them all.

### WHERE ELSE SHOULD A LUBAVITCHER CHASSID BE?

During those seven days of celebration, the simcha was so great that bachurim did not know what it meant to sleep. There was no such thing as going back to the dormitory. We danced all night and when we finished dancing, we fell asleep in 770.

We got up in the morning, bought a new shirt, davened, and went on mitzvaim. Then we returned to 770 for mincha and maariv. We sat down to farbreng again and then to dance until our strength gave out. We slept, bought a new shirt, and went on mitzvaim ...

I remember going back to my dorm room after seven days and seeing that everything was like before... It was all the way it looked before Hei Teves. I felt that after Hei Teves, the entire world had changed ...

At this time we got a lesson in the power of “an arousal from below,” what young bachurim can accomplish, and you don’t need to wait for the great Chassidim or geonim, to create a revolution.

In those days, we sat and recorded a message that said: all Lubavitchers must come to the Rebbe at this time. There was no such thing as not coming. We sent the message by phone to all those we thought should come and might

not come. To us it was obvious that this was the way to go. You’re a Chassid? If so, you need to be in 770 at this time.

One of the people who we badgered about this was the rav of Bnei Brak, Rabbi Moshe Yehuda Leib Landau. For him, it was really me-sirus nefesh to come for at that time, his rabbanus was in the midst of a storm of opposition from the Misnagdim. A trip like this could only add fire. Afterward, R’ Dovid Mondshine said that he stood next to R’ Landau when the Rebbe went to the Ohel and the Rebbe saw him for the first time after he received the rabbanus. It is hard to describe how pleased the Rebbe was.

By the way, the night of 10 Teves, motzoei Shabbos, the Rebbe thanked all the guests for coming. Our mood was through the roof.

### AN AUSPICIOUS TIME IN HEAVEN

Then the events got an additional boost: On Tuesday of Didon Notzach, the Rebbe announced that this is a special time, an auspicious time, and everyone could send a pidyon nefesh and ask for brachos. It was tremendous news. We realized that it wasn’t only a time of joy and victory but that the kitrug against the Rebbe had been broken, after a year and a half that was so tense. It was the stage when we realized that it was a real Didon Notzach.

Imagine that the victory was only 98%, that the judge had ruled that ten sefarim out of the hundreds that were taken, should remain with the opposition, or even one sefer. Remember, there were people who were willing to pay thousands of dollars to get back the sefarim to the library of Aguch but the Rebbe was not willing to pay even one dollar. Because the question was absolute: does it belong to the Rebbe or not? This was the kitrug.

Then, the Didon Notzach wasn’t 100% but 1000% because we knew that the victory was absolute. We didn’t need more than that.

The Rebbe spoke about an auspicious time and that people could ask for brachos; that ev-

everyone should write a pidyon nefesh and he would take it to the Ohel.

We knew what was meant when the Rebbe said “Ohel” and what “Rebbe Rayatz” meant; during the court case the lawyers had asked the Rebbe, when the Rebbe says, “the Rebbe, my father-in-law, Nasi Doreinu,” in farbrengens, who does the Rebbe mean? The Rebbe said, “I mean myself.”

Nu, what can you say about that? That was a real “squandering of the treasures.” In order to be victorious in war, the Rebbe squandered the treasury by exposing all the secrets.

Suddenly, on the third day of the seven days of rejoicing, there was a sicha in the small zal and the Rebbe said it was an auspicious time and if people would bring panim within the next 24 hours, he would take them to the tziyun.

We felt that it was impossible not to utilize this opportunity for the good of the entire Jewish people. We went around with tanks to all the religious neighborhoods in New York. At night, we went to Boro Park and hung up big signs everywhere, announcing that people

should submit panim because it was a special eis ratzon.

Aside from this, we had bachurim sitting at telephones in offices in the 788 building with the phone numbers advertised everywhere and they got many calls from people who wanted brachos from the Rebbe. I can tell you that every Poilishe and Hungarian in the religious neighborhoods of New York, including many Satmar Chassidim, called and asked for brachos. Grandfathers said, “I have a grandson who doesn’t have children,” each of them with their particular problems. There were families who had a child born nine months after Hei Teves. There were people who found a shidduch, in the merit of this eis ratzon.

On the appointed day, the Rebbe left 770 for the Ohel with eight bags and then with another ten bags full of panim.

We saw how this day, when there had been kitrugim against the “light-source,” the Rebbe took it and made something entirely different out of it. The entire order and all of the revelations of that time were completely novel, far loftier.

L’chaim!

### WHAT IS DIDON NOTZACH?

There is a question that every Chassid needs to ask himself: what is Didon Notzach?

Didon is the sefarim. What sefarim? Did we see these sefarim? We know that Didon is the Rebbe. There was a question about whether the Rebbe is the Rebbe and this wasn’t in 5710 but in 5745 and 5746. What was a given in 5710 suddenly became unclear. To the Chassidim it was clear and maybe to other people, but it was a question in heaven and as the Alter Rebbe writes about the kitrug of Yud-Tes Kislev, the time came for even ministers and the peoples of the world to recognize this.

The Didon Notzach wasn’t only about the sefarim. The sefarim are in the bookcase, and

with all due respect to them, does it really make a difference whether there are 400 sefarim more in the big library or 400 sefarim less?

It was a kitrug on the Rebbe’s very leadership. Following Hei Teves, the Rebbe asked that they put more and more new sefarim in the library. At the time, there were bachurim with a “koch” to bring more sefarim to the Rebbe’s library.

What really pertains to us is that the Rebbe won. There is nothing beyond that. The point on which our world stands in its entirety is the Rebbe.

### LUBAVITCH CHANGED AFTER HEI TEVES 5747

Less than a year later, on 2 Kislev 5748, the sefarim were returned to the library. I wasn’t learning in 770 anymore. I was in Russia as a bachur-shliach. What happened then? They announced that the sefarim were coming back to 770 and this was after the appeal made by the other side, an appeal that was rejected. This was on 25 Cheshvan 5748. There was rejoicing then too but no comparison to the joy the first time. It’s like when a person remarries; it’s not with the excitement of the first marriage.

Then, when the sefarim returned to 770, the Rebbe wanted it done quietly. When I was

in Russia at that time, I met the famous Chasid, baal mesirus nefesh, R’ Getshe Vilensky, a Chabad Chassid in Moscow who preserved Yiddishkeit there for many years. I told him that, boruch Hashem, Didon Notzach, and he said with satisfaction, “Nu, now the Rebbe won’t suffer.”

R’ Getshe was a simple Jew and for many years he was physically disconnected from Beis Chayeinu. He didn’t care about the sefarim here or there; he had one desire, that it should be good for the Rebbe.

We could say that after Hei Teves a new era began in Lubavitch, along the lines of the expression “after Petersburg,” a concept established after the release of the Alter Rebbe from jail which divided the Alter Rebbe’s leadership between what was before and after his imprisonment. So too with the Rebbe, you cannot compare Chabad before Hei Teves to after Hei Teves. A revolution began in all areas, mainly with Moshiach, Chabad Houses, Seven Noahide Laws, Shnas Ha’Binyan, the hafatza in Russia, etc.

L’Chaim v’livracha! ■

*Transcribed and translated from a farbrengen with the t’mimim at Yeshivas Tomchei T’mimim - Kfar Chabad*





**OLDEN DAY METHODS** HOW THE REBBE'S SEFARIM WENT TO PRINT **MODERN DAY SPEED**

These days, you can typeset a book in a few days on any PC. In the "olden days" it took a "linotype" machine and a few months ... unless you were working for the Rebbe • For Hei Teves, **Beis Moshiach** brought together **Rabbi Zalman Chanin** of the **Va'ad L'Hafotzas Sichos** who prepared the Rebbe's sefarim for print, and **Rabbi Motel Chein**, of **Empire Press** who handled the technicals, for a nostalgic interview.

## AVROHOM REINITZ ◦

### YOU MAY HAVE NOTICED

the large number of new books being published lately. Every two or three weeks, there is an announcement about another new Lubavitch book. One of the reasons for this enormous output in recent years, is the digital revolution in preparing books for print. What was once called arranging and typesetting is today, simply called “graphics.”

Nowadays, most authors type their material on a computer and when they decide that it is ready for print, all they need to do is click on “send” and the graphic designer has the entire book. If it’s a standard book, without pictures, a speedy graphics person can send the book for proofing within a day or two. When he gets the corrections back, it will take a few hours to put them in and the book is ready to print.

When the corrections are made, the fact that a word that he added or deleted changed the entire spatial layout makes no difference. The graphic design program will align the whole thing. In the worst case scenario, he may have to manually input the changes which will just extend the job for a brief time.

When the graphic designer finishes his job, he exports the book to a PDF file which is sent to the printer via email. The pagination program will automatically set up the pages in their proper places for print, and the worker at the print shop just needs to click “print” so that the plate machine will print metal plates of all the pages. The plate is taken directly to the printing machine and within an hour or two, the printing can commence.

In the 60s, it was altogether different.

### IT’S A LONG WAY TO PRINTING

In an interview I did with R’ Shneur Zalman Chanan, director of Vaad L’Hafotzas Sichos and

director of the publishing house of Kehot, and R’ Mottel Chein, who runs Empire Press where all of Likutei Sichos from volumes 5-39 were prepared for print, as well as many other sifrei chassidus, I asked them to describe the technical stages of printing back then.

R’ Chanin: As an example, I will describe how Likutei Sichos were printed as a weekly booklet with a sicha prepared for print by the members of Vaad L’Hafotzas Sichos and edited by the Rebbe:

After the members of the vaad finished going over the sicha including footnotes and sources, they would type it all up on a typewriter, double-spaced between the lines, to allow room for corrections. These pages were submitted to the Rebbe.

When we got the corrections, the members of the vaad would retype the portions that were changed and quickly send it to Empire Press, the print house run by R’ Tzvi Hirsh Gansbourg a’h and R’ Mottel Chain.

R’ Chein: Back then, most of the authors gave handwritten manuscripts to be printed but even when we got typed pages, we had to start the entire process from the beginning. The first stage was typing the text on a linotype machine which, at that time, was the height of modern technology. Inside the machine, there was a “magazine” containing letters engraved in lead that were called “matrices” (plural of matrix) in English. When the typesetter would type the letter alef on the keyboard a piece of metal that had the letter alef engraved on it would drop down onto the line of text. When the line filled up, meaning there was no more room for the next word, the typesetter would raise a lever that would start the automatic casting process which resulted in a strip of lead with the raised letters of one line of type. At the end of the

casting process, the machine would return the matrices back to the magazine, ready for setting another line. That is how lines were cast into metal, and these lines were called “slugs.” Line after line would be placed in a special metal tray that was called a “set” or “galley tray.”

After the metal tray was filled with enough lines, they would take the tray to the proofing machine, where they would smear the letters with black ink, place a paper over the tray, and run it through a wheel press that would press the paper against the letter on the tray. The final product was the “galley,” a page with the lines of type printed as is, without any proper layout work. That was more than enough to be able to proof it for printing errors.

R’ Chanin: When R’ Mottel would call to tell me that the galleys were ready, we would rush to submit them to the Rebbe. There were always corrections on the first galleys, first, because it was all retyped and so, there were new errors, and second, every time something was submitted for editing to the Rebbe, there were additional things that weren’t there in the earlier editing.

R’ Tzvi Hirsh Gansbourg, who worked for the Rebbe from 5710, once told me that he submitted a maamar to the Rebbe for correcting several times and each time, the Rebbe corrected and added new things. At a certain point, the Rebbe said, “After you enter the corrections, send it straight to the printer and don’t bring it to me edit again. Otherwise, the maamar will never be published...” The Rebbe smiled and explained, “Since the Torah is ‘longer than the earth is its measure,’ every time you submit it, I will have something to add.”

Despite it all, there were times that after printing, the Rebbe asked to add and/or change something and then we had to print the corrected paragraph in the next pamphlet under the heading of *hashmotos* (omissions) or *luach ha’tikun* (corrections). Of course, when it was prepared for publication in an actual volume

we would put in those corrections that the Rebbe added after the printing.

