

BEIS MOSHIACH

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GONE WITH THE WIND, RETURNING SHORTLY

An in-depth study of the Tisha B'Av Midraah on Moshiach

The life and times of veteran Shliach Rabbi Sholom Eide'man a"l

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Kaav Yad Kodesh

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

IS MOSHIACH HERE?

In honor of Shabbos Chazon and Tishah b'Av, we bring the following fascinating explanation of the Rebbe's statements regarding Moshiach being already here, by Horav **Yosef Yeshaya Braun**, Mara D'asra and member of the Crown Heights Beis Din, from AskTheRav.com

Q. Is it OK to say that Moshiach is already here and the Geula is already here? The Rebbe said it and printed it and even said that a Yid needs to agree that it's here, but a lot of people are telling me that it's wrong?

A. Your question reminds me of the story where the rabbi presiding over a Din Torah has determined that both parties are in the right. His wife in the kitchen overhearing the discussions turned to him and asked "how can they both be right?", upon which the rabbi responded "you too are right."

A fundamental aspect of studying texts in general is that everything depends on context. A benign statement in an article when isolated from its original context can appear extremely shocking, quite controversial or even outright heretical.

The Rebbe often spoke about learning the *Klolei HaLimud* (governing principles) for every discipline of Torah and he decried the lack of awareness of these fundamental principles among many Yeshiva graduates. There are even two complete books culled from his teachings,

dedicated purely to this matter: *Klolei Rashi* and *Klolei Rambam*. Without knowing the basic principles upon which the sichos are predicated, it is hard to find common ground when having a discussion about the meaning of particular sichos.

The Rebbe once gave an example to illustrate this point from the way different people understand existence (or reality). For a simple person, "reality" refers only to something that is tangible and can be sensed through the five senses. For the sophisticated person, a block of wood is not a true reality. Reality for him is defined on a much higher level. The block of wood is nonexistent in his world.

When we say that something is "here" or "not here", it really depends what we mean when we say, "it's here."

Take for example a woman who says two weeks before Pesach, "it's Erev Pesach already." The context is clear. She means it's so close to Pesach and she's behind in her cleaning preparations. She certainly does not mean that tonight we're going to be sitting at the Seder table.

When the midwife assisting in delivering a baby says towards the end of the delivery to the mother "the baby is here," we all know what she means. She already sees the baby's head almost emerging. Clearly, the baby has not yet been born in the technical, legal or Halachic sense.

When flying on an overseas trip and finally landing after a very long and exhausting flight, and the pilot announces, "we made it" or "we are here," he means that we already touched ground. He doesn't mean you can disembark. You must still remain with your seatbelts fastened and in fact, this is for some people the most annoying part of the flight, especially for the kvetchy kids, or the parents that must deal with them for the next few minutes while taxiing.

All these examples are not only metaphors; they very much relate to the issue at hand. Exile is compared to a pregnancy or to a long and arduous flight.

What does the Rebbe mean when he says that "the Redemption is here"? Clearly the difficulties of exile are still upon us (although the challenges have diminished greatly in recent years).

At many talks following the particular pronouncement that Geula is here (I'm assuming you're referring specifically to the sicha on the 28th of Sivan 5751, although there are similar expressions in other talks of the Rebbe), the Rebbe spoke with bitterness about the difficulties of our harsh exile. There are countless examples of this. Among other things, the Rebbe also dedicated sichos to the fast days and explained the inner meaning of these fast days while we are still in the last final stages of exile.

// WHAT DOES THE REBBE MEAN WHEN HE SAYS THAT "THE REDEMPTION IS HERE"? CLEARLY THE DIFFICULTIES OF EXILE ARE STILL UPON US (ALTHOUGH THE CHALLENGES HAVE DIMINISHED GREATLY IN RECENT YEARS).

Instead of going through an analysis of sicha by sicha, let me just choose from the most recent talks, in the month before Adar Rishon 5752 (1992), right before the Rebbe's stroke.

In **Mishpatim 5752**, The Rebbe talks about the great pain and shock that we are still in exile and the Rebbe cried with anguish the cry of "*Ad Mosai?!*" The Rebbe then said that the pain is so great that we can't talk about this at length on Shabbos. The fact that we have all the signs for Geula yet we are still in Galus, adds to our pain immensely. "How can it be that we are still in Chutz La'aretz instead of being in Eretz Yisroel, Yerushalayim, in the Beis HaMikdash, sitting at a set table with the Shor Habor, Livyasan and Yayin Hameshumar?", the Rebbe asked, the pain visible on his face. (This is despite the fact that the Rebbe had stated on more than one occasion [just months earlier] that we are already "sitting at the set table"!) The Rebbe then goes on to tell us various things we need to do to hasten the Redemption.

In **Terumah 5752**, the Rebbe talks about the sad occurrence of women who passed away *Al Kiddush Hashem* and that henceforth we must break all boundaries of Galus. The Rebbe elaborated on this point in **Tezaveh**

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**Rabbi
Zushe
Posner**

"FIRST GENERATION CHABAD"

I once heard from my nephew, Rabbi Mendel Liberow (my brother R' Zalman's a"h son-in-law), that he asked his son Saadia (a sweet boy who "gets it," and who is a pleasure to talk to), to ask his grandfather (my brother R' Zalman) if our family, Posner, comes from the brother of the Alter Rebbe, Harav Mordechai, who also carried the family name Posner. He told me that he did, and Zeidy said that "it's irrelevant..."

IT'S IRRELEVANT

A few years ago, my brother Reb Zalman attended my grandchild's wedding which took place in Eretz Yisrael, and at the Shabbos Sheva Brachos which took place in Migdal Haemek, I told over the discussion he had with his grandson Saadia about our family yichus, and that he answered that it was irrelevant.

My nephew — Zalman's son — Rabbi Shimon Posner was there, and he told me, "I'll tell you where this answer 'it's irrelevant' came from. I myself asked Zeide (my father, R' Sholom Posner) about it, if we belong to the family of the brother of the Alter Rebbe, and he answered me that he once asked his father and he said to him that 'Yes! We do come from him!'"

So Shimon asked him, "Why didn't you ever tell us this?" This is a discovery, that we are from the 'gezha' of Chasidim from the generation of the Alter Rebbe?

My father answered him that, "I was never told that it's that important that you have to pass it on..."

This means that in our feeling, we should always be "first generation Chabad"!

WHICH SHLIACH SHOULD I CHOOSE?

A while ago, a Shliach called me to consult about bringing down another Shliach, and there were two candidates, one of whom is the great-grandson of Reb Itche der Masmid. I told him: "You have to choose what is best for you, regardless of the family's special yichus."

I emphasize this a lot. I opened the book Lubavitch V'Chayoleha — Lubavitch and Her Soldiers, a book documenting the students of Tomchei Tmimim in Lubavitch, and ninety percent of them (!) are "first generation Chabad."

Meaning, that even someone who is from a family that's a few generations in Lubavitch, it does not matter. The main thing has to be who you are, and that is why my father did not tell us, because it's nothing to show off with; you have to be a "first generation Chabad" yourself.

EVERYONE IS FIRST GENERATION IN CHABAD!

We are all "first generation Chabad!" I have a connection with Ba'alei Teshuva — I actually can't stand the expression "Ba'al Teshuva," be-

cause *kol hakavod* to a Jew who started putting on tefillin! But that makes him a Ba'al Teshuva? Really? It's a high level.

I was once in New York and Rabbi Lipsker asked me to farbreng with the students at Hadar Torah, I saw two guys talking to each other there, and one tells the other "I'm greater than the Rebbe — because 'where Ba'alei Teshuva stand, even Tzaddikim Gmurim cannot stand..."

The fact that a Jew puts on tefillin is a big thing, but he's not a Ba'al Teshuva because of that!

I was invited recently to farbreng in Milan. There was a giyores (a convert to Judaism) there, and she asked my sister whether she should say the bracha, "Shelo asani goy."

When the question came to me, I said to her: "You should say 'Shelo asani goy,' since you were born a giyores; you might have not had the chance realize the ability to convert until now, but you were never born a gentile."

I spoke in Crown Heights to Ba'alei Teshuva, and there was a woman who told me that her father's father was a gentile, but her father was "first generation Chabad." I was greatly impressed with the way she put it, and told her that the truth is that all the Alter Rebbe's Chasidim were "first generation Chabad..."

Since then, I began researching how many generations people are in Chabad, and I've seen that most are "first generation Chabad," and the truth is that even those who have been in Chabad for generations need to feel like "first generation Chabad." Everyone is a child of the Rebbe, and to us he is the first generation in Chabad ...

