

BEIS MOSHIACH

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We Want A Maamar Now!

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יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

From The Rebbe's Pen



A Straightforward Promise

*In a letter dated 17 Adar 5710 (1950), the Rebbe wrote to a few young Chabad activists in Eretz Yisrael certain instruction about their work and then added the following postscript, quoting from chapter 11 of Basi L'Gani which came out just recently in Kuntres Purim 5710 * Presented in honor of Yud Shevat this year in which we study this chapter for the fourth time*

מוסג"פ קונטרס פורים תש"י לזכות בו את הסביבה.

יעויין שם פ"א וז"ל: המלך שהוא בחיר העם וגדול מהם . . . ובשביל ניצוח המנגד הרי מבזבז כל סגולות האוצרות . . . הנאסף . . . מדור אחר דור . . . ועוד יותר שגם חייו משליך המלך מנגדו . . . מפקיר את חייו . . . פותחים את האוצרות . . . והכוונה בזה הם אנשי החיל שהם דוקא עושים את הנצחון.

הרי בזה לנו כולנו, רמז ביאור מה שאירע, הוראה כללית באיזה דרך עלינו ללכת, והבטחה בפשיטות שפתחו בשביל כאו"א מאתנו "סגולות האוצרות דהון יקר" כי בני ישראל הם "אנשי החיל שהם דוקא עושים הנצחון".

כהנ"ל אינו זקוק להסברה, כי פשוט הוא. וכשיתפסו, אז מוועט עס נעמען, בכח הראי', כמבואר בשיחה פי"ד, אז ילכו לבטח לעבוד בקדש ותהי' העבודה בהצלחה, היינו מתאמת לרצון כ"ק מו"ח אדמו"ר הכ"מ.

Attached here Kuntres Purim 5710 with the intent that it be shared with your surroundings:

The Rebbe then added in his holy handwriting:*

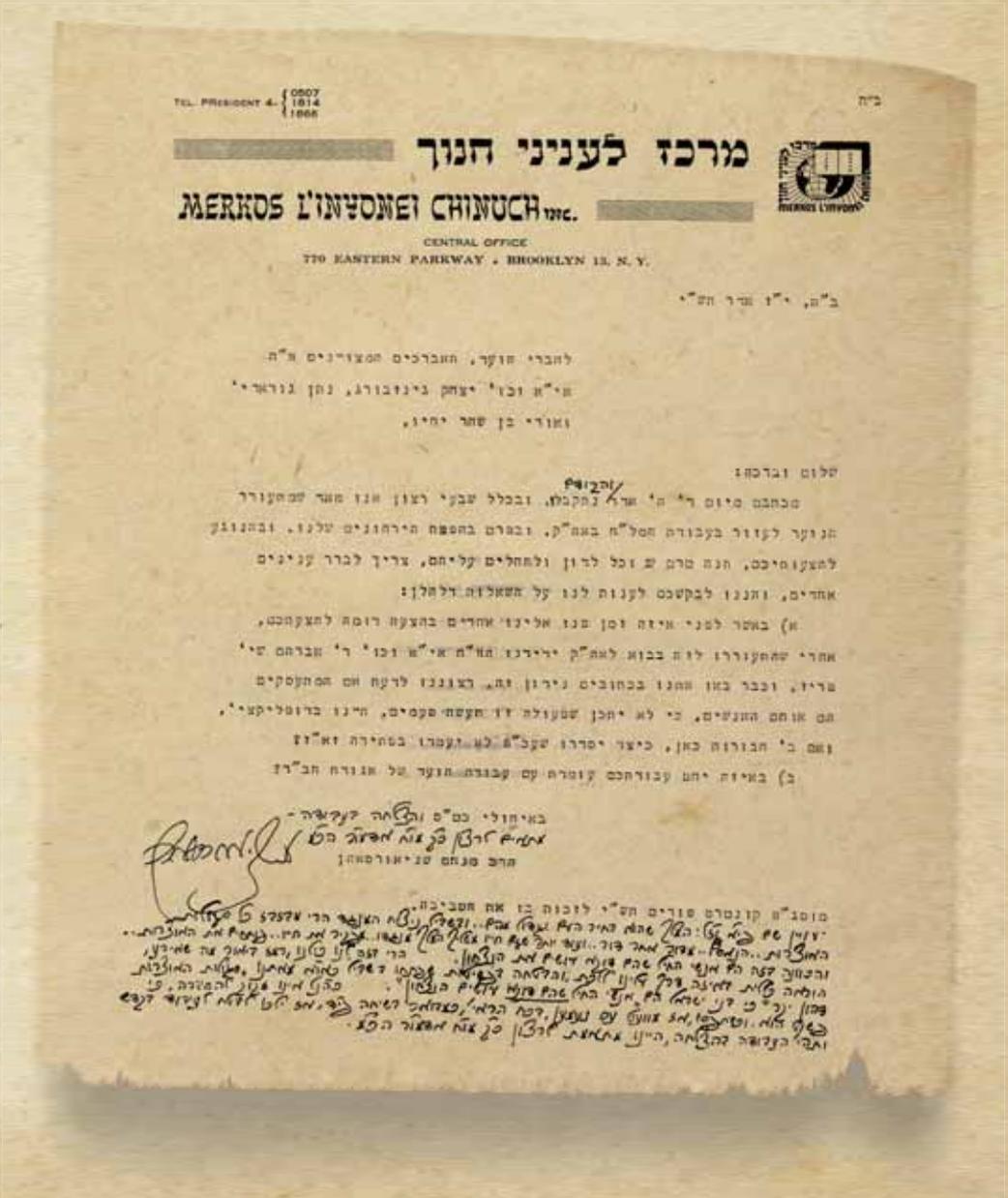
See Chapter 11; and these are the Rebbe's words there: "A king, for example, is chosen from his entire nation on account of his superior stature ... in order to secure victory over he who opposes him he squanders all the rare treasures ... that have been collected ... generation after generation ... More so: he will even risk his very own life ... forfeit his life ... [When war breaks out] the royal treasure vaults are thrown open ... in order that they should reach the rank and file soldiers, for it is precisely they who will secure victory."

After these quotes, the Rebbe adds:

With these words, he hinted to all of us the explanation as to what happened, a general instruction as to in which path we are to go, and a straightforward promise that for the sake of each and every one of us “rare treasures of precious resources” were opened up, because Bnei Yisrael are “the rank and file soldiers, who precisely they will secure victory.”

All the above requires no explanation as it is simple. When we will grasp it with the power of vision — as explained in chapter 14 of the sicha published in the same *kuntres* — we will proceed with confidence to work in our holy endeavor and the work will be crowned with success, meaning, that it will be in fulfilment of the will of my saintly father-in-law, the Rebbe מ”ה הכ”מ.

