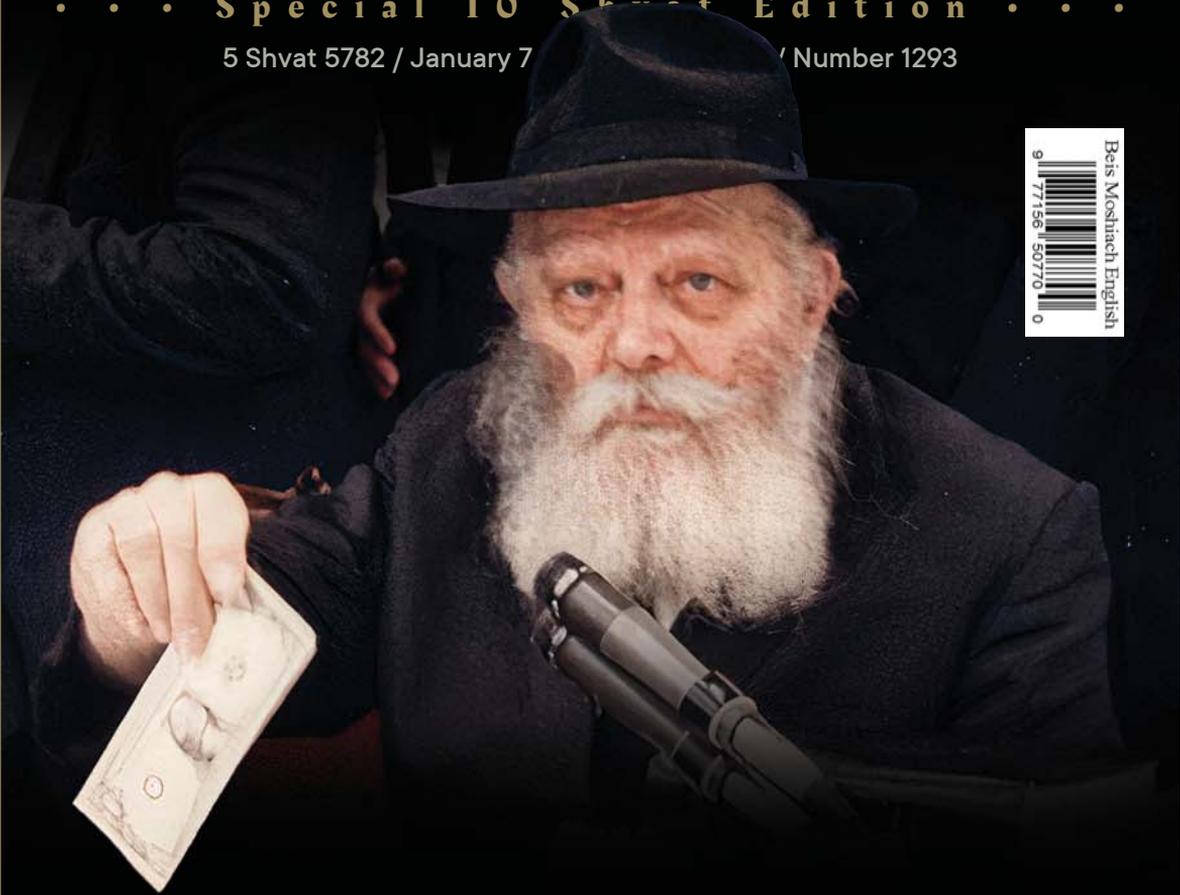


BEIS MOSHIACH

• • • Special 10 Shvat Edition • • •

5 Shvat 5782 / January 7, 2022 / Number 1293



My 9 Favorite Podcasts

Raizel Liberow

All About Jewelry



"ואשר בשביל"

ניצוח המלחמה פתחים ונותנים
האוצר ע"י שרי הפקידים שהם
פקידי החיל והכוונה בזה הם
אנשי החיל."



The Story of the First Pidyon Nefesh

Rabbi Nachman
Yosef Twersky

The Ballroom Farbrengens

A Pictorial

If The Rebbe Is King, What Does That Make Me?

Rabbi Yosef Y. Meizlish

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

10% DISCOUNT FOR
BEIS MOSHIACH
READERS BY APPLYING
COUPON CODE BM10
FOR ALL ONLINE
ORDERS!



BUTCHER

MEAT
SHOPPING
REDEFINED

QUALITY · SERVICE · PRICE



347.770.4048

CHBUTCHER.COM

NEW LOCATION
334 ALBANY AVE

411 TROY AVE





CJ STUDIOS

FINE ART PHOTOGRAPHY & CINEMA

**CAPTURING THE
MAGIC OF YOUR EVERY
WEDDING MOMENT**



B.H.



**AFRICA LIKE YOU'VE
NEVER IMAGINED!**

REGISTRATION OPEN!

**A SAFARI IN THE BEST TIME
AND PLACE IN THE WORLD**

**TOGETHER WITH AN AQUATIC ADVENTURE
ON THE SHORE OF THE INDIAN OCEAN**



GLATT KOSHER SAFARI
+972.50.2822.782

EINAVASPI@GMAIL.COM



Your Siyum Sefer Torah Starts Here

YOSSEI SHERMAN



718-778-STAM (7826)

www.machonstam.com



From the Rebbe

{ 8 } No Histalkus In The 9th Generation!

Besuras HaGeulah with English translation

{ 10 } General Letter, Individual Answers

From the Rebbe's pen

{ 48 } When The Rebbe Smiled

Moments with the Rebbe

Features

^ { 18 } The Ballroom Farbrengens - A Pictorial

Beis Moshiach presents a pictorial overview of these special farbrengens

✓ { 28 } "Don't Go To Kivrei Tzaddikim"

How the Belzer Rebbe's advice to his Lubavitcher host in Yerushalayim prompted the Rebbe to accept the first Pidyon Nefesh after Yud Shevat 5710



^ { 38 } ORTHODOXED

Berel Solomon is a Lubavitcher businessman and entrepreneur who has shared his remarkable story of return to Yiddishkeit with millions of viewers in his recently released documentary film ORTHODOXED. Beis Moshiach's Yosef Schidler went behind the scenes in an exclusive interview



Columns



{ 12 } **Q&As On Kaddish**
By Horav Yosef Yeshaya Braun



{ 50 } **And You Do Understand?!**
Tanya in tales by Rabbi Mendy Crombie



{ 52 } **When Chassidim Didn't Take No For An Answer**
By Rabbi Gershon Avtzon



{ 54 } **Prepare For The Coming Of Moshiach!**
Rabbi Nissim Lagziel with a Moshiach thought on the Parsha

In This Issue

{ 46 } **Halachic Times And Daily Shiurim**

{ 67 } **Geula = Turning Enemies Into Friends**
A Chassidishe Kup

{ 73 } **The Rebbe Davened For Me**
Story for children

{ 78 } **Avremel's Russian Adventures**
Stories of Mesirus nefsh in comics

About the Cover:

The Rebbe distributing dollars to the "tankistin," farbrengen of 29 Elul 5747



Published by:

Chabad World Center to Greet Moshiach

744 Eastern Parkway
Brooklyn, NY 11213

🌐 BMoshiach.org

✉️ info@BMoshiach.org

☎️ 718.778.8000

📖 editor@BeisMoshiach.org

Editor: **Levi Liberow** • Managing Editor: **Shraga Crombie**
Director: **Rabbi M.M. Hendel** • Rabbinical Advisor: **Rabbi Yaakov Chazan**

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



BESURAS HaGeulah

THE REBBE ON THE IMMINENCE OF THE REDEMPTION

NO HISTALKUS IN THE 9TH GENERATION!

סא. תרגום חלק משיחות יום ד' פ' בא, ג' שבט וש"פ בא, ו' שבט ה'תשנ"ב (1)

61. Week of Parshas Bo, Shevat 3-6, 5752 – January 8-11, 1992 (I)

The opening verse of Parshas Bo reads: “Hashem told Moshe, *come* to Pharaoh”. Wouldn't it make more sense to say “*go* to Pharaoh”?

The Zohar explains that Pharaoh resembles an extremely high and limitless measure of G-dly revelation hinted in the word “Pharaoh” which in Hebrew means “unleashed”. Hence, Moshe feared that his exposure to this great light would result in a separation of his soul from his body. Hashem therefore told him “come — with Me — to Pharaoh”, for Hashem's essence which is above any and all limitations can ensure that even a soul in body can experience this revelation without expiring.

A similar concept is expressed at the very outset of the Torah's description of Hashem's selection of Moshe as the redeemer. Moshe protested, “I am not a man of speech... I am slow-tongued...”

The commentaries explain that Moshe's speech defect was representative of the spiritual state of the world. Speech, representative of the *sefira* of Malchus, was in exile and Moshe was unable to awaken this potential. Therefore, he maintained, he was not fitting to bring about the Redemption. G-d replied to him, “I will be with your mouth,” G-d's influence generated the potential for the transcendent revelations of Tohu to be revealed within the finite context of our world.

As usual in these talks, the Rebbe gives these age-old concepts a current meaning in applying them to our time:

Our generation — the ninth from the Baal Shem Tov, **stands out from all those preceding it including the previous one (the eighth of the Previous Rebbe):**

Since the Redemption had not actually occurred then, the idea of “come to Pharaoh” (enabling the “revelation of “all the lights” to those below) was not completely perfect, as a soul in a healthy body.

החדוש דדורנו – הדור התשיעי לגבי כל הדורות
ש'לפני זה, עד לדור שלפני זה (דור השמיני):

מכיון שהגאולה לא באה אז בפעל, ה"בא אֶל
פֶּרְעֹה" (הגלוי ד"אתפריעו כל נהורין" למטה) לא
היה בתכלית השלמות כנשמה בגוף בריא

(i.e., the soul was eventually detached from the body, and even when the soul was in a body, it was in a situation of “his speech was in exile” — there were impediments related to the ability to speak).

— The Rebbe is referring here to the fact that in the times of the Previous Rebbe, despite there being a great awakening regarding the expectancy of Moshiach, the spiritual energy of Moshiach wasn't drawn down completely resulting in his eventual *histalkus* (passing from the world - separation of the soul from the body) as well as — during his lifetime — suffering physical ailments, especially effecting his most used tool of communication of Torah — his power of speech. This is a direct parallel to Moshe Rabbeinu as explained in the introduction. —

This is not the case with our generation – the last generation of exile and the first of Redemption – when imminently and immediately “the luminaries, the sun and moon, will be hung,”

— In the year this talks was said, Yud Shevat, the anniversary of the *histalkus* of the Previous Rebbe was on a Wednesday, the day Hashem “hung the luminaries” in the sky. The word the Torah uses for this is נתלו, which when spelled with a ט instead of a ת means “removed.”

This fact, says the Rebbe, alludes to both the “eight generation” when on this day the “luminary,” the Rebbe, was removed, but at the same time it also began the “ninth generation” (in fact the *gematria* of the letter ט) and on that very same Wednesday, the “luminaries were hung,”

so that not only is nothing lacking in the great luminaries (—the sun and the moon, which respectively represent the revelation of the Written Torah and the Oral Torah),

but on the contrary: our generation will realize an additional greater perfection in this revelation, [resulting in there no longer being “speech impediments” in the transmission of the Oral and Written Torah, since this level will be transcended.]

This will express itself in the fact that even souls within bodies will be able to internalize “the revelation of all the lights” that were “hung” now,

by virtue of the imminent arrival of Moshiach Tzidkeinu (who Moshe requested at the very start be sent, with the words “Send now the one You will eventually send”), who will teach Torah to the entire nation, including the “new Torah that will come forth from Me.”

הַיְתֵתָה הַסְתַּלְקוּת מִן הַגּוּף, וְגַם הַנְּשִׁמָּה בְּגוּף הַיְתֵתָה בְּמַצָּב שֶׁ”הַדְּבוּר הוּא בְּגִלּוּת” וְכוּ’);

מֵה-שְׁאִין-כֵּן בְּדוֹרְנוּ זֶה - הַדּוֹר הָאֲחֵרוֹן לְגִלּוּת וְהַדּוֹר הָרִאשׁוֹן לְגִאּוּלָּהּ - נַעֲשֶׂה תַכְּף וּמִיָּד ”נִתְּלוּ הַמְּאוֹרוֹת”,

שְׁלֵא זֹו בְּלִבְד שְׁלֵא חֶסֶר חֵס-וְשְׁלוֹם בְּמֵאוֹרוֹת הַגְּדוּלִים דְּגִילוּי תוֹרָה שְׁבִכְתָּב וְתוֹרָה שְׁבְעֵל-פֶּה²,

אֶלָּא אֲדַרְבָּהּ - נוֹסֶפֶת בְּזֶה שְׁלֵמוֹת נַעֲלִית יוֹתֵר [לֵא בְּאֶפֶן ד’ כְּבֹד פֶּה מֵאוֹרֵיָתָא שְׁבְעֵל-פֶּה וְכְבֹד לְשׁוֹן מֵאוֹרֵיָתָא שְׁבִכְתָּב”³, לְהִיּוֹתוֹ לְמַעֲלָה מִזֶּה].

בְּאֶפֶן שְׁכַנְשָׁמוֹת בְּגוֹפִים מְקַבְּלִים בְּפִנְיֵימִיּוֹת אֲתַפְרִיעוּ כָּל נְהוּרֵי”ן שֶׁ”נִתְּלוּ” עִתָּה, ,

עַל-יְדֵי-זֶה שְׁמִשִּׁיחַ צְדָקְנוּ בָּא מִיָּד, ”שְׁלַח נָא בְּיַד תְּשַׁלַּח” וְיִלְמַד תוֹרָה אֶת כָּל הָעָם כְּלוּ⁵, עַד ”תוֹרָה קְדוּשָׁה מֵאֵתִי תֵצֵא”⁶

From The Rebbe's Pen



General Letter, Individual Answers

To a person who wrote to the Rebbe, complaining that he doesn't receive answers from the Rebbe on his questions, the Rebbe wrote the following which gives an idea of how one must view a *Michtav Klali* ("general letters" addressed to every Jew several times a year) of the Rebbe:

ובמש"כ [= ובמה שכתב] שאיני כותב (עונה) לו כו' - כו"כ [= כמה וכמה] פעמים בשנה

כתבתי לו (וכן

לזוג' תי') ובארוכה

באמצעות המכ'

שהתחלתם "אל

בני ובנות ישראל

בכל מקום שהם"

שכו"כ מהם הגיעו

אליהם (וקייתי

שיגיע כפי' הלקו"ת

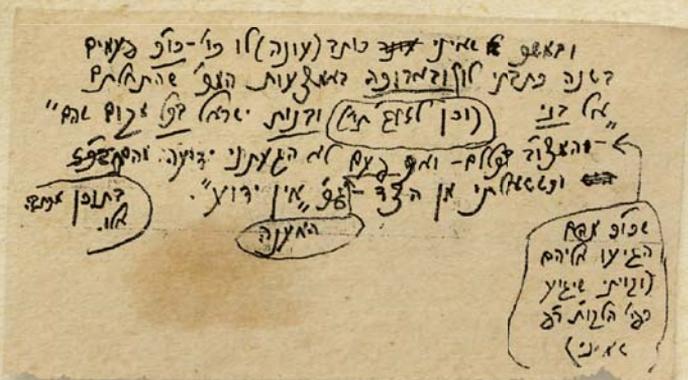
ר"פ [= ריש פרשת]

שמיני*) - והמצו"ב

בכללם - ואף פעם

לא הגעתני ידיעה

מהם בתוכן מכתבי



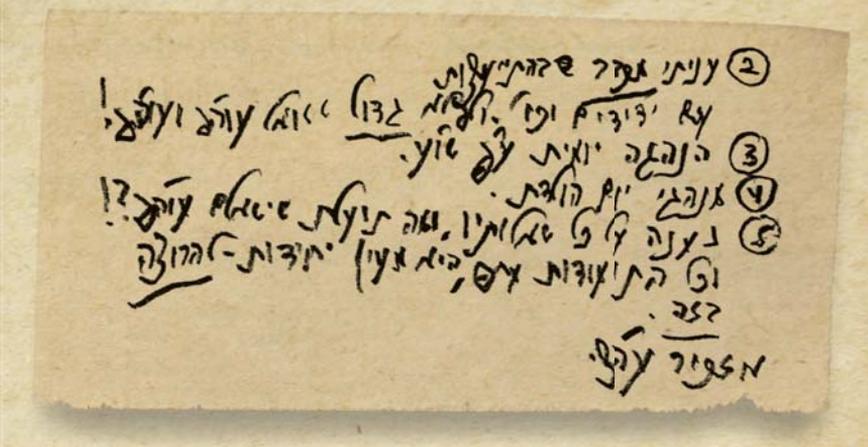
אלו. וכששאלתי מן הצד - המענה ג"כ [= גם כן] "אין ידוע". כפי'.. שמיני: אן רירען.

As to what you write that I don't write (and answer) you —

In fact, I have written to both you (and your wife תחי') several times and at length through the letters that begin "to all sons and daughters of Israel, wherever they may be," several of which — including the attached — have reached you (and I had hoped that they "reached" you in the sense of what is explained in Likkutei Torah at the start of Parshas Shemini).*

Still, I have never received any word from you concerning the content of these letters, and when I asked indirectly, the answer was "it is unknown" as well.

In recent years the Rebbe famously “deferred” many questions addressed to him to rabbonim, doctors and *yedidim meivinin* (friends knowledgeable in the field in question). Similarly, the Rebbe oftentimes said that a farbrengen is a form of Yechidus. The following is the Rebbe’s reply on such a matter:



2) עניתי מכבר בהתייעצות עם ידידים וכו'. ולפלא גדול ששואל עוה"פ [= עוד הפעם] ועוה"פ!

3) הנהגה יומית ע"פ שו"ע.

4) מנהגי יום הולדת.

5) נענה על כל שאלותיו, ומה תועלת שישאלם עוה"פ?!
 וכל התוועדות עתה, היא מעין יחידות - להרוצה בוה.

אזכיר עה"צ.

(2) I have already answered long ago that these matters should be resolved through consultation with friends etc. It is a great wonder that you keep asking again and again!

(3) Daily conduct according to Shulchan Aruch.

(4) Observe the birthday customs.

(5) All your questions have been answered, of what use is it to ask them over again?!

Every farbrengen now is a form of Yechidus — for those who want it to be so.

I will mention you at the *Tziyun*. ■

* In the Likkutei Torah cited (pp 18a), the Alter Rebbe translates the word להגיע (=to reach) into אנ רירען which is Yiddish for “to touch”

Q&AS ON KADDISH

One of the most famous Jewish prayers is Kaddish. We bring a selection of halachic Q&As on this special tefilla, by Rav **Yosef Yeshaya Braun** shlita, Mara D'Asra and member of the Badatz of Crown Heights.

Q. I'm aware that if people left Shul in middle of *Chazoras Hashatz* and there is no longer a Minyan, we may finish *Chazroas Hashatz* and also Kaddish after *U'Va L'Tziyon*. How about the other *Kaddeishim*, or does it apply to that one Kaddish?