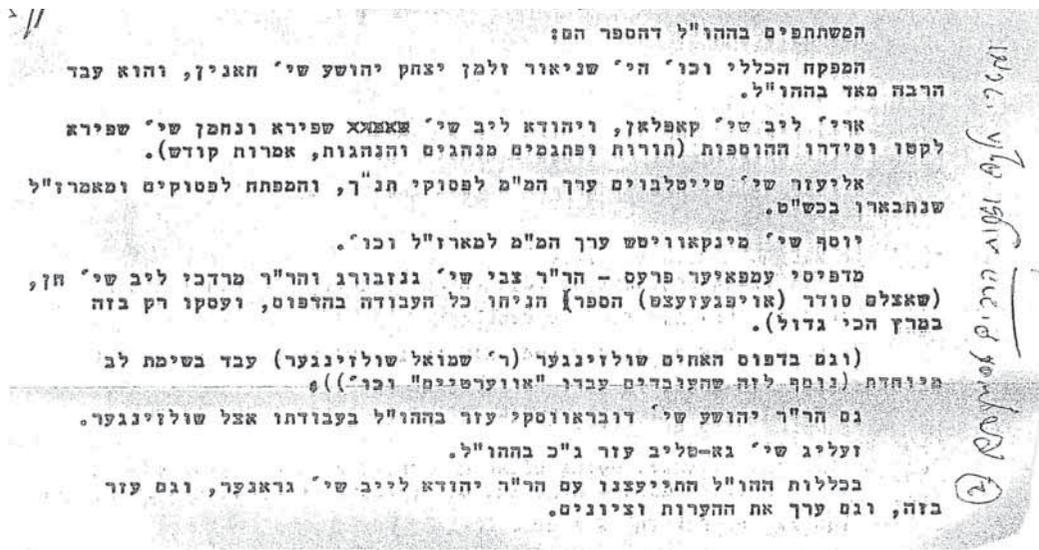
### AFTER ALL THE EDITING, REDOING THE WORK

R’ Chein: When we got corrections from the Rebbe, every line that had a correction in it had to go through the entire process again. If the correction was only where letters had been exchanged, it only involved that line alone, but if the correction was that a word was missing or the Rebbe added a sentence, the last word on the line had to be moved to the next line. This meant retyping and resetting the next line too and so on, until the end of the break. This would happen often and it turned out that every edit made it necessary to recast nearly all the lines again.

When it was the Rebbe’s sichos, which had footnotes and numbered sources, if the Rebbe added a footnote, in principle we would have to change the numbers of all the following footnotes but since this was very hard work and also because often footnotes sometimes referenced earlier footnotes, we had to choose the easier way. So if the Rebbe added a footnote, for example, after footnote 10, it would get the number 10\*.

Speaking of editing, I am reminded that in 5725, the Rebbe assigned the members of the kollel to produce *marei mekomos* (primary sources) for Torah Ohr and Likutei Torah. The system was that every week, a different kollel member was responsible for finding all the sources for the Chassidische parsha of that week. On motzoei Shabbos, they would go in to the Rebbe and give the Rebbe the sources for editing.

It was very hard work because we did not have the search engines and Torah databases that we have today. When it was my turn and I went in for yechidus after Shabbos, the Rebbe asked me: How many times did you check this? I said I had gone over it only once. The Rebbe said: Nu, Hashem will check it ...



PORTION OF THE REPORT TO THE REBBE REGARDING THE WORK OF EMPIRE PRESS ON THE "KESSEH SHEM TOV." THE REBBE'S RESPONSE IS WRITTEN IN HAND ON THE SIDE.

R' Chanin: As everyone knows, in Likutei Sichos there are two columns and underneath are footnotes and sources. At Empire Press, they would set the main text separately and the footnotes separately. Every column was also done separately. After we got the final product, after all the editing, the pagination work began: aligning the two columns next to each other with the footnotes on the bottom. This was done by hand and R' Sholom Jacobson was in charge of this.

In the offices of the vaad we had over-sized paper, the size used for printing, on which we printed lined outlines of the Likutei Sichos. Every page was separate and within each page were signs for the title line and lines that bordered the rows of text, leaving space for footnotes. Sometimes, there wasn't enough room for a footnote and then we had to cut a line or two from upper text and so on.

After the paper version was ready, we had to photograph the paper onto film. Then they would take the film and project the image onto print panels made of aluminum. In the offices of Vaad L'Hafotzas Sichos there was a printing press but we did not have the equipment

needed for print preparation such as projecting images onto panels and the like, so we had to go to the printing press in Manhattan where they would produce the panels for us.

The period when we printed by R' Mottel was already the good days. Before that, we had to print everything with Ezra Press (also called Balshan Press). It was a print house founded in 5710 by R' Mordechai Shusterman in accordance with instructions he got from the Rebbe Rayatz two years before (by the way, one of the times that the Rebbe returned from the Ohel and it was close to sunset, he stopped at the print house that was on the way and davened mincha there).

Ezra Press was located in Brownsville which, in those days, turned into a bad neighborhood and it was scary to go there. We did not have our own cars and had to travel by taxi and wait there until the galleys were ready, then return to 770 to submit them to the Rebbe. Afterward, we had to go back to them with the corrections and after everything was corrected, we had to go from there to Manhattan in order to get the film and panels.

In the mid-70s, we brought in a teletype-setter system. This system split the work into two and enabled it to be done quicker. One worker would type the words into the teletype machine which would come out as series of holes punched into a strip of paper. After the typist finished his work, he would give the paper tape filled with holes to the technician running the linotype machine, which had a machine that would "read" the tape and operate the keyboard. This system doubled the speed of the typesetting stage, but we still had to do all the rest.

### WORK AROUND THE CLOCK WITH NO BREAK

#### How long did the entire process of printing the weekly likut take?

R' Chanin: Usually, the Rebbe would send out the edited version on Thursday and then began the great rush because it made no difference when the Rebbe produced the edits - the likut had to be ready in 770 before Shabbos! In cases where we got the edits on Thursday afternoon, we knew we would not sleep that night and there was one time, on a long summer Friday, that the Rebbe sent us the edits on Friday and we miraculously managed to print the weekly likut.

It was work around the clock. We previously described the many technical stages we had to go through until the final product. But aside from this, take into account that the machines back then often got stuck, each time for another reason. When the linotype machine was new, it all worked without a hitch but R' Mottel's machine was not new and often, letters got stuck. Sometimes the supply of lead ran out and it once happened that the lead squirted on R' Mottel ... till today, he has a scar from that burn.

#### So you weren't home on Fridays ...

They both smiled and R' Chanin said: If I came home an hour before Shabbos, that was

unusual ... I usually arrived at candle-lighting time.

When the Rebbe wanted a book printed, we had to print it as soon as possible. Nothing could be postponed. Sometimes, the Rebbe asked for a detailed report about what each one did, how much was the output of the typist, how much was the output of the typesetting process, how much progress was there in the pagination and the printing...

One time, R' Chadakov came to me on Sunday morning and asked for the report of the day before. I said: It was Motzoei Shabbos ... but the Rebbe did not accept that and his reaction was: There were a few hours when it was possible to work on Motzoei Shabbos and why didn't they work?

R' Chein: In general, we had no vacation year-round. My children remember how during bein ha'zemanim, when all their friends would go on trips, the most I could do was take them to the park with my wife in the morning and go back and pick them up in the evening. I worked all day to prepare the Likutei Sichos or other sefarim that the Rebbe wanted printed.



Mrs. Chanin emphasized an important point:

Every time one of the staff working on the sichos had a family event on Friday, like a bris, the Rebbe would make sure to send out his edits on the sicha earlier, so the sicha could be prepared for printing on Thursday night and the family simcha could be celebrated.

### PRIVATE CUSTOMERS WAITED FOR US TO FINISH THE SICHA

Empire Press was a private business that worked with many publishers. I asked R' Chein: What did you do when you had an urgent project from the Rebbe? How did you handle your regular customers?

R' Chein: What's the question? All my customers knew that the moment something came from the Rebbe, everything else was set aside. If they had an urgent job, they went to someone else. If they were patient, they waited. But they all knew that when a sicha came from the Rebbe, everything stopped!

When the Rebbe said to print Hemshech 5672, we closed the print-house to other customers for a few months. We got photographs of the manuscript and had to type it from the manuscript. It wasn't easy and took a lot of time. We arranged three eight-hour shifts so that we printed for 24 hours straight, only this project. I personally had the third shift and would go to work in the middle of the night.

### HIGH PRESSURE WORK

**Aside from Likutei Sichos, which was done under pressure every week, were there other sefarim that were printed especially quickly?**

R' Chanin: One of the sefarim that was done extra quickly was *Kesser Shem Tov*. It came in the middle of a vacation of a few weeks that the Rebbe arranged for us. This is what happened:

In Cheshvan 5733, a short time after I got married, I had yechidus in connection with my birthday. During the yechidus the Rebbe asked me whether I planned on going to the wedding of R' Sholom Jacobson who was getting married in Eretz Yisrael on Rosh Chodesh Kislev. I realized that the Rebbe wanted me to go and I said yes.

The Rebbe said: You need permission from the hanhala of the kollel. I will speak with them about giving you permission. He asked: Do you have money for a ticket? When I said yes, the Rebbe asked: How do you have money? I said: I recently got married and I still have money. The Rebbe said: Don't use that money. Go to Merkos and they will give you participation in the cost of the ticket.

In those days, it wasn't an accepted thing for a Chassid to take money from the Rebbe. In later years, when the Rebbe began giving money to shluchim it became normal but then, it was unheard of. I had no intentions of taking money from Merkos and also, when my father heard about it, he said that he would pay for the ticket.

Before we left for Eretz Yisrael, the Rebbe sent out six edited sichos! Obviously, R' Mottel had a hard time getting it all done within a few days but in the end, so we thought, it would be worth it for the break we would have in the weeks that followed.

Then, a short time after I returned from Eretz Yisrael, erev Chanuka 5733, R' Chada-kov called us and said that the Rebbe was really pleased by our speed in preparing the Likutei Sichos for print and therefore wanted us to re-edit the *Kesser Shem Tov* and prepare it for print.

Considering the printing technology of that time, we thought we could rush it and manage to get it done in a few months. You can imagine our surprise when we were told that the Rebbe wanted it to be ready within four weeks so that it would be available for sale by 24 Teves.

The Rebbe even asked that we be made aware that since the goyim have their holiday celebration in this month, we needed to take into account that many of the print-houses and binderies would be closed and the print house that would be willing to work at that time would be operating under technical limitations. Therefore, said the Rebbe, we had to take into account that we had less than three weeks to prepare the sefer.

The Rebbe also said that on all the letters, notes and questions that we wrote to him about printing this sefer, we should mark it "regarding *Kesser Shem Tov*," so the Rebbe would easily find these notes among the piles of notes and letters and could respond immediately, before other letters.

In tandem with the work being done on the content, I was mainly involved in the technical side of the printing and I will never forget the difficulties we had during those weeks:

For this sefer, the Rebbe said the printing should be done on a "lead press" machine - this machine would print with the actual rows of lead, meaning that every published page had to pass through the actual printing plates, which were called "cliches."

To speed things up, we decided to split the work: the hard work of preparing the lead plates would be given to Empire Press. The printing itself we arranged to do with Shulsinger. The editing staff worked at full speed and the material that was ready was immediately given to Empire Press which began working on it 24 hours a day.

After a week of work, a new obstacle arose: the supply of lead from which the letters were made was used up. We had to get new lead which was a job in itself. Hashem helped and we managed to borrow lead from several print houses for a few weeks. It seemed that the work was starting to move. We worked days and nights and when the cliches were ready for print, we had to find a way to get them to the Shulsinger Brothers in Manhattan.

It was a tough job, nearly impossible. We took the cliches on special trays and went. Those familiar with the cliches know that the lines and letters are not attached to each other and so, every bump the car made took out a few lines and letters and it was a disaster. Everything moved out of place. The rows turned over and the pages changed, it was chaos. When we arrived at the print-house and saw all the trays with the letters, we realized how big a problem we had.

R' Nachman Shapiro was with me and we both started fixing the pages and putting each row where it belonged. Then another problem cropped up. One of the managers came over and said we had to leave immediately. Their



A PHOTOCOPY OF THE FIRST LIKUT THAT WAS PUBLISHED IN 5729, WHICH WAS THE FIRST LIKUT SET TO TYPE BY EMPIRE PRESS

print house belonged to a union and whoever wasn't a member of the union was not allowed to work on anything having to do with the printing.

We laughed because we naively thought that he was kidding but a few minutes later we saw he meant business. The owner, Mr. Samuel Shulsinger himself came and asked us to leave.

We had to leave against our will and wait and hope that some employee and member of the union would be able to take charge. Hashem sent R' Yehoshua Dubrawsky. He was one of the veteran employees of Shulsinger and he took it on himself to make order out of the chaos. Boruch Hashem, after a few days, everything was straightened out and the printing finally began.



and they began the research and preparations for printing.

At the end of 5741, a very sharp note written by the Rebbe was received, in which he demanded that the editing process be sped up even more. The Rebbe asked for a report to be submitted weekly about

the pace of the work along with the pages that had been prepared for printing that week. From that point and on, we were in a mad race against the clock. During the coming months, all members of the vaad were cloistered in the vaad's offices and hardly saw the light of day.