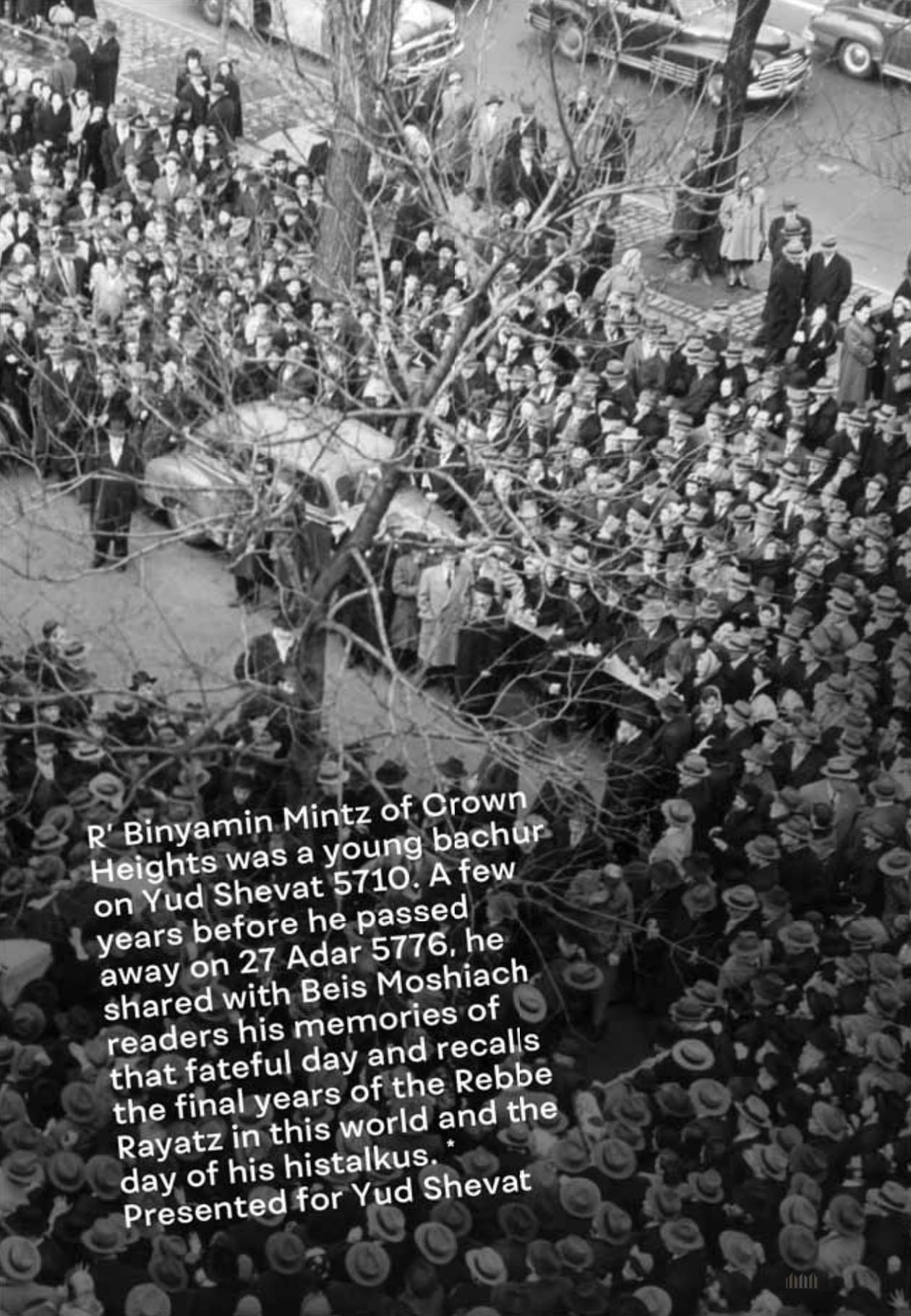
* Translation of these quotes from the Ma’amar are based on the Sichos in English edition of Basi L’Gani





**“WHEN
I WENT
UPSTAIRS,
I UNDERSTOOD
EVERYTHING”**





R' Binyamin Mintz of Crown Heights was a young bachur on Yud Shevat 5710. A few years before he passed away on 27 Adar 5776, he shared with Beis Moshiach readers his memories of that fateful day and recalls the final years of the Rebbe Rayatz in this world and the day of his histalkus. *

Presented for Yud Shevat

R' BINYAMIN MINTZ OF CROWN HEIGHTS

grew up in Pittsburgh and attended public school. When the Rebbe Rayatz first came to America, he sent R' Mordechai Altein and R' Sholom Posner to Pittsburgh to open a yeshiva. When R' Binyamin's father heard about the new yeshiva, he suggested to his son, who was already over 13, that he learn there because he saw that his son was inclined to learn about Judaism. Binyamin agreed and his father registered him.

It wasn't a typical yeshiva. Every day, after public school, at four in the afternoon, he would go to yeshiva and learn Jewish subjects until the evening. Then he would return home.

"When I entered ninth grade I began learning in yeshiva regularly. Every morning I would go to yeshiva where I learned Jewish subjects and in the afternoon we learned secular subjects."

Another year went by and when Binyamin moved up to tenth grade he faced a decision. The yeshiva had not opened an additional class so he could either continue in public school or go to yeshiva in New York. He decided to go to Tomchei Tmimim in New York. This was the winter of 5706, after Chanuka.

"R' Sholom Posner brought me to the train station in Pittsburgh and got me settled on the train. His son Zalman waited for me at the station in New York and took me to the yeshiva which was at the corner of Bedford and Dean. The next day I met with the rosh yeshiva, Rabbi Mordechai Mentlick and I gave him the letter of recommendation that R' Posner had given me. I was only fifteen and a half."

This was the first time Binyamin was learning in a full time yeshiva with a dormitory, with sederim on weekdays and Shabbos. At a certain point, when the yeshiva was expe-

riencing financial woes, he had to eat with the Kestenbaum family on President Street. Mr. Kestenbaum, a wealthy furrier, was not a Lubavitcher, but he admired Chabad and was willing to host a yeshiva bachur.

MEMORIES OF RAMASH

R' Binyamin saw the Rebbe Rayatz several times.

"We would on occasion see the Rebbe looking out the window of his room on the second floor. Sometimes he sat on the sukka porch and rested there."

R' Binyamin even attended farbrengens of the Rebbe Rayatz, which took place in his apartment on the second floor. About thirty or forty people filled the space around the large table. The young bachurim were not allowed in, but after the farbrengen they would open the doors and the bachurim, who had been waiting on the steps, would then be allowed in. The Rebbe would still be sitting at the head of the table and the boys would say l'chaim to the Rebbe.

R' Binyamin can still visualize the Rebbe's son-in-law, Ramash, as he looked in those days. He knew him personally because of the way things were set up in the yeshiva in 770.