A. The Kaddeishim after Shir Shel Yom and onward are not considered גמר תפלת י"ח ("the culmination of *Shemoneh Esrei*") and therefore should only be said if there's a full Minyan present during the recitation of Kaddish. #6094*

KADDISH MISTAKES

Q. When a Chazzan said full Kaddish by mistake either right after *tachnun* by Shacharis, or Motzaei Shabbos before *Vih Noam*, what should be done when reaching the correct time to say full Kaddish?

A. *Kaddish Tiskabel* is only said once in every davening. Therefore, if after Tachanun *Kaddish Tiskabel* was recited, then after *Uva Letzion* a full Kaddish omitting the paragraph of *Tiskabel* should be recited.

The same is true if *Kaddish Tiskabel* was recited after *Shemoneh Esrei* on Motzaei Shabbos. [This is based on the order of davening on Purim (and Tish B'Av).] #17252*

KADDISH IN THE 12TH MONTH

Q. I'm in the 12th month of *aveilus* for my father *hk"m*, and there's nobody in shul that is missing both parents to say *Kaddish Yasom*, is it okay for me to say it?

A. If your mother is not alive too, then you may say *Kaddish* where there is no other *chiyuv*, if the custom in your shul is that *Kaddish* is always recited even when there is no *chiyuv*. #14298*

KADDISH FOR A RELATIVE

Q. My first cousin recently passed away. I am aware that I have no obligation to say *Kaddish* for him, but I have the question whether my saying *Kaddish* would accomplish more than paying someone else to do it. One rabbi told me that although he never saw anything written on the matter, he would think that my being a close relative would mean that I

would say it with more feeling. A different rabbi shared his opinion that it would be better if I did *not* say *Kaddish*. What is your opinion on this?

A. There is an advantage of having someone who is a close relative saying *Kaddish*. If, however, the money used to hire someone to say will come from the inheritance of the deceased that would be preferable. #13614*

Q. Does the Kaddish Yasom after Mizmor Shir in Kabbolas Shabbos belong to Friday or to Shabbos? I'm asking this in regards to someone who has Yahrzeit on Friday or Shabbos: Should they be recited by (a) one who has Yahrzeit on Friday (b) one who has Yahrzeit on Shabbos or (c) both a and b?

A. Our Minhag is that the Kaddish after Mizmor Shir is said by mourners who commemorate a Yahrzeit either on Friday or on Shabbos. (Sefer Haminhagim page 27)

As for the Kaddish after *Bameh Madlikin* (said according to *nusach Ashkenaz*), if it's said before *Borchu* (as in many kehillos), the same rule applies. However if it is said at the end of Maariv, then only one who has a Yahrzeit on Shabbos should recite the Kaddish. #13097

Q. When Sefardic *aveilim* daven in an Ashkenaz Shul, what nusach for Kaddish should be said?

A. The Sefardim should follow the minhag of the Shul in such a case, unless the extra words are said in an undertone and quickly. #13097*

KADDISH BY A GRANDSON?

Q. If someone's grandparent passes away and there are no sons or sons-in-law to say Kaddish and the family asks the grandson so say Kaddish, May the grandson do so? Is there a *chiyuv* to do so? Should they be *chaz-zan*?

A. Yes, the grandson may say Kaddish for the grandparent. If he has a parent that is alive, he should get their permission.

There is a *chiyuv* for the grandchild to say Kaddish after the grandparent. (Although not as much as a son for their parent).

If he is able, he should Daven as a Shliach Tzibbur on weekdays. #9322*

Q. Am I allowed to practice singing/saying Kaddish to myself at home?

A. It is forbidden, as one may not say a *davar sheb'kedusha* in the presence of less than ten people. If, however, you are only reading/singing until *v'imru amen* or from *tiskabel* onward it is permissible. #17728*

Q. If I'm Davening and no one says Kaddish Yasom, should I say Kaddish even though I have both parents *bli ayin hora*?

A. No. Unless your parents are not makpid. The common custom, however, is that even if one's parents don't mind they don't do so if both parents are alive. #4170*

KADDISH AT A SIYUM

Q. I've noticed that whenever the Rebbe made a *hadran* at a farbrengen, he didn't say Kaddish. Is it indeed the Chabad custom to recite Kaddish at a *siyum*?

A. The Chabad minhag is to say a Kaddish d'Rabbanan at a *siyum*. This is based on a letter of the Rebbe as well as a time that the Rebbe stopped on his way out of shul (I believe on Tisha B'Av 5750) and mentioned that Kaddish should be said. #5046

Q. What is the Chabad custom regarding the *nusach* of Kaddish after doing a *siyum*: Do we say the long Kaddish that is printed in the back of the Gemara. Or we do *Kaddish D'Rabonon*?

A. Our minhag at a *Siyum Mesechta* is to recite Kadish D'Rabonon. #10035* ■

Your son will thank you later.

Your son is about to be bar-mitzvah. One day, when he appreciates everything you gave him, he'll thank you: for the values you instilled, for the chinuch you provided, and for his uncompromisingly kosher, quality pair of Tefillin.

Reliably Written

Choose from a range of *parshios* by our select chassidishe sofrim, all certified, and all of whom we know and work with personally.

Mehudar Batim

Every *bayis* is crafted from durable American hides, with the *shel rosh* compartments entirely separate one from another (*prudos l'gamri*), as per the Alter Rebbe's standards. We also carry specialty *batim*, including *govho k'rochbo* and *miksha*.



Accurate Ksav

The *parshios* are written at the highest level of accuracy, with every crown—*shatnez get"z*, *bedek chaya*, *tagei lemeds*, *tagei kabbala*—applied at the time of writing.

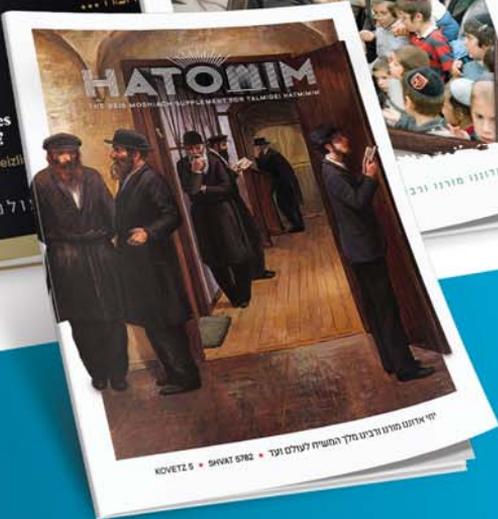
Quality Retzuos

The *retzuos* we carry are sourced from companies with the highest reputation in quality and *hashgacha*, and are guaranteed to last for years to come. We carry many options including black and black, matte black (non-glossy), and 18mm.

Double Checked

First checked by computer, then again by our expert in-house *magi'im*, every pair of tefillin must pass a rigorous inspection process to ensure its utmost quality and kashrus.





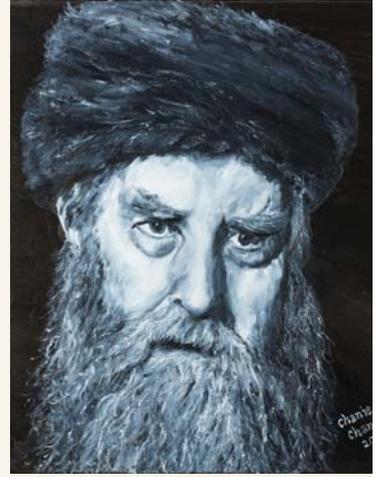
**JUST \$15
A MONTH!**

SUBSCRIBE TODAY!

🌐 BMOSHIACH.ORG • 📞 718-778-8000

Available for purchase at Crown Heights stores and newsstands

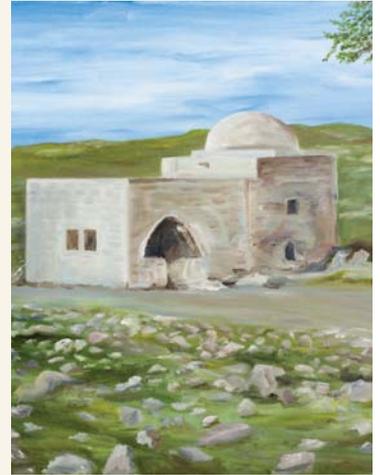
יחי אדוננו מורנו רבינו מלך המשיח לעולם ועד



Original oil paintings and prints

By Chanie Chanin

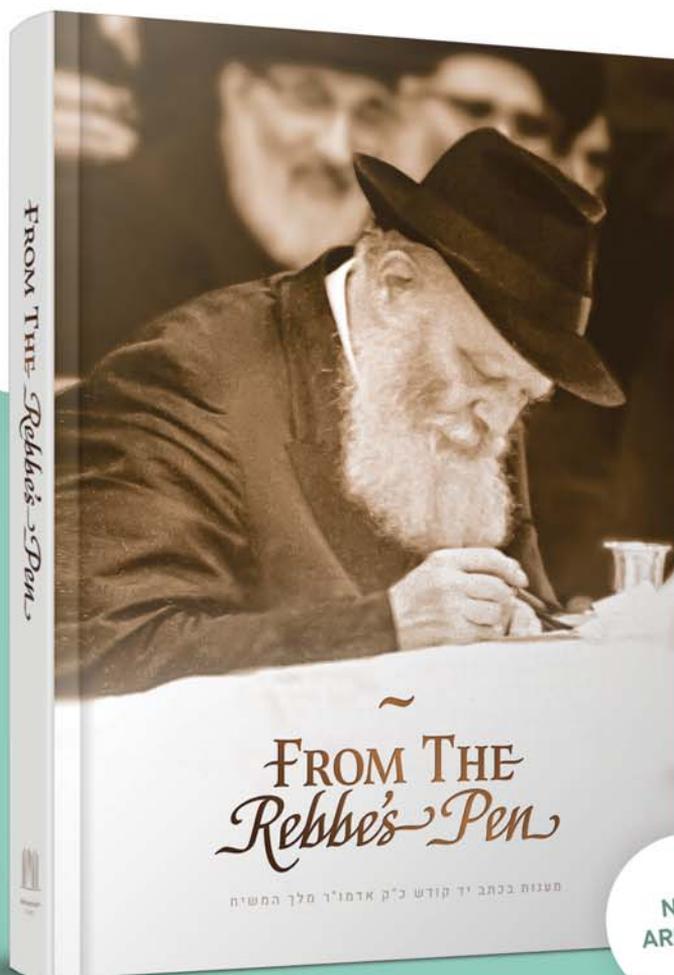
to beautify your Jewish home



Available to inspire women and girls
with art presentation through story and song.

FromMyArtandSoul.com - 646.415.1646 - ChannahChanin@gmail.com

PRESENTING: A BEIS MOSHIACH FAVORITE



NEW
ARRIVAL!



AVAILABLE WHERE
GOOD BOOKS ARE SOLD
AND ONLINE AT
SEFORIMDEALS.COM

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד



THE REBBE'S FIRST FARBRENGEN OF KABBOLAS HANESIUS ON YUD SHEVAT 5711 TOOK PLACE IN A ROOM THAT CAN'T HOLD MORE THAN 200 PEOPLE WHEN PACKED AS SARDINES... HOWEVER, THE REBBE'S FARBRENGENS DREW LARGER AND LARGER CROWDS AND AN ORIGINAL SOLUTION WAS FOUND:

THE BALLROOM FARBRENGENS

BEIS MOSHIACH PRESENTS A PICTORIAL OVERVIEW OF THESE SPECIAL FARBRENGENS





THERE ARE NOT MANY CHASSIDIM

who remember the farbrengens from the first years of the Rebbe's leadership. This is not just because it was so long ago, but mainly for the simple reason that in those years, only a few dozen Lubavitcher families lived in Crown Heights. At the large weekday farbrengens, held on Yud-Tes Kislev, Yud Shevat, Purim, etc., Anash came from all over New York, and even from Montreal. Nevertheless, their numbers never reached more than a few hundred, and there was room for everyone in the small zal on the first floor of 770.

As time progressed, the number of Lubavitcher families in New York City, particularly in Crown Heights, continued to grow. Together with this, Chabad activities in the suburban areas outside New York City also grew, thus increasing the number of Chassidim who came to make frequent visits to the "shelter of faith."

Slowly, the small zal became too cramped to hold the throngs of Chassidim who wanted to participate in farbrengens. Those who arrived late were forced to stand in the adjoining room or in the hallway, and soon afterwards, even those places were filled to capacity... The crowding in the zal was unbearable, and many of those in attendance were simply unable to concentrate properly on the Divine words emitting from the Rebbe's holy lips.

The Organizing Committee, headed in those days by Rabbis Yehuda Leib Groner, Shneur Zalman Gurary, and Shmuel Zalmanov, came up with an idea to arrange the large farbrengens in various ballrooms located in the vicinity of Crown Heights. This would enable the members of the Chassidic community, thirsting to hear the Rebbe's words, to participate in far-

brengens comfortably without disturbances. The proposal was brought to the Rebbe for his approval, and once a positive answer was received, the committee began the process of organizing farbrengens in the nearby large ballrooms.

Until then, as mentioned previously, all farbrengens were held in one place only – the small zal on the first floor of 770 – and there was no need to let the community at large know where they would be taking place. With the new arrangements, it became necessary to put notices in the newspapers in order to update the public regarding which ballroom would host the farbrengen.

In fact, in those days, one could easily find such announcements in the Yiddish newspaper *Der Tog Morgen Journal*, as publicized by the Organizing Committee, which gave details on the farbrengen, its starting time, and its location. In addition, the announcements provided directions on how to reach the ballroom and information on bus stops where special transportation would pass by and pick up those who wanted to taste the special flavor of a Chassidische farbrengen with the Lubavitcher Rebbe.

These announcements were usually publicized the day before the farbrengen, however, there were also occasions when they were only printed on the day of the farbrengen itself.

A few minutes before the appointed time, the Rebbe would get into the private car of one of the Chassidim, or a taxi, and travel to the ballroom. Hundreds of other Chabad Chassidim and friends would then follow him, primarily via the organized bus service, as almost no one had private cars in those days.

The custom of holding major farbrengens in local ballrooms began in 5714 and continued

until 5720, when the “shalash,” the inner courtyard of 770, which had previously served as a parking lot, was completed for use as a proper venue for large farbrengens.

As mentioned earlier, the Rebbe farbrenged during those years in four different ballrooms, located in close proximity to the Crown Heights neighborhood. Regarding the reasons why farbrengens were periodically moved to different ballrooms, Chassidim explain that the managements in some of these locations did not agree to the holding of more such events, due to concern that the hall would be wrecked by the intensely joyous dancing of the many participants...

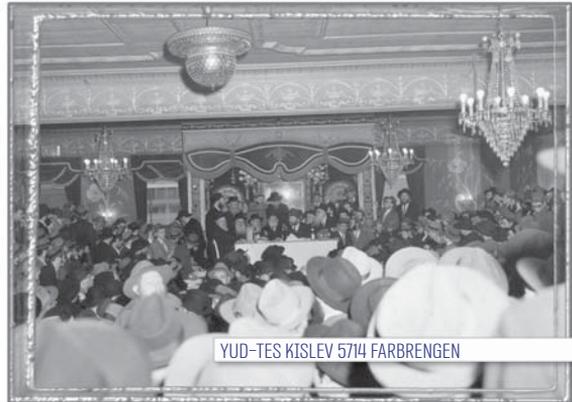
We went out in search of those ballrooms where the Rebbe’s farbrengens were held in those days, to take pictures and hear from elder Chassidim who remember that special time. During the preparation of this article, we also found a large number of photographs from those farbrengens, some of which are being shown here for the first time.

FRANKLIN MANOR BALLROOM

The first farbrengen of this type was held on Yud-Tes Kislev, 5714, in the Franklin Manor Ballroom. The hall was located on the corner of Union Street and Franklin Avenue, and had room to seat 400 people. In comparison with the small zal, the hall was considered very big. However, due to early publicity in the papers that the Rebbe’s farbrengens would be taking place in larger and more spacious locations, many people close to Lubavitch came who had previously



THE SECOND FLOOR OF THE FRANKLIN MANOR BALLROOM



YUD-TES KISLEV 5714 FARBRENGEN



ONE OF THE FARBRENGENS HELD IN THE BILTMORE HOTEL

refrained from coming, due to the concern that they would be unable to see or hear the Rebbe without the need to push or be pushed.

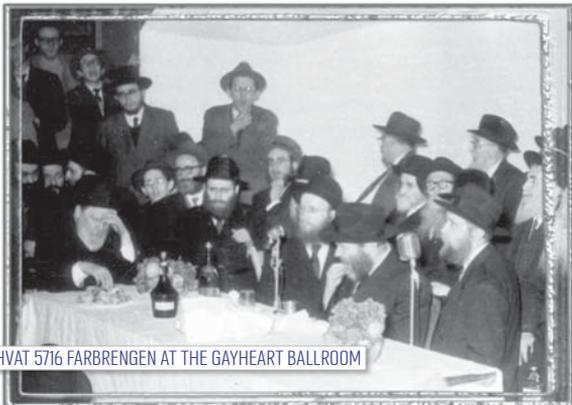
Three years later, another farbrengen was held in this ballroom, on Chof Kislev, 5717. The Chassidim with whom I spoke in the prepa-



THE REBBE LEAVES A FARBRENGEN HELD IN A BALLROOM



PURIM 5719 FARBRENGEN AT THE BILTMORE HOTEL



YUD SHEVAT 5716 FARBRENGEN AT THE GAYHEART BALLROOM

ration of this article recall to this very day the Rebbe's sharp words about the *kelipa* of our times, which comes in the form of "extras" and "luxuries."

In those years, the area was bustling with

Jewish life, and hundreds of Jews lived in the neighborhood. Today, it is home to only a few Jews, who still make a minyan in the synagogue located near the ballroom.

BILTMORE HOTEL

Between Flatbush and Bedford Avenues, in what is now an entirely black neighborhood, was the location of the Biltmore Hotel, the furthest hall from Crown Heights where such farbrengens were held. The hall was situated on a large ground floor area. Today, the building no longer exists.

Something rather interesting is discovered from perusing the announcements publicized by the Organizing Committee about the farbrengens in this hall. The hall was on Church Street, and since they did not want to mention the street's name with its unholy connotations, the name was completely ignored. Instead, they simply noted the local high school as the meeting point between Flatbush and Bedford Avenues.

The first farbrengen held in this hall was on Yud Shevat, 5714. Afterwards, it was also the venue for the farbrengens on Yud Shevat and Purim, 5719. At the Purim 5719 farbrengen, there were a number of interesting "revelations," and the tmimim of that period remember well the Rebbe's unique expressions about the perception of "and He separated us," which tmimim must have.

At the height of the farbrengen, the Rebbe declared that he would now say, as is customary, a "Purim torah." Towards the end

of the farbrengen, there were several comments directed towards particular individuals who were in attendance.

GAYHEART BALLROOM

The closest hall to 770 was the Gayheart Ballroom, located on the corner of Eastern Parkway and Nostrand Avenue, on the building's second floor. This hall hosted the farbrengens of Purim 5715, Yud Shevat 5716, Purim 5717, and finally, Yud-Tes Kislev 5718.