My daughter married a so-called "Ba'al Teshuva." After the wedding, she started working at a Crown Heights nursery as an assistant. One day, the principal approached her and told her — probably because of her name and surname that rang like the name of

a "Ba'alas Teshuva" — that "we need to have women here who come from a background and atmosphere of Lubavitch working with the kids..."

My daughter heard her and said nothing. Before she was fired, she got some kind of hearing, and there they asked her what her maiden name was, so she said "I'm a Posner..."

I can talk about everyone; about Ba'alei Teshuva, about Sefardim, about Shluchim, because I have them all in my family, and I'm not ashamed of it.

SHECHITAS LUBAVITCH-VIZHHNITZ

I was recently at a wedding of a child of Rabbi Shmuel Gloiberman and met a yid, who is a Vizhnitzer Chassid, who is a shochet under the supervision of Rabbi Landau, along with several other Chasidim.

He told me that he was going to the Rebbe for Gimmel Tammuz. He lives in Bnei Brak in Shikkun Vizhnitz, and his daughter is currently studying at their institutions, but he enrolled her next year for Beis Rivkah, so she will study at a Chabad mosad.

That's a huge mesiras nefesh for him, and that's Lubavitch! Even if he doesn't actually send his daughter to Chabad because of the pressures on him, this very desire shows where he truly is...

(If he were to ask me what to do, I don't know what I would answer. I don't like being a hero at the expense of the other people's mesiras nefesh.)

So, when I talk about Shechitas Lubavitch, I say that he is Lubavitch! He is more Lubavitch than many other shoctim who have an external tziyur (image) of Lubavitch. I said to him "Your shechita is Lubavitcher Shechita!"

This is "first generation Chabad" and this is true "gezha" — someone who is ready to give up everything he has for the Rebbe. ■



Many know the tale in the Midrash of **Moshiach being born** the very moment the Beis HaMikdash went up in flames. But what does it mean? Are we to take this literally? Could a **baby or toddler** have redeemed Am Yisrael? And now, nearly 2,000 years later, are we **expecting the same child** who disappeared in the wind to return?

An in-depth study of this fascinating Midrash according to the Rebbe's sichos and writings

IS MOSHIACH A 2,000 YEAR OLD MAN?

AT LEAST AMONG LUBAVITCHER CHASSIDIM

Tisha B'Av is famous not only for being the day the two Batei Mikdash we're destroyed, but also for being the birthday of Moshiach. The source of this teaching is found in a tale cited in the Midrash as part of a discussion about the name of Moshiach. One of the sages opines his name is Menachem and this story is brought as support to his opinion.

Does this mean that Moshiach is as old as the exile? Are we expecting an old man of close to 2,000 years of age to appear one day and lead us out of galus? Are we to take this tale literally, as the Midrash seems to imply?

Did it really happen?

In the works of Torah giants throughout the ages – particularly those who focused on the subjects of Moshiach and the Redemption – we find different approaches to these stories, as we find with Aggadah in general. A summary of these teachings appears here.

A REJECTED LITERALIST APPROACH:

One approach would be to take it at face value; namely, that the Moshiach whom we all await was born on the 9th of Menachem Av in the year 3829, he's named Menachem ben Chizkiyah and remains hidden ever since.

This approach however isn't accepted, for we find no requirement in Halacha that Moshiach be called Menachem or be born on any particular date or be of any particular age. On the contrary, Halachic sources only identify Moshiach based upon his lineage, his personality and his activities. Indeed, we find no commentators who explain it to be so.

Interestingly, this Midrash came up in the famous "Barcelona Disputation" in which

Ramban debated Christian priests and Jewish apostates who tried to prove from the Talmud (!) that their "savior" was a true Moshiach. He cited this chronicle (apparently understanding it literally) in order to prove that Moshiach was born at the time of the *churban*, implying that their "savior" — born and killed by all accounts before the *churban* — is not the Moshiach.

But take it with a grain of salt: Ramban makes it clear that "I don't believe this Midrash ... It either is untrue or it has an allegorical interpretation by the sages."

Don Yitzchak Abarbenel as well, strongly argues against the literalist school; he states that it would be ridiculous to take this story literally and thus explains it metaphorically as we will see further.

AN ACCEPTED LITERALIST APPROACH:

Before we jump to the metaphorical interpretations of Abarbanel and others, we must present a school of thought that does take it literally. It is a simple and straightforward explanation.

Just because we can't take it literally, it doesn't mean we need to explain it metaphorically: A boy by the name of Menachem was indeed born on the 9th of Av; that boy was a potential Moshiach that would redeem the Jews would they be worthy to be redeemed. Unfortunately, this Menachem ultimately passed on without actualizing his potential redemptive powers due to the unworthiness of the Jewish people. In his place came the next potential Moshiach who succeeded him.

"The potential Moshiach" of every generation, is a concept mentioned by many classic commentaries.

The **Chasam Sofer** writes:

"The very day that the *Beis HaMikdash* was destroyed, one was born who by virtue of his righteousness is fit to be the redeemer. At the proper time, Hashem will reveal Himself to him and send him. Then will dwell upon him the spirit of Moshiach which is hidden and concealed above until his coming."

- *Responsum Chasam Sofer, part 6 Siman 98*

The **S'dei Chemed** writes:

"In every generation there must be one who is worthy [to be Moshiach] in case the Jews are meritorious [and deserve the Redemption] ... if they do not merit, he will be like all other [deceased] *Tzaddikim* with no difference. When one passes on, there must be another in that generation who is worthy [to replace him], like the Talmud says in *Kiddushin* (72a) "And the sun rises, and the sun sets"...

In every generation, people would make assumptions who the potential Moshiach of their time is; after the *churban* it was Menachem from the aforementioned tale, after his passing it was Rabbeinu HaKadosh, ... following Rabbi — it was the man who spoke to Rabbi Yehoshua Ben Levi [in Talmud *Sanhedrin* 98b], following him — it was Rav Nachman . . . so too the Arizal's students wrote that he was Moshiach of his time; *all this is obvious*.

- *S'dei Chemed, sec. Pe'at Hasadeh, order of aleph, Klal 70*

Applying this principle of an ever existing potential Moshiach, the Rebbe explains:

"The Halacha is that when the Jews do *teshuva*, Moshiach will arrive immediately ("*mi-yad*"). The ability to do *teshuva* is not limited to any time, rather every Jew has the possibility of doing *teshuva* at any given moment, even the very first moment after the *churban*, as evident from the verse, "[Although] I sleep — in exile, — my heart [is always] awake — to return to Hashem."

|| "THIS BIRTH OF MOSHIACH DOESN'T REFER TO A LITERAL ONE LIKE ANY OTHER BIRTH, THE SAGES DON'T SPEAK HERE OF LITERAL, PHYSICAL OCCURRENCES RATHER IN A METAPHYSICAL FORM."

"Logically this warrants that Moshiach must stand by ready from the moment the exile began for the possibility of him being called to fulfill his mission.

"Furthermore, we are required to believe that Moshiach can arrive any day; this too leads us to conclude that a human being worthy of being Moshiach must exist at all times."