"The yeshiva davened in the small zal on the first floor every Shabbos. Ramash (later to be the Rebbe) would come from his home, enter the room for a few minutes and then come out, walk into the long corridor, enter the 'second room' and from there go to the zal and sit in his place next to the far entrance. (After accepting the nesius, he would enter the zal from the main door opposite his room). His place was on the bench with everyone else with a shtender near the wall. Sometimes I sat next to him during davening.



RABBI MINTZ DURING THE INTERVIEW WITH RABBI ZALTZMAN

“I noticed that Ramash would start from ‘Ma Tovu’ and daven at his own pace. When the minyan would finish the Shabbos davening, he would be up to ‘Boruch Sh’Omar.’ During the Torah reading, the Rebbe Rayatz’s two sons-in-law were given an aliya. Rashag got shlishi and Ramash got shishi. After the minyan finished davening, Ramash returned to his room and nobody knew what he did there.

“On special days like 12 Tammuz or 19 Kislev there were two farbrengens: the first night, Rashag farbrenged in the small room downstairs. On the second night, Ramash would farbreng in the beis medrash. More people attended Ramash’s farbrengens. Ramash would also farbreng every Shabbos Mevarchim. After the davening, the people would set up two tables and Ramash, who as I said, hadn’t yet started ‘Boruch Sh’Omar,’ would sit at the head of the table and farbreng for about forty minutes. We bachurim would come from the yeshiva on Bedford to attend this farbrengen.

“We often saw him on Erev Shabbos when I sat in the zal and reviewed the parsha. He

would enter the zal wearing a gray suit and hat. On Shabbos, of course, he wore a sirtuk and a black hat.”

THE VALUE OF EVERY DROP OF WINE

R’ Mintz’s memories of the Rebbe Rayatz are clear, even today. One of them is of the final Sukkos, Shabbos Chol HaMoed 5710, when he was on the first floor of 770 and heard singing from the Rebbe Rayatz’s sukka on the second floor. Someone told him that the Rebbe was farbrenging in his sukka.

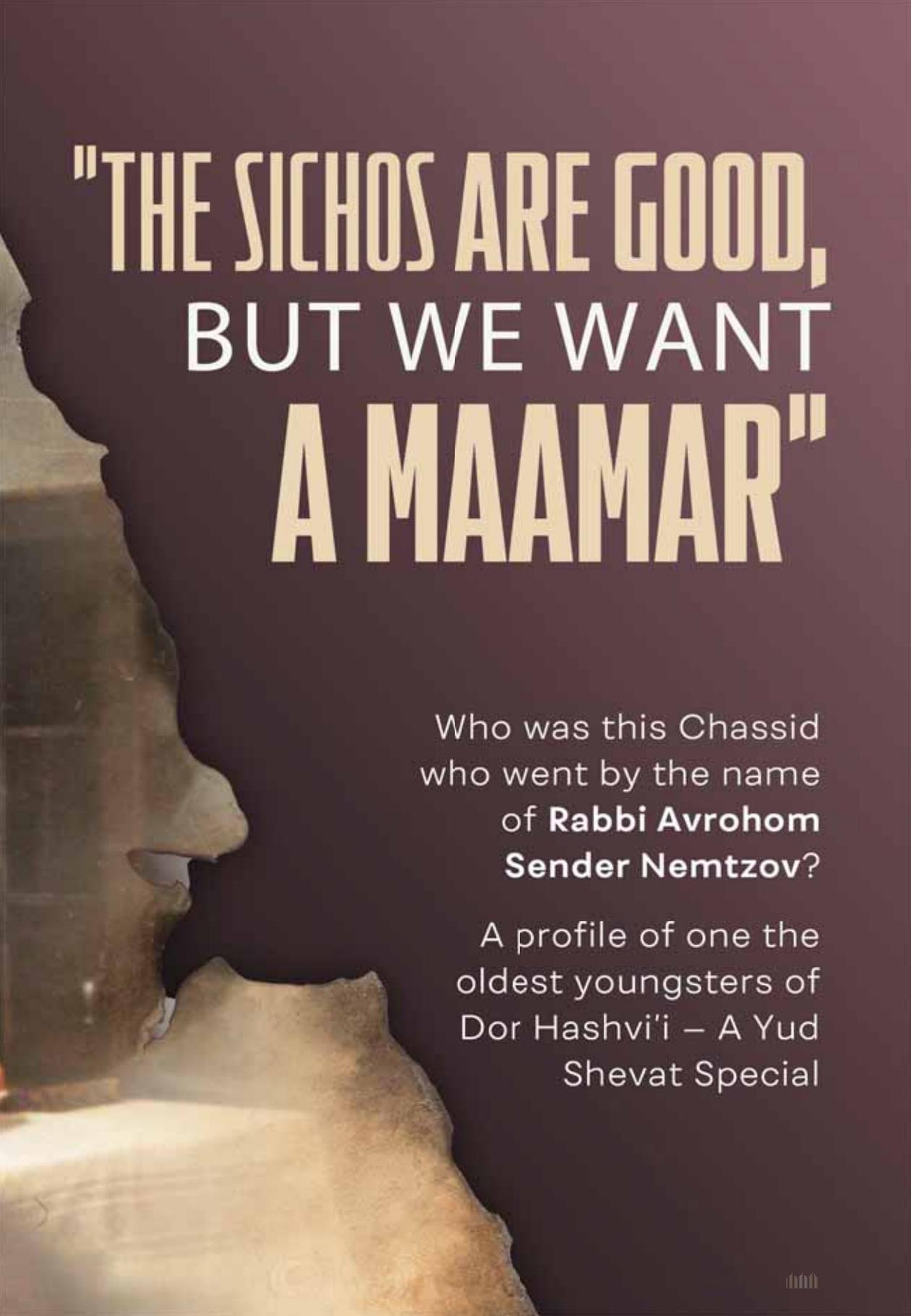
“I went up to the second floor and saw that the door was open. I went in until I reached the yechidus room. I saw a large desk and large pots full of water for netilas yadayim. The entrance to the sukka was through that room so I walked in and went to the sukka. I saw the Rebbe Rayatz sitting facing Eastern Parkway and Ramash sitting and facing Kingston. Those present, a handful of Chassidim, sang, and now and then the Rebbe Rayatz spoke.

“At that point, it was very hard to understand the Rebbe since his speech was impaired. I saw

Yud Shevat 5711. The Rebbe and the Chassidim gather to commemorate the Hilula of the Frierdiker Rebbe. One sicha follows another and niggunim and l'chaim are said, but there is an unspoken hope in the air. Unspoken until an elderly Chassid gets up on a table and announces:



AT THE 24 TEVES FARBRENGEN IN 5712/1952. R' NEMTZOV IS SITTING BEHIND THE REBBE



"THE SICHOS ARE GOOD, BUT WE WANT A MAAMAR"

Who was this Chassid
who went by the name
of **Rabbi Avrohom
Sender Nemtzov**?