The first farbrengen to be held in this hall has been forever burned into the memory of those who were there. This was the famous Purim 5715 farbrengen, during which there was a heavenly inspired vote on wealth.

At the height of the farbrengen, the Rebbe began to speak about the fact that there are those who complain why our service to G-d demands self-sacrifice. They say that it would be much better if there would be "each one under his vine and under his fig tree," i.e., everything needed b'gashmiyus – children, health, and sustenance – in sufficient quantity.

The Rebbe explained that when there is too much gashmiyus, this is liable to interfere with spiritual matters, as we have unfortunately seen with many wealthy people. The test of wealth is a very difficult one, which demands tremendous toil and effort in order to withstand it, and as is written in Tanya, it requires contemplation of several hours.

The Rebbe paused for a brief moment, then continued: "Nevertheless, let G-d give wealth to every Jew, let them toil in body and soul, and let there be the need for contemplation of several hours in order to nullify the test."

After another brief pause, the Rebbe said with a playful look on his face, "In America, everything is brought to a vote. Therefore, all those who agree that there should be an abundance of wealth and don't care about the toil

and effort involved, raise your right hand with a full heart!"

The Rebbe waited for a moment. Only a few of those present raised their hands. The Rebbe's playful look disappeared, and he began to speak in a tone of anguish. "Afterwards, they complain that this is lacking and that is lacking. When there is an *eis ratzon* (an auspicious time) from Above, they made 'Chabadske shtusim!' What am I going to do with you? In matters pertaining to gashmiyus, people go out and do even in cases of doubt – maybe something will come of it. And now there is a farbrengen with more than a minyan of Jews at an *eis ratzon* – *un m'chapt zich arois* (and people slip out).

"This is a matter connected to G-d Himself, yet they pass up the opportunity, as long as they are called 'baalei mochin' (people of great intellect)... What can I do?... This will not confuse even spiritual matters, and there will be more time and strength to affect things in this physical world for the strengthening of Torah and mitzvos!"

Those who raised their hands at that special Purim farbrengen merited an abundance of wealth. The participants in that farbrengen and their children know exactly who.

On the subject of heavenly inspired conduct, participants in the farbrengen of Yud Shevat, 5716, recall something most interesting. The Rebbe said that there are those who ask why we don't see miracles in these times as in the times of the previous nesiim. He gave a marvelous response that is most applicable to recent years. "Those who believe in miracles – see miracles; those who have decided to go according to the ways of nature, we won't 'break' the way for them, and thus, they don't see miracles..."

On Yud-Tes Kislev, 5718, a very special and joyous farbrengen took place. During the farbrengen, the Rebbe announced a special 'collection' for Kfar Chabad 'Beis', or in the Rebbe's words, "The new neighborhood in Kfar

Chabad.” The Rebbe requested that everyone contribute “according to his ability, and more than his ability!”

The Rebbe added, “Since this collection (on Yud-Tes Kislev) is something unusual, therefore, this collection will have something else unusual. With every collection, I take however much they give me, whether I am satisfied with the amount or if I think that they could have given more.”

“However, this time,” the Rebbe announced, “if I see that they need to give more, then I will tell each person how much he has to add!”

The Rebbe concluded with a promise. “It is said in general regarding tzedaka, ‘And test me, I pray, in this’, and in particular regarding ‘tzedaka of Eretz Yisrael,’ which comes before all others, especially when connected to Yud-Tes Kislev, Chag HaGeula of the Alter Rebbe, G-d will surely pay many times over to each and every one, at least four times more than the amount that he gives (as is written, ‘four portions will be yours’), and they will even see this with their eyes of flesh!”

After the conclusion of the sicha, all those assembled handed the Rebbe a card upon which was written the amount they committed themselves to give to the Rebbe. The Rebbe told many of the Chassidim that they should give double, triple, quadruple, etc.

The Rebbe said regarding one such Chassid: He is in need of success, therefore, he should give several times [as much]! (The Rebbe specified the amount he should give.) Regarding a second Chassid, the Rebbe said: He is in need of parnassa, therefore, he has to give several times [as much]! The Rebbe said to one of the Chassidim (whom the Rebbe told to double and triple the amount): I don’t even know from where he will get this amount, however it is said, “The silver is Mine, and the gold is Mine!” To another Chassid, the Rebbe said: We will demand the amount from the Alter Rebbe!

In general, the Rebbe appeared very happy throughout all these declarations, and began himself the singing of many of niggunim that were sung in the interim.

After the collection had been completed, the Rebbe declared, “I want the payments to begin tomorrow, on Friday, Chof Kislev (Erev Shabbos Kodesh Parshas Vayeishev), before Shabbos begins, in order that it should still be connected to Yud-Tes Kislev!” The Rebbe declared several times: Today is Yud-Tes Kislev, which is an *eis ratzon*!

ALBANY MANOR BALLROOM

On a slope on the corner of Rutland and Albany Avenues, in a one-story building, which today looks abandoned and neglected, is the Albany Manor Ballroom.

This hall hosted the farbrengens of Yud Shevat and Purim, 5718, Yud-Tes Kislev, 5719, and all the farbrengens in 5720. The farbrengens held in this hall were especially unique. What follows is a brief synopsis of some of the more outstanding highlights:

The Purim 5718 farbrengen is engraved in Chabad memory as a farbrengen with wondrous revelations and unique utterances that had not been heard at regular gatherings of the sort.

At the start of the farbrengen, the Rebbe spoke about the obligation of every Chassid to engage himself in the service of tefilla. The Rebbe retold what he had heard from the Rebbe Rayatz at one of the Purim farbrengens about one of the Chassidim in Lubavitch. He was a very simple man and it was hard to believe that he even understood the simple meaning of the words in the davening. However, he was accustomed to daven at great length, not only on Shabbos and Yom Tov, but even on a regular weekday – and not just Shacharis, but even Mincha and Maariv.

The shul members, who were astounded by this custom, asked him for an explanation of his lengthy davening. His response was that he had heard the Alter Rebbe say that it is written, “Remember’ and ‘Observe’ in one utterance.” What does this mean? Every utterance must affect the ‘One’ within it (i.e., G-d must be felt within everything). The Rebbe Rayatz said that this Chassid davened with that saying in mind for many long years.

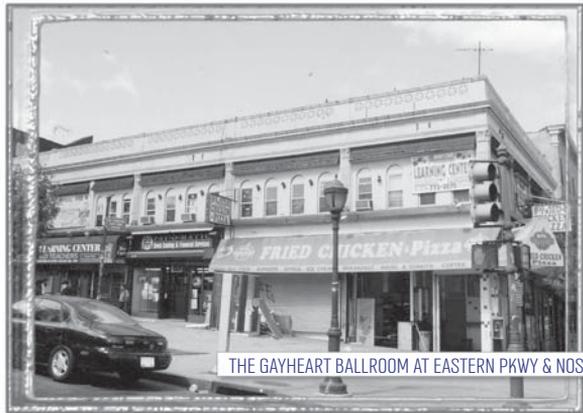
The Rebbe shlita learned from this a general instruction for all the Chassidim – every Chassid can daven with avoda. The Rebbe used the expression “*mofes chotech*” (an incisive proof) that every Chassid, regardless of the level he is holding at, is capable of davening b’avoda.

As the farbrengen continued, the Rebbe requested that someone volunteer to be “*ad d’lo yada*” for everyone.

The farbrengen continued until very late in the evening. Most of the participants left the hall, leaving the Rebbe surrounded by a few minyanim of tmimim and Anash who crowded around the dais and sang niggunim. At one point, they began to sing the niggun “*Rachmana d’anei l’aniyei*.” The Rebbe asked why they don’t sing “a freiliechen niggun,” so they began to sing the niggun to which in recent years the words “*Yechi Adoneinu*” are used.

During the niggunim, the Rebbe said some wondrous things to several of Anash. The Rebbe spoke very deliberately, and in a most

unique fashion. The Rebbe demanded from a number of them that they work on themselves in certain matters. To others, he told them to say “*I’chaim*” on a large cup, while expressing himself in a manner rarely heard on normal occasions.



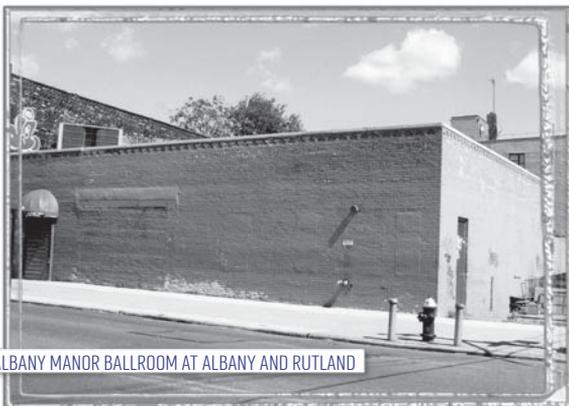
THE GAYHEART BALLROOM AT EASTERN PKWY & NOSTRAND



FARBRENGEN ANNOUNCEMENTS PUBLICIZED IN THE PAPERS



YUD-TESS KISLEV 5715 FARBRENGEN IN A BALLROOM



THE ALBANY MANOR BALLROOM AT ALBANY AND RUTLAND



YUD-TE'S KISLEV 5719 FARBRENGEN IN THE ALBANY MANOR



THE REBBE AT THE ENTRANCE OF THE ALBANY MANOR

At the Purim 5720 farbrengen, a special guest was present – Mr. Shneur Zalman Rubashov – Shazar. R' Yehuda Leib Groner, the Rebbe MH”M’s secretary, recalls that farbrengen (as printed in *Nasi v’Chassid*, p. 173):

“It was apparent that the participation in the farbrengen of Shazar, who sat not far from the Rebbe’s place, made the Rebbe very happy, and caused him to say certain things that were specifically meant for Shazar’s ears. For example, the Rebbe spoke sharply and with much pain about the meaning of, ‘You have chosen us from among all the nations.’ This was a clear reaction to statements that had been made at the time by members of the Israeli government. (Ben-Gurion had proposed that the words, “You have chosen us,” be removed from the prayer liturgy – Author.)

“The Rebbe spoke specifically, without mentioning his name, about the relation of the guest to the printing of the Alter Rebbe’s writings.

“I still remember that when the customary singing of the Alter Rebbe’s ‘Niggun of Four Stanzas’ began, Shazar appeared genuinely aroused. He let his cane fall, sat up, arranged the button on his coat, closed his eyes, and began to sway with devotion. The farbrengen lasted close to eight hours, and Shazar participated from start to finish.”

Rabbi Groner also relates that Shazar left the farbrengen greatly impressed by the fact that the Rebbe spoke for eight hours on one topic! ■

Kupas Rabbeinu

Lubavitch

קופת רבינו

תחת נשיאות כ"ק אדמו"ר מלך המשיח

YUD/YUD-ALEF SHEVAT APPEAL

To all of Anash and the tmimim, greetings and many blessings!

We are approaching the great and holy day of Yud/Yud-Alef Shevat, the yom hilula of the Admor Rayatz and the start of the nesius - "and the sun rose and the sun set" - of the Rebbe Melech HaMoshiach.

These days are particularly auspicious for further strengthening hiskashrus to our king and Nasi. Since Kupas Rabbeinu tries to continue and expand upon all of the Rebbe's holy work, all who take part in strengthening and expanding this fund have a share in strengthening the Rebbe's work.

We urge and encourage every one of Anash and the Tmimim to utilize these auspicious days to awaken with a true inspiration and donate generously to Kupas Rabbeinu. By doing so, your hiskashrus to the eternal head of this fund, i.e. the Rebbe MH"M, Nasi Doreinu, will be further strengthened. This will open an additional channel to receive his bounty and blessings which continue to draw down and flow and provide blessing constantly.

We hope that even beforehand, and immediately, we will merit the fulfillment of the promise of "arise and sing," and we will see the hisgalus of Melech HaMoshiach, the Rebbe Nasi Doreinu, and he will take us out of this bitter galus and lead us upright to our holy, complete land with the true and complete Geula, now mamosh.

On behalf of Kupas Rabbeinu,
R' Samuel Malamud
Groner family
R' Yosef Boruch Spielman

P.S. Of course, you may send to Kupas Rabbeinu all contributions that you would send to the Rebbe; all will be devoted to the activities to which the Rebbe would devote them. You may also send Maimad, Keren-Hashono (this coming year 5782 - 384 days), Vov Tishrei, Yud Gimmel Tishrei Magbis etc. to Kupas Rabbeinu

in greeting but to wrap it in a towel. There were very few people for whom he removed the towel and gave his hand. When it was Ramash's turn he took off the towel and gave him his hand and asked, "Who are you?" The Rebbe did not say.

R' Yitzchok Meir had promised not to reveal the Rebbe's identity, i.e. that he wouldn't introduce him to the Belzer Rebbe as the Lubavitcher Rebbe's son-in-law, but if the Belzer Rebbe himself was asking, he could definitely say. R' Yitzchok Meir said he was the Lubavitcher Rebbe's (Rayatz) son-in-law. The Belzer Rebbe said he sensed it because Ramash had a warm hand.

RABBI HERZOG WAS HOSTED IN THE REBBE'S HOUSE

R' Yitzchok Isaac Herzog visited America in 5709. He was the chief rabbi of Israel and was known for his great stature. He wanted to spend Shabbos with the Rebbe Rayatz. He was of Chassidic stock, from Belz and Ruzhin, and was possessed of Chassidic warmth. He helped the Rebbe Rayatz in various ways and even helped save the Belzer Rebbe by obtaining certain documents from the English government in order to bring him to Eretz Yisrael.

When he wanted to spend Shabbos with the Rebbe Rayatz, the Rebbe said he could stay with his son-in-law, and "When you will be with him, it will be as though you are staying with me."

One of the things R' Herzog said about that Shabbos was that the Rebbe said that in the world there are many gedolim but the greatest gedolim were his shver, i.e. the Rebbe Rayatz and R' Aharon of Belz.

That was only parenthetical.

DON'T GO TO THE GRAVES OF TZADDIKIM

The Belzer Rebbe arrived in Eretz Yisrael in 5704 after living under Nazi rule and being

sought after by them. After much suffering and wandering, and experiencing miracles and wonders, he was able to escape and arrive in the Holy Land. They bought him a home in Tel Aviv where he wanted to live, but until the apartment was ready he went to Yerushalayim. There he did not find a suitable place to stay, as large families lived in two room apartments. Then he heard that there was a Chabad couple who lived in a four-room apartment, a rarity in those days.

Who owned this home? A Lubavitcher by the name of Shneur Zalman Ashkenazi and his wife Kaila, the parents of R' Meir Ashkenazi, the rav of Shanghai and the grandparents of my father-in-law, R' Moshe Ashkenazi. When SZ Ashkenazi decided to go to Eretz Yisrael, his son Yehoshua, who was well-to-do, went to Yerushalayim to look for an apartment for his parents. He saw two room apartments with shared bathrooms and decided it wasn't respectable enough for his parents. He then bought two apartments and connected them.

Two weeks had gone by and the Belzer Rebbe did not find a comfortable place for himself in Yerushalayim. When he heard about R' Zalman's apartment, some Chassidim of the Rebbe asked R' Zalman whether the Rebbe could stay with him. R' Zalman asked how many rooms the Rebbe needed and they said he needed three rooms, one for davening, one as a bedroom, and one in which to receive people.

R' Zalman and his wife agreed and during that period they used just one room. They hosted the Rebbe for seven weeks with R' Zalman subsidizing the costs including food for the gabbaim.

Throughout this time, R' Zalman continued with his daily schedule as a Chabad Chassid. He did not get involved in what was going on in the other three rooms. This suited the Belzer Rebbe who did not like when people watched him; he was very pleased with the arrangement.

On 11 Nissan 5704/1944, the Belzer Rebbe's home in Tel Aviv was ready and he left R' Zalman's home. He told R' Zalman that it was very hard for him to leave because he smelled the scent of *Yiras Shamayim* in R' Zalman's house.

R' Zalman told him about his son, the rav of Shanghai, with whom he had been out of contact for several years. R' Zalman wondered whether he was alive. Would he see him again? He asked the Belzer Rebbe for a bracha for his son. The Belzer Rebbe replied: When your son arrives in Eretz Yisrael, I want him to come to me. This response answered all his questions.

In 5710, a short time before Yud Shevat, R' Meir Ashkenazi came to Eretz Yisrael from Shanghai. They told him that the Belzer Rebbe wants to see him. His son, my father-in-law Moshe Ashkenazi, lived in Tel Aviv and he went with him. He did not enter with a kvittel as a Chassid to his Rebbe but went because the Belzer Rebbe asked to see him.

The Belzer Rebbe asked him, "Perhaps you need a bracha for something?"

R' Ashkenazi said yes, he had a problem with one eye as a result of a stroke. The Belzer Rebbe gave him three instructions to stop the condition from worsening: 1) not to go to the graves of Tzaddikim, 2) not to eat dairy foods, and 3) not to listen to music.

WHY DID THE REBBE AGREE TO ACCEPT THE PIDYON NEFESH?

The Rebbe Rayatz passed away on Yud Shevat. During the years that R' Meir was in Eretz Yisrael, he was in close touch with the Rebbe. It was a very personal relationship to the point that the Rebbe Rayatz took care of a shidduch for one of his children. As soon as the sad news arrived, he told the elder Chassidim that there is a Rebbe! He publicized this to all and a short time later he went to 770.

// THE REBBE SAID TO HIM, "IF THE BELZER REBBE TOLD YOU NOT TO GO, YOU REALLY CAN'T GO." THEN THE REBBE SAID, "BUT HE IS NOT YOUR REBBE AND WHY DIDN'T YOU ASK HIM FOR A SOURCE FOR THIS INSTRUCTION OF HIS?"

It was close to the *shloshim*, whether before or after, I don't know. He went to the Rebbe like a Chassid, with a pidyon nefesh. The Rebbe, who refused to engage in any conduct that befitted a Rebbe told him to go to the Ohel with his pidyon.

R' Meir said, "I am not going to the Ohel! I can't go to the Ohel."

The Rebbe asked him why not, and R' Meir told him what happened when he visited the Belzer Rebbe, and the three things he told him to refrain from doing, including not to visit the graves of Tzaddikim.

The Rebbe said to him, "If the Belzer Rebbe told you not to go, you really can't go." Then the Rebbe said, "but he is not your Rebbe and why didn't you ask him for a source for this instruction of his?"

Then the Rebbe put on his jacket and accepted the pidyon nefesh from R' Meir Ashkenazi. Afterward, there were another few from whom the Rebbe accepted a pidyon.

So that is how events unfolded that led to the accepting of the first pidyon nefesh, because of the Belzer Rebbe, already way back on 11 Nissan 5704, when he asked to see R' Meir upon his arriving in Eretz Yisrael. ■



JOIN THE CAMPAIGN!

Our goal is to make tefillin available to anyone who wants to put on tefillin in a convenient and easily accessible location — shops, stores, warehouses, private homes, offices, cars, shuls, etc.

We will help you get started with signage, magnets, tefillin, promotional items, etc.



TO JOIN THE CAMPAIGN:

-  tefillinstop.com
-  718-258-9696
-  tefillinstop@gmail.com





If The Rebbe is a King, WHAT DOES THAT MAKE ME?