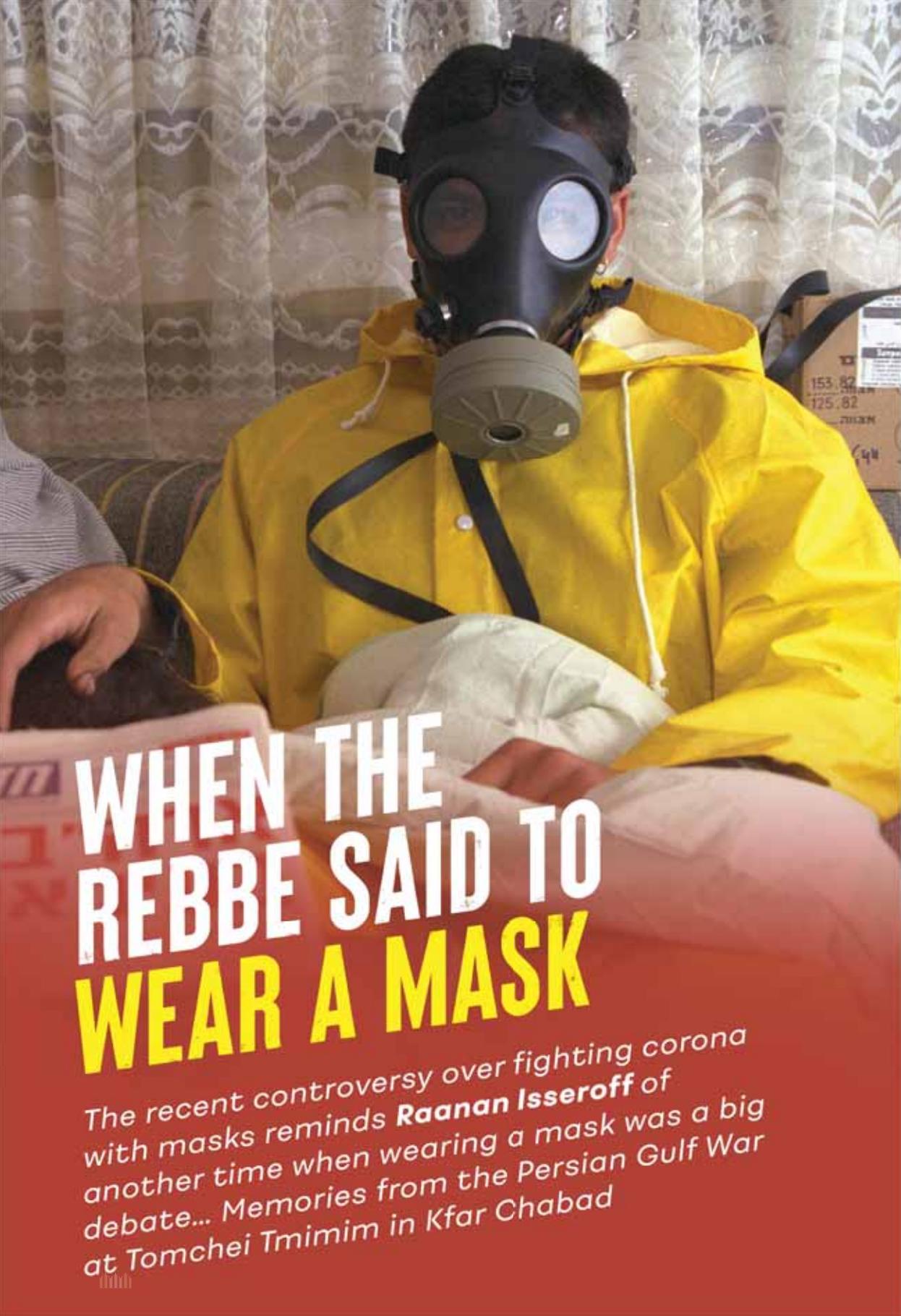
- *Likutei Sichos vol. 29 p. 14*

This logical approach leaves us with a puzzling question: If the reason Hashem prepares a potential Moshiach is to be ready at any given moment to redeem the Jews if they are worthy, what about when Menachem was born? Who was the potential redeemer *then*? It would have to take a good number of years for baby Menachem to grow mature enough for redeeming the Jewish nation!

In the Rebbe's words:

"How can it be said that Moshiach's arrival and future redemption were able to occur the moment after the *churban* — while the "redeemer of the Jews" was just a newborn baby?!

"The explanation: Kabbalah teaches that Moshiach symbolizes the "general *Yechida* of the Jewish people" which is beyond all limita-



WHEN THE REBBE SAID TO WEAR A MASK

The recent controversy over fighting corona with masks reminds Raanan Isseroff of another time when wearing a mask was a big debate... Memories from the Persian Gulf War at Tomchei Tmimim in Kfar Chabad

WHEN I WAS A BOCHUR, IN CHANUKA OF

1990, the Gulf War was about to begin. I had been learning in Israel, in Kfar Chabad the whole previous year and I had flown to Crown Heights for Tishrei. Since I wasn't a rich person, and a bit of a "lone soldier" in the army of Hashem, what I would do is go to work for a month or so, earn enough money for a round trip ticket open for one year and fly to Eretz Yisroel, with a guaranteed return trip for next Elul in my pocket. I knew that there wouldn't be any opportunity to make money while I was learning, so this was the best plan I could think of. I had done it the previous year and now after working as a wallpaper installer, I had enough money to return after Tishrei.

The time dragged on, and the alarming news of an impending war kept looming larger and larger on the horizon. Finally, I bought the ticket and arrived in Israel for Parshas Bo. The US troops were in position and each side was waving its armor at the other side.

This was in the early 90s, there were no phones in the yeshiva, except for one in the office and three pay phones, of which only two actually worked. Rabbi Wolf, the yeshiva's administrator, told me that my mother had called frantic and asked me to please call home. One student had already left. His parents had called begging him to come home. The Rebbe, however, was very adamant in insisting that Eretz Yisrael is the safest place in the world and that no one should leave.

Since the lines for the payphones were very long, I waited until about 2AM to make my call. At 2 in the morning, I get the long-distance operator on the phone and she asks me: "What's your name?"

I answered her, "Shalom". "Nu, Shalom" she says, "are you a meshugeneh? It's 2 o'clock in the morning. Go back to sleep!!" Just my luck - I get an operator with a sense of humor...

The phone rings and my mother answers. "They're sending 100,000 body bags to Tel Aviv!" she screams into the phone. "We're sending you a ticket home!" I wasn't prepared for this. As my parents argued, I told them that the Rebbe had told us that "Eretz Yisrael is the safest place in the world", and if so, I wasn't coming home.

They weren't convinced, but they did make me promise to get a gas mask, which I regretfully agreed to. The next day, feeling like a wimp, I snuck out the back of the yeshiva during lunch and quietly made my way through the fields until I reached the road that led out of the Kfar.

As I walked up the road to the main Tel Aviv-Jerusalem highway, I noticed other boys also walking quietly in the same direction. We all quietly mounted the bus to Lod and we all ended up in the same place: the distribution center for gas masks.

There, I showed my passport and they gave me a gas mask, a scary looking thing which had a manufacturing tag that showed it was made in Germany. I found out that the body-bags were also made in Germany. "Germany is doing a good business on this war," I wryly reflected. "They invent the missiles and poison gas. Then they sell the missiles to Iraq and the body bags and masks to Israel."

Meanwhile, I sneaked the gas mask into yeshiva and a revolution ensued. Everyone wanted a mask! Rabbi Gafni called a meeting of all the students. "When I was a soldier before 1967, I was trained to use a gas mask. How did they train us? They had us stand in a closed room and tear gas was thrown in. We had to count to 60 and then put on the mask. I had a full beard, and the thing sealed perfectly. There is no need to shave off your beard. Many of you are not aware, but the Rebbe sent a non-public letter to Chassidim in Israel that while it's true that nothing will happen and that Eretz Yisrael is the safest place in the world, Chassidim should, however, do whatever the

Israeli Government says to do to ensure public safety. It should not seem like Chabad is doing something different from what everyone else is doing.”

With that, Rabbi Gafni collected everyone’s passports and sent one person to get everyone a mask.

In the coming days and weeks, the government came up with more public safety rules. Everyone walking around in public, must carry his mask with him. Further, every home and school and business must have a “*cheder atum*” (a sealed room). This “sealed room” must be above ground (for poison gas travels down); the higher, the better. The old bomb shelters wouldn’t work for this war. That was good, because most were not fit for use or were being used as a room in the house.

An inspector came to the yeshiva and threatened to close the whole yeshiva if they didn’t make a sealed room. We Americans didn’t need a second or first warning. Out I went and bought wide tape to seal the windows and doors of our room.

A large classroom was turned into a “*cheder atum*.” When the missiles would fall, all the boys would bring their mattresses and radios for a night of excitement as the missiles would fall, sometimes not far away and the ground would shake. The boys would tune into BBC to get trusted outside news and so, the night would pass. One morning, nobody showed up for seder. Rav Katz went downstairs to find all the bochurim sleeping! A bochur, Katz from London came out in his pajamas and explained to Rav Katz that the previous night missiles had fallen. Rav Katz listened as if he didn’t know until it was obvious that he did know...



The first night of the missile attacks, I was asleep. It was a Thursday night and instead of going to the farbrenge, I was asleep. I was rudely awoken by one of my roommates,

Moishy from London, who burst in crying “We’re going to die! We’re going to die!” I woke up and felt and heard the ground shaking and distant booms of bombs falling. “It’s just the bochurim upstairs playing and throwing things around!” I insisted. “No, it’s not!” Moishy insisted and opened the radio. “Israel is under Missile attack!” came the news in English out of our radio. My hand went for the tape. I had been searching for it all week.

Suddenly I found it. In a few minutes our room was sealed. Over the coming weeks, I would improve the sealing of our door so that we could open and close it, yet not a drop of air got in. I knew it was that way, because it was soundproof. Sound is carried by air and if there’s no air, there’s no or very little sound. My other roommate looked at us and said “The Rebbe said this is the safest place in the world! That’s enough for me.” And he went back to sleep!