A profile of one the
oldest youngsters of
Dor Hashvi'i – A Yud
Shevat Special

RABBI AVROHOM SENDER NEMTZOV WAS

born in the town of Kamin near the city of Vitebsk in White Russia, around the year 5631/1870, possibly 1865. He grew up in a Chassidische family where he absorbed fear of heaven and the ways of Chassidus.

He suffered greatly in his childhood. When he was a baby, his tongue once touched a candle flame. He was severely burned and was mute afterward. He did not utter a sound and the townsfolk called him Avrohom the Mute. When he was seven he was once playing at the house of one of the neighbors, a gentile woman, and she cursed him with terrible curses.

His mother found out and she was very frightened by the curses. She asked one of the children of the Tzemach Tzedek to bless the child. When he saw that the boy did not speak, he asked whether he could hear and was told he could. "If he hears, then he will speak too," said the Rebbe. Avrohom Sender left the house with his mother and from the curse emerged a blessing and the boy began to speak like anyone else.

Because of his prior muteness, his teachers did not pin great hopes on him, but to their great surprise he became a sharp and diligent student. The local community decided to send him to any yeshiva he wanted and they would pay all his expenses: for the trip, sefarim, clothes, and food.

Before he decided which yeshiva he wanted to go to, he was forcibly inducted into the Czar's army for six years. He was twenty years old.

IN THE CZAR'S ARMY

The first obstacle he faced was kosher food. Avrohom Sender was moser nefesh for the

kashrus of the food he ate. He did not touch cooked food and any other food regarding which he had any suspicions. His food consisted primarily of salted fish, bread, and water. After a period of serving in the army, one of the soldiers tattled on him, saying he did not eat in order to weaken his body and be exempt from difficult tasks. Avrohom Sender was called to his commander and was censured. He explained that he only ate kosher food. The commander did not accept this. "We have ways of convincing you to eat whatever the army serves," he said angrily.

An idea popped into Avrohom Sender's mind. "Give me a month in which I eat what I please and then test my strength against the other soldiers in this brigade. If my strength is on par with my peers, I will be able to continue as I choose, and if not, you will decide what I eat." Needless to say, he did not, G-d forbid, intend on eating treif, even if he did not pass the test. He simply hoped this would be his way out.

The commander agreed and the experiment got underway. Avrohom Sender, who was thin but strong and energetic, ate large quantities of what he was allowed to eat and he prayed and hoped for a miracle.

A month later, all the soldiers were called to the commander. He ordered them to run fast. They all ran fast, but Avrohom Sender outran them all. The commander couldn't believe his eyes and gave him a harder test. He gave him a heavy and cumbersome rifle which was hard to hold with even two hands. "Lift this with one hand," he ordered.

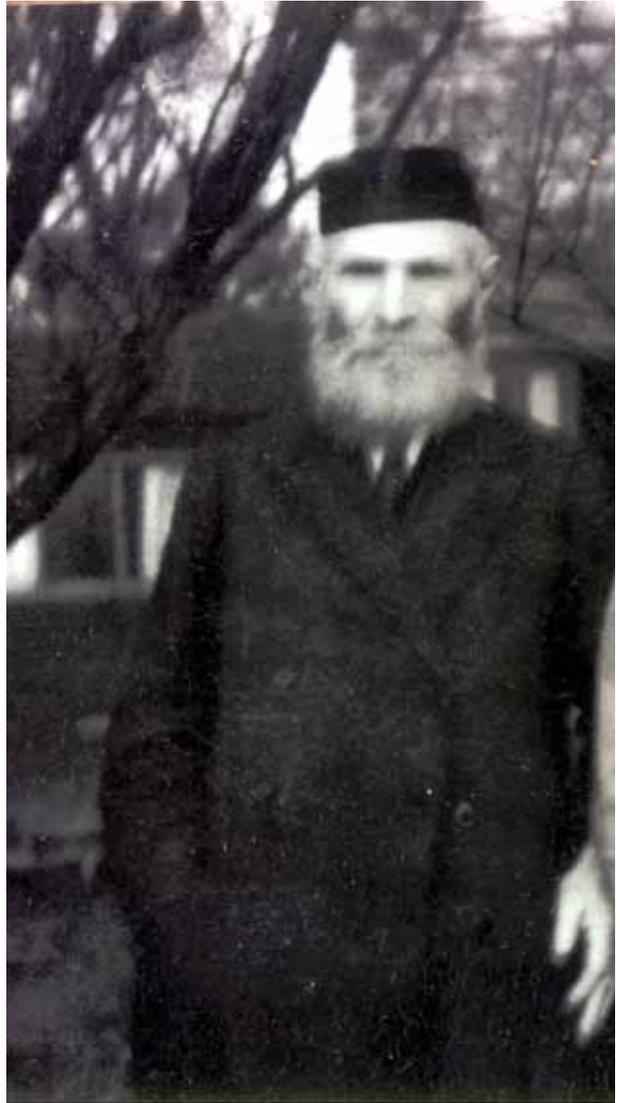
Avrohom Sender lifted the rifle with difficulty but he managed. The commander enjoyed the test and allowed him to eat whatever he saw fit.

His elevated character was seen even in his conduct with his fellow soldiers. During the frigid winter, when it went down to thirty below zero, the soldiers were on guard for only a few hours and then replaced so they would not freeze. One night, as he stood at his guard post, it was midnight and the person who was supposed to replace him remained sound asleep. It was one o'clock and there was still no replacement. The cold had penetrated his bones and he was afraid he would freeze and so he began to run back and forth around the guard post until six in the morning when a different soldier came to replace him. In these rare situations, the soldiers would tattle and the sentence for the missing guard would be execution, but Avrohom Sender did not report the wayward soldier even though it entailed great suffering for him.

When six years were over, and he was twenty-six, he returned home as strong in his ways as when he left. He asked the people of the community to keep their promise of six years before of paying for him to go to yeshiva. The community agreed and he chose a yeshiva that had just opened, Yeshivas Tomchei Tmimim in Lubavitch.

WHY BE A MISNAGED?

Upon arriving in Lubavitch he heard that not everyone was accepted into the yeshiva and that there were tough acceptance conditions. His age was another problem, as all the other students were much younger than him. But he insisted on learning in the yeshiva, wanting to be in the presence of the Rebbe Rashab. He got the Chassid, R' Shaul, his mother's brother, involved. R' Shaul went



to the Rebbe's room while Avrohom Sender stood tensely outside.