RABBI YOSEF Y. MEIZLICH, SHLIACH OF THE REBBE TO MEXICO CITY AND AUTHOR OF THE POPULAR BOOK "HATEKUFA V'HAGEULAH" TALKS ABOUT THE MEANING OF "KABBOLAS HAMALCHUS"

A CHASSID IS A LIVING THING

(“*a lebedike zach*”) due to his cleaving to and bonding with “life,” the Rebbe, the life of all that lives. These days, a Chassid lives with the preparations for the tenth of Shevat, renewing in greater measure our connection with the Rebbe MH”M and accepting his malchus, in anticipation of the renewed coronation of the king every year on this day, Yud Shevat.

A Chassid’s preparations for Yud Shevat demands two opposites. On the one hand, it is suffused with the request, prayer and demand, “we want to see our king.” On the other hand, the preparations are meant to arouse and reveal the shleimus of the Rebbe’s malchus as it is connected with the shleimus of Malchus Beis Dovid, arousing and revealing the shleimus of the malchus of Melech HaMoshiach, “he will be raised up and elevated and very high,” “a king will arise from Beis Dovid ... and rectify the entire world to serve Hashem together.”

When living with preparing for Yud Shevat, it is natural to look at the significance of the days prior to Yud Shevat 5711, when the work of Chassidim to get the Rebbe to accept the nesius reached a peak.

A little more than two weeks before Yud Shevat, the work of the elder Chassidim got into high gear.

The night of 24 Teves 5711, the elder Chassidim, on behalf of Anash, officially submitted a “Ksav Hiskashrus” to the Rebbe

and then began advertising in the newspapers that Chassidim were accepting the nesius of the Rebbe and anticipating the Rebbe’s official acceptance on Yud Shevat. The Rebbe’s nesius began to take on a sense of “officialdom.”

At this point, let us examine what happened back then and try, to the best of our ability, to learn from it regarding our avoda during the days of preparation for Yud Shevat in general, and these special days in particular.

THE REBBE REFUSES; THE CHASSIDIM PLEAD

In *Yemei Bereishis*, it describes what happened based on diaries of some tmimim which were written at the time.

“The night of 24 Teves, yom hilula of the Alter Rebbe, 5711”

Today, all of Anash, Chabad Chassidim in the United States signed a “Ksav Hiskashrus” to the Rebbe shlita for it to be given to him the night of the hilula of the Alter Rebbe.

Representatives of Anash communities from across America came for this exalted event.

Tonight, after maariv, a delegation of ziknei and rabbanei ha’Chassidim from all across America, about thirty men, went to the Rebbe to give him the “ksav” on behalf of all of Anash worldwide.

All present were highly emotional. Ziknei ha’Chassidim who knew the Rebbe Rashab and his son, the Rebbe [Rayatz], were especially moved upon going in to give the “ksav” and bond with the Rebbe shlita.



When they entered his room, he asked them: What do you want?

They said they wanted to give him a “letter” and handed him the “Ksav Hiskashrus.” The Rebbe shlita took the ksav and upon reading the first line, immediately closed the ksav, put it aside and began to sob. While crying he said, “Please go out. This has nothing to do with me.”

The night of 24 Teves, there was a farbrengen to mark the hilula of the Alter Rebbe. Although there was no overt response in the talks to the “Ksav Hiskashrus” given the day before, elder Chassidim said that it was hinted at.

Thursday, 26 Teves 5711

Today, the Jewish newspapers in New York publicized that Chabad Chassidim around the world accepted the Rebbe shlita as the successor of the Rebbe [Rayatz] as Rebbe and Nasi Chabad and the continuation of the Chabad chain since the Alter Rebbe. In the notice it was also written that they gave a “Ksav Hiskashrus” on 24 Teves while the official “acceptance of the nesius” would be on Yud Shevat 5711.

When the Rebbe found out about this, he immediately called Rabbi Chodakov and told him to call the newspaper editors and tell them to put in a denial in his name about there being a “kabbolas ha’nesius” on Yud Shevat.

R’ Chodakov was very shaken by this and immediately called three of the elder Chassidim: R’ Shmuel Levitin, R’ Yisrael Jacobson, and R’ Shlomo Aharon Kazarnovksy, and told them about the order he got from the Rebbe and added that he would not call the newspapers immediately but would wait a few hours and in the meantime they should try to do something.

These three Chassidim immediately went to 770 to the Rebbe. R’ Kazarnovsky burst into tears and said: What is the Rebbe shlita doing to us ... And he cried and pleaded for half an hour.

R’ Levitin told the Rebbe that the newspapers did not write that the Rebbe accepted the nesius; they only wrote that Chassidim accepted the Rebbe shlita as Rebbe and that they gave him a “Ksav Hiskashrus” on 24 Teves and this could not be denied ...

R’ Kazarnovsky continued to plead and then asked the Rebbe, even if he was unwilling to accept the nesius at least not to submit a denial to the papers.

In the end, after much importuning, the Rebbe acceded to this request.

The same diary goes on to describe how the preparations for Yud Shevat progressed. At first (because of the annoyance expressed above), the announcements (in the papers) were worded obliquely (as far as the Rebbe’s accepting the nesius) but as Yud Shevat approached, it was published openly in ads and this time already, they described the Rebbe as “CK Admor shlita.”

PREPARING FOR YUD SHEVAT; “KSAV HISKASHRUS”

Thus, for us in the “seventh generation,” these days also have a special meaning for us, the days when they began the actual preparations to accept and reveal the nesius and malchus of the Rebbe shlita in 5711, starting with 24 Teves, when Chassidim gave him a “Ksav Hiskashrus.” Obviously, this is expressed in the great preparations that a Chassid makes for Yud Shevat every year.

Every year, during the days of preparation for Yud Shevat, when 24 Teves and the days that follow come, “these days are recalled and done,” and for each of the Chassidim, his avoda is permeated with the significance of writing, signing and giving of the “Ksav Hiskashrus” to the Rebbe shlita; each year, with greater force.

It is with this inner devotion and commitment of setting the self aside entirely, with the firm resolution to be literally given over to the wishes and instructions of the Rebbe, with lit-

eral self-sacrifice, that the real annual preparations begin for the day the king is crowned and the people accept his malchus anew.

At this time, when the Rebbe told us that the singular avoda now is “kabbolas pnei Moshiach Tzidkeinu b’poel mamosh,” and he said, “do all that you can,” when the Rebbe said that the *chayus* of a Chassid needs to be “living with Moshiach,” obviously, the core of *hiskashrus* along with devotion and commitment is primarily expressed by being ‘given over’ to this avoda.

REACTIONS FROM THE REBBE IN 5710 REGARDING KABBOLAS HA’NESIUS AND REACTIONS AS MOSHIACH

As we examine the events, the process of *kabbolas ha’nesius* by the Rebbe, we notice that his reactions to the Chassidim at that time were far more extreme relative to his reactions about accepting him as Moshiach. When it came to *kabbolas ha’nesius*, he first reacted with a complete rejection of the idea and asked them to deny it in the papers. When it came to *kabbolas ha’malchus* as Moshiach, the Rebbe never denied it. He never said it had nothing to do with him and he even accepted it from Chassidim who used that term when addressing him.

Furthermore, even when he prevented publicizing it, the Rebbe emphasized that the reason he opposed publicizing it was because (of a tangential reason) it was likely to interfere with spreading the wellsprings; that’s all. He never denied it!

One can say that by accepting the nesius on Yud Shevat as successor to the Chabad nesium whose inyan is (not leader of a tribe but) nesius that is connected to Malchus Beis Dovid, this automatically meant he is the Moshiach of the generation, as explained in several sichos at length, that the “Nasi of the generation is the Moshiach of the generation.”

**‘‘ WHEN THE REBBE TOLD
US THAT THE SINGULAR
AVODA NOW IS ‘‘KABBOLAS
PNEI MOSHIACH TZIDKEINU
B’POEL MAMOSH,’’ OBVIOUSLY,
THE CORE OF HISKASHRUS
ALONG WITH DEVOTION AND
COMMITMENT IS PRIMARILY
EXPRESSED BY BEING ‘GIVEN
OVER’ TO THIS AVODA.**

Based on what the Rebbe explained at length in the first maamar, Basi L’Gani, about the “seventh generation,” accepting the nesius in our generation meant, from the outset, accepting the actual nesius of Moshiach (not just as being fit to be Moshiach), “the final generation of galus and the first generation of Geula.”

It is only that in the initial period, this idea was in a concealed state and later, when the Sefer Torah l’kabbolas pnei Moshiach was completed, it started to come out in the open too, especially in more recent times, “the time of your redemption has arrived,” and especially by encouraging “Yechi,” when it became public knowledge.

YEARS OF PREPARATION FOR THE GREAT YUD SHEVAT

Being that the Torah “speaks to specifics as well generalities,” we might suggest that just as in the specific sense we are in the thirty days connected with Yud Shevat, so too in the general sense these years we are living through is the period of preparation for the “ultimate” Yud Shevat. In other words, since the sicha of 28 Nissan, “do all that you can,” and that “the only



farbrengen, and after a few sichos, there was the need for another arousal from below (from the Chassidim) in the middle of the farbrengen, requesting the saying of the maamar, as is well known.

So too now, when we were clearly told, “the time for your redemption has arrived,” and now we need to accomplish the completion of the malchus of Moshiach, and the Rebbe informs us that this needs to be done by us and in a way of “do all that you can” (to get the entire world ready for Moshiach) as long as we don’t have the Rebbe’s his-

avoda now is *kabbolas pnei Moshiach b’poel*,” Chassidim, led by the shluchim and all Anash who join them, are busy with *kabbolas ha’malchus* of the Rebbe as Moshiach, revealing the shleimus and hisgalus of the Rebbe’s malchus in the world.

Just as (in the micro) in 5710 until Yud Shevat 5711, Chassidim did not rest and they constantly came up with ideas and looked for ways to get the Rebbe to accept the nesius, and each of the Chassidim did this in his own way, this one with his dream (i.e. the story with R’ Kazarnovsky) and that one with an awakening of Chassidic feelings and another one came with the *kabbolas ol* of a soldier, some trying to work through Rebbetzin Chana (the Rebbe’s mother), davening at the Ohel etc. and when they encountered difficulties and even the Rebbe’s outright refusal, they knew it was not meant to make them give up. Rather, the work on their part wasn’t complete. This increased their motivation and they finally succeeded.

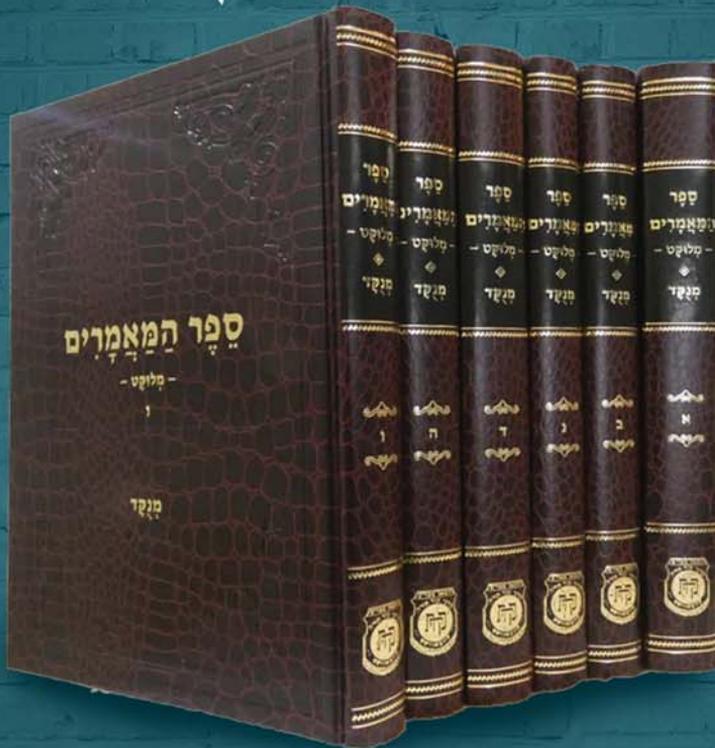
Until the final moment, on Yud Shevat 5711, they still did not know how the Rebbe would respond and even after the Rebbe entered for the

hisgalus, we don’t have the hisgalus of Moshiach in the world, we are in the state of Kislev, Teves 5711. During these times we cannot rest and be silent as this is something that affects the very essence of our existences, and even when we encounter difficulties as extreme as the situation after Gimmel Tammuz (like the outright refusal of the Rebbe back then to the point of denial), we know that soon “we will merit to be seen with the Rebbe,” and this situation does not bring us to despair; on the contrary, it motivates us to strengthen our hiskashrus and absolute devotion to the Rebbe, to come up with all possible ideas and become ever more passionate in the only avoda, “*kabbolas pnei Moshiach Tzidkeinu*” and the revelation of his malchus, and we will certainly succeed.

We all hope and trust that this Yud Shevat we will all celebrate the hisgalus of the malchus of Moshiach, when all Jews and all of creation will proclaim, “Come let us prostrate ourselves and bow; let us kneel before G-d our Maker.”

Yechi Adoneinu Moreinu V’Rabbeinu Melech HaMoshiach Lolam Vaed! ■

מהיום מעמיקים את הלימוד
מתוך אותיות מאירות עיניים
ללא ראשי תיבות וניקוד מלא
(צורת הדף המקורי)



סט מאמרים מלוקט 6 כרכים
במחיר מבצע \$75 בלבד

מחיר מיוחד
ל"י שבט

ספר המאמרים מלוקט גאולה ומשיח בפורמט גדול \$12
להשיג בהתוועדות י שבט בסל או בחניות הספרים

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד



ORTHODOX

BEREL SOLOMON IS A LUBAVITCHER BUSINESSMAN AND ENTREPRENEUR WHO HAS SHARED HIS REMARKABLE STORY OF RETURN TO YIDDISHKEIT WITH MILLIONS OF VIEWERS IN HIS RECENTLY RELEASED DOCUMENTARY FILM ORTHODOXED. BEIS MOSHIACH'S **YOSEF SHIDLER WENT BEHIND THE SCENES IN AN EXCLUSIVE INTERVIEW**



IN STARK CONTRAST TO A GENRE OF

films that delight in highlighting people's negative experiences with Yiddishkeit, Berel

Solomon's *Orthodoxed* offers a refreshing look at the warmth and positivity that define Judaism and Chassidus. More than half a million YouTube viewers have been enthralled by the Montreal native's unapologetic documentary that shows how he went from being a drug dealer and a nightclub player to a deeply committed member of the Lubavitcher community. In a no holds-barred interview that ranges from passionate to pragmatic, Solomon shares his thoughts on his personal journey with the readers of *Beis Moshiach*.

Beis Moshiach: Your story has a lot of different angles until you eventually end up at Chabad, but you actually started out elsewhere.

Berel Solomon: There was this Yid named Boaz that I was close with and one day he arranged a type of “showdown” or “debate” between different paths in serving Hashem. The debate took place at Rabbi Ronny Fein's house - it was the first time I had ever met him, and he represented the *shitah* of Chabad Chassidus. While Boaz returned back home to Israel, Rabbi Fein would call to invite me to his shul for kiddush. That was the only connection I had to Orthodox Judaism at that time.

BM: So at that particular moment you connected with another *derech* and then you ended up Lubavitch?

BS: Correct. I would go to Rabbi Fein's house a lot and would quote from other sefarim I was into at the time, but after a while I had read all the books that group had to offer and I needed something else. This group was very good to invite me in, but at the end of the

day Chabad invented *kiruv* so they know how to bring someone from the nightclub to the *einiklach*. I felt that Chabad was a more robust path that would help me get to where I wanted.

BM: What in the *derech* of Chabad brought you in?

BS: Sifrei Chassidus from other *derachim* are very ephemeral - it stayed with me as lofty concepts, while Tanya is Chabad - *chochma, bina* and *daas* - which is supposed to get into your head. Before I began to learn Chabad Chassidus, I felt like a leaf floating in the wind - whichever way the wind blew me, that's the way I was going to go. Chabad is like a stone dropping - no matter how hard the wind blows, that stone is going straight and it has a very clear path.

BM: What are some of the strongest messages from Chabad Chassidus that you connected to?

BS: One of my favorite sayings is “*vayter*.” I love the concept that if you screw up, just go *vayter* - don't beat yourself up, just go forward. The fact that Tanya really focuses on *teshuva* and that your *aveiros* become *mitzvos* is enticing to a *baal teshuva*. I have friends who are Satmar or Belz or Viznitz who have asked me how I could put out a film like *Orthodoxed* and I have told them that if I was Satmar I probably would not have put out a video like this, but the Chabad community will appreciate and celebrate such a story.

BM: What other messages in Tanya appealed to you?

BS: I am really a big fan of *bitachon*, and the fact that you can use it to literally change the future and reality. Another thing that resonates well with me is the Rebbe's *shitah* on *tzedaka* — that you can test Hashem with big pledges.

I remember the first time I gave a decent size donation about 10 years ago. It was \$500 and when I came back to my desk, there was a check on my desk for \$1300. My accountant told me he had miscalculated my taxes and this was how much I had overpaid.

BM: That is amazing. Did you continue further with that?

BS: A few years back, Rabbi Levi Raskin pledged me for \$18,000 and I trusted that he was following the Rebbe's *shitah* and if they were asking me for that amount, they knew what they were doing. I actually cried when I said yes and I was definitely scared, but I knew that it was up to the Rebbe and Hashem and I was able to fulfill it *b'simcha*. The next year I had just started my own company and I had nothing, and I thought Rabbi Raskin and his father would go easy on me, but they pledged me for \$36,000. I said yes and, once again, I was able to fulfill my pledge *b'simcha*. The next year was \$54,000.

BM: Have you seen *nissim*?

BS: You can't imagine. *Tzedaka* is rocket fuel for your personal finances and if you really look at the Tanya, almost a third of it speaks about *tzedaka*. The next year I pledged \$72,000 and the year after that \$100,000. During the Corona pandemic, my whole business fell apart and I called my *mashpia* a month before Rosh Hashana and told him I couldn't come through and he told me that taking out a loan would still be making good on my pledge. I pushed it through, \$5,000 at a time and this year I am going to jump from \$100,000 to \$250,000, following the Rebbe's specific way of writing up a *shtar* with each institution you are giving to and giving post-dated checks.

BM: And you have seen how this works.

BS: Yes. I asked a guy in my shul to speak to the community about how you see *bracha* from giving *tzedaka*, but he told me that he wasn't doing well financially and only gave \$9,000 in

tzedaka. The Rebbe says that for every dollar you give, Hashem gives you back four, so if he is giving \$9,000, Hashem only has to give him \$45,000, which is why he isn't doing well.

BM: I saw this myself on Shabbos Shuva in the Moshiach Center in Fort Lauderdale, Florida. Everyone was pledging generously for each *aliya* and I asked if that amount was special for Shabbos Shuva. I was totally shocked at the price they were selling for. They told me they do that every week and that everyone does well financially - they are constantly giving and constantly getting back.