In order to speed up the printing, it was decided to print the sefer on the printing machines of the Vaad L'Hafotzas Sichos which was in the office building over 770. The Rebbe agreed to this and in the spirit of the speedy pace that he demanded he included this instruction with his consent: Being that this is the case, there is no need to wait to finish the entire sefer and then give it to print; but each packet of pages should be printed immediately.

As mentioned, the printing was the final stage in a process most of which took place in R' Chein's print house. He also remembers the publishing of the scholarly edition.

R' Chein: When dealing with a scholarly edition, it is necessary to differentiate between the text of the first edition and the text that was added or missing in other editions. To do so, you have to constantly change fonts and font sizes. This is a job that even in the computer era of our times is not easily executed; all the more so, back then.

The printing was completed on time and we were able to bring the printed pages to the binder before their holiday. All ended well. In honor of 24 Teves, the hilula of the Alter Rebbe, we gave nachas to the Rebbe MH" M and gave him the new edition of *Kesser Shem Tov*.

In a letter that I wrote to the Rebbe after the printing, I mentioned the role played by the printers of Empire Press and the Rebbe wrote: Fortunate is their lot and the merit of the many assists them.

## THE MOST COMPLICATED PROJECT: TANYA FIRST EDITION

R' Chanin: The sefer that was the most complicated from a technical perspective and which was also done under a time pressure was the Tanya *mahadura kama* (first edition published by the Alter Rebbe). In 5738, when manuscripts that had been in captivity came from Warsaw, there were manuscripts of the first edition of Tanya. The Rebbe told us to prepare a "scientific" study edition citing all the differences among the editions until the edition which is printed today.

Since the members of the vaad were not experienced in producing scholarly research materials, it took time until they understood precisely what the Rebbe wanted it to look like

Every night, after we finished preparing the pages for print, which we received in the evening, the pages were submitted to the Rebbe. The Rebbe would take the galleys to his home and in the morning he returned with the corrections.



But all the effort was worth it as R' Chanin concludes:

The printing of the final "packet" of pages was finished on erev Shabbos Vayishlach and the members of the vaad made every effort so that they could give the first sefer to the Rebbe before Shabbos. It was already after midday and it was a miracle that they managed to bind the sefer and bring it 770 a minute before Shabbos. After the first sefer finally made it to the Rebbe, the members of the vaad and the team of workers went home. This was after months of barely seeing their families. The next day, during the farbrengen, when they saw the Rebbe's tremendous nachas, they realized "there is a reward for your labors."

The Rebbe walked in with the new sefer and the farbrengen was replete with otherworldly pronouncements about the greatness of the matter. The Rebbe said that "this corrected what the Alter Rebbe wanted in his time, that the Tanya be printed before Yud-Tes Kislev, which did not happen."

The Rebbe also praised the editors for the work they put in to complete the printing so quickly and said, "To me, it wasn't even within the parameters of belief that it was possible; just belief in the power of Chassidim!"

## LOOKING FORWARD TO GETTING BACK TO WORK!

The interview went on and on as the two of them recalled other urgent projects like the Tanya that the Rebbe wanted printed erev Yom Kippur 5739. R' Chein had to open the print

shop and type in the updated list of every Tanya ever published so that the edition would be complete. R' Chanin fought with the printing presses until nearly the start of Yom Kippur when he managed to print the entire sefer and carry out the Rebbe's wishes.

Of course, they remember the Tanyas that the Rebbe gave out on 11 Nissan 5742 when the instruction to prepare the sefer came shortly before that. They had to add pictures of the frontispieces of all the editions that were printed until then (from the first edition and on), manage to print and bind over 10,000 copies within a few days, and it all had to be a secret.

They also recalled the Yahel Ohr Tehillim that the Rebbe wanted printed within a few weeks, when the Rebbe received manuscripts from the Tzemach Tzedek and it turned out that the printed edition was missing some things. In connection with this, R' Chanin emphasized that when he suggested to the Rebbe that the entire sefer be reprinted, the Rebbe said no, and he said just to prepare the missing lines and to incorporate them within the existing sefer.

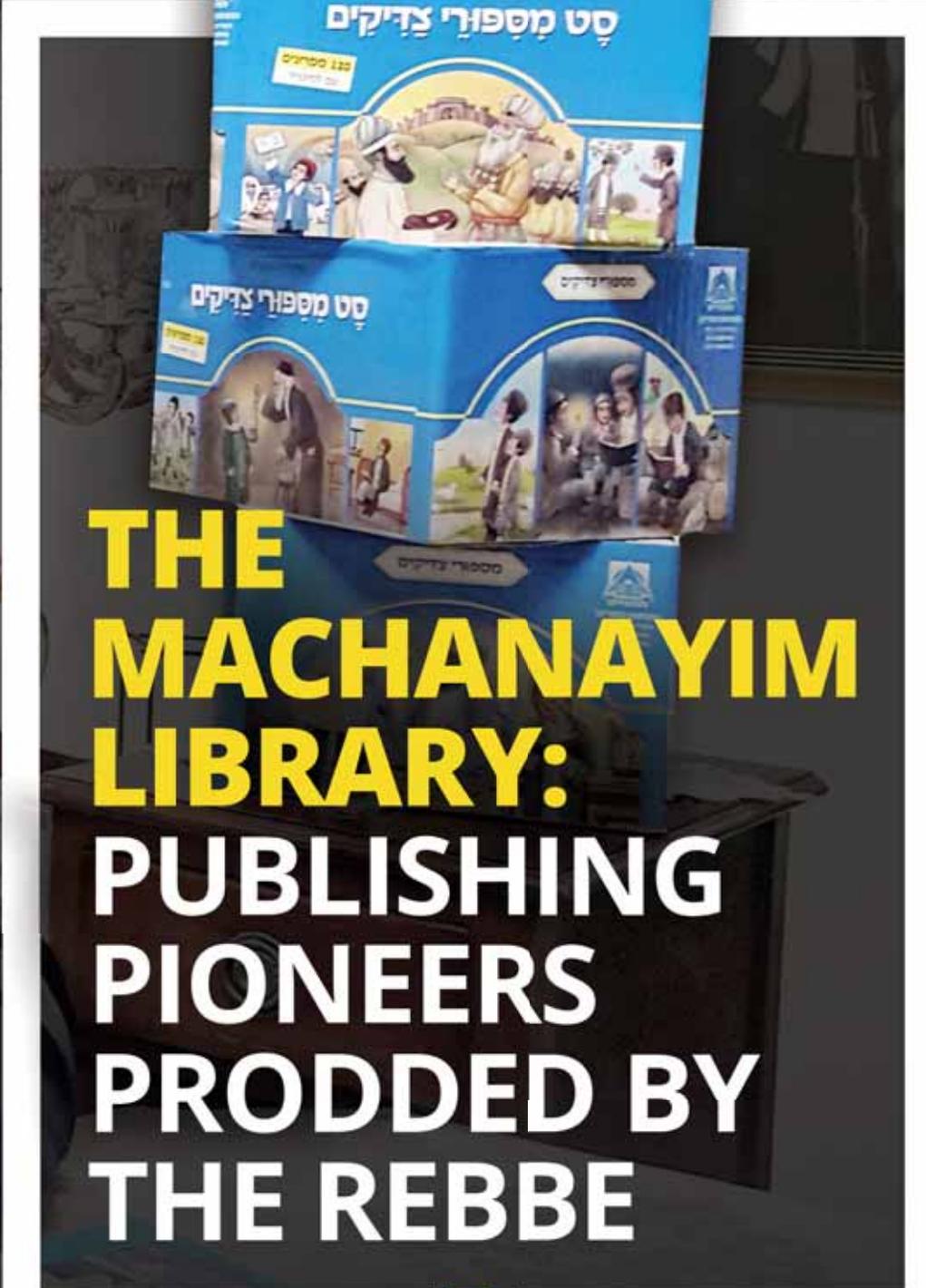


R' Chanin concluded the interview with a message which the Rebbe derived from their speed in printing the Tanya First Edition: the Rebbe connected it with the Geula and said that in this merit, it is possible to demand from Hashem that the Geula also come that quickly. R' Chanin recalls that one time, when he gave the Rebbe many editions of the Tanya that were printed around the world, the Rebbe said, "When Moshiach comes, we will first start printing Tanyas."

Both agree that the enforced "vacation" in recent years is way too long and they are waiting for the moment when they will be called upon, once again, to report for active duty and print the "*Torah chadasha*" from the Rebbe, Moshiach Tzidkeinu, *teikefu u'miyad mamosh!* ■



We all grew up with them — the Machanayim Library was the pioneer when it came to stories about tzaddikim that impacted generations of children • Rabbi and Mrs. Gershon and Penina Burkis of Lod tell us in an exclusive interview about the hundreds of books published over the years, about the halachic deliberations over some of the illustrations, and about their impact and the great encouragement they got from the Rebbe • A story about stories that educated a generation.



# THE MACHANAYIM LIBRARY: PUBLISHING PIONEERS PRODDDED BY THE REBBE



## MENDY DICKSTEIN ◦

### FRIDAY IN LA PAZ, BOLIVIA

Shmulik Burkis and Shloimy Kupchik, two bachurim who came on shlichus for a few months, felt in seventh heaven.

Literally. Bolivia is located in the Andes Mountains with the highest point reaching 6542 meters above sea level. The oxygen is thin and breathing was difficult, but that didn't stop them.

They made calls, went around with old lists of addresses and looked for Jewish families. The spiritual situation in Bolivia is poor. There is no future for Jewish youth and the assimilation rate is nearly 100%. Parents who want their children to marry Jews have to send them to school far away where there is a larger Jewish community.

The bachurim finally found a Jewish home where a little bit of tradition was kept. The man of the house welcomed them warmly. After sitting down, their host described the spiritual devastation there. Most Jews were very far from living a Jewish life. The second generation was even further, and were mostly assimilated.

This man's own children were not observant. They went to local schools, were influenced by the environment, but unlike their peers, they insisted on marrying Jews. All his children married Jews.

Shmulik asked, "How did you accomplish that? How did you educate them so successfully?"

"The truth is that it didn't really come from the education I provided them," he admitted. "Our home isn't strong enough to make the next generation proud of its heritage. But there was one thing we were particular about with our kids and that was, in their childhood we told them many stories of tzaddikim. My wife bought every children's book with stories of

tzaddikim and read them at bedtime or at our family Shabbos table. My children grew up on stories of tzaddikim.

"Later, the children themselves said they were unable to have a real relationship with a non-Jewish woman because in their minds' eye they see tzaddikim, the heroes of the stories they grew up with."

The lady of the house went over to the closet and took out a bunch of booklets in Spanish with the blue-yellow cover. "These are the books our children grew up on," she said, as she put them on the table.

Shmulik was so moved he couldn't speak. When he recovered, he said, "These are the Machanayim books that my parents published!" he exclaimed.

The lady jumped up excitedly, "Wow, what a privilege it is to host you! These books are what saved my children from assimilating! These are the books my children grew up on."

### THE REBBE'S FACE SHONE

No doubt, this story is a great "lead-in" for the interview I held with Rabbi and Mrs. Gershon and Penina Burkis, the names behind the popular Machanayim books for forty years. These books are read by religious and not-yet-religious children.

"This is one story out of dozens of stories we have heard over the years," they say, with immense satisfaction.

This family had the vision to be the "Nachshon" in publishing books for religious children and they are just the people to interview for Hei Teves, the holiday that celebrates books.

**How did you get started?**

Right after we got married, we moved to Migdal Ha'Emek. We were among the first couples who went on shlichus to spread Torah. At that time, there wasn't yet any religious literature. When our children were born and were growing up, we needed to buy quality, clean literature for them, so they would be occupied in the afternoons.

Having no choice, like many frum families at that time, we bought books from the general market and "fixed them up" by adding tzitzis and yarmulkas, censoring inappropriate messages, fixing here and fixing there. As time went on, the lack of books became a real problem. The children got older and were always looking for interesting reading material but we could not allow them to read the books that everyone reads.

They had friends whose parents were more willing to compromise and who allowed their children to read adventure stories and mysteries, but we were adamantly opposed to allowing these books into the house. But the need was

real and one day, I "caught" my son holding a newspaper that reeked of fish ... He so wanted to read, and hadn't found anything interesting so he read the newspaper that the fish were wrapped in.

We realized that we had to do something. On the one hand, you cannot forbid children to read; on the other hand, we could not go on without providing them with reading material.



In Tammuz 5737/1977, the couple flew to the Rebbe for the first time. They were tremendously excited. At the end of the spiritual experience of the Chag Ha'Geula, they had yechidus. In the note that they submitted, R' Burkis wrote that he wanted to publish books for children that were in the spirit of tradition, the kind that would convey the values of middos tovos, yiras shomayim and emunas chachamim.

Mrs. Burkis, who saw the note before the yechidus, was astonished. She said the idea wasn't practical and couldn't be done. But R'



Burkis insisted on writing it since the problem was real and present in their lives.