I found my mask, opened the seals and screwed in the filter. At first, I wore it for fun. But I never used it again except for pictures.

I went searching for the BBC. Israel wasn’t advertising anything so as not to give a success or failure report to enemy spies listening in Iraq. I tuned into BBC News where they had a lineup of British generals who were obviously in-the-know about what was going on.

“A very big miracle occurred,” they said. “The powerful winds have blown the missiles into the desert.”

I couldn’t believe it.

Eventually, we began going up on the roof as the first sirens would sound. From where we were, we had front row seats for the most amazing show. We would see the SCUD missile coming in from Iraq. They are huge ICBMs that Hitler sent to London during World War II. Each one falling could kill hundreds if not thousands of people. 39 of these missiles were fired on Eretz Yisrael and nobody was hurt!



MASKS DISTRIBUTED TO ISRAELI CITIZENS DURING THE FIRST GULF WAR

Since the SCUDs were coming from so far away, the missile was forced to fly very high. So high in fact, that it was like a jet in the sky. It appeared to be moving very slow, although it was actually moving very fast.

Slowly, slowly, it made its way across the sky. As it reached the outskirts of Tel Aviv, it was met by Patriot missiles, a kind of Katyusha with a laser guidance system. We could see the Patriots sailing up to meet the incoming behemoth and hitting it broadside. Two missiles went up and one hit the front just behind the head, knocking it off, but not changing the forward trajectory. Headless, the missile continued forward to fall on some part of Tel Aviv. The Patriots hit caused the missiles’ head and other debris to fall, plus you now had the two Patriots falling someplace.



What’s the point?

Today, we find ourselves in a very similar situation here in Eretz Yisrael. Except that people seem to have forgotten what the Rebbe told us not so long ago in 1991. Then, it was a certainty that nothing would happen, for who can forget the Rebbe’s clarion call “Eretz Yisrael is the safest place in the world”? Who could forget his promise that nothing would happen? And how many people also surely recall the Rebbe telling us to wear masks and do anything else that the public safety officers were telling us to do?

Today, the situation is even more like the Gulf war, for the danger of the virus is real. Then the danger wasn’t real. People we know are sick or have died and the deaths seem to be continuing, G-d forbid.

Again, we are being asked by the Public Safety officers to put on masks and wear them in public and especially around people. What’s different? If anything, what the Rebbe said then, is even more relevant today. So, a person shouldn’t feel badly about wearing a mask, for the Rebbe already told us to put them on. ■

MOROCCO WAS ORPHANED

Tragedy struck the Jewish community of Casablanca and sixty-one years of shlichus came to an end on the second day of Pesach this year, with the news of the passing of **Rabbi Sholom Eidelman** from the dreaded coronavirus. * Mourning a true Chassid, tremendous Torah scholar in Nigleh and Chassidus, a man of exceptionally fine character who taught Torah to thousands



SHNEUR ZALMAN BERGER ◊

RABBI SHOLOM EIDELMAN A'H, SHLIACH IN

Morocco, was in the middle of Mivtza Pesach and Mivtza Matza when he was stricken with corona virus. He was hospitalized and his condition deteriorated. His name was said in tefilla around the world as doctors fought for his life. Tragically, he passed away on 16 Nissan, the second day of Pesach.

The doctors informed the leaders of the Jewish community who were uncertain about the protocols involved in burial on the second day of Yom Tov. Additionally, there was the question of whether to bury him in Morocco or to wait until after Yom Tov and have him buried in Eretz Yisrael where he owned a plot on Har HaZeisim.

Via a non-Jew, the director of the chevra kadisha in Casablanca called Rabbi Shlomo Amar, Rishon L'Tziyon and rav of Yerushalayim and former student of R' Eidelman. Upon consulting with Eidelman relatives in Eretz Yisrael, a decision was made to bury him immediately in Casablanca since the Moroccan government said burial could not wait which is why they could not fly him to Eretz Yisrael.

In accordance with the halacha, local non-Jews did the burial under the supervision of the shliach to Casablanca, Rabbi Levi Banon. It was first on motzoei Yom Tov that the sons, daughters, other family members and talmidim were informed of his passing and the sorrow was indescribable.

In conversations that I had with the family, the pain and shock was still raw and the tears had not yet dried. Nobody could believe that R' Eidelman, who was at the height of his activities along with his wife, and directed tefillos, farbrengens and shiurim throughout Morocco, who had established mikvaos in various cities

and programs for women and children, had passed away in the middle of his great works.

Furthermore, R' Eidelman was the supreme halachic authority of all the religious institutions in Morocco: the rabbanus, the kashrus and the beis din. All those who lead these institutions are his students. Whenever they had a difficulty, they went to him for advice and direction. When it was necessary to set kashrus policy or to make enactments in gittin and kiddushin, it was all done in collaboration with R' Eidelman with the full support of the president of the Jewish community, Mr. Serge Bardugo, secretary-general of the WJC affiliate Israelite Community Council of the Jewish community of Morocco, and a close confidant of the king.

Morocco was orphaned and this is no exaggeration. R' Eidelman is the man who breathed Jewish-Chassidic life into the Jewish community in Casablanca and other communities. At the same time, he was the man to turn to with every halachic question.

THE YEARS OF SPIRITUAL DEVELOPMENT

R' Sholom Eidelman was born on 4 Elul 5696 in Moscow. His parents were R' Aryeh Dov and Mrs. Slava Eidelman.

During World War II, when he was a little boy, his father was drafted while his mother and the children fled from the approaching front. For a period of time, they stayed in Fergana in Uzbekistan where they suffered starvation. At the end of the war, they returned to Moscow where they hosted Rebbetzin Chana, the Rebbe's mother, as she was on her way to Lvov to leave Russia. The Eidelman family also traveled to Lvov and were able to cross the Polish border.

The family eventually settled in Paris where R' Eidelman learned in Yeshivas Tomchei

דעלמאן-פאריז

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ברוקלין, נ. י.

כ"ה, ז"ך במנחם חשי"ח
ברוקלין

האכרך שלום שי'

שלום וברכה!

כמענה למכתבו מכ"ה מנ"א, וחוכנו אשר נמסר להם דעהי, אשר
אחר החתונה יהיו הוא וזוגתו שתליטא במרוקה קסבלנקה, ויחטקו שם
בעבודתה הק' חינוך עטה"ק, ביחד עם אנ"ש שי' הנמצאים שם,

ואשרי חלקם שהשגחה העליונה העמידתם על חלק היפה, חינוך
המקרב לב כנ"י לאבינו שבשמים, אשר גודל השכר אין די באר, נוסף על עיקר
ותכליה השכר, שכר מצוה מצוה, ועוד זאת, אשר הנ"ל הוא מהדברים עליהם נאמו
שאדם אוכל פירותיהם בעוה"ז והקרן קיימת לעוה"ב, שהרי כולל כחוכו ח"ח
וגמ"ח, אשר ח"ח כנגד כולם, וגמ"ח הגדולה גם מצדקה, ה"ה עיקר עבודה ה'
בעה"ס הללו בעקבות משיחא, והיא הדרך לצבקה ב"ה באמת ולהפכת השוכא
לנהורא דילה, וכסיום רכנו הזקן באגה"ק שם (סוף סי' ט') יזכו לראוה עין
בעין בשוכ ה' ציון צכו'.

בכרכה הצלחה ככל האמור

נ.ב.,
כאופן העבודה והפרטים החלויים בזה, עוד יבואו עמו ככתובים.

LETTER FROM THE REBBE (1958) SENDING R' EIDELMAN AND HIS WIFE ON SHLICHUS TO CASABLANCA, MOROCCO, FOLLOWING THEIR WEDDING

Tmimim in Brunoy. Already back then, he received an unusual instruction from the Rebbe, to have an influence on the Sefardic students who learned in the yeshiva. This was after he asked the Rebbe about learning in Tomchei Tmimim in New York so he could be near the Rebbe, but the Rebbe told him that his job was to remain in Brunoy and to influence the Sefardic students there.

Some or most of these talmidim were graduates of Chabad schools in Morocco who had come to learn for a while in Brunoy.

R' Eidelman was among the group of bachurim who went to Eretz Yisrael in 1956 following the massacre in the vocational school in Kfar Chabad. Along with his peers, he went from city to city and from community to community, to encourage the residents and infuse them with the feeling of his kashrus to the Rebbe.

While learning in Brunoy, he was of help to Baba Sali (the tzaddik, Rabbi Yisrael Abuchatzera) who would come to the yeshiva for certain periods and reside there in a special room.