BS: When I started talking about this concept four or five years ago, a large percentage of the people in my shul Chabad of Cote St. Luc in Montreal were struggling financially, but once they started giving, everyone automatically started doing better. People think they can't give because they don't have, but really, they don't have, because they don't give.





BM: Do you think if you had known someone like you when you were growing up your outcome might have changed earlier?

BS: If you had told me during my deepest, darkest part of my nightclub career that I would become a Lubavitcher Chassid, a religious Jew, I wouldn't have been surprised. I was going heavy into stuff because I was looking for something and Hashem blessed me that I reached the pinnacle of success at a very young age.

BM: People have wondered why you were searching for something when you clearly had everything going for you.

BS: In a certain sense, that made it easier. So many people think they feel empty because they aren't succeeding. I was succeeding, and yet I still felt empty.

BM: And you found what you were looking for?

BS: I found it. It was Hashem. Torah and mitzvos are just a condiment to your relationship with Hashem.

BM: Can you tell me about your first trip to the Ohel (mentioned in the film)?

BS: It was a cold Motzaei Shabbos in the middle of a snowstorm and when my parents heard that I was going to drive overnight to a cemetery in New York, they were very upset but it was something I had to do. I wanted to ask the Rebbe for a blessing to go to yeshiva for two months, but when I got there, I got the clarity and strength to ask for a blessing to go for 12 months. I realized I wanted to see all the *parshiyos*, all the *chagim*, from a Torah

perspective and I remember thinking at the time that the Rebbe knows who I am.

BM: What did it feel like?

BS: I felt empowered. I felt understood. I felt cared for. I felt like something was being sensitive to me. It's not easy to explain. Soon after I found myself in yeshiva, in Maayanot in Yerushalayim.

BM: Was it difficult to make your time in yeshiva happen?

BS: Very. I was very successful in my father's company and had built up his whole business. To get up and leave to learn Torah and not earn money is like making a major statement to the world, rejecting everything that the world stands for. My family wasn't happy, not only was I leaving the company, my decision made no sense to them and they were scared of what would happen to me because they had no experience with yeshivas. My father said in the film he thought it would be a brainwashing operation. Little did he know they weren't brainwashing me, they were washing my brain - it's very different.

BM: What were those twelve months in yeshiva like?

BS: I took my time there seriously and it was very intense. I remember one night going for sushi with my cousin and she asked how long I learned that day. I told her it was 14 hours and then I started crying, realizing how lucky I was to be in yeshiva, learning Torah. Until I got there, I would steal a class here and there, or listen to a shiur on my air pods at work. In yeshiva, you eat in order to learn. You sleep in order to learn. You exercise in order to learn. Being immersed was very powerful.

BM: Do you think you will always want to go back to your yeshiva days?

BS: 100 percent! In a certain sense, it is much easier to work. Learning Torah all day is very hard and I went to bed almost every night with a headache because it was so intense. My father, who was the biggest opponent to me going, said later that he was glad I went because when I came back my mind was so sharp, I could burn a hole through eight feet of steel.

BM: What did you learn while you were there?

BS: I went to the normal classes and the mashgiach, Rabbi Eli Touger, told me to learn as much as I could in English. I would just take *mesechtas* in English and blow through them. I made four *siyumim* on four *mesechtas* while I was there.

BM: And that was after never having learned Gemara before.

BS: In my opinion, yeshivas do kids a disservice by discouraging them from using English Gemaras. It's so not true that it becomes a crutch - a lot of kids learn four *daf* in a year, but I learned four *mesechtas* in a year. A lot of people spend their whole careers learning how to learn and I think personally it's better to spend the

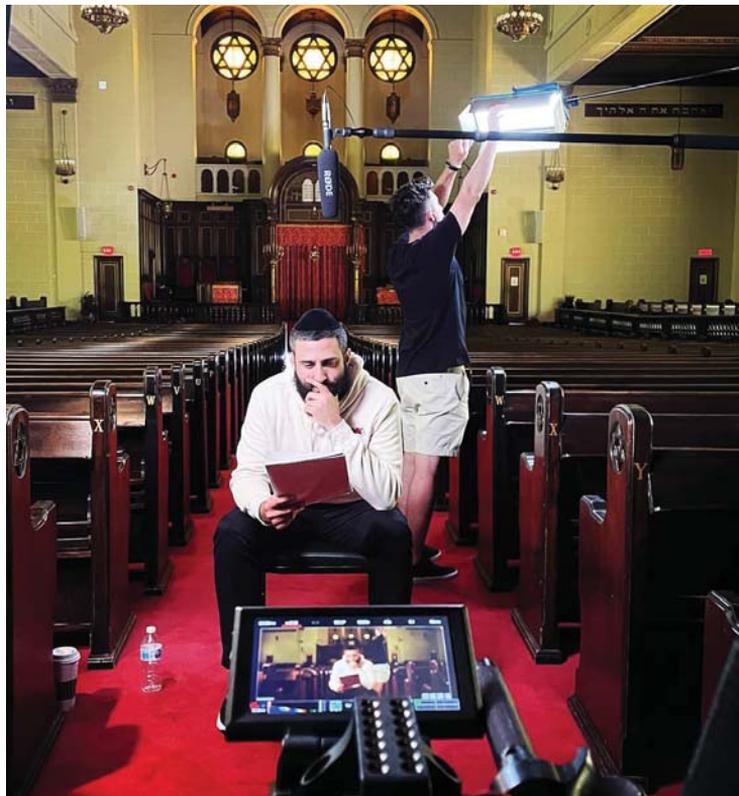
time doing as much as you can, because once you leave yeshiva, you won't have the same opportunities to learn.

BM: What would you tell bachurim in yeshiva right now?

BS: Spend more time learning and less time learning how to learn. I'm sure when Rashi came out originally, people said "don't learn Rashi, it's a crutch." Today you can't learn Chumash without Rashi. Remember also that the Gemara was written when the language of the land was Aramaic, so the language barrier didn't exist the way it does now.

BM: Are there any other takeaways from yeshiva that you want to share?

BS: Yes. A *farbrengen* has a power to bring someone back to life. One day I was in a terrible place and sitting at a *farbrengen* brought my life back. Chabad is like Yiddishkeit for dummies - all you have to do is show up. You show up to shul every day you'll be okay. You show up at the *farbrengen* and you'll get where you need to go.



just wanted you to know that your movie inspired me to put on my tefilin for the first time in a year today after watching it , kol a kavod to your change in lifestyle and your strength may hashem bless you and your family



Double tap to ❤️

BM: What is your deepest message to yeshiva bachurim about learning?

BS: When you learn Torah you become superhuman. By 20 years old, a bachur has gone through Gemara and this and that, and his brain is on steroids. He is training his brain every day in a way that will affect him positively in whatever he does going forward, whether in business or in life.

BM: What can you tell me about your relationship with the Rebbe?

BS: When I first came to Chabad, it bothered me that people would just quote the Rebbe because it seemed like they had no opinions. But one day at the Torah Center in Montreal, I told my friend that it was amazing to be sitting in a building that 10 years ago was just a thought in someone's head. He said to me that what I wasn't realizing was that the Rebbe had actually thought of this shul 50 years earlier

and right then and there I became a Chassid. The idea that the Rebbe had transcended time and space half a century ago, by thinking of this shul that affected me today, resonated very strongly with me.

BM: Do you have any personal stories about the Rebbe?

BS: The Rebbe has been coming to me in dreams about every two months or so since that day.

BM: That's amazing! What was your reaction when it first happened?

BS: It feels like being in warm water and it is so soft and comforting that you never want to leave. At one point when I was producing *Orthodoxed*, the entire production was falling apart, and I dreamed that I was sitting at the Rebbe's Shabbos table and he was my grandfather. He was rubbing my back and looking me in the eye as if to say, "Stay strong, I'm proud of you."

BM: How many dreams like that have you had?

BS: Dozens.

BM: Did any of them have a message that you could see coming true?

BS: When I was starting my business, I had a dream that I brought some students from my old high school to see the Alter Rebbe. They were all sitting around his table and when they left, I asked for a bracha for my business. The Alter Rebbe said to me "You don't need a bracha, you already have one."

BM: Any other stories related to the Rebbe that you can share?

BS: I have lived in Montreal all my life and I go back often to my former school and work with the kids. As it happens, my wife is from Latin America and we have talked about mov-

CONT. ON P. 54



JUDAICA LEATHERS

Our bags are made of the best quality Argentinian leather and fur,
and are all handcrafted with precision and attention to detail.
You are unique. Your Tallis bag should suit you perfectly.
Judaica Leathers offers 5 different collections for you to choose from.

AVAILABLE AT LOCAL JUDAICA STORES & ONLINE AT USAJL.COM

SHABBOS

01/08

ו' שבט

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
4:26	7:19	9:41	12:02	4:45	5:31

ג' פרקים: הלכות תומאת צרעת פרקים ה-ד פרק אחד: הלכות חגיגה פרק ג
ספר המצוות: מ"ע קיב

SUNDAY

01/09

ד' שבט

SUNRISE	LATEST SHEMA	SUNSET
7:19	9:41	4:46

ג' פרקים: הלכות תומאת צרעת פרקים ה-י
פרק אחד: הלכות בכורות פרק א
ספר המצוות: מ"ע קי

MONDAY

01/10

ח' שבט

SUNRISE	LATEST SHEMA	SUNSET
7:19	9:41	4:47

ג' פרקים: הלכות תומאת צרעת פרקים יא-יג
פרק אחד: הלכות בכורות פרק ב
ספר המצוות: מ"ע קיא

TUESDAY

01/11

ט' שבט

SUNRISE	LATEST SHEMA	SUNSET
7:18	9:41	4:48

ג' פרקים: הלכות תומאת צרעת פרקים יד-טז
פרק אחד: הלכות בכורות פרק ג
ספר המצוות: מ"ע קב

WEDNESDAY

01/12

י' שבט

SUNRISE	LATEST SHEMA	SUNSET
7:18	9:41	4:49

ג' פרקים: הלכות מטמאי משכב ומושב פרקים א-ג
פרק אחד: הלכות בכורות פרק ד
ספר המצוות: מ"ע צט

THURSDAY

01/13

י"א שבט

SUNRISE	LATEST SHEMA	SUNSET
7:18	9:41	4:51

ג' פרקים: הלכות מטמאי משכב ומושב פרקים ד-ו
פרק אחד: הלכות בכורות פרק ה
ספר המצוות: מ"ע ק

FRIDAY

01/14

י"ב שבט

SUNRISE	LATEST SHEMA	SUNSET
7:17	9:41	4:52

ג' פרקים: הלכות מטמאי משכב ומושב פרקים ז-ט
פרק אחד: הלכות בכורות פרק ו
ספר המצוות: מ"ע קו

THE TIMES ON THIS PAGE ARE FOR BROOKLYN, NY

ONE ONLINE STORE GET ALL YOUR NEEDS



 BENZ'S KISHKE PARVE 16 OZ \$3.99 \$2.99	 LIEBER'S KETCHUP 34 OZ \$2.89 \$1.99	 YO SMART ALL FLAVORS \$1.39 \$0.89 each	 GEFEN NOODLE SOUP CHICKEN FLAVOR, 2.3 OZ \$1.29 \$0.89	 MARROW BONE \$6.99 \$5.49 / pound
 KLEIN'S AMERICAN STICKS 2 1/4 PACK \$9.99 \$7.99	 LIEBER'S POTATO CHIPS RIPPLE, 13 OZ \$2.99 \$2.09	 UNCLE MOISHY VITAMIN C FLAVORED \$26.23 \$19.99	 ARTISAN BAKEHOUSE CIABATTA BREAD \$5.00 \$3.99	 VICTORINOX SWISS CLASSIC KNIFE, ALL COLORS \$7.99 \$6.49 each



**WE FULFILL
ORDERS
IN 2 HOURS!**

 BUTCHER	 BAKERY	 WINE	 FRESH FISH	 BABIES	 HOUSEHOLD	SPECIAL: FREE DELIVERY FOR CROWN HEIGHTS RESIDENTS!	SHOP ONLINE TODAY		WE DELIVER ALL YOUR NEEDS	
---	--	--	--	--	---	--	-------------------------	---	------------------------------------	---

With minimum purchase of \$50 non special items | While supplies last

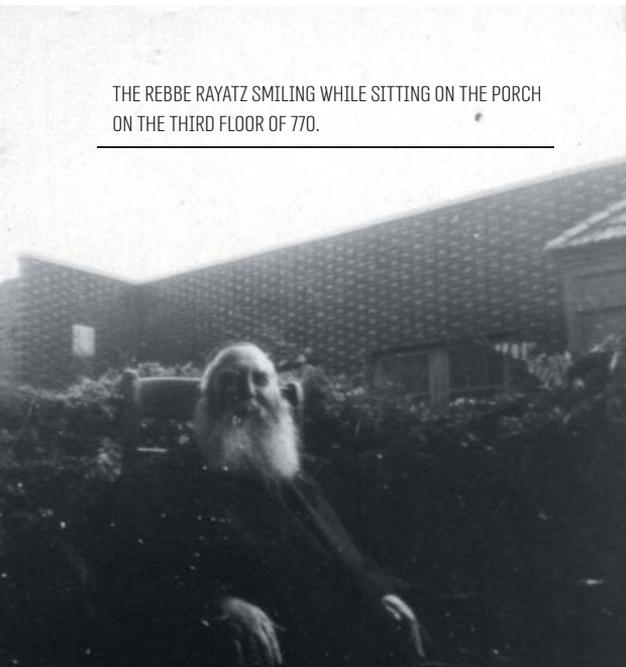
MOMENTS With The Rebbe

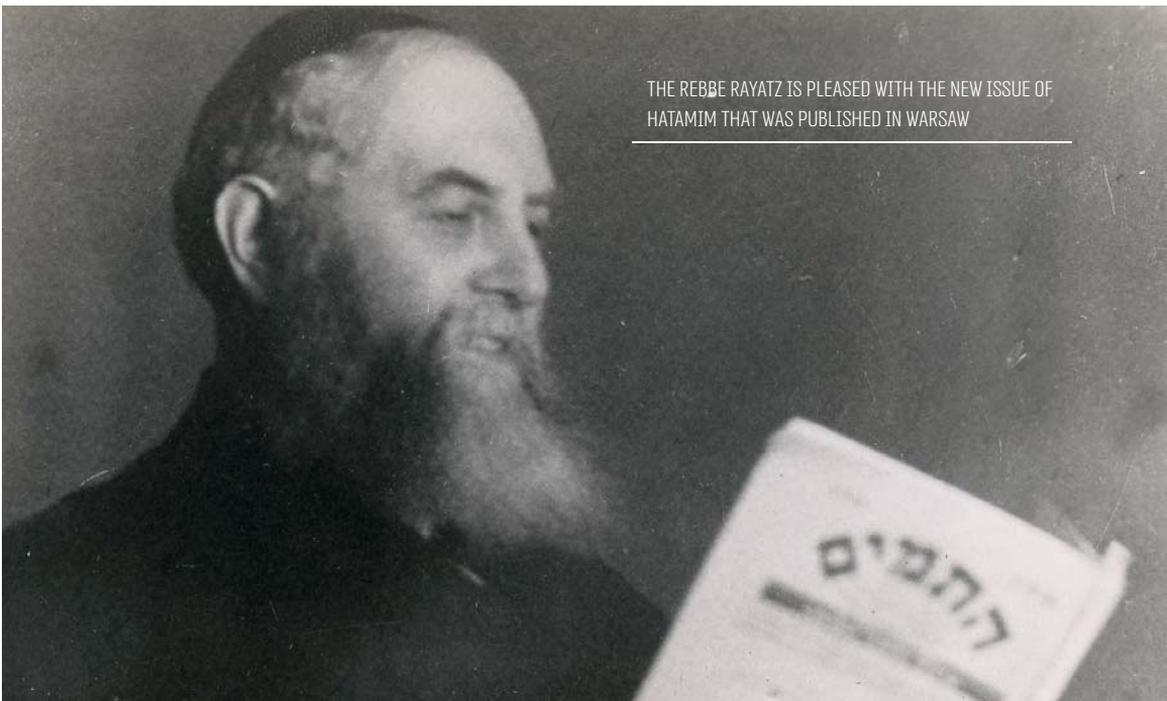
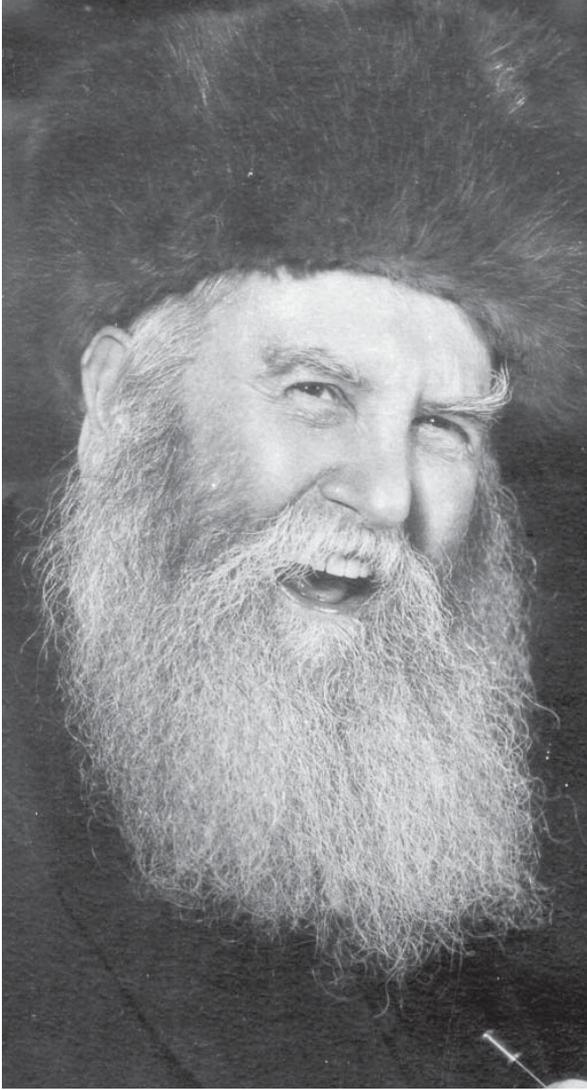
WHEN THE REBBE SMILED

IN the pictures of the Rebbe Rayatz, what is most apparent are his piercing eyes. The gaze of a Tzaddik which is unforgettable. Nevertheless, in many – lesser known – pictures, one sees the Rebbe's warmth, his loving, compassionate heart. For his *yom hilula* we bring a selection of lesser known pictures in which the Rebbe Rayatz is smiling.



THE REBBE RAYATZ SMILING WHILE SITTING ON THE PORCH ON THE THIRD FLOOR OF 770.





THE REBBE RAYATZ IS PLEASED WITH THE NEW ISSUE OF
HATAMIM THAT WAS PUBLISHED IN WARSAW

AND YOU DO UNDERSTAND?!