After the Rebbe answered some of the questions they had asked, he came to the line about the idea of publishing books for children.

“I remember it until today,” said R’ Burkis. “The Rebbe’s expression changed completely. He had been serious up until then and then, his face lit up. **Regarding what you wrote about publishing illustrated books for children, this is very, very important. Do it with a good artist, print them on the highest quality paper, and make sure the stories will be acceptable to all streams (of religious Jews).**”

“For five minutes (out of the thirteen minute yechidus), the Rebbe described, with a glowing face, what we needed to do and how, so the ‘sefarim project’ would get underway.

“Among other things, the Rebbe offered an interesting and unique suggestion. At that time, there was a regime change in Israel with the Right rising to power. The Rebbe wanted to take advantage of this to spread Torah and he told us that since, for the first time, the Education and Culture ministry was being given to someone religious (Zevulun Hammer of Mafdal), and apparently, the entire policy approach that ruled until then would change for the better, religiously speaking, he recommended that we try and partner with consultants in the ministry in its new incarnation in publishing the sefarim, which would be a great benefit.

“We left the Rebbe’s office stunned, not knowing what to think. We stood at the exit from *gan eden ha’tachton* and couldn’t move further. The secretary, R’ Groner, who saw our confusion, asked us what happened. We told him that we did not understand what the Rebbe wanted regarding the idea of publishing books. How should we go about it? Where should we begin?

“R’ Groner calmed us down and asked us to go to our home to rest and recover. The next

day, when we would have begun digesting the deeply powerful experience, we should return to the secretariat where they would help us. And that’s what we did.

“Three days later, we already had two full pages of practical ideas of how to realize the Rebbe’s vision (about half of them have been actualized).

“We returned to Eretz Yisrael, motivated to begin. First, we published two coloring books for children on Jewish concepts. One on good deeds and one on Shabbos. Then we got down to working on the first books in the series.”

## STORIES APPRECIATED BY EVERYONE

### How did you begin?

R’ Burkis (smiling): I will confess that from a young age, I’ve had a great love for stories, stories of Chazal, stories of emunas chachamim, stories about Jewish wisdom and Jewish heroism. In any encounter with books or older people, I try to fish out a good story and file it away in my head. I took on the job of finding stories to publish. I started by collecting stories from the Gemara, stories of the Sages, stories of the Baal Shem Tov and his talmidim, and stories of our Rebbeim.

Once the story was chosen, we started with the work of bringing it “down” to the level of understanding of young children. The first six books were written by Bella Golombowitz a”h. Later, the writing was done by Bracha Knobowitz, and my wife worked on turning the content into such that it would go into the ears of a small child.

This is how short, historic stories turned into a gripping plot. As the Rebbe instructed, we did all we could to make the stories acceptable to all types and we collected stories about all groups of Jews. We were particular that every story in the Machanayim series have a strong message. The Rebbe’s instruction to consult with experts at the Education Ministry was carried out. They

recommended that we include stories from the chachamim of the Sefardic and Yemenite groups which broadened the horizons of the distribution to a larger variety of clientele.

Once the story was ready, the hard work began for which we had also received instructions from the Rebbe in that yechidus. We had to find an artist to illustrate the story, an artist who could convey purity and yiras shomayim with a paintbrush in a way that words alone cannot. The truth is that we didn’t even know where to begin to look for the right artist.

## WHAT BROUGHT YOU HERE?

**As a fan of the Machanayim books, I know that you roped in the legendary Mr. Hechtkopf. How did you get to him?**

It wasn’t easy. At that time, there was no Google to make the search easier. While looking, my wife visited the Steimatzky bookstores and reviewed the existing books for children. She flipped through pages, examined the illustrations, compared artists, and came across the series of Temunos Mesapros published by Yavneh. She liked the drawings, the faces were drawn with a certain charm, and she thought there was a purity and yiras shomayim on the faces.

At the beginning of the book there appeared the name of the artist, a name that later became legend, Chaim Henryk Hechtkopf. His opening line in the first conversation we had was so unique that I remember it till today. In a stilted somewhat biblical Hebrew he said, “Hello, you are speaking with the illustrator Henri Hechtkopf. What brought you here?”

We told him that we were about to publish a series of children’s books for religious children and we were looking for an artist to illustrate the story for children and make it accessible to their world. He paused and then asked whether we thought his drawing would be suitable for this project since, until then, he illustrated books for secular Israelis.

We met and ... the rest is history.

After their meeting and agreement, they all began working on the first story, “The Power of Tehillim,” the story about the little children worriedly waiting for their father; the father was supposed to return home and did not. The Rebbe Maharash surprises them with a visit to their home and he suggests that they read pesukim from Tehillim. They plead that their father return home safely. And their father returns! After he relaxes from the rigors of the road, he tells them about a wicked non-Jew who tied him up and planned on killing him. Each time the children read Tehillim, Hashem removed him from another danger and prepared the way for his rescue. In the end, he was able to run away and return home.

R’ Burkis: We chose this story because children can relate to it. The goal was to show children that their prayers can bring about miracles, for the world depends on the “breath of the mouth” of youngsters.

With every illustration, we sat and thought about how it would convey the message in the best way.

## THE HECHTKOPF SECRET

**The illustrations are terrific. I am always amazed – where did Hechtkopf get this ability to convey images in such a special way, with faces full of yiras shomayim and Jewish purity?**

First, he descended from holy forbears. He was a descendant of R’ Pinchas of Koritz and on his mother’s side he was from the Soloveitchik family. Although he himself was not religious, he grew up in a religious home and was a scion of families of gedolei Torah and giants of the spirit. He left it all during the Holocaust, when he lost his entire family. His parents lived next to the Gerrer Rebbe in Poland, so he grew up with these sights.

## TRANSFORMATION THANKS TO MACHANAYIM BOOKS

The Burkis couple relates:

Some time ago, a religious woman from Beitar called and said she used to live on Moshav Safsufa in the north, where she lived a secular life. Since she was over her head in work, she felt guilty about not putting enough into her children.

One day, when she returned home late from work, her children crowded around her and said that a Chabad mitzva tank had come to the yishuv which had books that they really wanted to buy. At first, she waved them off in her exhaustion and tried to talk them down, but her conscience began to bother her. Here she had a chance to make it up to them, in a small way, for not being at home.

That is why she went to the mitzva tank and took her children inside and bought the colorful Machanayim books for them. She thought that was that.

But the children thought otherwise, Every day, they asked their tired mother to tell them a bedtime story. First, she did it because she felt she had to, but little by little, she was captivated by the stories and the beautiful illustrations. This was the start of her taking an interest in Judaism, a process that led her to do teshuva and commit to a religious way of life.

He was quite familiar with the town, the original shtetl, the typical Jewish look, the special innocence of long ago and the daily difficulties and anti-Semitism. He was able to infuse his drawings with life and spirit. He had a strong emotional bond with Jewish tradition although it did not find expression in his daily life (more about him in the sidebar).



It is not easy to convey messages through drawings. One sketch and another sketch and

still another, until you finally have a completed product. Sometimes, he had to reject some drawings due to concerns that it might convey a wrong message. When he had questions about the “kashrus” of a drawing, R’ Burkis asked Rabbi Yaakov Landau z”l.

### What kind of questions did you ask?

In the story “The Boy Who Saved the Ship” (the ship was about to sink because of a storm, the goyim took out their idols and asked the idols to save them but were not saved; the Jewish boy sitting in the bowels of the ship davened to Hashem and they were saved), at first the artist gave us a sketch in which goyim were holding idols and praying to them. We rejected that immediately – why show this to pure children? We asked R’ Landau who advised us to draw the goyim carrying sacks on their backs and the idols are in the sacks.

Another example is in the story “The Torn Coat,” a story (told by the Ben Ish Chai) which describes the misbehavior of a child toward his father, we had a dilemma. The main character is a Jew and when you draw a Jew, he has to have a yarmulka, a beard, peios, tzitzis, but you can’t draw a picture of someone

looking like a tzaddik when he behaves like a rasha! However, we didn’t want to have a picture of a rasha so a child wouldn’t think he is a goy. We went through a number of sketches until we came up with one that depicts a Jew who is not religious.

### 30 STORIES WAITING IN THE PIPELINE

The magic vanished one day, after 104 booklets. Hechtkopf informed the Burkis couple that he was weak and couldn’t continue giving the drawings his all; at the same time, he did not

want to draw at less than his full ability and so he wanted to resign.

“Of course, we appreciated his outstanding integrity and honored his request but we were left without an illustrator to continue the series,” says R’ Burkis.

After much searching and try-outs, Mr. Samchov Zali, a Russian Jew who moved to Eretz Yisrael with the big wave of immigration in the 90s was found. His expertise was in drawing huge murals on main streets of Russia or ones that played starring roles in the grand parades that the Russians make. “Despite the efforts he put in, we still lacked the special character of Henryk Hechtkopf,” he said. “In the end, we published only sixteen books with his drawings. Now we have another thirty stories that are waiting to be published but we don’t have a quality illustrator.”

The distribution eventually grew to a global scale. After the tremendous success in Hebrew, the books were translated into eight additional languages: English, French, Yiddish, Spanish, Portuguese, Russian, Flemish and Georgian. They were received with great appreciation and today, a third generation is enthusiastically reading them.

### SUCCESS BEYOND EXPECTATION

#### Did you anticipate such success?

As I said, back then, there were no books that were geared for religious children. Today, with the blessed explosion of such works, it is hard to understand the degree of lack. The first generation read the books because that’s what there was while the second generation read them because their parents had fond memories of them and bought them for their children.

Even adults enjoy reading our booklets. The truth is we never dreamed that these books would draw adults to Yiddishkeit or prevent assimilation (as described in the beginning of

this article). This goes way beyond what we expected.

### THE REBBE STOPPED THE DISTRIBUTION

#### How did the Rebbe, who urged you from the beginning to do this, react to this project over the years?

In response to this question, R’ Burkis took out a collection of photos from when the Rebbe gave out dollars for tzedaka on 7 Tishrei 5752. In the pictures, you see R’ Burkis bringing the Rebbe thirteen Machanayim books that had just been printed in Russian.

After R’ Burkis gave the books to the Rebbe, the secretary took them and put them in a special bag but the Rebbe stopped the distribution and asked R’ Groner to give the books back to him. The Rebbe then began to quickly go through the illustrations on the covers. Then he asked R’ Groner to prepare dollars corresponding to the amount of booklets he received.

### THE REBBE INQUIRES IN YECHIDUS

In Tishrei 5741, the Burkis couple had yechidus:

When we went in, the Rebbe asked many questions about the books and it seemed that he truly cared deeply about the matter. The Rebbe asked detailed questions like who were the distributors in Eretz Yisrael, who were the distributors abroad, whether they had stores or they were agents going from store to store. The Rebbe’s questions showed how much he cared. We felt as though it was his personal project.

At the end of the yechidus, the Rebbe said to us, “It is a very good thing and it needs to be distributed as widely as possible.” To me, this was an explicit stamp of approval from the Rebbe both for the publication and the content.

On another occasion, when I went for dollars without the books, the Rebbe gave me an additional dollar for tzedaka and said, “For all the stories that you print.”

In the winter of 5742, we went to the Rebbe again and on that occasion, we submitted the new books in the English edition. Friday afternoon, the Rebbe sent out a response which said, “Received and much thanks and it is a thing in its time – close to 15 Shevat, Rosh Hashana for Trees, man is a tree of the field, I will mention it at the tziyun.”

Once, when R’ Burkis asked the Rebbe about working in tandem with the Sharsheres company which wanted to buy its share from him (a series of books also illustrated by Hechtkopf), the Rebbe said, “Not worthwhile,” even though R’ Burkis was sure that if the deal was made, it would give a huge boost to the distribution of the Machanyim brand that had just begun to develop.

#### WHEN A SOURCE WAS CITED

**Why didn’t you include the source of the story?**

The truth is that we thought of doing that, but since the first story was about the Rebbe Maharash, and we wanted these books to be accepted everywhere, we refrained, on principle, from citing the source. We didn’t want those who are not Chabad to reject the books.

It is interesting to note that despite this, two stories had a written source, one was about Dama ben Nesina and respecting parents, which is from the Gemara. Tosfos there asks: Dama could have broken open the box and removed the gem without waking his father who had the key. Why didn’t he? The answer Tosfos gives is from the Gemara in the Yerushalmi (which is less well known) where it says that he could not break the box since it was under his father’s feet and he was afraid it would wake his father.

I guided Henryk to draw the father sleeping with the box at his feet, but since the story in the Gemara Bavli is what people know, and in order to clarify the fact that this wasn’t just

the artist’s invention, we added the source in the Yerushalmi.