R' Eidelman said about this privilege:

"He once came and spent a month. He asked for a sefer on kabbala and I brought him the sefer and he did not sleep all night; he sat on a low chair, nearly on the ground, and read it. In the morning, he returned it to me and thanked me. I saw how he learned all night long."

SHLICHUS TO A FOREIGN LAND

R' Eidelman married Gittel Gurkov in the summer of 1958. Shortly before the wedding he was told by the Rebbe to go on shlichus to Morocco after the wedding, in order to be involved in chinuch there.

5752 and insisted that we scream to Hashem about the *arichus ha'galus*, Ad Mosai, and demand the Geula immediately. The Rebbe tells us there that we have been over 1900 years in exile and we tried everything possible, yet the Redemption has still not arrived “*b'poel mamosh*” (in actuality).

These are all selections from the edited sichos. There are many more examples, particularly when reading the transcripts of the unedited talks.

So, is the Geula here or not? It all depends what we mean when we say that it is here. Clearly, we have landed and as explained in many sichos – the revelations of Geula from on high have touched ground and are affecting us considerably. Yet, at the same time we have not disembarked yet.

If something is here yet we cannot access it, or we don't see it, or to use the Rebbe's terminology, we haven't “opened our eyes” yet, then is it really here?

It's here in the sense that all we need to do is just internalize the concept. It's not here in the sense that we are still suffering from the darkness of exile in the full sense of the word.

In fact, going back to the example mentioned earlier about the flight that has landed, those moments after landing are in some ways more difficult to endure than the rest of the trip. If everything is here in front of us yet we're having difficulty seeing it, it really begs for us to heighten our demands of “*Ad Mosai!?*”

At the same time, the fact that we know that it's within our reach makes it so much more practical and easier to access immediately.

The Rebbe also says (**Bo & Beshalach 5752**) that along with the bitter feeling due to the terrible exile we find ourselves in, we must have (and this is of primary importance)

a feeling of happiness because the Redemption is coming in reality at this very second.



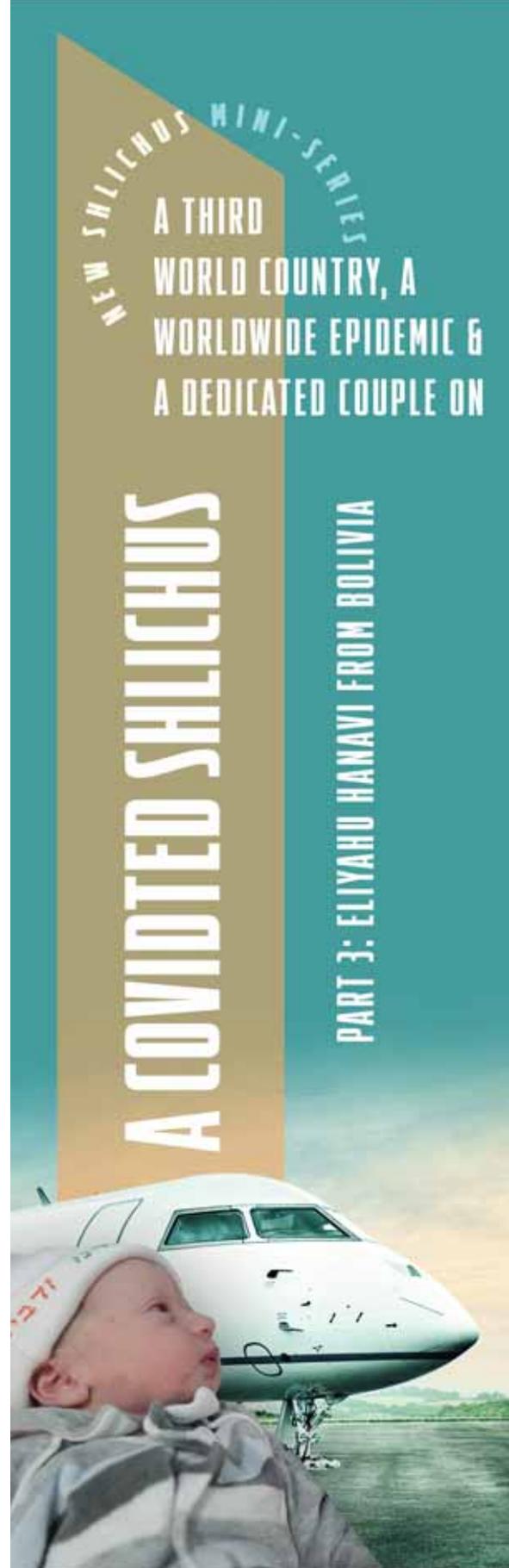
After clarifying that, let's address your specific question: “Is it okay to say that that Moshiach is already here, that the Geula is already here?”

Being that you are asking this on a halachic platform, it must be first addressed as such: *halachically* the Geula is defined by the building of the third and everlasting Beis HaMikdash and the ingathering of all Jews to Eretz Yisrael by Moshiach. Anything up until that point, as close to the Geula and as exciting as it may be, is not Geula halachically, and not even *Aschalta d'Geula*. Saying otherwise is wrong and moreover, harmful. The Rebbe used very harsh words regarding the negative effects caused by the belief that the establishment of the State of Israel was the *Aschalta d'Geula*.

(In your question you mentioned both, Moshiach and Geula, which have two different definitions halachically; here we addressed the Geula. It is beyond the scope of this answer to go into that difference.)

Does this mean that it's not okay to quote these Sichos? Definitely not, as long as it's in context and well explained. On the contrary, if the statements you make spark up conversation, you should most definitely continue saying these things, and get into the above explanation along with further helpful discussions (and even chavrusos and shiurim) about the process of Geula. Any added Geula study is most definitely a positive thing.

Printed information obviously needs much more caution, but here too, using appropriate caution, you should most definitely continue and share your passion and excitement with others. #4254 ■



RABBI ITZIK KUPCHIK, SHLIACH OF BOLIVIA ◦

Recap: The Kupchiks, shluchim in Bolivia, decide to have their baby in this third world country so they can service the Israeli tourists over Pesach. Meanwhile, corona hits and It's a Boy! The problem is you need a mohel, and Bolivia is in lockdown...



MAYBE we could have the Mohel flying from Paraguay to another city in Bolivia, that isn't at such a high altitude, and his plane would have the mechanical capacity to fly there?

How would we get to this far off Bolivian city?

Maybe we would hire another private plane for us?

Again, Rabbi Blumenfeld. Another phone call to the Consul. We call the head of our Jewish community.

Another couple of days go by: No permission to land in Santa Cruz under any circumstances.

There are less than a million people living in Santa Cruz, and there are already 10,000 COVID-19 cases. The hospitals there are collapsing under the load and people are starting to die in their own homes.

No one is prepared to either land there or to take off from there.

I won't even tell you about our attempts to talk to Brazil and Argentina... You must be getting tired of this...

So, if there is no choice and we cannot bring a Mohel here, we need to get to a Mohel. We need to get out of Bolivia.

MOMENTS With The Rebbe

THE REBBE'S GARTEL MINHAGIM



2. Before the Rebbe's *chuppah*, he entered a side room with his father-in-law the Friediker Rebbe. There, the Friediker Rebbe wrapped the Rebbe in a handmade silk *gartel*, while saying: "I am tying you to me, here and [in the world] to come, I will not make a *bracha*, for I have already had it in mind while making the *bracha* "Ozer Yisrael b'Gevurah" this morning."

21 years later, when the Rebbe refused to take upon himself the *nesius*, one of the elder *Chassidim* came into the Rebbe to plead with him to accept the mantle of leadership. He had several reasons and arguments with which he tried "convincing" the Rebbe, but the Rebbe dismissed them all. But when he mentioned that special moment by the Rebbe's wedding, the Rebbe's face paled and the Rebbe kept quiet. It should be noted that this custom of putting on the *gartel* for the next Rebbe was customary by all Rebbeim (See Hebrew edition of *Beis Moshiach* issue 206, p. 41ff).



1. Chassidim have a minhag to wear a *gartel* during davening (and other times) as a separation between the top half of the body and the bottom half. It is a form of preparation for davening by surrounding oneself in this honorable garb, reminiscent of the *avnet* worn by *kohanim* in the *Beis HaMikdash*.



3. Presented here are some of the Rebbe's customs regarding the *gartel*:

* The Rebbe is very particular that his *gartel* not touch the floor while putting it on.

* Also, the Rebbe makes sure that both ends should be of equal length. [This may be explained taking in mind the idea of the *gartel* is to show respect to Hashem and wearing it sloppily would not be respectful].