Stories of our Rebbeim and their Chassidim highlighting concepts we learn in the daily Tanya. In this installment: Chapters 18-19

CHAPTER 18: COARSE BODY AND LOFTY SOUL

וְלַפְעָמִים מִמְשִׁיכִים פּוֹשְׁעֵי יִשְׂרָאֵל נִשְׁמוֹת
גְבוּהוֹת מְאֹד שֶׁהֵיוּ בְעַמְקֵי הַקְּלָפוֹת
*It happens that sinners of Israel draw
down very lofty souls.*

One of the tmimim complained to the Rebbe Rashab about his having a coarse, very materialistic body. The Rebbe briefly replied, “*Lfum gamla shichna*’ (according to the camel is the load). If you have a coarse body, you have a lofty soul. Work and Hashem will help you.”

(Likutei Sippurim p. 281)

DIRTY AND FROZEN

אֵהָבָה מְסֻתֶרֶת שֶׁבְּלֵב כָּלֵלוֹת יִשְׂרָאֵל
*Every Jew has a natural love for the
Creator, but it is hidden.*

The mashpia, R’ Shmuel Gronem, gave a mashal at a farbrengen for “hidden love”:

A person walked through a courtyard one wintry night and lost a gold coin. He looked for it at night and by day but did not find it. A person passed by where the coin had been lost and relieved himself, it snowed, and the winter

passed and he still didn’t find the coin. Nissan was approaching, the sun shone, the snow and ice melted and the coin was uncovered.

That’s “hidden love.” It’s there, in every Jew, but it’s dirty and frozen.

(*Reshimos Devarim* p. 270)

AND YOU DO UNDERSTAND?!

וְלִגְבֵי הַקְּדוּשׁ בְּרוּךְ הוּא ... הַכֹּל כְּפִתִּיִּים אֲצִלוֹ
תִּבְרָךְ?

*Man’s intellect is unable to grasp the
Creator; relative to Him, all created
beings are lacking cognition.*

R’ Yoel Kahan related:

Once, upon returning from *cheder* in Tel Aviv, my father (R’ Refael Nachman) asked me about my learning that day. I told him we had learned about ‘*memalei*’ and ‘*soveiv*’ and explained it according to my understanding at that time.

R’ Michoel Dworkin, who was present, reacted with genuine simplicity, “And we adults understand more than that?!”

CHAPTER 19: I GAVE YOU THE MATCH

שישראל הקרויים אדם, נשמתם היא למשל
כאור הנר, שמתנענע תמיד למעלה בטבעו

The nature of a candle is to constantly rise to its source. So too, the neshama is always yearning.

The Israeli diplomat, Yehuda Avner, had yechidus with the Rebbe. At the conclusion of the yechidus, when the Rebbe asked him why he hadn't become a Chabad Chassid, he said that maybe the reason was because there were people who attributed abilities to the Rebbe that the Rebbe did not attribute to himself.

The Rebbe replied, "Allow me to tell you what I try to do. Imagine you are looking at a candle. What you actually see is not more than a lump of wax in the center of which is a wick. What turns the wax and wick into a candle? In other words, when do they fulfill the purpose for which they were created? When you put a flame to the wick, then the candle becomes a candle and fulfills its function.

"The wax is the body and the wick is the neshama. If you ignite the neshama with the light of Torah, a person will fulfill his destiny and the purpose for which he was created. That is what I attempt to do, ignite souls with the light of Torah."

Before he left, Yehuda Avner asked the Rebbe, "Did the Rebbe already light my candle?" The Rebbe said, "No, but I've given you the match. It depends on you; only you can light the candle."

(Parshiyos im ha'Rebbe Shemos, p.175)

MESIRUS NEFESH FOR JEWISH IDENTITY

וכן שלא לדבר תועה חס ושלום על אהדות ה'
אף שאין פיו ולבו שוין

*When a Jew's hidden love is revealed,
it prevents him from doing anything,
even externally, that disconnects him
from G-d.*

When the Nazis, *ym's*, entered Paris, an order was immediately issued to register all residents with their religion and race. Their intentions were obvious, to prepare the Jews of France for the Final Solution...

When they went to the Rebbe's home, he wasn't there and due to the danger, Rebbetzin Chaya Mushka told them that the people living there belonged to the "Orthodox" religion which could be "Greek Orthodox." The officials understood her to mean Greek Orthodox and that's what they wrote down. In those days, it was literally a matter of saving one's life.

When the Rebbe came home and found out, he said, "I do not want to be disconnected from G-d and the Jewish people even on paper!"

He went to the official registration office and to the astonishment of the officials, he asked them to correct the response to the religion question with the word "Jewish."

(Maaseh B'Rebbi p. 38)

I BELIEVE!

Before Pesach 5699/1939, Russia conducted a census. One of the questions was, "Do you believe in G-d?"

On Shabbos, Rabbi Levi Yitzchok Schneerson, the Rebbe's father, proclaimed before a large audience in the shul that it is prohibited for a Jew to deny his belief in G-d, and therefore prohibited for a Jew to give a negative answer to this question.

One person, who worked in a government office, whose wife answered on his behalf that he does not believe, went to the census office and amended his census form saying the previous answer was incorrect and he did believe. This man was very pleased that he had the courage to do this and he went to the rav to thank him for convincing him to do so despite the danger involved.

(Rebbetzin Chana's diary) ■

THE REBBE On Chinuch

RABBI GERSHON AVTZON



WHEN CHASSIDIM DIDN'T TAKE NO FOR AN ANSWER

QUESTION > I am a teacher in the 7th grade of a Lubavitcher Cheder. We are all preparing for Yud Shevat and *kabbolas ha'nesius*. My students would love to know about the Rebbe's reaction to Chassidim when they asked him to accept the *nesius* after the *histalkus* of the Frierdiker Rebbe. I told them different stories, but they asked to read it from the Rebbe's own words. Did the Rebbe ever respond in writing to these requests?



ANSWER > It is very inspiring to hear that these young talmidim are so excited and involved in their *hachanos* for this special day. There were many letters that the Rebbe wrote about this, and the following are a few of them:

About six weeks after the *histalkus* (passing) of the Frierdiker Rebbe, a Chassid by the name of **Rabbi Y. Horowitz** wrote to the Rebbe, asking him to accept the *nesius*. The Rebbe responded: "Concerning what you wrote ... I was shocked when reading it: you demanded from me matters that were not granted me and which I do not possess. Neither these matters, nor matters of this type, are relevant to me. I have no complaint against you [for making this demand], because you do not know me

personally. Nevertheless, you should have researched the matter because it is of vital importance. May Hashem enable all of us to connect to the Tree of Life in truth." (Igros, Volume 3, page 260; #576)

One of the main activists that pushed the Rebbe to accept the *nesius* was the famous Chassid **R' Avraham Pariz**. On 25 Iyar 5710, he wrote a passionate letter to the Rebbe, requesting that the Rebbe accept the *nesius*. The Rebbe responded: "[As to] what you write concerning me: of what use is your writing? I do not possess [those qualities]. For myself, I don't need any allusions and explanations. It is sufficient for me to contemplate briefly my level and situation to know my status. And so, what can another person change with proofs

and intellectual [explanations]? *What will be? What do I know? What the Rebbe is thinking is his responsibility; he will surely take care of it. How? I don't know. There are other things that I also don't know.*" (Ibid, page 307; #615)

[The first part of that letter is also fascinating. Reb Avraham referred to the Rebbe as "The Rebbe *zol gezunt zein* - the Rebbe, may he be healthy and well". The Rebbe made as if he thought that Reb Avraham was referring to the Friediker Rebbe — **after the *histalkus*** — with such a term and responded: "I derived very much satisfaction from your use of the expression *zol gezunt zein* when mentioning my revered father-in-law, the Rebbe, מ"כ"ז. This can be understood on the basis of what is written in [*Tanya*,] *Iggeres HaKodesh*, Epistle 27, that the life of a Tzaddik is spiritual: faith, love, and fear. And it is well known that the righteous continually advance from strength to strength.]"

Another activist was **Reb Yitzchok Gansburg** a"h. He also wrote a letter begging the Rebbe to have mercy on Klal Yisrael and accept the *nesius*. The Rebbe responded: "With regard to what you write: 'Please, have mercy on us...' — For this, one must have the potential, essential powers, quintessential powers, revealed powers, and perfection in the garments of thought, speech, and deed, etc., etc." (Ibid, page 485; #765)

Over the course of the year, the letters kept on coming and Chassidim kept on begging the Rebbe. Right before the Rebbe officially accepted the *nesius* on Yud-Shevat 5711, we find the following heartfelt letter that the Rebbe wrote to Reb Avraham Pariz: "**R. Avraham, we must bring the Rebbe back down here. The way it is, it's difficult; both for me and you. And who benefits from it?**" (Igros, Volume 4 page 152; #894)



And yet, despite all this, ultimately Chassidim prevailed and the Rebbe finally accepted the *nesius*, by taking *pidyonos*, *yechidus* and ultimately, on Yud Shevat the next year by saying a maamar Chassidus.

THE MOSHIACH CONNECTION:

The Torah tells us that "*Som tasim alecha melech* — we must place a king above us". Just as we see in regards to Yud-Shevat 5711, that the acceptance of the *nesius* came only after the Chassidim wrote and accepted the Rebbe on their own, the same is true with the kingship of Melech HaMoshiach: The revelation of Moshiach is dependent on our acceptance of Moshiach as our king.

In the words of the Rebbe (Mishpatim 5751): The appointment of Dovid, the King Moshiach, has already occurred, as it says, "I have found Dovid My servant, with My holy oil I have anointed him." It requires only an acceptance of his kingship by the people and a complete revelation of the attachment between the king and the people - in the true and perfect Redemption. ■



PARASHA Of The Future

RABBI NISSIM LAGZIEL

PREPARE FOR THE COMING OF MOSHIACH!

BEGIN WITH A GRIN

A shepherd goes with his flock of sheep to the pasture. Suddenly, a person in a nice suit comes over and says, "What an impressive flock you have! Tell me, what do you feed them?"

"Nothing," replied the shepherd. "I let them root about in the garbage and they eat what they find."

"What?! That's animal abuse! I'm a supervisor from the Agricultural Ministry and I'm fining you 1000 shekels!"

The next day, the shepherd take the flock out again. Another person asks him, "You have a nice flock. Tell me, what do you feed them?"

"Uh," the shepherd thought for a bit. "They graze on the grass here, in the field."

"What?! That destroys public property. I am a city supervisor and I'm fining you a 1000 shekels!"

The next day, the shepherd went out again and a third person asked him the same question, "Please tell me, what do you feed your flock?"

"Listen," said the shepherd, "every morning I give each sheep ten shekels so they can go and buy whatever they like."

PREPARED LAMB

In parshas Bo, we read Hashem's command to the Jewish people to prepare for leaving Egypt. They were to take a lamb (meant for the korban Pesach) on the tenth of Nissan. The question even a "ben chameish l'mikra" would have is what's the rush? Why did they have to buy a lamb four days before it would be slaughtered and keep it in their homes? It would be far easier to go to the market on erev Pesach and choose a fat lamb for the Yom Tov meal ... Who needs a lamb running around the house for four days?

Rashi brings the explanation of Rebbi Masya ben Charash who says that the Jewish people were bare of mitzvos, not having even a single mitzva in whose merit they could be redeemed. Furthermore, they were immersed in idol worship. They had grown used to the idol-worshipping way of life of the Egyptians. This is why G-d gave them two mitzvos, the blood of the korban Pesach and the blood of circumcision, so they would be somewhat "clothed" and to extricate them from idol worship. As Rashi puts it, "Withdraw and take for yourselves" - withdraw from idolatry and take for yourselves sheep for the mitzva.

Sounds extraordinary, doesn't it? G-d gives the Jewish people a chance to free themselves

of decades of spiritual deep freeze with two mitzvos!

That sounds good and even wonderful but that's no answer! The question was why did G-d command them to take a lamb on the tenth of the month, four days before it would be slaughtered. R' Masya ben Charash does not answer that. He only speaks about the "Pesach blood," the blood of the lamb that was slaughtered on the fourteenth of Nissan while saying nothing about the lamb being taken on the tenth! Aside from that, how does the "blood of circumcision" come in here. Who was talking about that? We asked about buying a lamb not about calling for a mohel!

The Rebbe explains this in an amazing sicha. Going out of Egypt was not just the physical liberation of the Jewish people from Egyptian servitude. It was primarily a spiritual exodus, a spiritual liberation from the corrupt Egyptian influence. Egypt was the superpower of the world at that time, advanced in every area of science and material development. At the same time, Egypt was the lowest of all nations as far as morality and human decency. They had a negative spiritual impact on the Jewish people. The corrupt influence and spiritual frost that the Jewish people were in at the time were expressed in two ways: 1) the absence of positive doing, i.e. living without mitzvos, a life without holiness, a life without faith and, 2) negative behavior as seen in their immersion in idol worship. They not only worshiped idols; they were steeped in idol worship... Their minds were saturated with the beliefs of Egyptian idolatry.

PREPARE FOR TAKEOFF

In response to this, G-d gave them two types of mitzvos: one positive mitzva – circumcision, which serves as the covenant between a Jew and G-d that is carved into the body and sanctifies it. And an additional commandment to address the negative - the korban Pesach whose

purpose was to disconnect the Jewish people from Egyptian idolatry.

It's important to remember that the sheep was one of the gods that the Egyptians worshiped. The purpose of the korban was for the Jewish people to take a lamb they had become accustomed to deify and worship, and slaughter it and eat it roasted, in order to disconnect them from believing in idols, to the point of absolute heresy.

At the same time, it was necessary to give them something to connect to, true faith for which it is possible and even worthwhile to give one's life for, firm faith in the Creator of the universe and the One who directs it to the point of a permanent covenant. Circumcision! [Because, after all, in life, it is very easy "to take" but very hard "to switch".] Disengaging from the *yetzer ha'ra* of idol worship without exchanging it for belief in a Creator creates a dangerously deep psychological and emotional schism, which is why G-d gave them the "blood of circumcision," in order to connect them with an infinite and eternal bond to belief in Him!

Based on this, we also understand why it was necessary to take a lamb four days in advance of slaughtering it. Disengaging from such an entrenched way of life doesn't happen in an instant. If the Jewish people would have taken a lamb and immediately slaughtered it, that would have been hasty action resulting from momentary enthusiasm but it would not have provided a process of parting ways with a deeply entrenched belief system. After four days though, the Jewish people came to the momentous act of slaughter with full awareness and an inner decision to free themselves from the foolishness of idol worship.

We see an example of this in the test of the Akeida. G-d shows Avrohom the place of the Akeida after three days of traveling. Why didn't He show it immediately? "So that it wouldn't be said that He confused him and confounded him suddenly and deranged his mind." A four

day wait shows that something was done in a premeditated manner and full awareness. The four day wait in Egypt was the best preparation for leaving Egypt both physically and emotionally.

This provides a lesson for our generation, the generation of Geula. If the Geula from Egypt required preparation, all the more so does the Geula from this final exile require preparation. We cannot suffice with petty stuff. We need to leave with “great wealth,” full of mitzvos (even more than) like a pomegranate!

And it’s not enough to be involved just with ourselves, with our own garments and “buttons.” We need to go out and find Jews who are bare (through no fault of their own) and provide them with garments of mitzvos!

TO CONCLUDE WITH A STORY

We will end with a story about the importance of preparing for every mitzva and main-

ly in connection with tefilla. Rabbi Yisroel of Salant once asked the Rebbe Maharash why Chassidim take a long time over their prayers when, during prayer alien thoughts come to a person and wouldn’t it be better to hurry up and get away from them? It’s like Jews traveling in a wagon and *shkotzim* come and throw rocks at them. Obviously, they should whip the horses and get away as quickly as possible!

The Rebbe Maharash said, that’s true when the hooligans are chasing the wagon but when they succeed in getting on the wagon, escaping won’t help. On the contrary, the wagon must be stopped and they need to be fought with and thrown out. The analogue is understood. When evil is found within man, the way to get rid of it is not in haste but with preparations and patience. ■

Good Shabbos!

ORTHODOXED, FROM P. 44

ing back to Panama many times. We wrote to the Rebbe, via Igros Kodesh, about moving on three separate occasions, and every time the answer came back black and white - you are not permitted to move because all of your *brachos* come from the kids you work with.



BM: With *Yud Shevat* approaching, what thoughts can you give to people reading this?

BS: I actually have more than one. The first is that you never know when the person you are being *mekarev* might just turn out to be the next Berel Solomon who will hit half a million hits online. The second is that you never know whose *neshama* you are going to unlock. And the third is that the younger that you can get through to someone, the better. I was fortunate enough to have done teshuva in my early twenties and was able to marry a frum girl,

build a frum family. Younger people are very impressionable - don’t forget about the kids.

BM: How do you think people can connect to *Yud Shevat*?

BS: I would say just do what the Rebbe says. He’s not going to steer you wrong. I have yet to meet one human being who said I listened to the Rebbe and everything went wrong. Just listen to him. He knows and he cares. When the Rebbe says to do something, it’s not a suggestion - it’s your life that depends on it. Do it.

BM: Any closing remarks?

BS: Since I’ve released *Orthodoxed*, I’ve done over a dozen interviews and this one was by far the best. Your questions were very leading, and it was nice to go in depth. Thanks for the opportunity.

BM: Thank *you!* ■

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

The Chassidische Vibe



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

Everyday Heroines

SARA GOPIN

ALONE, AND ALIENATED

"THERE'S another pandemic raging, and it's a lot worse than Covid," Leah opens our conversation. "It's called parental alienation, and it's happening everywhere, in frum communities too. By discussing it we can 'vaccinate' the next generation with coping mechanisms that are a lot healthier than cutting off all contact. I think it also has a lot to do with the flavor of Americanization, which is 'anything goes.'"

BLOWN OUT OF PROPORTION

"I was always very close with my daughter, even after she got married and moved away, necessitating a flight to see her. But she built such a lovely family that I focused on my *nachas*, and never complained about the distance. Several times a year we would get together, and I especially loved spending Pesach as a guest in her home." Leah paused, and then continued, "Several years ago something unexpected happened that disrupted our harmonious relationship. My daughter disagreed with a financial decision that I made. She voiced her opinion, I heard what she had to say, but I wasn't going to let myself be intimidated into changing my decision for the sake of maintaining peace. In hindsight, I realize that it was the biggest mistake to involve her in my finances, she shouldn't have been privy to this information. But how was I to know that she would overstep her boundaries and blow everything out of pro-

portion? She refused to drop the issue unless I implemented her plan regarding my assets, instead of my own.

"I visited my daughter and her family a few months later. Even though she didn't mention our disagreement, I saw that she was still upset with me. At first I tried to ignore it because, as a Bubby, I always had a high-rank status whenever I came. I do feel bad that my daughter does all the work, and I get all the attention from my grandchildren throughout my visits. The one thing in my life that makes me feel like a celebrity is when I'm spending time with them! But it's not all just fun and games, I always tried to have an impact on their *chinuch* as well. It's very important to me that children are educated to pronounce every word of their *brachos* properly. This way the *malachim* created are 'whole,' and not lacking any limbs, as is explained in Chassidus. My daughter and son-in-law had always enjoyed my visits, but this time something strange was going on, and I returned home with a heavy heart..."