The second story was “The Torn Coat.” We were afraid people would look askance at the story because it tells of a respected Jew who threw his father out of the house, so we added the source: *Niflaim Maasecha* by the Ben Ish Chai.

#### FIRST BOOK IN THE NEW SERIES

**What impact have your books made on the religious though not Chabad communities?**

I’ll tell you something. Many years ago, the British government decided that religious students have to know English by way of certain messages conveyed through English literature. The messages that the British Department for Education suggested were the standard materials that are studied in public schools like Shakespeare etc. Obviously, they have no place in a religious school.

This lack of original Jewish content in English was filled by the new booklets that had just been translated into English. Additionally, we published workbooks to go with the stories in line with all of the required educational standards.

When my wife went to England with the new books and workbooks, principals were thrilled. The principal of the big Satmar school in London told the rav who paskens for their school, “Such a project suits the Lubavitchers.”



They recently published the start of a new series of Machanayim books for the very young. It’s a large book with the pictures we are familiar with from the original series, but with simplified text. Each story is in rhyme which makes it easy to remember for those who are first learning to read. ■



**Rabbi  
Heschel  
Greenberg**

## CHASSIDUS: ONE CORE POINT; THE REST IS FOOTNOTE

I had the great *zechus* (privilege) to be a co-translator, with Prof. Shaina Sarah (Susan) Handelman, of the landmark work, *Inyana Shel Toras Hachasiddus*, gleaned from the Rebbe’s talks. Per the Rebbe’s instruction, the translation was entitled in English, “*On the Essence of Chassidus*.”

What this talk and its subsequent publication did for me was to bring clarity as to what Chassidus is all about. It tied together all the “loose ends,” all the superficially disparate details and concepts scattered though Chassidic literature that made me yearn for a so-called “unified field” approach to Chassidus.

Before the publication of this talk, we all knew that Chassidus brought light, warmth, joy and life to Yiddishkeit and the Jewish people. We knew that Chassidus gave us a fresh and inspiring perspective on G-d, Torah, Mitzvos, souls, Jewish Holidays, the Jewish people, etc. But what I felt was missing in my own appreciation for Chassidus was a conceptual approach that unified all of its disparate components and tied all the loose ends together.

The *Essence of Chassidus* did that for me by establishing the idea that Chassidus is the *Yechidah*-Essence of Torah and is inextricably bound with Moshiach, the *Yechidah* of souls.

I remember hearing that the Rebbe’s physician, Dr. Resnick, was conversing with the Rebbe about the newly published book, *On the Essence of Chassidus*. The doctor remarked that it contained very little text while the rest were copious footnotes. The Rebbe’s insightful and powerful response was that all of Chassidus was essentially that: “one *nekudah*, one core point; the rest is footnote.”

Some people, myself included, like to see everything fit together neatly. We sometimes feel unsatisfied when we see a puzzle that is incomplete. Although each piece of the puzzle may look nice; we still crave to see the whole puzzle solved and the entire picture appear. To get to the core of a teaching that unifies all of the particulars makes the teaching that much more effective intellectually. And when our understanding is complete it will prove to be more inspiring, as well.

The second aspect of this ground-breaking work is that it provided me with a foundation for the belief in Moshiach in general and the belief in the Rebbe as Moshiach in particular.

When I was a child of about 10. I stayed with my grandparents a”h. One day they were visited by the Rebbe’s brother-in-law, Rabbi Sh-

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**Rabbi  
Gershon  
Avtzon**

## THE MEMOIRS: THE SEFORIM THAT OPENED MY EYES

**FROM** a very young age, I was an avid reader. I would read any Jewish book that I could get my hands on. While today, BH, there has been such an explosive growth of Jewish material to read (fiction and nonfiction) that one can be kept busy reading all day and night; thirty years ago, the selection of Jewish books in English — especially those that can be read and appreciated by children — was very limited.

I will never forget the evening, I was about 8 years old, my father called me over and introduced me to the set of books called **“The Lubavitcher Rebbe’s Memoirs: Tracing the origins of the Lubavitch movement”**. He told me to take my time reading the books and that I should try to read both volumes every year. He explained to me that it might be a challenge for a young boy to read, as it was written for adults, but I should try and he would explain to me anything that I did not understand. I was excited about the challenge and began the journey to my own roots.

Looking back, this was probably one of the best Chinuch decisions a father could make. These two sefarim opened my eyes to a whole new world and gave me a real outlook on how to view Chassidus, the world and the people around me. It is obvious that every person must

learn Maamarim of Chassidus, yet there are certain life-lessons that one can only receive from stories of real people. The *Memoirs* are filled with such life-lessons. Here are some examples:

The history of the city of Lubavitch and the father of the Alter Rebbe. Just reading about the lives of the founders of Lubavitch, and the deep Ahavas Yisroel of the people that settled there inspires the reader to a higher purpose and a deep connection to Hashem and to our fellow Yidden.

You really appreciate the revolution of Chassidus. In today’s day, it is really hard to imagine the complete separation that existed between the “Lomdei Torah” and the “Anashim Peshutim”. It is also hard to understand how conceited those that were involved in learning were and how condescending they were to those that were not given the opportunity, or ability, to learn. The reader falls in love with the followers of the Baal Shem Tov that are introduced to him - like the famous Yitzchak Shaul, the third son-in-law of the blacksmith of Dobromysl - and the love that they showed to all Yidden.

Learning about the Nistarim/hidden Tzaddikim allows the reader to enter a world of people who dedicated their lives to truth and to spread Yiddishkeit without any consideration

of their own ego and personal recognition. It is a true reminder of what Avodas Hashem is all about.

The *Memoirs* change the way we view “simple Yidden”. Besides the fact that you become aware that a simple person might turn into being a real tzaddik, the *Memoirs* show you the true value of every Yiddishe Neshama. The reader realizes very quickly that great love and appreciation that the Tzaddikim had for the simple Yidden who served Hashem with such Temimus.

In every aspect of growth, it is important to “know from where you come” in order “to

know where you will go”. By reading the *Memoirs* of the Friedike Rebbe, the reader enters a world of truth in this world. It is where we, Chabad Chassidim, come from and what we should aspire to grow into. It was one of the greatest gifts that I received, and I personally encourage all the readers of this article to read and internalize these special books.

To me, personally, the *Memoirs* is not just a throwback to the past, rather a glimpse into the future. The true Avodas Hashem, purely to serve Hashem, that one is exposed to in the pages of the *Memoirs* is a foretaste of the Avodas Hashem in the times of Moshiach. Take a peek! ■

A BOOK THAT CHANGED ME, CONT. FROM P. 41

maryahu Gurary, known as, “the Rashag.” When my grandmother wanted to impress the Rashag with her “perfect” *einikel*-grandson, what did she choose to say about me: “My grandson says the Rebbe is Moshiach!” The Rashag, the great chosid of the Rebbe, smiled affectionately.

I was raised with this belief from the time I was a small child. My father, of blessed memory, instilled this belief in me that the Rebbe is Moshiach just as he believed that the Previous Rebbe was the Moshiach of his generation.

My belief, as well as the belief of so many others, was based on the notion (which is also rooted in the Rebbe’s talks) that the Rebbe is the greatest tzadik and leader of the generation, and since Moshiach is the ultimate leader who will lead us out of galus, it makes perfect sense that the leader of the generation is also the Moshiach of the generation. If our generation is worthy then the leader assumes the title and role of Moshiach. It was as simple as that.

However, the landmark sicha provided us with a much deeper conceptual understanding of Moshiach and the relationship between our Rebbe and Moshiach.

The following is based on my recollection of what the famous Chosid Rabbi Yoel Kahn, *choz-er* of the Rebbe (the person charged with the responsibility to review the Rebbe’s talks that he committed to memory) and *Mashpia* (Chassidic teacher and mentor) said in this regard.

The Ba’al Shem Tov said about the Alter Rebbe, the founder of Chabad, that he had a *neshomo chadasha*, a new soul. In this work, the Rebbe cites the explanation in *Likkutei Torah* that a new soul is one that was not incorporated in the soul of Adam and which possesses the general Yechidah soul.

From this connection established in this work, it became clear that the designation of the Alter Rebbe as a new soul is synonymous with the foregoing explanation in *Likkutei Torah* that a new soul is a Yechidah soul, which transcends the soul of Adam. Thus, the Alter Rebbe, and by extension all of the Chabad Rebbeim, who are one continuum, possess the Yechidah soul, the soul of Moshiach, who teaches and reveals Chassidus, the Yechidah of Torah:

In short, this work ties together all of Chassidus and demonstrates how the study of Chassidus is so crucial for our preparation for the ultimate Redemption through Moshiach. ■



Levi  
Liberow

## THE GUIDE TO BUYING NUTRITIOUS STORYBOOKS

**WHAT** food is for a belly, a book is for a brain. These days, we are very mindful (or at least should be...) about what we eat, and equal or more discretion should go into the stories we read to our children.

The Friediker Rebbe, coming to America, decried the situation in which people were careful about “what goes into the *teppelach* (pots), but are oblivious to what goes into the *keppelach* (heads).”

But how can we know what’s good and what isn’t?

In today’s world, manufacturers are required by law to include the nutrition facts of the product on its wrapper. But it takes an educated consumer to know how to read that label. Are 10 grams of sodium per serving good for you? It depends on what sodium is.

How do we categorize books?



What a book is for a brain, music is for a soul.

The Friediker Rebbe writes (*Sefer HaSichos* 5703 p. 106) that “there are three levels of *niggunim*:

There is a *niggun mechuva* – that conveys a true and precise message;

a *niggun* that says something [described elsewhere as a *niggun memulah*], of the kind that the early Chassidim had; and

a *niggun shoteh* – a mindless *niggun* that says nothing and is composed according to no clear principles.

A “*niggun mechuva*,” the Rebbe explains, is “a *niggun* either composed or chosen by a Rebbe.” Each note of that *niggun* has a precise meaning and conveys a G-dly concept. Such a *niggun*, obviously, does the best that a *niggun* can do to a person, placing him in a higher, G-dly, atmosphere. In the same sicha (ch. 75), the Rebbe says that stories of Rebbeim, like their *niggunim*, connect us with them.

So let’s take this useful “categorization” of *niggunim* and apply it to the world of books.

a. ***Sipurim Mechuvanim*** – Stories of Tzaddikim: These are the best stories to read (to yourself and especially to your children). They’re 100% good for you. The ***Our Sages Led the Way*** series, the ***Machanyaim*** set, **Rabbi Sholom Ber Avtzon’s Rebbeim series**, ***Sefer HaZichronos*** and many more such excellent titles, are notable examples of many others available today on the market.

Particularly young children need to be “fed” these stories, which provide generous doses of *Emunah* and *Yiras Shamayim*. As your mother always told you: “If you eat well, you will be a big boy...” If we want our children to become “big” in their Yiddishkeit, we’ve got to feed them well...

b. ***Sipurim Memulaim***: There is the second category of *niggunim* – *niggun memulah*. A song filled with meaning. Not every note of it is spiritually precise. Still, it was composed from the depths of a Chassid’s heart during his fervent davening.

Applying this to storybooks, there exists a whole class of books that share the same “properties” of a *niggun memulah*. I would divide them into two: (1) *Sippurei Chassidim* – stories about Chassidim, and (2) stories written by Chassidim and G-d fearing people.

The Rebbe once told Reb Abba Pliskin that “the bachurim need to be told stories of people who were ‘Chassidishe Yidden.’ I mean specifically of Chassidim, and not of Rebbeim, because there can be an assumption [that Rebbeim stories are not relevant, due to] the spiritual distance [of a Chassid from a Rebbe], but from stories of Chassidim, practical lessons can be taken.”

The Rebbe encouraged elder Chassidim to write their memoirs and publish them. We now have an abundance of such books, mainly in Hebrew, but English titles keep coming out, and these can fill the minds of young and old readers alike with a lot of good things, like *Mesirus Nefesh*, *Hiskashrus* and many more great “vitamins” essential for our spiritual growth.

While “*Sippurei Chassidim*” are generally more fit for older children who can read on



their own, the second category includes many good “read it to me” storybooks for preschoolers.

The second category of *Sippurei Chassidim* – stories written by Chassidim, includes storybooks like most of the entire excellent **Hachai** series. They are mostly books of fiction, or books helping to acquire basic skills (counting numbers, telling colors, etc.).

These books convey *middos tovos* and core Jewish values like *tznius*, *Hashgachah Pratis*, and more, (think the fantastic **Yossi & Laibel** series, ***Messes of Dresses***, ***Who’s that Sleeping on My Sofa Bed*** and many others). Those teaching basic life-skills, give the child a clear message that everything was made by Hashem and for His sake (like ***Red is My Rimon*** or ***The Very Best Book***).