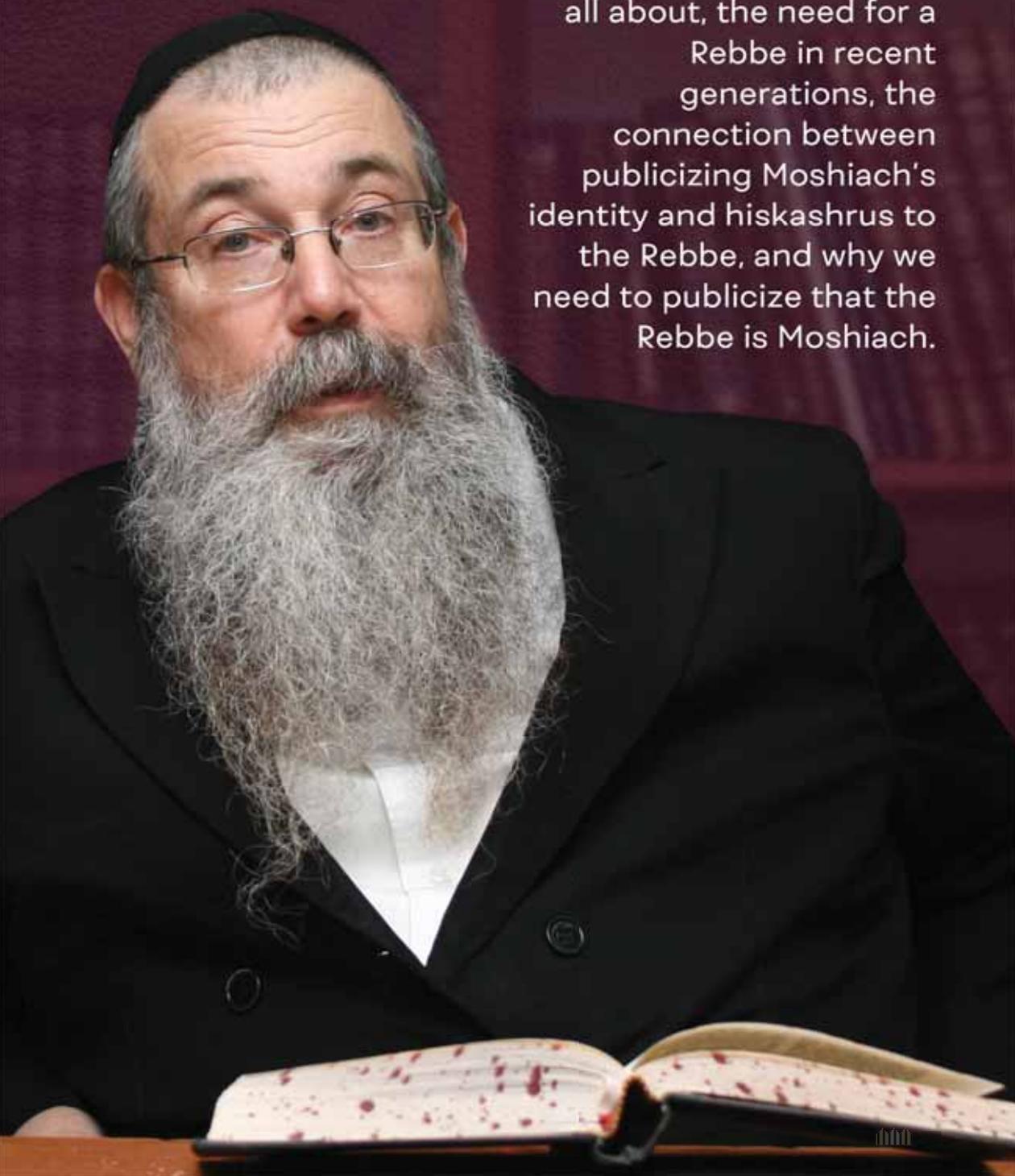
R' Shaul told the Rebbe that Avrohom Sender strongly desired to learn in Lubavitch. "He is a talmid who excelled in his town which is why they paid to send him here," he said, but to his dismay, the Rebbe said no because of his serving in the army for years among gentiles, and his being older and set in his way of thinking.

FROM THE MATAN REBBE OF TORAH TO THE REBBE OF YEMOS HAMOSHIACH

"At the outset of the Jewish nation everyone knew who the Nasi HaDor was. In later generations, as we get closer to the coming of Moshiach when it will be revealed how the entire Jewish nation is one unit, the inyan of Nasi HaDor makes a comeback."



In this interview, Rabbi Yosef Yitzchok Offen explains what a "Rebbe" is all about, the need for a Rebbe in recent generations, the connection between publicizing Moshiach's identity and hiskashrus to the Rebbe, and why we need to publicize that the Rebbe is Moshiach.



Is the concept of Rebbe and Chassid an innovation of Chassidus?

To say that Chassidus innovated the concept of Rebbe is not correct, since Chassidus and Rebbe is one thing. It's not like there was Chassidus and this was followed by Rebbe. The Rebbe Rayatz writes in Likkutei Dibburim that Chassidim and Rebbeim existed from the day G-d created man on the earth. Adam HaRishon was a Chassid as the Gemara says, "Adam HaRishon was a great Chassid."

And who was the first Rebbe?

The first Rebbe written about explicitly in the Torah is Moshe Rabbeinu, who said about himself, "I stood between G-d and you at that time to tell you the word of G-d." In the preceding verse, Moshe says, "Hashem spoke to you face to face," and Rashi explains, "This is what Moshe said: Do not say I am misleading you over nothing like a middleman does between seller and customer, for the seller himself spoke to you." This seems to be a contradiction. How could Moshe use the expression "face to face" and that "there is no middleman" when he says "I stood **between** Hashem (the seller) and you (the customer)"?

We must conclude that Moshe Rabbeinu was a *memutza ha'mechaber* (connecting intermediary) and not a *memutza ha'mafrid* (dividing intermediary) between Hashem and the Jewish people. He was able to be an intermediary and still not be a middleman, for he was not a divider. This is what a Rebbe is, and this is the first source in Torah for the inyan of a Rebbe.

This is not Chassidus; it is Chumash, and from the simple understanding of the text we have to conclude that Moshe is a *memutza ha'mechaber*. In Chassidic terminology it is called "*atzmus u'mehus k'fi sh'hishkin atzmo bguf gashmi*" (Essence as it dwells within a

physical body). In simpler terms, that even a five year old can understand, it is called "the Shechina speaking from the throat of Moshe." The Rebbe proves this from the Chumash where Moshe says, "I will give grass in your field," for how could Moshe say he would provide grass when Hashem is the one who provides it? Chazal explain that Moshe was utterly nullified to Hashem so that the Shechina spoke from his throat. This is something anyone can understand, even if he did not study Chassidus.

This is a response to those who ask: Since we have Hashem, who needs a Rebbe? The role of a Rebbe is to stand between Hashem and the Jewish people and to tell us the word of Hashem. There are Torah and mitzvos which are eternal and will never change, but there is also daily life and questions about how to act which change from generation to generation. For this, we need a Rebbe who will tell us the word of Hashem and lead the Jewish people so that we do what Hashem wants.