A FLAT NO

Leah's voice gets more emotional, and there are tears in her eyes as she continues to share her story. "I had to do something about what was going on. I only have one daughter, and I was losing her. I called her up and told her that I want to fly out for another visit. When I came, we sat down together and I let her know

that the real purpose of my trip was to resolve our disagreement, offering to sit together with a therapist, mashpia or rav of her choice. She thought about it a few minutes, and her response, a flat no, stunned me. After several days I returned home, brokenhearted.

“Several months passed and I was planning to be with my daughter on Pesach, as usual. When she notified me that I shouldn’t come, it was another unexpected blow. Shortly afterwards we met at a family simcha. Swallowing my pride, after all, I’m the mother, I approached her and offered to make peace, but she refused.” Leah pauses again, unable to hide her pain as she continues, “Whatever sparked our disagreement became irrelevant, now it’s a power struggle, and my daughter put herself in a corner, and didn’t know how to get out of it.

“We needed an intermediary, therefore my next move, since there was no other choice, was to call up this wonderful rav, where my daughter lives, and ask for advice. He spoke to her, clarifying the halacha: you are not obligated to love your parents, but you are commanded to treat them with respect and to take care of their needs. I later found out that she was crying during their conversation.”

CLOSER TIES

“It’s been several years since we’ve spoken, and I’ve done everything I can to try to mend our relationship. The ball is in her court, but I don’t know if she cares enough to put an end to our estrangement. Why can’t my daughter, my very own flesh and blood, focus on what I did right, not just on what I do wrong? Doesn’t she realize that I’m not getting any younger?

“Hashem gives, and Hashem takes away, and I accept this temporary distance with my daughter as a heavenly decree. Presently I’m receiving support from this amazing organization, ‘Broken Ties,’ that helps frum parents deal with alienation from their children. But Hashem is watching over me and learning

// LEAH’S VOICE GETS MORE EMOTIONAL, AND THERE ARE TEARS IN HER EYES AS SHE CONTINUES TO SHARE HER STORY. “I HAD TO DO SOMETHING ABOUT WHAT WAS GOING ON. I ONLY HAVE ONE DAUGHTER, AND I WAS LOSING HER.

Chassidus gives me strength. The broken ties with my daughter led me to form closer ties with Hashem.

“Now I know what it must be like for an ‘off the derech’ teenager. Being kicked out and rejected by their parents makes them want to leave Judaism even more, *chas v’shalom*. There’s so much warmth in Yiddishkeit, not severity. Especially as Chassidim of the Rebbe Melech HaMoshiach, *Ahavas Yisrael* is of paramount importance, and one’s parents are no exception! How can it be that rifts in families get totally out of control, to the point of becoming irreparable?!”

THINK TWICE

Leah is still emotional, but shares a ray of hope, “I don’t usually open up like this, but I told my story so that children will think twice before cutting off ties with their parents. Kids today sometimes get on an ego trip and justify not reconciling with their parents. But I do have *emuna* that this inhuman trend is about to disappear. The Geula is imminent, and we were promised that Hashem will reunite the hearts of parents and children. May it be at this very moment!” ■

“Broken Ties” can be reached at brokenties3@gmail.com



There are some podcasts that somehow leave me feeling inadequate. I mean, how can this person accomplish so much and I'm just sitting here spraying laundry?

Then there are other ones that empower, validate, inspire. Encourage us to use the strengths we were given to make Hashem's garden just a little more beautiful. Approaching Yud Shevat, where we were given our mission to make Hashem feel cozy down here, here's to broadening our knowledge and inspiring us in our mission, as we traverse the path Hashem has paved exclusively for each one of us. My path is not your path and your path is not your sister in laws. And we each have our own flowers to plant, water and nurture along the way.

And so, that said, I hereby present to you a list of my favorite podcasts at the moment that tend to inspire me in my mission, and some child friendly favorites as well.

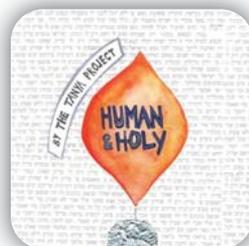
1. How to Glow - Kayla Levin

An upbeat and practical podcast with a focus on making our marriages the best they can be. I'd say her key idea is that our thoughts create our reality - the fundamental concept of *Moach Shalit al Halev*. Lots of light topics as well - home organization, cooking and more. I also appreciate that whenever she interviews others, it's always women.



2. Human and Holy - Tonia Chazanow

A recently discovered gem. Deep and meaningful conver-



sations on hot topics with regular and beyond-regular Chassidische women. Topics like 'Human Beings, Not Human Doings', 'Creativity is the Act of Listening' and 'Self Confidence is Not About You' it's a lot of interesting food for thought based on Tanya and Chassidus. Deep, a little intense, but great for those moments that you want something more.

3. Sefer Hazichronos for Kids - Rabbi Levi Liberow

I had the added bonus of hearing this one being recorded in my boys' bedroom as I settled the little ones. Perfect for bedtime, downtime or anytime - it's a child friendly version of Sefer Ha'zichronos, including some questions and comments from the kids as the frosting on the cake. Stay tuned for some more Chassidische stories as well!



4. Living Chassidus Podcast - Rabbi and Mrs. Weiss

A wealth of Chassidus here. Many maam- orim, sichos, conversations. I particularly enjoyed the maamar Mayim Rabim, where Rabbi Weiss describes the stresses of life which can never drown the intrinsic love that we have for Hashem. Very relatable. Lots to choose from.

5. Sinai Down Under

A joint initiative of Chabad Houses and Shuls in Australia, it boasts many Shluchim, Shluchos, Rabbis and Rebbetzins discussing foundational topics with the Rebbe's approach - like feminism, special needs children, tefilla and Moshiach - and then more juicy topics like 'The Art of Being an Influencer' and 'Life in the Remotest City



in the World'. Plus, I tend to be partial to the Australian accent. Just saying.

6. Klimovitch - Rabbi Eli Silberstein

A podcast of Chassidische stories for kids. His voice sounds like he could be your kids' Zaidy as the *einiklach* sit around him eating Bubby's fresh rugelach. He often ends with a practical Chassidische lesson and he tends to provide a source for each tale too - some of which are new also for the Mommys and Tattys driving carpool. One more point: it's easy to dramatize the gruesome parts of a story. He doesn't. The focus is primarily on the *hora'ah* - which earns 10 points in my books. Cinnamon rugelach, anyone?



7. The Rebbe's Advice - Rabbi Chaim Wolosow

Short translated and commentated letters of the Rebbe. Great for when you have 5 minutes and could do with a dose of a perspective-shift or an infusion of Rebbe-ness. Plus, with over 2000 (!) letters, there is advice for every situation.

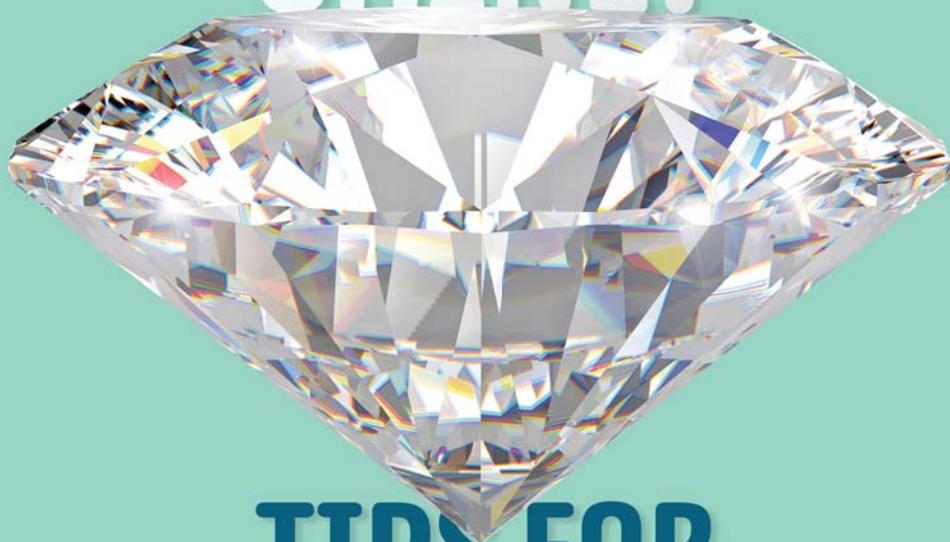
8. Optimizing Motherhood - Sara Blau

Last but not least. Although there are only 2 episodes so far, they contain such wisdom, you can listen to them again and again. It's all about being the best mother but not in a pressurizing kind of way. More in a focus on your strengths and do-what-you're-good-at kind of way. Lots of Chassidishkeit. Lots of practical takeaways. I reached out to Sara who let me know that there's more coming soon!



Any to add to the list? Let us know at editor@beismoshiach.org

MAKE YOUR JEWELRY SHINE!



TIPS FOR JEWELRY CARE

WHY DO WE NEED JEWELRY ACCORDING TO CHASSIDUS? AND HOW DO WE MAKE OUR SOULS SHINE IN PREPARATION FOR THE GEULA?

EVERYTHING YOU WANTED TO KNOW ABOUT THE BEST WAY TO CLEAN AND SHINE PEARLS AND OTHER JEWELS — THE ONES YOU WEAR AND THE ONES WITHIN YOU

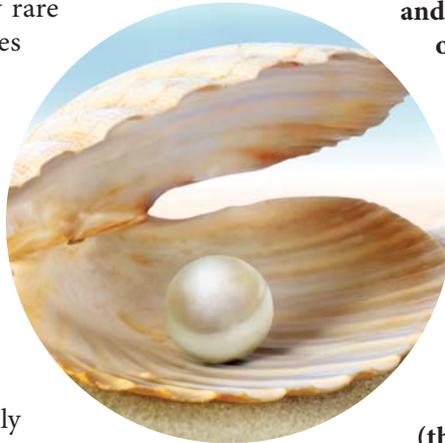
**HIKARU YOTO
SIGHS AS HE
DIVES INTO**

the deep waters. He wonders to himself whether there really is something to what his cousin said.

No doubt, staying underwater for extended periods of time when your ears and nostrils are totally plugged up while you look for oysters, can be very exhausting. Even after the physical effort, only a small percentage of the shells he pulls out are worth anything, since only a small portion of them contain pearls. The natural pearl begins its life as a foreign bone dwelling inside a shellfish. To force it out, the oyster excretes an organic composite material called nacre, level upon level until it produces a shiny gemstone. It's hard to describe the feeling of fulfillment that comes over Hikaru when he finally extracts an exquisite pearl.

His cousin's constant assurances did the job, and he finds himself wondering in amazement about his chosen profession.

Real pearls are extremely rare and several hundred times more expensive than cultured pearls. If only he would have specialized in that. With cultured pearls, there's no need to endanger yourself by diving into deep waters. Instead, he would skillfully implant tissue from another oyster for the purpose of causing it artificially to produce nacre. Hikaru, motivated by his desire to contribute something to the world, asks himself who needs his product. A person needs food, a person needs light and warmth, he even needs clothes. What purpose is there to the luxury task of creating pearl jewelry?



As with millions of Japanese, Chinese, and Indians, Hikaru Yoto has not been privileged... We have been. We were born as Jews, and on top of that, we have also been privileged to discover the teachings of Chassidus, partaking in its goodness, enjoying its radiance, and warming ourselves by its light. Countless people have "upgraded" their spiritual garments of thought, speech, and action in the merit of learning Chassidus. We have long since understood the vital need for this in order to illuminate the darkness of the exile. But what relevance does this have to extravagances such as searching for pearls?

**AND ALL THE SEFARIM ARE FILLED
WITH THIS MATTER**

"...When you have to stand before the king, and not when the king is in the field, but in his royal palace...then there can be no settling for complete garments and not even for the garments of the wealthy, rather there is also a need for jewelry and pearls.

...And this is also the answer to those who claim: While Chassidus is a good thing ... he has no fervent passion for pearls. It is enough for him that his garments (thought, speech, and action of the 613 mitzvos of the Torah) will be complete, and he even has jewelry, but he isn't lacking pearls...

He thereby needs to know that in addition to the fact that it is a halacha in Shulchan Aruch that there is an obligation to learn the

inner teachings of Torah, furthermore, due to the darkness of ‘the heels of Moshiach’, the study of Chassidus is vital for the completion of the garments... Now, however, when ‘Behold, he is standing behind our wall’, he needs to prepare himself ‘to go to the chuppa’ with the King of all Kings, the Holy One, Blessed Be He. What does it mean that he has no fervent passion for pearls?”

(Likkutei Sichos, Vol. 20, first sicha on Yud-Tes Kislev)

HERE’S HOW YOU PRE-SERVE THE RADIANCE!

*And now for some tips on making those pearls in your jewelry box shine by **Zehavit Harari**, a jewelry store clerk, who shares her insights with us:*

When I sell rings, gold chains, or earrings, they sparkle and shine almost like the eyes of a kallah. There is no doubt: A wedding is a wedding, and you have to prepare for it completely, not just with a festive wardrobe, but also with additional jewelry... However, I then think about her (the kallah) and her gold chain in another five/ten/twenty years, when it loses its luster (decide for yourself which of them I meant) and I tell her in advance that she can always bring it back to me and I’ll restore the jewelry’s glitter and sparkle. In addition, it’s important to me that you know that there are some marvelous home methods to clean and polish the jewelry. I would be delighted to share a few tips with you, and at the conclusion, I’ll give you an amazing

parallel that I discovered in connection to our mitzvos.

Storing Pearls:

It would be desirable not to store pearls together with other jewels, as they are liable to be scratched or worn down. Even if it doesn’t seem so at that moment, as time passes, they are liable to lose their beauty and shine. Similarly, it would be advisable to put the jewelry on after your make-up, since make-up and various creams contain material damaging to pearls. Furthermore, it’s important to let the pearls breathe. The boxes you get at the store, attractive as they are, are not suitable for storing pearls. The suggestion is to keep them in a small bag made of silk or some other “breathable” fabric.

How do you clean pearls?

Take a piece of silk or cotton and wrap the pearls in it. Fill a bowl with water and soap or gentle shampoo, soak them for a few minutes, then rub them gently with the fabric. Try to prevent contact between the pearls and the bowl, and at the conclusion of the cleaning process, gently wipe the pearls with a towel.

Cleaning gold jewelry and diamonds:

Add a tablespoon of liquid dish soap to a cup of lukewarm water (yes, lukewarm – absolutely not boiling!), mix it well, and let the jewelry soak for about twenty minutes. Rub-



bing gently with a soft toothbrush will shine the gold immediately, and an additional rinse in lukewarm water will remove all remnants of dirt and complete the job. It's important to wipe them gently and not leave them to dry, as the liquid remnants are liable to create stains.

Cleaning silver jewelry:

Wrap the jewelry in tin foil and place it in a glass bowl. Spread a little baking soda on the jewelry and then cover it completely with boiling water. The tin foil will begin to blacken and emit sulfur, which will remove the black stains from your jewelry. After a few minutes, take out the jewelry, rinse it well with water, and you'll have a sparkling piece of jewelry that looks brand new. If this sounds a bit too complicated for you, you can purchase a cloth designed for cleaning, sold in silver jewelry stores.

Cleaning gold-plated jewelry:

Since they aren't made from pure material, they are more likely than other kinds of jewelry to turn black or lose their color when they come in prolonged contact with water, chemical material (even dish soap), creams, and other pieces of jewelry. Therefore, it is preferable to prevent any such possible contact. Specifically, with this kind of jewelry, if you want to preserve its color and brightness, send them once a year to be cleaned or re-layered.

My brilliant insight:

“All of us do mitzvos, all of us stringently observe our min-hagim, and all of us learn Chassidus at one level or another. But...something is happening to us...with the passing years, the shine fades, the gold becomes covered with dirt...

The cleaning materials of Chassidus possess a tremendous ability to surmount the dirt

**// WHEN I SELL RINGS,
GOLD CHAINS, OR EARRINGS,
THEY SPARKLE AND SHINE
ALMOST LIKE THE EYES OF A
KALLAH. THERE IS NO DOUBT: A
WEDDING IS A WEDDING, AND
YOU HAVE TO PREPARE FOR IT
COMPLETELY, NOT JUST WITH A
FESTIVE WARDROBE BUT ALSO
WITH ADDITIONAL JEWELRY...**

accumulated over the years and gently polish our souls. For all those seemingly faded and lusterless mitzvos, there is an excellent solution for restoring the glitter. It's called “living Moshiach.”



We have the possibility of giving a new shine to our ordinary lives, particularly those learning the subject of Moshiach and Geula! Just as there is no comparison between an old yellowing string of pearls and a superb white shining one, there is no comparison between mitzvos performed due to tired and old habits and those observed when I have a clear sense of awareness that “Moshiach is on his way” and “perhaps this is the mitzva that will tip the scales.”

We have to hurry; the wedding is about to begin! ■

RECAP: *Noa, shlucha in a neighborhood in Yerushalayim, visits her mother's gravesite. A large chareidi family arrives at the cemetery helps to make a minyan for Kaddish. Noa feels that there's some inner connection between this family and her late mother. However, her efforts to find this connection prove unsuccessful. She tries to establish a sense of unity among the sisters-in-law, but this too is a resounding failure. With the encouragement of her mashpia, Noa decides to strengthen her connection with her father.*



ANOTHER teachers' meeting. It stands to reason that whoever came up with this concept must have been a man, unmarried, and apparently very bored. In Noa's opinion, no one else could have come up with such a foolish idea as leaving a tired mother at work for another two whole hours.

What seems interesting to Noa nonetheless – after all the difficulty in organizing the children at home and driving back at a late hour – is

A GRAVE SITUATION

A SERIALIZED EMOTIONAL JOURNEY

ALUMA S.

that she actually enjoys the meeting. Just to sit with the teachers around a table with some light refreshments. No dealing with problems of discipline, not trying to explain a difficult rule for the third time, while not chasing after anyone with a spoon of rice at lunchtime or breaking up children fighting over Legos.

Still, she wouldn't vote in favor of it. The little pleasure at that moment simply isn't worth all the efforts required in getting organized. In addition, most meetings usually bring with them extra homework in the form of tasks divided among the faculty. Fine, since there will be no vote, and no choice will be given to those participating about it, she might as well relax and enjoy it.

After munching on a few crackers and standing in line for a cup of coffee, she found herself listening attentively to Nechami as she described the new baby that her cousin had just adopted – after eleven years of waiting to become a parent. The excitement, the preparations, and the satisfaction. “Think about it. After years with no one waking her up at night, suddenly she has to get up every three hours. He's just an infant. Only two weeks old.”

“All of us suddenly started getting up with our first baby, after years when we didn't have to get up,” Ora noted. “There's no difference between an adoption and a birth!”

“There actually is a difference,” chuckled Chaya. “She at least didn't have to go through hours of labor...” Everyone laughed.

Noa was still thinking about Nechami's cousin. “It's not logical to continue everything as normal. She should have some leave to get used to the new situation, even if she's not after birth.”

“Obviously,” Nechami replied. “There is adoption leave. Haven't you heard about it?”