When it comes to older children who can read themselves, things get trickier. There are good novels out there teaching valuable messages, but caution needs to be taken with many so-called “frum” novels: Some belong to the third category, which we will discuss below, and some teach ideas that while not untrue,

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# PARASHA Of The Future

RABBI NISSIM LAGZIEL

## THE MYSTERIOUS SILVER GOBLET

### A JOKE TO BEGIN WITH

*After a series of precipitous drops in the Tel Aviv stock exchange, the management decided to construct a row of concrete barriers around the front of the stock exchange to create a separation between the street and the exit from the stock exchange.*

*Reporters and photographers descended upon the scene and demanded an explanation for this bizarre decision. The director of the stock exchange announced that it was for “modesty reasons.”*

*When asked by the reporters what connection there was between the drop in stock values and tznius, he said in a choked voice, “We came to the conclusion that whoever invests in the stock exchange in Tel Aviv ‘loses his pants,’ so we decided, having no choice, that we must build a wall to preserve modesty.”*

### WHO CARES WHAT WAS “STOLEN”?

This parsha, Mikeitz, tells the story of Yosef Ha'Tzaddik who goes from lowly prisoner to second to the king within minutes. At the end of the parsha, after Yosef makes the lives of his brothers miserable with all kinds of questions and interrogations, and forces them to bring his younger brother Binyamin, we read the story of the silver goblet.

Yosef asked the person in charge of his house to incriminate Binyamin. He pretends that his personal silver cup was stolen, one of Yosef's servants conducts a bogus “search” in the brothers' sacks, and to their dismay, the cup is “found” in Binyamin's sack. This confirms that Binyamin “stole” it.

As we know, every detail in Torah is precise and teaches a lesson in avodas Hashem. Why is it important for the Torah to tell us that the goblet was made of silver? Does it make a difference in the story? The theft of a china dish or a snakeskin wallet would be more forgivable than a silver cup?

The story of the silver goblet represents the turning point in the story that led to the descent of the tribes to Egypt and the start of the servitude and exile there. What develops from this story is that Yosef reveals himself to his brothers and tells them to come down, with their father and the entire extended family to Egypt for 210 years!

Looking deeper, we can say that the involvement with *keseif* (money/silver), the coin and the metal as in both meanings of the word, is what led the Jewish people to the first of the exiles.

### WHO CARES ABOUT MONEY?

In a fascinating sicha, the Rebbe explains this idea with a deep explanation of Rashi.

When the brothers of Yosef are accused of stealing the cup, they protest, “Chalila that your servants would do such a thing (44:7).” Rashi explains, “chalila that your servants” to mean, “it is chulin to us, a word that means shameful.”

The Rebbe explains that to a Jew, matters that are chulin/mundane (like money) are shameful. Although a person goes to work each day, earns money, buys and sells, borrows and lends, he is never “into” that. He elevates the physical, he sanctifies the material, he refines the matters of the world and all that derive from them, but that a Jew be immersed in chulin?! That is the most shameful thing! This is what led us to Egypt.

We know that the Rebbe Rayatz said that only a Jew's body is in exile, while the neshama, being a “part of G-d above, literally,” is not under any dominion. It is not submissive to any outside force other than Hashem. Therefore, as long as the body and its matters (like money and parnassa) don't have any import to the Jew, the exile and the servitude to the nations cannot rule over him. It all depends on a person's perspective. When in his private life he “lives” with the neshama, raising his neshama above his body in all aspects of life, and he expresses the dominance of the soul by not being involved with ... “chulin” (except for the sake of heaven), then, from the perspective of the neshama, there is no exile and no Egypt!

It is only when a person gives dominance to his body and matters of this world over his soul, when he looks at life superficially, with a material perspective, when the question is, “What about money?” that the exile rears its ugly head with all of the hardships that brings.

This is the reason that the last event that brought Yaakov and his sons to Egypt was the story of a *silver* cup. The fact that they had a silver cup in their possession, despite their lack of knowledge, despite this being against their wishes, alludes to a certain spiritual lack in their negative feelings about ... *keseif*! It al-

### FOR CLASS PRESENTATION:

In short: Why does the Torah tell us that the goblet that was “stolen” from Yosef was made of “keseif” (silver)?

Summary of explanation: Too much of a focus on and involvement with “keseif” (money), matters of this world, is what led us into exile. Adopting the proper perspective on “keseif” is what will lead us to Geula.

cludes to a lack in their feeling that “chulin” is “shameful” for a Jew and that which leads him to ... Egypt.

If exile is ultimately the result of an incorrect perspective, then correcting this outlook will lead us to the Geula. When we exercise dominion of form over matter and soul over the body, when we look correctly at money and parnassa, the direct result will be that galus will disappear and we will “open our eyes” and see the Geula.

### TO CONCLUDE WITH A STORY

We will end with a Chassidic story about the difference between the two outlooks, spiritual and material. The story (based on a similar story told by the Rebbe Rayatz) was told by the Rebbe at the Yud-Tes Kislev farbrengen 5730.

Two brothers, beggars, lived together in a small town in Europe. One day, one of the brothers decided to travel to the United States and try his luck. He did well in business and within a short time, he became very rich. One fine day, the rich brother sent a ticket for a sea voyage to his brother overseas. The brother wasn't particularly happy about the voyage but since he had several eligible daughters and no money for dowries, he decided to go and ask his brother for help.

When he arrived in the United States, his brother welcomed him warmly, brought him

to his house and started showing off his wealth. He showed him all the rooms in the house, fifteen in all! The poor brother didn't look impressed so the rich brother brought him up to the roof of the skyscraper he lived in to show him the stunning New York skyline. That would impress him!

With the two on the roof, the host brother began to explain what he was seeing, Fifth Avenue on the left, the river to the east, and on and on.

He suddenly felt that his guest wasn't with him; he was standing and davening mincha!

When his brother finished mincha, the rich man said, "I'm showing you all of New York and you pray?!"

His brother replied, "I'll tell you the truth. I don't understand you. I live in one room in a small town with hardly any gentiles and still, I have many disturbances in my life. You live in an apartment with fifteen rooms and millions of gentiles around you. How can you bear this headache? When I saw your situation I decided that for now, it's better to daven mincha."

Good Shabbos! ■

**Based on a sicha in Likkutei Sichos vol 15, sicha 3 of Parshas Mikeitz**

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may not be what Chassidus chooses to emphasize.

By the way, I prefer that the stories I read to my children before bed — the ones they will dream about, will be stories of Tzaddikim or at least stories *about* Chassidim.



Well, now for the third category:

c. *Sippurei Shotim* – a story “that says nothing and is written according to no clear principles.”

Just like music, which can be meaningless but puts you in a good mood, these stories may be entertaining, and they may even teach practical and emotional skills. Still, they do this “with no clear principles.”

In other words: the author – besides attempting to teach the child colors or how to handle stress or anger – does not have any other underlying principles, like *Emunah* or *Bitachon*, guiding him on the way.

I'm not speaking of books by non-Jewish authors. They may be books by frum publish-

ers, and they might even be “kosher,” with no “problematic” content.

I like to apply the following test to determine if this book should enter my child's *keppeleh*:

If by changing a few words and illustrations, I could have easily found this book at the Brooklyn Public Library, I get worried.

I'm especially wary about the “psychological” books that have flooded the market in recent years. These books subtly transmit not only skills, but also values that need to be carefully vetted.



One area which still can use a few more children's books is Moshiach. Two amazing books came out over two decades ago (*What Will the world Look Like* and *The Best Call of All* – one of my favorites by the way) and some more for young readers, but we need much more. There are a few good books in Hebrew that are waiting to be translated, and whoever can help grow that market will be doing Jewish children (and adults...) an awesome service.

A *Freilichen* and *memulah'dike* Hei Teves! ■



Mrs. Chaya  
Chazan

## THE UNIQUENESS OF UBIQUITY

**CHUMASH.** Navi. Sichos. History. Math. Tanya. Just another segment in a long day of classes, another subject to write notes on and take tests for, another teacher teaching from another book.

Without even knowing it, I had learned Tanya along with alef bais and the first pesukim of Bereishis. The concepts were familiar, uninspiring and lackluster. It didn't help when each subsequent teacher restarted with the hakdama and the first ten foundational perakim. The concepts of “benoini” and “rasha v'tov lo” may have been innovative in the Alter Rebbe's day, but learning it for the fifth time felt more tedious than wondrous.

I tried to learn the daily chitas with the help of “Lessons in Tanya,” but the high vocabulary and intangible discussions were too difficult to follow.

Then came 11th grade and a Tanya teacher who did not start from perek alef. She picked perek chaf vav. And for the first time, I realized that Tanya actually discusses practical issues and realistic advice. That was the year of the Mumbai massacre and our Tanya classes took on new meaning. How do we deal with hardship? Why do bad things happen to good people? What could we tell ourselves to help us cope?

Unbelievably, the answers were in the book that we had fifty copies of. Now I began to appreciate not only the later perakim, but even those first ten I had learned time and time again.

The real delight was when I started to teach it, first to other girls who didn't attend Lubavitch schools, and then to my own students when I became a teacher. I tried to imbue my Tanya lessons with the enchantment that I lucked into. I taught perek mem alef in “Kollel Chassidus” classes before davening while my students sipped on hot drinks and rugelach. We learned perek lamed beis as a way to combat bullying that was happening in the class.

Perekim chaf vav and chaf zayin became dear, familiar friends during the two years of my father's illness and aveilus. Those lessons and those notes carried me through, day by day. I feel fortunate to have uncovered the unique in the ubiquity. ■

“ FOR THE FIRST TIME, I REALIZED THAT TANYA ACTUALLY DISCUSSES PRACTICAL ISSUES AND REALISTIC ADVICE

# HOW TO PUNISH CHILDREN

Even when it's necessary to discipline a child, like by grounding him or sending him to his room, **we must make certain that when the bad taste from the punishment passes, he'll be able to apply the lesson he has learned.**

By Henny Elishevitz



## THE ONLY SLAP

The Rebbe Rayatz recalls in his memoirs, “When I was about six years old, my father once called for me and instructed me to make a bracha on the tzitzis. I told him that I had already made the bracha on tzitzis that day.

“Nevertheless,” my father told me, but I refused to do so.

My father gave me a light slap (this was the only time my father ever slapped me) and then

said: “When I give you an order, you listen to what I say.”

I sobbed and said, “If you’re supposed to bless before G-d – I already did, but if you have to bless before the person commanding you...”

“While you must make a bracha because G-d commanded you to do so,” my father re-

plied, “children must also listen to the voice of their father, who is responsible for their supervision.”

Putting the child in his place is quite clear, especially when he gets a slap for being stubborn. However, the main lesson to be learned from this story is regarding the method used: The Rebbe Rashab didn’t call his six-year old son by a name that would insult him or sound like a personal rebuke; he merely defined the

path, noted the “flaw” in his conduct in need of repair, and what the proper conduct should be.

For example, a parent should not say to a child, “You’re lazy”, rather “You push things off several times (or many times) until you have no time left.” Name-calling and stigmas are neither proper nor appropriate, causing harm to the essence of a child’s existence. On the other hand, showing the existing mode of conduct and the contrasting acceptable behavior – is both correct and definitely possible.

## SHARPENING, DIRECTING, REVEALING

When we want to reach an understanding with the child regarding what essentially happened and what is the proper way to act, there usually is no reason to ask him, “Why did you do that?” Young children don’t know how to respond to a “Why?” when they do a certain thing they should have refrained from doing. Instead, the parent should provide a factual description of the situation (you came in without permission / you spoke to your sister in a very abusive manner), and we again explain quite simply and clearly the expected and appropriate mode of conduct.

It’s permissible to ask “What caused you to do such a thing / to come to such a state? How did this happen?”, et al, when the desired purpose is to try to discover an order of things, thereby understanding the process and its relevant causes. These are questions that a child has an easier time answering, and they can even help him reach greater understanding and proper conclusions. It’s also possible to take steps using the sharpening approach: making a short clear comment practically designed to provide future direction. This was a very prominent element in our opening story: a short and succinct statement that pecks away at a child’s mind and outlines the path awaiting him. Whatever the case may be, placing a stain on the child’s character is absolutely forbidden, regardless of his age! It’s suitable to define the action (“That was a very irresponsible thing to do”), but not the child under any circumstances (“You are an irresponsible child”).

## WITH A FULL HEART

Another story from the Rebbe Rayatz’s memoirs will properly illustrate this concept:

“On Rosh Hashanah 5648, when I was approximately seven years and two months old, my grandmother, the Rebbetzin Rivka, gave me a new fruit (watermelon). I went outside

and sat with my friend on one of the benches facing the window to my father’s room.

“While my father had seen that I had given my friend some of the watermelon I had received, he still called me over and said to me:

“I saw that you offered to your friend as well, but you didn’t give it to him with a full heart.’