If it is so simple, and practically explicit in Torah, how is it that until recent generations nobody knew about it?

There are many things whose source is in Torah which were hidden for hundreds of years until Chassidus came and brought it out into the open. Take, for example, the concept of "*kadeish atzmecha b'mutar lach*" (sanctify yourself in that which is permissible), derived from a verse in Torah ("*K'doshim tihiyu*"). In Shulchan Aruch there is an entire siman with a list of things that a person should refrain from, even though they are not prohibited. Obviously, even before the revelation of the teachings of Chassidus, there were G-d fearing Jews who fulfilled this mitzva, but they did so with a sense of constraint and sadness. It was possible to feel that Judaism is confining and for a mitz-

va to be fulfilled joylessly. Then along came Chassidus and revealed that “there is naught but Him,” i.e. anything not connected to G-dliness is kelipa. When a Jew learns and understands that when he does something that is not “for the sake of Heaven” he is separating himself from Hashem, then since he does not want to be separated from Hashem, he will not do anything that is not for His sake. Someone who learns Chassidus approaches the fulfillment of “kadeish atzmecha b’mutar lach” with the understanding and knowledge that through this he is connecting to Hashem at every moment, so he can fulfill the mitzva with joy.

There is a verse in Mishlei (18:1) that says, “*Ltaava yevakesh nifrad*” (He who is separated, seeks lust). Without Chassidus, you miss the significance of this verse. There can be a religious Jew who sees nothing wrong with eating ice cream, especially today when there are excellent hechsherim. He sees no reason to refrain from it. Only someone who learned Chassidus understands that when you eat something just for the sake of taava (the desire, craving), even if it is kosher with the best hechsher, at that moment, in a subtle way, you are separating from Hashem!

The same is true for the mitzva of “love your fellow like yourself.” Before the revelation of Chassidus, it was understood to mean to elim-



inate hatred. Nobody thought it meant to literally love someone else like you love yourself. A G-d fearing Jew was ready to help another, even if it cost him money, but he did not for a moment think that he had to take care of the other person precisely the way he would take care of himself! He was sure that he is an entity unto himself and the other person is an entity unto himself, and there is no connection between them. Chassidus comes and says that the mitzva is meant literally, that you need to love the other person just like you love yourself.

BETWEEN the Lines

RABBI GERSHON AVTZON

SHELTER, ADAPT, CAPITULATE OR TRANSFORM?

THE REBBE & AMERICA: 70 YEARS LATER

Study along with the daily Rambam of Friday, 9 Shevat 5781 (January 22, 2021)

WE have begun to learn the Sefer Tahara in Rambam which deals with the laws of purity and impurity. One of the laws is that the Sages decreed that the lands outside of Eretz Yisrael are considered ritually impure. However, this law contains an interesting caveat:

“The decree concerning the impurity of the earth of the Diaspora does not apply to gentile cities enclosed *within* the boundaries of Eretz Yisrael (such as Siss, Ashkelon and their environs) despite the fact that they *are* exempt from other laws of Eretz Yisrael such as Maaser and Shemita. Similarly, the roadways taken by *olei regel* (pilgrims) from Bavel, although surrounded by the earth of the Diaspora, are presumed to be pure.” (Hilchos Tumas Meis 11:12)

The Rebbe (Parshas Savo 5746, Rosh Chodesh Elul 5747) gleans a very important lesson in Avodas Hashem from this *halacha* in Rambam regarding the positive effect that a person can have on the world around them. While the actual halacha is about the lands which are swallowed by the geographical Eretz Yisrael, the lesson can be applied to any Jew in any place in the world.

THE ERETZ YISRAEL MINDSET

Eretz Yisrael, besides being the holiest land on earth, is also a spiritual mindset. Chazal (Medrash on Bereishis 5:8) teaches: “Why was it called *Eretz*? Because it wanted (*ratezsa*) to do the will of Hashem.” The mindset of Eretz Yisrael is the mindset of a Jew who is inspired to serve Hashem and is uncompromising in his dedication and observance of the mitzvos. The rest of the countries of the world — the “gentile cities” — represent the mindset of someone that has been influenced by this physical world and has thus allowed themselves to become defiled and impure. The Rambam is letting us know that if we take the pure mindset of Eretz Yisrael and “surround” another person who currently lives in the “gentile cities”, they can become purified and be considered like Eretz Yisrael.

The Rambam stresses that this purity can even be applied to those roads that the festive pilgrims used to go to Eretz Yisrael. A person that travels on a certain road is not a permanent dweller of that road. This represents someone that is not yet fully committed to mitzvos, or

just does mitzvos some of the time, and yet it brings purity to that person as well.

SHELTER, ADAPT, CAPITULATE OR TRANSFORM?

Dear Chassidim:

This halacha in Rambam and lesson in Avodas Hashem, is being studied on the eve of the special day of Yud Shevat 5781, which is the 70th anniversary of the Rebbe's official acceptance of the leadership of the Chabad Lubavitch movement. It is so amazing to see obvious connection between the two:

When the Rebbe accepted the leadership in 5711, America was considered the “*Treifene Medineh*.” Most of the Jews that had survived the terrors of World-War II and had come to America felt that there was no room for leading an authentic Jewish and Chassidishe life in America.

There were two approaches taken: 1) Create an American “ghetto” — a haven to continue old European life sheltered from the outside influences of America. 2) Face reality and modernize our approach and try to adapt to America.

The Rebbe revealed a third and most revolutionary approach: Transform America!

The Rebbe believed that if we take the truth of Torah and we bring it to the people, the Jewish *neshama* would be aroused and people would come closer to Hashem. Many wondered and others scoffed at this radical approach, but 70 years later we see a world transformed. There are thousands of Chabad Houses and millions of Jewish people that have come closer to Hashem in the merit of the Rebbe's



shluchim and his mitzvaim campaigns. The Rebbe surrounded the world with the purity of Eretz Yisroel — the pure soldiers of Tomchei Tmimim — and set out on a mission to reach every Jew in the world and try to make them “pilgrims from Bavel” whose path is secure and pure by doing mitzvos and being inspired to await Moshiach and leave this *galus*.

The Rebbe knew and believed, even back then, that the Jews were ready for this message even while everyone else did not see what the Rebbe was seeing. The same is true with preparing the world for Moshiach: The Rebbe told us clearly that the world is completely ready for accepting the *Besuras HaGeula*, we just need to be the faithful soldiers to spread the message.

In 5781 we see the world that the Rebbe envisioned in 5711. The Rebbe believes in us, we must believe in him.

Lchaim! ■

The CHASSIDISHE VAIBE

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



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Sara
Gopin

ARE YOU A RAVEN, OR A DOVE?

THE Rebbe Rayatz shared a childhood memory that is a message for generations. As a little boy he asked his father, the Rebbe Rashab, for an explanation as to why Hashem created us with two eyes in order to enable vision. The answer was concise and left an indelible impact: “With our left eye we look at sweets, and with our right eye we see our fellow Jew.”