* For many years, the Rebbe would enter shul for Mincha and Maariv holding his *sid-dur* and *gartel* and put on the *gartel* in shul. In later years, however, the Rebbe walks into shul already wearing his *gartel*.

* In a *sicha* from Shabbos Bereishis 5751 (1991), the Rebbe said that Moshiach will come so speedily that there will be no time to even put on our *gartel* (definitely not to borrow one from a friend...) as to be prepared to greet Moshiach. The Rebbe also noted the custom to wear two *gartelach*, one under the clothing and the other above all other clothing: The outer one worn only by davening (and on other specific occasions) while the other is worn all-day, in an "undercover" manner, as not to pose a problem of *yuhara* (a halachic term warning against showing off one's spiritual greatness). Some Chassidim have testified that they have noticed the Rebbe's "other" *gartel*. ■



PARASHA Of The Future

RABBI NISSIM LAGZIEL

CONQUEST WITHOUT CONTEST IN THE ERA OF MOSHIACH

BEGIN WITH A GRIN

A Jew and a gentile sat in a train car and argued about who invented war. The gentile maintained that Jews are at fault for everything (as always ...); they brought evil and hatred to the world and they manufactured war.

The Jew said: You're wrong. The bicycle is at fault for everything. The bicycle brought war to the world.

The perplexed gentile said: A bicycle? How did a pair of wheels and some metal create war?

Responded the Jew: Aha, a bicycle not, but Jews yes?!

UNCONTESTED OWNERSHIP

This week's parsha of Devarim starts a new book of the Torah and provides a window to the light of the Geula. The parsha is full of insights, concepts and topics connected with the Geula. We will focus on one topic, which is on everyone's minds these days, the inheritance of the entire land!

The beginning of the parsha says, "See, I have given the land before you. Come and inherit the land that G-d promised to your fathers." Rashi says, "Nobody contests it and

you don't need war; if you hadn't sent spies you would not have needed weapons."

In other words, the need for weapons to conquer the land is a result of the sin of the spies! If they had not been sent, the land would have been conquered without war.

In the Geula, we expect to inherit the entire Eretz Yisrael, this time, with the addition of three lands, Keini, Kenizi, Kadmoni for a total of ten nations! Will we get this without the need for war?

Let us look at the war of Gog and Magog that is mentioned in the Navi Yechezkel (and is described to some extent in Medrashim and holy sefarim) which includes prophecies of terror and apocalypse that can sear the soul (and raise the hairs) of even the calmest person. We also have a tradition from the students of the Baal Shem Tov that says that because of the excessive length of the exile, we already discharged the obligations of suffering associated with this war!

So does that mean war or peace? Will we be holding Galil rifles and facing off against Kalashnikov machine guns or will the era of mortars and shoulder-fired missiles come to an end?

Surprisingly, the Rebbe proved several times that even during the Geula there will be wars in which weapons will be used. For example, chapter 149 of Tehillim begins with a description of the Geula, "Sing to Hashem a new song, His praise in the congregation of the righteous," with the words "*shir chadash*" (new song) in the masculine referring to the new song of the Geula.

Yet, in the same chapter it says, "exaltations of G-d in their throats and a double-sided sword in their hands." The Rebbe proves from this that we will need weapons, a double-sided sword, to subdue the enemies of Israel, even in the time of Geula, after they sing the new song!

The Rebbe explains these contradictions with ingenious simplicity. According to the Rebbe, there is an enormous difference between conquering Eretz Yisrael (including the three lands of Keini, Kenizi, Kadmoni) and the conquering of the rest of the world or parts of it by Moshiach. As far as Eretz Yisrael, we received a promise from Hashem at the Covenant Between the Pieces and *with the power of that promise* the land will be given to us without the need for weapons or war. The nations of the world will give the land to us willingly and peacefully.

WHEN THE CONTEST IS OVER

If Moshiach then decides to conquer additional land (particularly the lands bordering on Eretz Yisrael which are essential for preserving our security), the Rebbe says it is possible that ordinary war with weapons will be necessary even in the Geula! The Rebbe explains that military conquest is temporary. When an army conquers part of another country that does not make the place theirs forever.

In contrast with that, the conquering of Eretz Yisrael effected a permanent change in the land and turned it into a holy land. From the moment the Jewish people conquered the land it can no longer belong to someone else; it

becomes ours exclusively. It is the place where G-dliness is openly found.

So too with the coming of Moshiach; the G-dly truth will prevail and since by its very essence this land belongs to us, there will be no need for war to conquer it. We will get Gaza and Yericho back without the intervention of the IDF and without the need for any military operation. We will also get the red rock city of Petra (in Jordan) and the capital Amman. As far as Cairo, Beirut and Damascus it is possible that Moshiach will have to wage war!

The Rebbe's view that the Geula will be divided into two stages is well known. In the first stage, it is "*olam k'minhago noheig*," (the world follows its natural course) and weapons will still exist and might be used for war purposes. In the second stage, the prophecy of Yeshaya, "and they will grind their swords into plowshares and their spears into pruning hooks" will be fulfilled as will what the Rambam says at the end of his work that in Yemos Ha'Moshiach there will be no hunger or war.

The Rebbe adds that there is the possibility that the more wondrous second era will happen immediately with the advent of the Geula if the Jewish people are on an elevated spiritual level, "*zachu*." Furthermore, in many places (such as the sicha of Eikev 5743 os 6), the Rebbe strongly asserted that after the terrible things our nation endured and the miseries of exile that were suffered in the last generation, there is no discussion for it is clear that the Jewish people are in the category of *zachu*, meaning pure!

Therefore, from a purely halachic standpoint, we cannot dismiss the possibility that Moshiach will need to wage war and theoretically we will have weapons in the era of Geula. However, the Rebbe promises that we will go straight to the second era of victory without any wars!

The

CHASSIDISHE VAIBE

THE BEIS MOSHIACH MAGAZINE OF NISHEI U'VNOS CHABAD

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אבר

A Seamstress of A Different Kind

Sara Gopin talks to Mayan Leah Ben-Ami, a seamstress of a different kind about her unique shlichus: sewing Bigdei Kehuna ready for immediate use



AS we are getting ready for the moment that we will rebuild the Third Beis HaMikdash, Mayan Leah Ben-Ami has a shlichus of paramount importance in the most practical way. Under the auspices of Machon HaMikdash, which is located in the Old City of Yerushalayim, she has the task of sewing the Bigdei Kehuna for the Kohen Hedyot. “Especially in these trying times of the coronavirus, there is an even greater desire among Kohanim to have their holy garments in their possession in order to be ready for their avoda in the Beis HaMikdash,” Mayan Leah emphasizes. “The Bigdei Kehuna of the Kohen Gadol and the Kohen Hedyot are on display in the Machon HaMikdash. Yet there are many Kohanim, in Israel and abroad, who are ordering personal sets of clothing suitable for their status as a Kohen Hedyot.

“Numerous challenges had to be overcome in order for the Bigdei Kehuna to meet halachic requirements, but baruch Hashem this tremendous project was successful!” Mayan Leah exclaims. “Machon HaMikdash searched in many countries of the world until they discovered that in India there is a fibre that is composed of 100% linen, and for several months threads were made from this fibre. A special weaving machine was found to weave six of these linen threads together (the ‘שש משור’) in the way that is mandated in the Torah (תצורה: כ”ח, ו). Afterwards the ‘checkered woven coat’ (כתונת תשבץ) was sewn in the Machon HaMikdash.

“For the past twelve years it has been my job to sew the Bigdei Kehuna according to the individual measurements of every Kohen placing the order,” Mayan Leah explains. “Every set for the Kohen Hedyot contains four garments: a checkered robe, linen breeches, a sash and a linen turben. There are righteous women who embroider the sash with woolen threads that have been dyed into azure, crimson and red (תכלת ארגמן ותולעת שני). We must be scrupulous regarding every detail.”

Just before we spoke, Mayan Leah was busy sewing the sleeves of the white linen robe

in a set ordered by a twenty-year-old Kohen about to start military service after studying two extra years in yeshiva. “Upon making the order, he told me: ‘As I am about to receive my uniform as a soldier in the IDF, I want to ensure that the very first uniform that I wear is Bigdei Kehuna,’” Mayan Leah shares. “There is no greater zechus than enabling Am Yisroel to prepare for the restoration of the Avodas HaKohanim in the Third Beis HaMikdash!”