“He then began to explain to me the concept of a ‘generous eye’ and a ‘stingy eye.’

“I was so upset by my father’s reprimand that I burst into sobs lasting half an hour, and I eventually threw up everything I had eaten.

“My mother came in to the sound of my crying, and when she learned what had happened, she said to my father, ‘What you do want from the boy?’

“It’s good,’ he told her, ‘it will cause good qualities to take root in him.’”

The Rebbe Rashab praised his son’s action, while noting its shortcomings. Afterwards, he explained the essence of the concept: what is a “generous eye”, what is a “stingy eye.” He said nothing about the boy himself, rather a study of the concept. However, since we’re talking about someone who would eventually become the sixth Rebbe of Chabad, the influence was immediate and especially powerful. Nevertheless, his father remained steadfast that this was the proper method in education.

## EDUCATION TO FIT A CHILD’S AGE AND DEVELOPMENT

When we speak about “putting a child in his place”, it’s most important to be aware of those cycles we previously mentioned regarding the approach developed by my mother and teacher, Mrs. **Ester Meizlish**: development, tendency, and time. An integral part of education is the ability to recognize a child’s aptitude in relation to his age and identify his capacity to learn. It’s inconceivable to demand of a one-year old child to take responsibility when he spills a

cup of water, when for an older child, such a demand is an obvious conclusion.

We have previously mentioned here that for this purpose, it is most important to recognize the general stages in a child’s development, and properly diagnose where exactly this specific child is on the development scale at any given moment. If this is not handled properly, we can lose the effectiveness of his education according to his current age and development, and this can *ch*”v harm his future development.

When a child is one-year old, he begins to learn what independence is. At this point, his direction and education focuses on setting boundaries on the permissible and the forbidden, while the main emphasis is on practical demonstration of these concepts – less talk, more action.

Between the ages of two and four, the need for setting boundaries grows as a child’s motto becomes “I can”, while on the other hand, there are significant educational elements of refraining from various things he had been accustomed to do. The proper mode of education that will not harm a child’s healthy development is proving and praising his abilities (including naturally the ability for restraint) on the one hand, while simultaneously exposing him to absolute boundaries. Such a form of education will not only cause no harm to the child and help keep him in line, it will also give him a sense of independence with self-confidence and limitations.

This is also an age of “weaning” from those habits, legitimate at an early age, which the child is now expected to change. Weaning is also accompanied by a crisis, and when we become aware of this, we must not give up or apply stigmas. Instead, we must constantly explain the foreseeable process, hoping together for better results in the future (“Next time you’ll have greater success”).

At the age of five or six, the child reaches the “responsibility crisis” – when he is clearly

expected to understand and take responsibility for the results of his conduct. We must reveal things to him, point things out, help him to understand the limitations of responsibility, despite the fact that it’s much easier for the child simply to ignore. At this age, it is already possible to impose pertinent obligations at home, while assisting him to derive benefit from the reactions of his environment when he meets those obligations.

It’s important to apply the tools of “initiative” – provide the child with direction in establishing the connection between actions and results (“You didn’t pick up your toys, I took them away”). You can also confront him with arbitrary yet proportional results in coordination with his inner development and abilities:

For example, we cannot ask a child with an attention deficiency disorder to sit at the table for an entire Shabbos meal. However, we can set clear guidelines for him regarding when he can get up (say a dvar Torah / sing the first niggun, etc.) and when he must return to the table – carrying clear results.

Sometimes, it’s necessary to punish a child, such as grounding him or sending him to his room, and this is fine, provided that it is done in a manner correlating to his level of development, thereby giving him the necessary direction to apply the educational lesson he has learned.

It is impossible to conclude this piece without making a fervent request to our Father in Heaven:

We, “children who have been exiled from their father’s table”, we have understood the lesson, and we can wait no longer. Bring us back to your “Shabbos table” and you will see that we will properly behave ourselves!

Moshiach Now! ■



Mrs. Sara  
Yitta Gopin

## MEETING THE "CHALLENGE"

**THE** first time I encountered Lubavitch was when I was in eleventh grade and on my way home from my studies in Ramaz, a Modern Orthodox school in Manhattan. Totally intrigued by the sight of bochurim putting Tefillin on total strangers, I resolved to find out more about the Lubavitch movement for my upcoming Jewish history research project. I entered the school library and was extremely grateful to find one book, "Challenge - An Encounter with Lubavitch - Chabad." (The first edition was published in 1970 by the Lubavitch Foundation of Stamford Hill.)

This book was an eye-opener for me, especially the section that described outreach activities in such faraway places as Italy, Morocco and Australia, with photos attached. At that moment I began to understand the essential difference between a rabbi and the Rebbe M<sup>TM</sup>HM. The greatest closeness with the Rebbe is achieved not necessarily when a Chassid is in close proximity, but when he carries the Rebbe's message wherever it is needed.

My research paper was ready, and it focused on showing Lubavitch as a global movement of dedicated shluchim. A comment appeared when it was returned: "Your study did not include the teachings of Lubavitch." Mr. Berns-

ten, my teacher, had no idea how much this one sentence affected the course of my life.

Before I returned "Challenge" to the library I decided to read the sections of the book that I had overlooked. The brief overview of the historical beginnings of Chassidus was fascinating. In addition, there were explanations of concepts such as teshuva, ahavat yisroel and Divine providence. The book emphasized the ongoing struggle between the body and the soul and gave practical implications of Jewish observance, such as the basic laws of Shabbos and Kashrus.

On Sundays I began to visit the Jewish bookstore on the Lower East side searching for books that explained Chassidic philosophy. This was in the early seventies, and the English selection was minimal. Yet the more I read, the more I yearned to learn.

Many years have passed and I am a grandmother. Today every Jewish bookstore carries a plethora of books on Lubavitch that are suited for people of all levels, languages, backgrounds and personality styles. Baruch Hashem, it has become so hard to choose from such a rich selection. But that sweet moment of joy when I discovered the book "Challenge" on the shelf in the Ramaz High School in Manhattan will never be forgotten. ■



9



*Review: In the present, Hadas and Yonasan are having shalom bayis problems, with each one looking at matters from a different angle. In the past, Leibel lost money designated for the kollel students in a card game, and he realizes that he must face up to his mistake. His wife Raizele feels that something is wrong.*



**ADAR 5778, Tzfas.** "There's a lot of food left," Limor complained as she started to clear the table.

"We're not big eaters," Hadas apologized, and she got up to help.

The children were used to falling asleep in the middle of the seuda. Even Yonasan, who loved good food, ate very little during the Shabbos evening meal.

Sometimes, this makes her feel very insulted. She works hard to prepare salads and special dishes, and he barely touches them. "I'm tired," he always said apologetically, his eyes half-closed.

“He’s clearly not getting enough sleep,” she suddenly thought. He gets up at five o’clock in the morning to have enough time to go to the mikveh and daven Shacharis before work, and then spends all day at his job – sometimes extra hours, sometimes at two jobs. Finally, he goes to sleep close to midnight because he has to finish davening, his daily shiurim, going to the store, and helping at home. Keeping such a busy schedule is bound to make someone extremely tired by the week’s end...

In truth, however, she forgot to add the most obvious item to this list – his idle conversations with friends well into the night.

She recalled an episode from the past.

“How does he have the strength to speak with them?” she thought, feeling a burning sense of humiliation.

When she raises issues of considerable importance, such as the children’s chinuch, for example, he half-listens, complaining of exhaustion. However, with one of his friends, he can talk or chat online for hours. About what? About total nonsense!

Even on this occasion, while he was washing the dinner dishes, she tried to speak with him about the fight Mendy and Shneur had before going to bed and his very improper response, in her opinion. He quietly listened to her complaints, and then the cell phone in his pocket began to vibrate. He apologized, turned off the faucet, and stretched out on the couch with the phone close to his ear.

He spoke for an hour with Manny, a friend from yeshiva now serving as a shliach somewhere. And what did they talk about? Not about Chassidus or mitvzoyim. Instead, they chatted about routine matters, even spicing up their stories with a few silly jokes..

As he plugged his cellphone into the charger, she thought about the hypocrisy. If he’s so tired that he doesn’t even have the strength to respond

to her arguments – how does he find the strength to chat with friends?

She felt offended, and she couldn’t restrain herself, telling Yonasan exactly what she thought.

“It makes me feel better,” he replied to her quite simply.

“A Chassid does what does good for Hashem,” she retorted.

He didn’t respond. He stretched out on the couch again, this time with a Rambam.

“You didn’t finish washing the dishes!” she reminded him. “In a minute,” he replied.

“Now!” she demanded vehemently. She herself didn’t understand why she was reacting this way. Yonasan gave her a surprised look, closed the Rambam, and went back into the kitchen.

There were two more plates in the sink. He finished washing them within a minute and then turned towards the bedroom.

“Rambam,” she reminded him. “I’m tired; I’ll finish it tomorrow,” he replied as he took off his shirt and went over to the small sink near their bedroom to brush his teeth.

When she recalled how she had conducted herself, she was embarrassed and even had pity on him. But she didn’t have the courage to apologize.

Maybe he really was tired.

When she slept less than seven hours straight, she couldn’t function, going around the whole day nervous and upset.

Were five or six hours of sleep enough for Yonasan? Turns out that not. A tired person just can’t function.

It would seem that his lively discussions with friends are a way for him to escape from the tiring routine. He appears to draw strength from them, just as she draws strength when she talks with her friends.

But it wasn’t just this. There were many other issues, many of them came about before he adopted this exhausting schedule.

After bentching, Limor suggested that they learn something together, but Hadas preferred to sit on the couch, wrapped up in a blanket, and continue reading the memoirs. She waited with dread for the terrible moment when Raizele’s dreams would finally crumble. For some reason, even Leibel, the one shattering these dreams, aroused some empathy within her. His pain touched her heart.



**MENACHEM** Av 5697 (1937), Yerushalayim. The rosh kollel was happy to see him and warmly shook his hand.

“Tell me about the journey, R’ Leib,” he requested.

He spoke briefly about it and then tensely waited for the rav to ask him about the money. However, the rav asked nothing. Apparently, he reasoned that the money was still with Reb Naftali.

His courage left him. They parted from one another, and he had a strong feeling that he had wasted an opportunity.

“The cupboard is bare,” Raizele sighed.

Today, she’ll put a pot of pea soup on the stove and serve it with a slice of bread, some oil, and a tomato. But what will be tomorrow?

The paltry household budget was enough for the most basic food items. Thanks to the profits periodically earned by her husband at the carpentry shop, sometimes there was a chicken for Shabbos. Leibel wanted to work regularly for Reb Naftali on a part-time basis, but Raizele was categorically against it. On numerous occasions, she said that if necessary, she would do some handicrafts, and her salary would sup-

// WHEN SHE RAISES ISSUES OF CONSIDERABLE IMPORTANCE, SUCH AS THE CHILDREN’S CHINUCH, FOR EXAMPLE, HE HALF-LISTENS, COMPLAINING OF EXHAUSTION. HOWEVER, WITH ONE OF HIS FRIENDS, HE CAN TALK OR CHAT ONLINE FOR HOURS. ABOUT WHAT? ABOUT TOTAL NONSENSE!

plement the family income, while he devoted all his time, day and night, to Torah study.

In the meantime, there were no kollel stipends, the carpentry shop was closed, and Raizele still hadn’t decided which handicraft she could do to help bring in some money.

“We’re in Hashem’s hands,” she said as she tried to strengthen her faith, “and He is the One who provides for everyone.”

However, this was not an easy trial.

“When are they returning?” Raizele asked when her husband came home for lunch from the beis medrash.

“Who are they?” Leibel asked. “Reb Naftali and his nephew,” Raizele replied. Leibel turned pale. “In a few days,” he answered. “Why didn’t they send the money with you?” she continued to ask. “At least they could have given you your wages.”

The Kollel-wives of the men have been waiting, longing for Reb Naftali to return. Raizele had spoken about this only yesterday with Feige. They presumed that the money sent with

Leibel would prevent them from enduring several days of hunger. “Why did your husband return by himself?” Feige wondered aloud.

The underlying answer to this question made Leibel grow even paler. Now, he was as white as the walls in the house after a visit by the painter just before Pesach.

“I don’t know,” he mumbled. “We hope that they’ll return before we perish from hunger,” she said, as she turned to pick up the crying Devora’le. They sat down to eat, and only Yosel’s gurgling broke the eerie silence.

When Raizele went to wash the dishes, Leibel went over to his knapsack. While his personal wallet was empty, he still had a bundle of several dozen one hundred lira bills – an amount enough to keep the kollel going for at least another six months.