TURNING BLACK INTO WHITE

How do we react when confronted with someone else’s shortcomings? The vulnerability that we all face in this “new normal” period is breeding unprecedented empathy. People are making a greater effort to see each other through the lens of a positivity bias. In other words, the “black raven” within us is being transformed into a “white dove.”

The raven is a large bird that confidently struts around looking for prey, while emitting an unpleasant cry. Its cruelty is ingrained to the point that it does not even distinguish between other birds and its own offspring when satiating its appetite. Pharaoh Melech Mitzrayim is the classic prototype of a raven. On the words, “And he did not know Yoseph” (Shemos 1:8), Rashi explains that Pharaoh *pretended* not to know Yoseph, the viceroy whose advice saved his country from famine. There were no pangs of conscience as Pharaoh implemented his agenda to “devour” Bnei Yisrael.

In stark contrast to the predatory raven, is the pure, white dove. After the Flood, Noach released a dove into the clear, blue skies in order to find land. It faithfully returned with a freshly-picked olive leaf, the promising sign of the renewal of the world. Unlike other birds, the dove has a secretion of “crop milk,” with which it nurtures its children. The dove soothes them with its characteristic cooing sound, and protects them forever. Bnei Yisrael is symbolized by the dove, and thus the decree of Pharaoh to annihilate them had no relevance. The desire to give birth to children, to love and to care for, has always been at the core of our essence.

THE RIGHT PERSPECTIVE

It is Divine Providence if we hear about, or witness, someone else’s fall. This is Hashem’s way of alerting us to get involved and offer help. Is our immediate reaction to make noise voicing our opinions, and even enjoy the sudden hubbub? An unfortunate being lays helplessly on the “operating table,” but no one is given free rein to take a bite out of him, and even legitimize the necessity of such a seuda!

A critical and judgmental approach is not the way of a Chassid. Instead, we reach out with a gentle, “right eye” mindset, coming from concern and empathy. Words become unnecessary, as we take the plunge to help a fellow Jew to solve his problem. Unconditional love



penetrates deep into the *neshama*, where the bond between us was never lost.

The way that we react to our fellow Jew gives us an opportunity to take an honest look at our own behavior. In the words of the Holy Baal Shem Tov: “The other person is our mirror.” The negative tendencies that come to the surface while viewing someone else are those that are inside of us. Rather than allowing our frustration to become displaced into disapproving others who have identical attributes, we must shift the focus to where it belongs, and improve ourselves.

In our masked population, voices are muffled and smiles are concealed. Sadly, as touch became off-limits, there are no more warm handshakes as well. Presently, the link to communicating with other people is our eyes. Which emotions express themselves through our eyes? Is it indifference, or an eagerness to come close? It’s not possible to hide even the smallest trace of negativity when two people

are looking directly into each other’s eyes. As the “window” to the *neshama*, our eyes will instantly give us away.

Whenever we find ourselves in such a predicament, the antidote is learning Chassidus, which strengthens the “right eye” perspective. If we look at the fall of another Jew as coming from his external garments, we understand that his misdeed was involuntary, and that his pure essence remains untouched. Especially today, the challenge is to fly gracefully, like a dove, out of the box of judgmental conclusions. When the impulse to criticize a fellow Jew, our brother, is replaced with warm acceptance and sensitivity, our Divine soul celebrates one of its greatest victories.

As I share these words, the holy, fatherly gaze of the Rebbe Melech HaMoshiach is embracing me, believing in me and elevating all of us, together, towards the Final Redemption. ■

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Careers For Women: **THE REBBE'S OPINION**

In recent decades, girls and women studying for a career has become a growing phenomenon within the frum community. What does the Rebbe say about this? When can a woman go out to work and when not? How does one set an order of priorities in daily life?



When discussing chinuch

a verse that is often quoted is one from Mishlei: "Listen, my son, to the rebuke of your father, and do not abandon the teachings of your mother." This verse expresses the educational responsibilities of both the father and the mother toward their children. Although the primary obligation of chinuch is on the father, our Sages assert that the mother is not exempt. This is an obligation derived from the mitzva "Love your fellow as yourself." Thus, it is also the mother's obligation to guide her children to go on the path of Torah and mitzvos.

That is the way it was throughout the generations. The educational role was divided between the mother and father on two fundamental planes. The father taught Torah and if he found it difficult to do so, he hired a teacher for his children. The mother guided the children in how to observe mitzvos and what is the proper path to follow.

In the teachings of Chassidus in general, and especially in the sichos and letters of the Rebbe, the role reserved for the mother is crucial and major, sometimes more so than that of the father. The mother has a special ability to instill the way of Torah and mitzvos in the heart of her child so that he will not veer from it even in times of crisis when he gets older.

In a sicha the Rebbe delivered on 27 Iyar 5737, he notes the special educational power of a mother and says:

A melamed, teacher, and guide cannot instill as deeply in the heart of a child as the mother can, when she invests her heart and mind that her child should acquire the proper attitudes toward life, by training him from his childhood to the awareness that the Torah is his life and Judaism is his guide in life. That

which the mother instills penetrates his heart very deeply and remains with him all his life.

This is said not only about the child's early years when the mother has the almost exclusive task of dealing with his chinuch, but even later, when the child grows older, the mother can accomplish more than the father who is busy with parnassa. She has more time, more patience, and more of a natural inclination to be devoted to her children in all areas, especially those main things needed to shape the child from the start, so he knows what is essential and the foundation upon which his behavior should be based. And when the day comes, he will set up his own home and educate his children in this way.

From the Rebbe's words it is clear that the educational work of the mother is no less than that of the father and is even more; the mother has the ability to instill Jewish values in her child in such a way that it will remain with him forever.

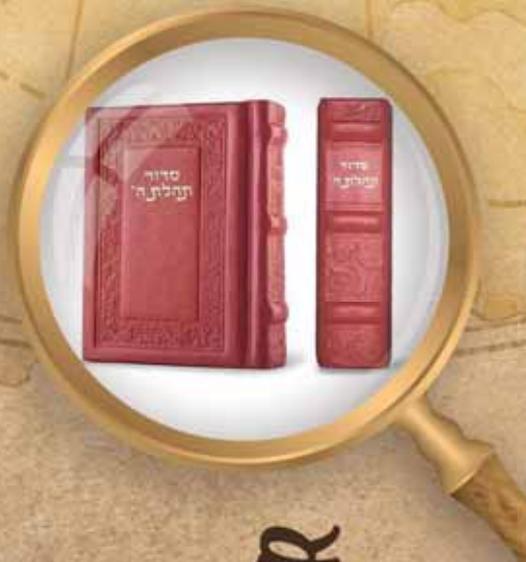
A Woman In Academia Or A Mother At Home?