Noa was surprised. She really hadn't heard. While she has many other questions, the principal now entered the noisy teacher's room,

causing her and everyone else to fall silent. The questions would have to wait.

The meeting began. Technical matters. So technical and tedious that her eyes started to close. Didn't she sleep the night before? Actually, she did. This apparently is the drawback to the hours she sleeps at night for the past nine years already... Fortunately, the principal is very organized, and she gives out a printed sheet with all these details. She can go over it again at home after a cup of coffee once she finally puts the kids to bed...

The main turbulent part of the meeting had come. Something in connection with the Yud Shevat program was now open for discussion. Almost everyone had something to say, and voices became louder. It's Yud Shevat already? It seemed to her as if Yud-Tes Kislev was only yesterday.

Bracha the secretary entered the room. She handed a pile of photocopies to the principal, along with a set of keys. She had an old coat draped over her shoulder. “Lucky her,” a childish feeling of jealousy went through her tired mind. Bracha whispered in the principal's ear. The principal asked something in a low voice. Bracha answered and left the room. Most of the teachers were still busy discussing matters, and they surely hadn't noticed this slight interruption.

“Dear teachers,” the principal tries to get in a word. “Bracha has just informed me about a terrorist attack that took place a few minutes ago at a coffee shop in Tel Aviv. Let's say a few *kapitelach* of Tehillim for those injured before we conclude our meeting.”

Expressions of shock and dismay were uttered by all those present. “Again?” Each time, it seemed as if it couldn't get any worse. Everyone opened a Tehillim, and there was total quiet, except for the whispering sounds of people and turning pages. Noa said *kapitel* 20 and 100, and then she grasped the meaning of what she had just heard. “In Tel Aviv?” She asked out loud,

alarmed. In the silence of the teacher's lounge, it almost sounded as if she was yelling.

"I have to check if everything's all right with my father," she mutters as she goes out with her cell phone into the empty hallway. She dials. The telephone rings. He doesn't answer. From the adjacent room, she hears the noise of the cleaning woman lifting the chairs. She tries again to call. Still no answer.

She calls a third time, saying a chapter of Tehillim as she dials. She tries to think of someone she knows in Tel Aviv who can run over to his house and find out what's happening. After four rings, the familiar voice answered the phone. "Hello?"

"Abba," she heaved a sigh of relief. "There was a terrorist attack in Tel Aviv. Is everything all right?"

"Everything's fine," he replied in his characteristic indifference. "Asaf and I went up to the roof. I wanted to demonstrate to him something on making plans for an attic." After a moment's silence, he added: "Were you worried about me?" His voice trembled slightly.

"Very much, Abba," she sighed again, breathing heavily. "I couldn't breathe. If you hadn't answered me, I don't know what I would have done."

At the end of the conversation, she reentered the teachers' meeting. She motioned to the principal that everything was all right, and then sat down completely drained. While this was not the first terrorist attack to take place in Tel Aviv, it was the first time that she had been so worried. Is there perhaps an adoption leave also for someone who finally adopts a father?



TODAY is the bar-mitzva. I still don't have a new outfit. Once, I failed to get up at the time my mother and I had set. On another occasion, I simply forgot to come.

|| IMA NO LONGER SAID ANYTHING. SHE WAS TRULY IN DESPAIR. I SIMPLY DON'T UNDERSTAND WHAT A NEW OUTFIT IS. WHAT IS SHE THINKING ABOUT BUYING FOR ME? A SUIT AND A HAT? NEW JEANS AND A SWEATER? EVERY NEW IDEA GETS EVEN MORE STRANGE.

Ima no longer said anything. She was truly in despair. I simply don't understand what a new outfit is. What is she thinking about buying for me? A suit and a hat? New jeans and a sweater? Every new idea gets even more strange. Like a young girl, I stand near my shelf, not knowing what I'll wear. I go out on the porch to have a cigarette.

Back in the living room, they're already counting the days and the hours.

My mother holds an organized list of things that have to come to the events hall. Devora'le dresses the little ones in their new suits, going every minute to the mirror to see that not a single hair had moved from her special hairstyle.

Motty sits on a chair near the table, looking into a sefer. He appears quite pale. His new hat makes him look so mature. I look at him from the side as I recall all the resolutions I made in those moments prior to my own bar-mitzva. At that moment, I truly hoped for him that he would succeed in fulfilling all that he promised.

Suddenly, I was so sorry that I couldn't be a big brother for him now, showing him that growing up is not so terrible. ■

To be continued...

חסידישע קאפ

GEULA = TURNING ENEMIES INTO FRIENDS

**There are times when you don't really need the help,
but when it comes it's a sign of Geula.**

MASHAL

Oni stretched out the measuring tape slowly, drawing out the moment as much as he could. He loved his job, he loved the pressed uniform, he loved being the man in power, the one who could more-or-less do whatever he wanted.

He held a yellow measuring tape to measure distance and bent over the floor to straighten it out and take a look. In the end, after precise measurements, he stood up and called out haughtily, "Six feet and two inches, no less!"

Moishy's face crumpled.

"And how much are we allowed according to the permit?" he cautiously asked.

Oni stretched himself upward to his full height which was a bit short. "Only six feet," he said with a grin. "That means that I'm giving you 250 shekels, which actually means you are the one giving to me. It's a fine to the city, ha ha ha," he laughed at his not-funny joke which he repeated just that week at least ten times.

"Listen," Moishy tried to say, "After all, it's a tefillin stand and we got a permit to open it here. There is no reason for a fine."

“It sticks out two whole inches beyond the permitted amount,” fumed Oni and slammed the ticket down on the table. “We’ll meet again,” he promised and went on his way to catch other errant businessmen, passersby and drivers who veered off the straight and narrow.

Oni, as a tough city inspector, did not mind issuing fines to whoever appeared in his path but more than anything, he loved making trouble for the Chabad House in the center of town. He wouldn’t admit to that but he was always alert to any activity, any deviance, no matter how small, from the rules. Music could be heard from an event? A fine. A flyer hanging not on the message board? A fine. A tefillin stand on the street without a permit? A fine.

Two days later, Oni was sitting in his office and nearly fainted when he saw Moishy walk into his office with a pair of tefillin and an ear-to-ear smile.

“What about tefillin?” asked Moishy. “If you missed it today, now’s the time.”

Oni tried to get out of it but discovered that Moishy could be as tough as him. He finally gave in and rolled up his sleeve, “Okay, fine,” he said.

“While we’re at it,” said Moishy when he was done, “tonight there will be a farbrengen. Maybe you can help us? There’s a lot of work to do to set up.”

Oni nearly fainted but arrived that evening with a white kippa on his head. “I came to help,” he said almost in a daze, “You were so nice to me today, so I came. As for the music, I don’t think it’s disturbing.

I’ll report to the guys in the department that everything is fine here.”

NIMSHAL

Oni means my strength (in Hebrew) and the tough and powerful inspector for the city finally ended up using his power and authority for holiness, thanks to Moishy.

We find something similar in parshas Bo, when Moshe goes to Pharaoh who was extremely powerful. Moshe was afraid to approach him until Hashem gave him the strength to do so.

We know that the power of the kelipa of Pharaoh was ultimately broken and he gave in to Moshe and sent the Jewish people out. But this wasn’t enough. Moshe said with the utmost forcefulness to Pharaoh that he wouldn’t be satisfied with the Jewish people leaving Egypt and not suffering any more. He told Pharaoh that the king himself should give animals to the Jewish people for them to sacrifice to Hashem.

Hashem said that the Jewish people should ask for vessels of silver and gold from the Egyptians and so it was. The Jewish people took much wealth from the Egyptians who willingly gave it to them.

Why was it so important that the Jewish people leave with Egyptian wealth? Why was it important for the Egyptians to do so willingly when the Jewish people were able to take their wealth during the Plague of Darkness or at other opportunities?



In general, after such a harsh exile, why should they delay for the silver and gold vessels that the Egyptians gave them with a smile?

The answer is that the exile in Egypt was for the purpose of the Jewish people making a dwelling for Hashem even in the lowest of places, as Egypt was. When Pharaoh himself agreed to send the Jews out, this broke the greatest kelipa and impurity and showed that the entire world is a holy place fit for Hashem to dwell in it.

But that was not enough. It is not enough to force Pharaoh through plagues to send the Jews out. By doing it that way, the holiness overcomes the impurity. True Geula is when what used to be impure and evil turns into good and helps the Jewish people.

The Egyptians themselves, who opposed the Jews, were the ones who helped holiness and gave silver and gold vessels to them, and Pharaoh provided animals for sacrifices to Hashem. Kelipa doesn't just stop interfering with holiness; it helps holiness.

Like Oni in the Mashal, who doesn't just stop bothering the Chabad House but helps the shliach Moishy with the big Yud Shevat farbrengen.

That's a real Geula, when something that was once bad not only stops being bad but becomes good and holy and helps Jews transform the world into a holy place. This is the true and complete Geula.

CHALLENGE

1 Is this the first report Oni is writing today?

2 If Oni wanted to put on tefillin now, could he have done so right away?

3 What is today's date?

4 Where did the person putting on tefillin recently visit?

(1) Yes. You can see the number two on the next page of his summons book.
(2) No. Oni is writing with his left hand, which would mean that he is a lefty. The person putting on tefillin now on his right hand is a lefty, so the other pair is for a righty who puts on his left hand. He would have to wait a bit.
(3) 8 Shevat. In the Mashal it says that it was two days before a farbrengen. In the Nimschal it says that it was a Yud Shevat farbrengen, which would make two days earlier 8 Shevat.
(4) A pet shop. You can see the bags at his side.

ANSWERS



The Rebbe Davened For Me

Eli Cohen is a Sefardi Yid with deep faith in Hashem. No matter how busy he is, he always makes time to daven and learn Torah. Eli was born in Morocco and grew up in Eretz Yisrael, until he moved to Sweden in 1973.

In Sweden, Eli ran a massive company. He sold expensive clothing all over Europe!

Whatever didn't sell in Europe would be sent to be sold in South America. Baruch Hashem, his business was very successful and he made a lot of money.

Around 1980, Eli traveled to New York for a special reason: he was going to meet the Rebbe for the first time in his life! When he entered the Rebbe's room,



he was overcome by a tremendous sense of kedusha. The room was filled with a bright spiritual light! Eli felt that the Rebbe was able to see everything inside of him!

Eli trembled as he handed the Rebbe his note. In it, he asked for a bracha for the health of his father and his entire family. The Rebbe read the note and then looked up, his deep blue eyes looking straight into Eli's. "And what will you ask for yourself?" the Rebbe asked.

Surprised, Eli said that everything was good, baruch Hashem. Once again, the Rebbe asked if there was something he wanted to ask for himself.

Eli said he had everything he needed.

The yechidus lasted for more than nine minutes. In those days, such a long yechidus was almost unheard of!

Rabbi Groner kept poking his head into the room to see what was taking so long. When the yechidus was over, the bachurim outside begged him to tell what the Rebbe had said!

Eli didn't say much, but from that day on, he felt that the Rebbe was looking out for him. Whenever he would travel from Sweden to South America for business, he would stop in New York to get a bracha from the Rebbe.

At a certain point, Eli wanted to take a break from his hectic business life. He decided to leave Sweden and move back to Eretz Yisrael!

Eli filled up a boat with all of his merchandise and sent it to South America. He rented a warehouse in Venezuela and



hired guards to keep everything safe. Then, he moved to Eretz Yisrael.

A few months later, a customer told Eli that he wanted to buy all the clothes that were in storage! Right away, Eli bought a ticket and flew to Venezuela. He drove to the warehouse and walked confidently to the door, until...

“What are you doing here?” the guards shouted, blocking his way. “This isn’t your warehouse anymore! Your stuff is gone!”

Eli panicked. “What do you mean?” he cried. “I’ve been paying rent every month! All the clothes inside here are mine!”

“Be quiet!” they yelled, chasing him away. “It’s ours now! Don’t ever come back!”

Eli returned to his hotel room a broken man. How could the guards claim that all his stuff was theirs? They had stolen his entire fortune! Right away, he called the best lawyer in the city and told him the whole story. “These men are dangerous criminals!” the lawyer said grimly. “They don’t care about the law!”

After trying everything he could, the lawyer held up his hands in defeat. “These criminals are more powerful than the police,” he said, shaking his head sadly. “I’m sorry, but there’s nothing I can do for you.”

Eli felt hopeless. Just a few days earlier, he had been a rich man. Now, he was completely poor! Eli stayed in Venezuela for a while, trying everything he could to get his merchandise back.

Three sleepless months passed. Eli walked around in a daze, barely able to function. He couldn’t sleep properly at night and barely had any appetite. Every passing day confirmed his growing fear: his merchandise was gone forever.

Once a week, though, Eli would try to forget his misery. Each Shabbos, he would leave his hotel room and walk to the nearby Moroccan shul. He would daven with all his heart, begging Hashem to help him.

One Friday night, Eli passed the Chabad shul in Venezuela that was led by Rabbi Perman. The beautiful melody of Yedid Nefesh coming through the windows touched his heart, and he decided to go in.

The atmosphere inside was incredibly warm. Everyone sang and danced with such happiness that for a moment, Eli forgot why he was sad. He didn’t feel like dancing though, so he sat in the corner and watched.

Meir Burkis, a yeshiva bochur, noticed the new man sitting on the side. “Good Shabbos,” he said, going over to greet Eli. “You look a bit down. What’s the matter?”

Eli shook his head gloomily. “Leave me alone,” he mumbled.

Meir didn’t give up. “Shabbos is a day to be happy,” he said. “Maybe you’d like to join our Shabbos meal?” Eli accepted the invitation and had a wonderful time. After Shabbos, he told Meir what was wrong. “Maybe I should just give up,” he

said in despair. "It's been three months already!"

Meir wouldn't hear of it. "Write to the Rebbe!" he said passionately. He gave Eli a piece of paper and the fax number to 770. "Tell him everything! He will help you!"

Eli thought back to his yechidus with the Rebbe. The overwhelming sense of kedusha, the Rebbe's piercing blue eyes... "Okay," he said, taking the paper. "I'll write to the Rebbe."

Early Sunday morning, Eli wrote the entire story to the Rebbe. When he was finished, his eyes were red from crying. He faxed the letter and waited.

A reply came from the Rebbe's office just a half an hour later. What's your full name?

Eliezer Mordechai ben Ayala, he wrote back.

That day, Eli got a reply with a mysterious message: Azkir al ha'tziyun.

Eli was confused. "I will mention to the Tziyun?" What did that mean? Maybe "Tziyun" was the name of a person! He dialed Meir's number. "Which mazkir (secretary) of the Rebbe is called Tziyun?" he asked. "The only secretary I know about is Rabbi Laibel Groner!"

Meir burst out laughing. "Azkir al ha'tziyun" means that the Rebbe will daven for you at the resting place of the Frierdiker Rebbe!" he explained. "He will daven there tomorrow!"

For the first time in months, Eli allowed himself to relax. If the Rebbe was davening

for him, he knew that everything would work out.

The next day, Eli met his friend Alfredo, who had known about his situation since it happened. "An amazing idea just popped into my head!" Alfredo exclaimed. "I don't know why I only thought of it now!"

Eli knew exactly why. The Rebbe had davened for him at the Ohel that morning!

"I'm calling a man named Ivan," Alfredo continued, oblivious to Eli's growing excitement. "He's the head of the National Guard of Caracas, the capital of Venezuela!" A short while later, a giant, tough-looking man appeared. "Give me five thousand dollars," Ivan said shortly. "And a nice, hot meal."

Eli happily handed over part of the money and took Ivan to a restaurant. After he ate, Ivan stood up. "Vamos!" he declared, "Let's go!" He led them to his old, run down car and drove them to the warehouse. They came when the guards were taking a break, so they went inside and waited.

When the guards returned and saw Eli, they were furious! "How dare you come here?" they yelled. "Didn't we tell you to never come back? We will call the police and tell them that you came to steal our stuff!"

Suddenly, one of the guards gasped. He tugged at his friend's sleeve and pointed to the giant man walking towards them.



“I am the police!” Ivan said, looking at them in disgust. He stood up to his full height and narrowed his eyes. “You have two choices,” he yelled. “Either you give back his stuff, or I take you all to jail!”

The guards trembled in fear. Although the air conditioner was blasting, sweat poured from their foreheads. “Please, don’t take us to jail,” they begged. “Take everything back! It’s all yours!”

What?! Eli couldn’t believe his ears! On Sunday, he had sent a fax to the Rebbe. On Monday, the Rebbe had davened for him at the Ohel. Right after that, Alfredo had “randomly” thought of the idea to hire Ivan!

After three long months, everything had turned around in the blink of an eye. Thanks to the Rebbe’s bracha, everything fell into place! Alfredo thought of the

idea, Ivan got the job done, and Eli got his merchandise back. Baruch Hashem!

Although this is Eli’s personal story with the Rebbe, its message applies to all of us. We all struggle with different things—with friends, school, or anything that we need. Sometimes, our situation might even feel hopeless!

What does this story teach us? That we can always turn to the Rebbe. When we ask for a bracha, he has the koach to turn everything around! The Rebbe lives in the gashmiyus and ruchniyus worlds at the same time. When we have a problem in this gashmiyus world, he can see what’s happening in the ruchniyus world and fix it for us! Then, all of our “problems” completely disappear!

AVREMEL'S RUSSIAN ADVENTURES

Russia, 5680 (1918). Coming from the Bolshevik Revolution a year earlier, Russia is beset by chaos. Various gangs are wandering throughout Russia and Ukraine...

We'll miss you, Avremel! Can't you stay with us?

I don't have a choice. Because of my asthma, the doctors ordered that I must travel to the Caucasus Mountains... The warmer weather and hot springs will heal my breathing problems.

Don't you know that the Machnovite gangs are on the loose?

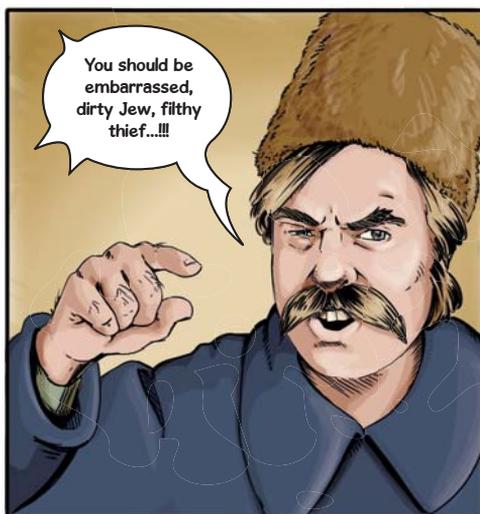
Yea! Their anti-Semitic leader, Nestor Machno, *y'mach sh'mo*, incites them to hurt the Jews!

They say that the Machnovites throw Jews off from the back of the train...

Many Jews already lost their lives in this way, and none of the non-Jewish passengers interfere!

I need to get moving! Hashem will help!

May Hashem protect you!





למען ילמדו
Lemaan Yilmedu

**LEARN.
GROW.
ENRICH
YOUR
LIFE.**

Journey through the
evolution and
practicalities of halacha
in a revolutionary,
comprehensive,
all-inclusive manner.