Yesterday, he was unable to gather the courage to tell the rosh kollel what had happened. Now, matters have grown even more complicated. However, enough of these thoughts. Jews don’t have to starve because of him. He will give the money to the kollel secretary, and if he asks why he didn’t bring it to him until now – he’ll be forced to say that a portion of the money had been lost, and he had been too embarrassed to admit it. Naturally, he wouldn’t give any details on the circumstances behind the loss...

He met them at the entrance to the beis medrash, tired and sweating, with the suitcases still in their hands.

The words stuck in his throat, and the bundle in his pocket felt like hot coals searing right through his clothes.

“What did they say about the nice amount we collected?” asked Yankel. Leibel felt the ground burning under his feet. Intense fear filled every fiber of his body. “*Why didn’t I say that I had been robbed? Now, the rosh kollel is sure that the money is with Reb Naftali. Ev-*

*erything is getting even more complicated,*” he thought with a feeling of dread. However, he knew that he was unwilling to lie.

He was angry with Yankel, who isn’t letting him speak with Reb Naftali privately. Yet, he had no excuse to get him to leave.

*“Yankel has already seen me playing chess with a group of drifting and reckless youth. He also knows that I often spent time in his uncle’s carpentry shop instead of learning. So he knows that I also drank and gambled. Big deal,”* he tried to console himself, masking his emotions with an expressionless look on his face. He looked from side to side and then spoke quietly:

“I didn’t hand in the money because I was afraid to admit that I am responsible for half of it being lost.” “What do you mean ‘lost?’” Yankel asked in bewilderment.

*“This is it. There’s no escaping it now. The terrible truth will now be revealed.”* He trembled.

In a stammering voice, he told them about the card game on the train.

“A card game? Have you lost your mind?” Yankel cried out in shock. “After all our efforts...I am absolutely speechless!” He clenched his fists.

Reb Naftali motioned for him to be quiet.

“Yankele, go home and rest. Feigele and the children are impatiently waiting for you. Just promise me that you won’t reveal to anyone what you heard now.”

Yankel tried to argue with his uncle, but he eventually relented. Although he said that he doesn’t customarily take oaths, and he will not divert from that custom here, he will remain silent.

“I knew that it was impossible to rely on you. You aren’t on the inside as you appear on the outside,” he muttered angrily towards Leibel as he left the beis medrash courtyard. ■

**To be continued...**

## KIDS Corner

### STORY TIME

## CHANUKA IN SIBERIA

**THE** Chassid, R’ Refael Kahn (Fole) grew up in Soviet Russia and was moser nefesh to keep Torah and mitzvos and spread them. He was not at all fazed by the wicked government of those days.

In a fascinating book, *Behind the Iron Curtain*, he tells about his life and the miracles that he experienced until he left Russia for Eretz Yisrael.

The following is a moving story about mesirus nefesh to light the Chanuka menorah:

On Shabbos, 18 Sivan 5690/1930, I received a letter which said I had to present myself to the police. I was very frightened. Who knew what they had made up about me and what would happen to me?

I knew that I had done “forbidden” things. I was devoted to mikva, the chadarim of Tomchei Tmimim, and more. But that was all done in secret. How had they found out?

The next day, I went to the police station. They interrogated me thoroughly but did not get me to say anything.

“We will free you if you come to us once a month and tell us a little about the Chassidim, what they do, what they talk about,” winked one of the officer. Of course, I refused.

I was sent to Siberia and went through much hardship while also experiencing great miracles.

In my exile, I was in a small village near the North Pole where it is 75 degrees below zero!

One day, I received a wonderful package from my mother of warm boots. She made sure to tell me that the boots were checked and did not contain shatnez but I did not rely on this. “Maybe she wrote that just because of pikuach nefesh.” I did not wear them and despite the tremendous cold and danger I was in, I continued to wear regular shoes.

The results were that I became sick and had a high temperature.

One day, I received a letter from Aunt Yeze (the nickname for the Chassid, R' Yankel Zuravitzer. At that time, we were afraid to write real names and reveal a connection with Chassidim).

He promised that the boots were kosher and had no shatnez. Aside from that, he said that it was permissible for me to wear them in any case, due to the danger to life. Especially when they were sent by a Jew.

But how could I wear them from the outset? The word "shatnez" contains the Hebrew letters of "*Satan az!*" And, a sin remains within the three impure kelipos forever and gives power to impurity! Now, by Hashem's kindness, in light of what the Chassid said, I had warm boots.

In this village, I had to report every five days to the police and sign in, to show I was present. Thankfully, for a long time, the signing-in day did not fall out on Shabbos. Sometimes, a miracle occurred and when the signing-in day fell out on Shabbos, just then, the person in charge wasn't there. In these cases, when he returned, all the prisoners had to start counting five days again.

On the fifth day, one time, two days before Chanuka, the person returned

and said, "Tomorrow, at two o'clock, present yourselves to sign in."

Oy, we had to show up on Friday. Surely you are wondering, what's wrong with two o'clock on Friday? The problem was that in this village, that was shortly after Shabbos began.

What to do?

I thought and thought until I came up with a daring idea. I informed all the prisoners that the officer in charge had made a change and told us to come at one o'clock. Everyone passed the message along that we had to show up at one.

All the prisoners showed up at one. The officer was angry. "Why did you come now? It's one o'clock and I said to come at two!"

The prisoners looked at one another in surprise and said, "We heard we had to come at one." "Yeah, I also heard that." "Me too."

The officer turned red and shouted, "Enough! Get out of here! Come back at two."

Oy. My trick did not help. Now what?

Do you think I gave in? Think again.

I was young and quick, thank G-d. I ran to where the exiles lived and took the only alarm clock there. It was the only clock we had at that time. Prisoners did not have their own watches.

I moved the hands by half an hour so it should look like 1:30. When the alarm rang at two, everyone presented themselves, although it was actually 1:30, but only I knew that.

The officer was boiling mad and screamed, "Why did you appear now? It is only 1:30, not 2:00!"

The prisoners began arguing with him. "It's 2:00!"

The officer saw that this was a waste of time and said, "Okay, fine. Sign."

I signed first and then ran. I arrived, out of breath, at the apartment. I managed to light the menorah on time as well as Shabbos candles.

How did I have a menorah, you ask? That's a good question because to obtain candles in a place like that was very hard.

My family sent me candles for Chanuka even though there weren't enough to light the right amount every day (when stuck, one can light one candle each day. Ed). From this package I lit one candle for Chanuka and for Shabbos.

After this miraculous story, it hardly happened that I was required to sign on Shab-

bos and I did not have to play those dangerous tricks.

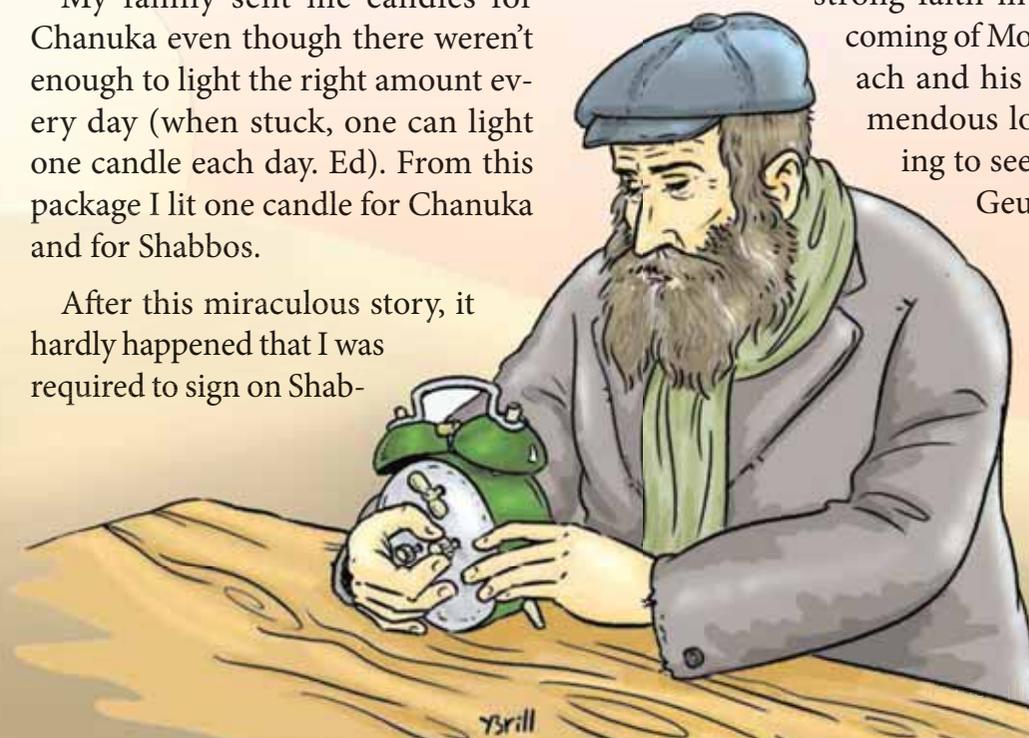


Later, this Chassid left Siberia and left Russia for Eretz Yisrael. On his way, he stopped in Vienna to see the Rebbe Rayatz to whom he was devoted with all his heart and soul.

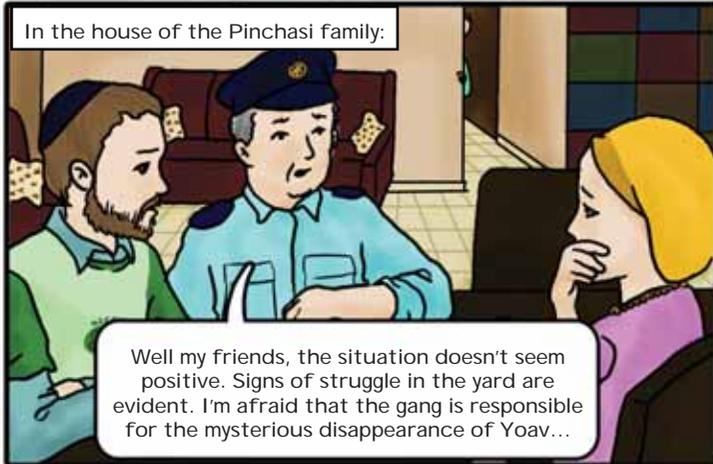
The Rebbe Rayatz blessed him, "May we hear good news from one another."

When he boarded a train with his family, to his surprise, he saw the Rebbe MH" M with chocolate for the children. The Rebbe said that the Rebbe Rayatz asked him, "to see how you traveled."

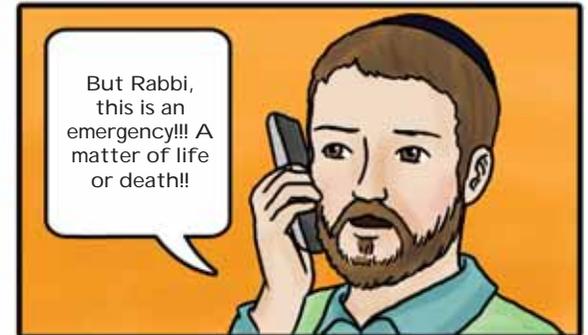
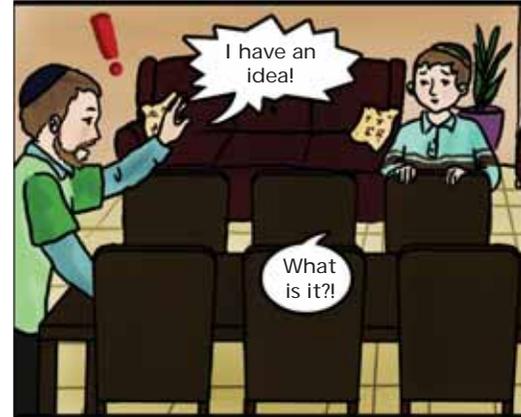
In Eretz Yisrael too, R' Kahn continued to be devoted to spreading the wellsprings and was known for his strong faith in the coming of Moshiach and his tremendous longing to see the Geula. ■



# 3 • THE PLOT



Recap: Yoav, owner of a souvenir shop in Akko's shuk is missing from his home.



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**THE GUIDE TO BUYING NUTRITIOUS STORYBOOKS**

**WHAT** Food is for a baby, a book is for a toddler. These days, we are very careful about what goes into the toddler's diet. But we are also very careful about what goes into the toddler's mind.

**HOW** can we know what's good and what isn't?

**WHY** is it so important to be careful about what goes into the toddler's mind?

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**ASK The Rav**

**HONAR YOSSEF YESHAYA BRAUN**

**CAN I USE A SEFER AS SHTENDER?**

**CHANGING CHILDREN IN FRONT OF OBJECTS OF REVERENCE**

**IS IT OKAY TO USE A SEFER AS A SHTENDER?**

**CHANGING CHILDREN IN FRONT OF OBJECTS OF REVERENCE**

**IS IT OKAY TO USE A SEFER AS A SHTENDER?**

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