BEGINNINGS

Born in Tunisia, Mayan Leah’s family immigrated to Eretz Yisroel when she was eight years old. She grew up in Hertzeliya in a home permeated with love and warmth for her spiritual heritage. “The inspiration that I received from my father, Reuven ben Michoel Shimoni ז”ל, will always remain with me,” Mayan Leah shares. “As a combination of an intellectual and a doer, my father organized tzedaka campaigns in the city, such as Maot Chittim. What affected me most was his deep yearning for the rebuilding of the Beis HaMikdash. There are booklets that my father translated from Hebrew to French, and a movie too, on the long awaited period of the Geula.”

As a child Mayan Leah began developing her artistic capabilities. “I have a strong tendency to aesthetics, and studied art in order to learn how to draw our beautiful world.” She adds: “My soul was always searching for ruchniyus, and upon discovering Chassidus and Pnimiyyus HaTorah, this enlightenment expresses itself in my artwork.” Her vibrant colors and powerful messages are truly inspirational.

Mayan Leah always loved to sew original clothing. “When I was a little girl I found scraps of leather, and I remember the feeling of accomplishment when I stitched them together to form shoes,” she shares with a smile. While training professionally to become a seamstress and fashion designer, Mayan Leah continued to enrich her inner spiritual world through shiurim and avodas hanefesh. Thus it is not sur-

prising that twelve years ago she was appointed by Machon HaMikdash to sew Bigdei Kehuna.

Besides her shlichus in Machon HaMikdash, Mayan Leah designs unique jewelry and handicrafts that are inspired by ideas in Midrashim, Kabbala and Chassidus. She is able to “draw down” lofty concepts in ways that can be grasped visually. The “klei kodesh” that she creates, such as candlesticks and mezuzah covers, are truly one-of-a-kind. (She sells the wide variety of her artwork and Judaica through her website kelimleorot.com.)

A NEW MINDSET

“About three years ago I had the tremendous privilege of spending Sukkos in the dalet amos of the Rebbe and davening in 770. It was an unforgettable experience that remains deeply engraved in my soul,” Mayan Leah shares. “Since then I ‘draw’ the radiant countenance of the Rebbe gazing back at me during my daily half-hour of ‘hitbonenut.’ Baruch Hashem, the Rebbe is giving me support and encouragement and I always feel the presence of the Rebbe by my side.

“It is a great zechus to be living in these times of the Geula,” Mayan Leah emphasizes. “It is clear that Hashem is orchestrating everything that is happening worldwide. No one can plan anything practical, since the laws are constantly changing as the severity of the pandemic fluctuates. In the midst of instability the one thing left is: ‘Put your trust upon Hashem and He will provide sustenance.’ (השלק על ה’ יהברך) (והוא יכלכלך, תהלים נה, כג.)”

“The Rebbe emphasizes: ‘The Geula is already here, all we have to do is open our eyes,’” Mayan Leah concludes our inspiring interview. “But since the suffering that we see all around us can be confusing, we must first ‘close’ our eyes to free ourselves of our ‘galusdik’ mindset. This way we can see the immense Divine light that is already here, and just about to be fully revealed!” ■



**Raizel
Liberow**

ORGANIZE YOUR KIDS' CLOTHES IN 10 MINUTES!

AS we retire for the night this Friday night, our souls will be privy to a peek of the Beis HaMikdash HaShlishi in all its magnificent glory. We know the *mashal* of Reb Levi Yitzchak of Berditchev who describes a father's gift of a precious coat to his dear son. After ruining the quality garment twice, the wise father purchased a third one to be shown to his child on occasion. Once the son was able to prove himself and show responsible behavior, the father would finally gift his son with the third cloak.

Clothing serves many purposes – even teaching important lessons about the time we're awaiting, when the third Beis HaMikdash will finally be ours – this time forever.

When it comes to clothes, there is something calming about an organized, simplified wardrobe; filled with only the things we actually love and wear. How can we create that experience for our children and for ourselves, so that we have more time and mental energy for the things that we value (like sitting with our children, sharing *meshalim* of the Beis HaMikdash)?

Here are some tips that work for me, having 2 boys who are able to dress themselves (usually) and choose an outfit for their little sister:

SIMPLE AND WITHIN REACH:

What I've found works for me is to have the kid's clothing drawers accessible to each child with each of them having 2 drawers – one for tops and one for bottoms (I have some stackable drawers from Target that fit onto our closet shelves). The drawers can be labeled with their names or a photo of them, alongside a picture or label of what's inside each drawer. Each morning, they can go to their drawer and select one top and one bottom to wear.

NOT A JUNK DRAWER:

Whatever your children choose, you should be able to allow them to wear that outfit for the day, giving them a feeling of competence and independence. That would mean to try to only keep seasonal and wearable tops in the first drawer, with some cute neutral bottoms in the second.

10 MINUTE TIP:

Too much clothing? Too overwhelmed to sort through it all? Here's a trick to get you started that shouldn't take you more than 10 minutes! Instead of analyzing and agonizing over each piece, select your 5-7 favorite t-shirts, 5 favorite bottoms, and 2-3 sets of seasonal pajamas. (You can also select 2-3 Shabbos out-

fits which are hung up to prevent them from being chosen daily). The rest place in a box for future sorting.

JAMMED DRAWERS?

If it's hard to open and close a drawer, it means there's too much inside. Sift through to find those things you can give away or put away.

QUICK FIX:

Pants are a little too tight? Sweater tops are out of season? Dress is a little too short? Keep a cardboard box in the room that you fold your laundry. When you come across those freshly washed items that are not working for now, dump them in the box. When the box gets full, organize according to what can be given away, thrown away or passed down to the next lucky candidate.

ALL ABOUT ACCESSORIES:

Underwear and socks can each get their own labeled bin or basket and shoes can be neatly

placed in a shoe organizer hanging over the bedroom door. A shoe rack by the front door can also be a good solution and can get the kids into the habit of putting shoes away when they enter the house.

YARMULKA STORAGE:

Looking for a simple way to store your yarmulkas? I found this DIY idea online at jewish.momsandcrafters.com and it has worked really well for us. Simply cut a tall rectangular hole out of a cylindrical oatmeal container. Reinforce it with tape and decorate the oatmeal container however you like. The yarmulkas can then be easily placed inside the top of the container and removed through the hole! (I would cut the hole a little narrower than the one pictured so the Yarmulkas don't fall out.)

Good luck and may we merit to finally see the Beis HaMikdash with our physical eyes, dressed in our very best! ■

Have your Voice Heard

Respond to a "The Chassidische Vibe" Survey!
We would love to hear from you and share ideas in our upcoming survey which is about "Just Like Mommy:"

Is there something that your mother did with you as a child that you are continuing with your own children?

Please email responses to letters@BeisMoshiach.org
Or WhatsApp Raizel at 917-244-8688

SURVEY

THE GAMBLER

THE

SERIAL
BY ETEL B.

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Review: In the past – Raizele works hard as a seamstress but is fired due to her Shabbos observance. Aryeh remains in Tel Aviv. In the present – Hadas recalls her husband’s positive qualities. Yonasan is taken captive in Martinia.



ADAR 5778, the forests of Martinia. “It’s the rebels,” Ron whispered, as they were pushed into one of the huts. “I didn’t think that they would occupy themselves with tourists...”

“Rebels?” Yonasan replied in shock. On Motzaei Shabbos, news reports had announced that the rebels, members of a Communist underground, had succeeded in taking control over three villages in the southern part of the country. “Do you have any idea what they want?”

“It doesn’t seem to me that they want money... In my opinion, they’re following in the path of FARC [= the Revolutionary Armed Forces of Colombia], trying to force the regime to conduct negotiations with them and respond to their political demands.”

“And is there a chance that they will succeed?” The government in Martinia is democratic, albeit somewhat corrupt. According to rumors, the country’s leaders have accumulated their wealth by marketing forbidden substances, and bribery is a routine practice. The regime doesn’t particularly care about the suffering of its citizens... Would the fate of some tourists disturb their peace of mind in any way?

Ron shrugged his shoulders.

“How long do you think that we will stay here?” he continued to ask fearfully. Is it possible that they would remain here for months or years? Hadas would be an *aguna*, and his children – living orphans...

“Only Hashem knows,” Ron muttered.



AUTUMN 5700 (1940), New York. “Don’t show a sour expression,” Genya asked. “The children see everything, and they make a connection between your frustration and the trial of observing Shabbos.”

“What do you mean?” Raizele asked in amazement, wiping a stubborn tear from her eye.