In recent years, more and more religious women in and out of Chabad are going to college, spending a lot of time and money on obtaining an advanced education. The advertisements to earn a degree in an array of fields appear in most frum papers and media.

The truth needs to be stated: a woman who attends college or courses after she is married, is busy for years with her schooling, homework, tests and field work which require enormous amounts of time and investment of her intellectual and emotional abilities. Very little time is left over for her husband and children.

When her hard work and money pay off and she earns the degree and a good job, she is busy

Yossi & Mendy Discover



MAKING SEDER WITH THE SIDOUR

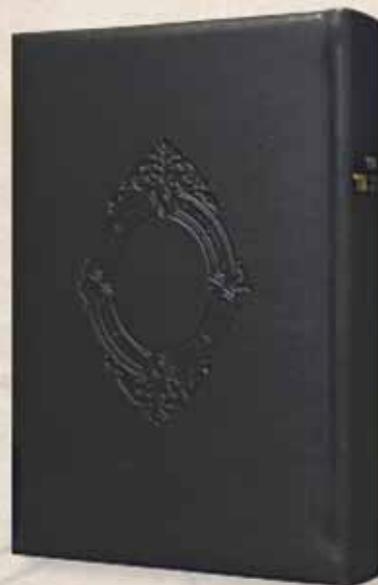
Zalmi: The chazan was already standing at the lectern and clearing his throat before starting Ashrei when a tall bachur rushed into the shul. He stopped in his tracks as soon as he came in and fidgeted in his place with his hands waving right and left and his eyes rapidly glancing around.

I knew what he was looking for. I am not a prophet nor do I have ruach ha'kodesh, it's just that my regular seat is close to the door so I know what happens. Every new person who comes in to the shul for the first time looks for the bookcase with the siddurim.

I showed the bachur where the bookcase is. Right at the entrance to the shul there is a bookcase full of various siddurim. Most of them are new while some of them have been used by generations of worshipers but Feivish the gabbai keeps them in good condition.

I noticed that the bachur took a long time choosing a siddur. He did not take the closest one available but looked through the selection until he found what he wanted.

One of the shelves in the bookcase contains siddurim that are not Nusach Ari. They have names other than "Tehillas Hashem" such as "Tefillas Kol Peh," "Rin as Yisrael," "Tiferes Tziyon," "Chadrei Boten,"



“Yeshuas Ha’Dal,” “Tiferes Yehuda,” and so on.

The new bachur apparently davened a different nusach because it took him time to locate the siddur he wanted.

After the davening, I went to see and noticed that on some of the siddurim it said “Ashkenaz,” some said “Sefard,” and others said, “Nusach Edot Ha’Mizrach.”

I tried to compare these siddurim to ours and discovered that some siddurim are almost the same as “Tehillas Hashem,” but in some siddurim I was lost. The nusach is nothing like ours.

My question was, where did all these nuscha’os come from? Why isn’t there one nusach for all? Why do we, Chabad Chassidim, daven with a “Tehillas Hashem” siddur? What is special about it?

I went to ask Simcha all these questions and found him davening from a thick siddur. I had never paid attention to the type of siddur that Simcha uses but this time I noticed that it wasn’t was a “Siddur Tehillas Hashem” but a siddur called, “Siddur Torah Ohr.”

Was our Simcha not using a regular siddur? I was mystified. When Simcha finished davening, I shot all my questions at him and he patiently answered them all.

Simcha: Although Avrohom Avinu established tefillas shacharis, Yitzchok Avinu established tefilla mincha, and Yaakov Avinu established tefillas arvis, they were not the ones who established the wording of our prayers. The Shemone Esrei was composed by the Anshei Knesses Ha’Gedola (Men of the Great Assembly) who lived at the beginning of the



NO REGRETS

Many women filled the Chabad House in Beer Sheva. They listened attentively to the fascinating stories told by Rebbetzin Rochel Hendel who had made the trip from Tzfas. When the atmosphere warmed up, Reb. Hendel held up a dollar of the Rebbe in a beautiful frame.

“Dear ladies, who wants to win a dollar from the Rebbe? You have the opportunity today to buy a dollar of blessing for 3600 shekalim!”

Do you know whose dollars they were? They belonged to the director of the Chabad House himself, the rebbetzin’s son. It was very hard for him to part with the dollars that he had received from the Rebbe but he was in arrears (he owed money). He had decided to offer the dollars for sale after discussing it with his mashpia.

“I have two dollars here. First come, first served!” continued Reb. Hendel.

Hands were raised and within a few minutes the two dollars were sold.

“Hey, I also raised my hand and you didn’t notice. I also want a dollar from the Rebbe!” called out Angelica who was sitting on the side of the room.

Reb. Hendel checked with her son to see whether he was willing to sell another dollar. Yes, he agreed. He went to get it from the house and Angelica happily accepted her treasure.

Angelica was not religious but she had a heart that was warm to the Rebbe. “The Rebbe saved my children,” she said loudly. “I had two children who were born weighing a kilo (2.2 lbs.) and they were in great danger. Thanks to the Rebbe’s bracha they were saved and they are fine today and go to the Chabad school.”

After this moving story, she told everyone why she decided to buy the Rebbe’s dollar. “I want a bracha for my brother who is a baal teshuva and a Chabad Chassid. He is not young and still hasn’t married.”



was drunk.

She got a bag and collected all the money that was all over the table and put it in the bag, figuring she would give it to him when he got up in the morning and was sober.

Her brother went to sleep and Angelica put the money in a safe place. The next day, her brother got up, fresh and relaxed as though he hadn't been drunk the night before. Angelica went to get his bag of money.

"Here, take it. It's your money. Last night, you were so drunk that you didn't realize what you were doing and you scattered your money all over the table."

"No, no!" he insisted. "It's for you. I really meant it."

"But the Rebbe's dollar only cost me 3600 and there are about ten thousand shekels here. At least take the change."

"I won't

take it," he said. "I'm sure you will have what to do with the money." And he left.

Angelica excitedly went to the Hendels' house to tell them about the big miracle. Reb. Hendel took the opportunity to suggest, "Angelica, perhaps commit to wearing a wig? It will be so pretty! You can also buy nice, modest skirts and blouses. And your name should be changed to something Jewish."

Angelica did that. She bought an attractive wig and modest clothes. On Shabbos, in shul, they gave her the name Chana and she began keeping Shabbos and making kiddush and havdala.

What about her brother Avrohom for whom she bought the dollar? A short time later, he found a good shidduch and got married. ■

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After much effort, the townspeople finally managed to wake Menashe and the merchant from their deep faint. However, neither one was fully back to himself. The merchant still had a look of horror on his face and was unable to utter a single word. And poor Menashe seemed to have lost his mind completely. From that time on Menashe would walk down the street talking to himself and would randomly hit people who passed by. He finally needed to be tied down, so he wouldn't hurt anyone.