“As I’ve told you, my husband and I observed Shabbos over the years without compromises. While we hoped that our children would see our sacrifice and follow our example, they have turned their back on the path of Torah. Not only them, but many of our friends’ children as well. I asked myself how such a thing could have happened, and I concluded that even though we had observed Shabbos with much self-sacrifice, we didn’t do this joyfully. We were

forlorn and depressed. We complained a great deal. And what did the children learn? They felt that Shabbos was a sad and gloomy mitzva. Why should they cling to something so antiquated, unhappy, and dismal, if they can live a life filled with pleasures as their peers do? “

“Oy, no,” Raizele cried, greatly alarmed. “Only now am I beginning to recognize the true nature of life in this *goldene medina*. Tell me, does all Jewish youth eventually break the yoke of Torah here?”

“I hope not... Regrettably, however, young people come here with the clear intention of breaking the yoke. I met some of them forty years ago on the ship that brought us to these shores. They threw their tefillin overboard, straight into the stormy sea. They claimed that they had come to a new land, and a new era was dawning. Throughout these years, many such Jews have come and continue to come, certain that America is different and, Heaven forbid, there is no *Bashefer* here. There are also those who were raised in observant homes, yet they simply couldn’t resist the temptations. Without Jewish educational institutions to help meet these trials, it proved far too difficult to keep the fire going.

“It seems also that the more prominent Jewish leaders preferred that the new immigrants quickly join the melting pot of American culture. They were concerned that the isolation of Jews from Eastern Europe would arouse anti-Semitism, and even those Jews who emigrated from the West long ago would ultimately suffer. Apparently, this was a deliberate policy on their part...”

Raizele was terrified by what all this meant. “From the trap into the pit,” she muttered. “I thought that I was leaving Yerushalayim to build a better life, and now it turns out that I have come to a desolate spiritual desert.” If only she could leave. But how? If she manages only with great difficulty to earn money for food and rent, how can she possibly buy steamship tick-



**THE SUN:
WHAT HASHEM USES TO
LIGHT UP OUR WORLD**

Zalmy: “It will be sunset soon,” I heard someone near me say. “We need to hurry up.”

I was standing outside the shul and I tried to see whether they were accurate and the sun was about to set, but I couldn't look at it directly without it hurting my eyes so I peeked in that direction for a moment and then looked down with teary eyes.

Although it is impossible to look at the large, setting ball, you could definitely feel the warmth of the sun and its waning light at this hour of sunset. The rays of the evening sun beat down strongly and I gave in and dragged my feet to the comfort of the air conditioner in the shul. Mincha began a few minutes later.

After mincha, I went back outside to the yard but the sun wasn't there anymore. It had set in the west and the light of day was dwindling.

I thought a bit about this fiery star which revolves around our planet Earth, waking us with its caressing rays of light at dawn and disappearing every evening. The sun's warmth and light are with us throughout the day and yet I know hardly anything about it.

What is the sun made of? Is it possible to visit? Why does it burn skin after one has been in the ocean for a while? I asked Avraimiy these questions and he answered me in his usual learned, detailed way.

Avraimiy: The sun is a actually the star closest to us among the stars that revolve around planet Earth. The sun revolves in a fixed orbit around the Earth as it says in the Torah, and completes its rotation every 24 hours.

The sun also moves in a longer rotation which takes 365 days, what we call shnas ha'chama.

The sun is a very hot star. If you went there, you would find that the temperature on its surface is about 5785 degrees Celsius. Its center reaches 15.7 million degrees, quite hot ... Remember that on hot summer days, the heat on Earth is about 40 degrees Celsius (104 Fahrenheit) so visiting even near the sun is impossible. Anyone approaching the sun would be fried.

Despite the large size of planet Earth, the sun is way bigger with a dimension 167 times that of Earth (it depends from which layer of the sun you measure) and its volume is many million times the size of the volume of Earth.

The rays of the sun make a long trip until we can get a tan from them. The distance from the sun is about 93 million miles and even the rays that move with the speed of light take about eight minutes to reach us. In the Medrash it says that before the sin of Adam the sun was seven times closer to Earth which is why it looked bigger.

The sun is not made of sand, earth and rocks but is mainly gases, hydrogen and helium, that are found in different quantities than on Earth. The combination of these gases creates combustive explosions and heat that appear to us as warmth and light. Every instant there are innumerable explosions like these on the sun's surface in a process very reminiscent of an atomic explosion.

In one second, the sun gives off combustive energy equivalent to more than six trillion (6,000,000,000) times that of the atom bombs dropped on Japan at the end of World War II, a huge amount of energy!

As we remember, the sun and moon were created on the fourth day of Creation. The moon was created equal in size to the sun and was then made smaller. In the future, the moon will be equal to the sun, and the sun will grow to be seven times larger.

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Those who worshiped the stars and the heavenly spheres, who were unaware of Hashem, were amazed by the power of the sun, its tremendous heat and light, and in their great foolishness they bowed before it. This behavior is explicitly prohibited by the Torah.

Today, many researchers and scientists are trying to study the processes that take place on the surface of the sun. The American space agency announced in 2017 that it would soon be sending a special research spacecraft called a solar probe that will get relatively close to the sun. Getting close to the sun is a relative term, considering that the hope is that it will eventually get to about four million (4,000,000) miles away from the sun, shouting distance in outer space terms. (The Parker Solar Probe launched in 2018, and on its most recent [the fifth] pass of the sun, completed in June 2020, it got to 11.6 million miles away. The plan is for it to orbit the sun 24 times, getting to the closest pass on the last time around, expected to take place in the year 2025).



THE SUN ILLUMINATES THE EARTH

The maximum speed of this probe is 430,000 miles an hour which it is expected to reach in the year 2024, and the purpose of the mission is for it to get close enough to the sun to help solve study various solar phenomena that scientist have not been able to resolve.

Some of the mysteries include “solar flares,” when from time to time the sun releases far more energy than usual, releasing clouds of radiation into space, some of which even reach the earth and are detected by highly sensitive radiation sensors. Another mysterious phenomenon is that of “sun spots,” areas on the sun where the temperature is hundreds of thousands of degrees lower than the nearby areas, creating the appearance of a dull “spot” on the face of the sun.

Regardless, looking directly at the sun is extremely dangerous. The intense light and the radiation discharged by the sun can permanently injure the cornea of the eye, reducing vision and, G-d forbid, cause blindness. Therefore, the sun can never be looked at directly!

The great heat and radiation from the sun over a long period of time are very dangerous to a person’s skin. The skin reddens and

is burned and long-term exposure can cause severe skin diseases. Sun-screen should be applied before spending a long time outdoors.

At the same time, the sun is healthful as the verse says (Malachi), “... the sun of righteousness will rise with healing in its wings.” So, it is important to get sunlight for Vitamin D but not to spend too much time in the sun without protection.

The routes of the sun and moon stopped when Yehoshua said, “Sun: stand silent upon Givon; and you, Moon, in the valley of Ayalon,” when he waged war upon entering the Land. Usually though, the movement is predictable and there are numerous halachos having to do with zman. The times for davening have to do with the travels of the sun.

An interesting halacha having to do with the sun is the “Birkas HaChama,” a blessing that we recite only once in 28 years precisely when the sun reaches the position at which it was created. The last time we recited this blessing was in 5769 and the next time will be 5797, so you’ll need to be patient ... ■

KIDS Corner

STORY TIME

CHABAD HOUSE IN A FALAFAL STORE

Guy Zahavi stood immobilized as he looked at the store. Flames filled the space and crackled out of the windows, destroying everything in their path. The beautiful new clothes that were carefully folded on the shelves had become fuel for the fire. Firemen did their best until they finally got the conflagration under control. The damage was tremendous.

Guy grew up in Eretz Yisrael in a traditional home which meant some holiday observance, Yom Kippur, and some other things. Like many of his friends, he had gone to the United States, had settled in southern California, and opened a clothing store. All was fine and well until that bitter day, the day that a fire destroyed his store and its contents.

Guy entered the store and looked around at the remnants. Miraculously, the bag of tefillin which he used every day, was untouched!

“Are you sure that you took this bag from inside? From the burned shop? It’s impossible!” exclaimed the firemen.

Guy wondered whether the tefillin were meant to be a sign of something.

“I have no reason to remain here,” he decided and he packed his bags and went back to Eretz Yisrael.

Not long after, he married and moved to live in Haifa. When he looked for work, despite his efforts he could not find anything suitable.

In the meantime, the couple had gotten acquainted with their local Chabad House and began attending classes and farbrengens. His wife lit candles every Friday and they slowly increased their mitzva observance. But there was no parnassa.

Guy tried one thing and another but was not successful. Once, he tried selling work tools and another time he tried selling pictures of tzaddikim; nothing worked.

“You’re looking down. Did anything happen?” asked a friend of his.