

**CHABAD
INFO**

Weekly Roundup

THIS WEEK'S NEWS ON CHABADINFO

ב"ה

№ 14

FRIDAY, 9 SHEVAT 5784
PARSHAS BO

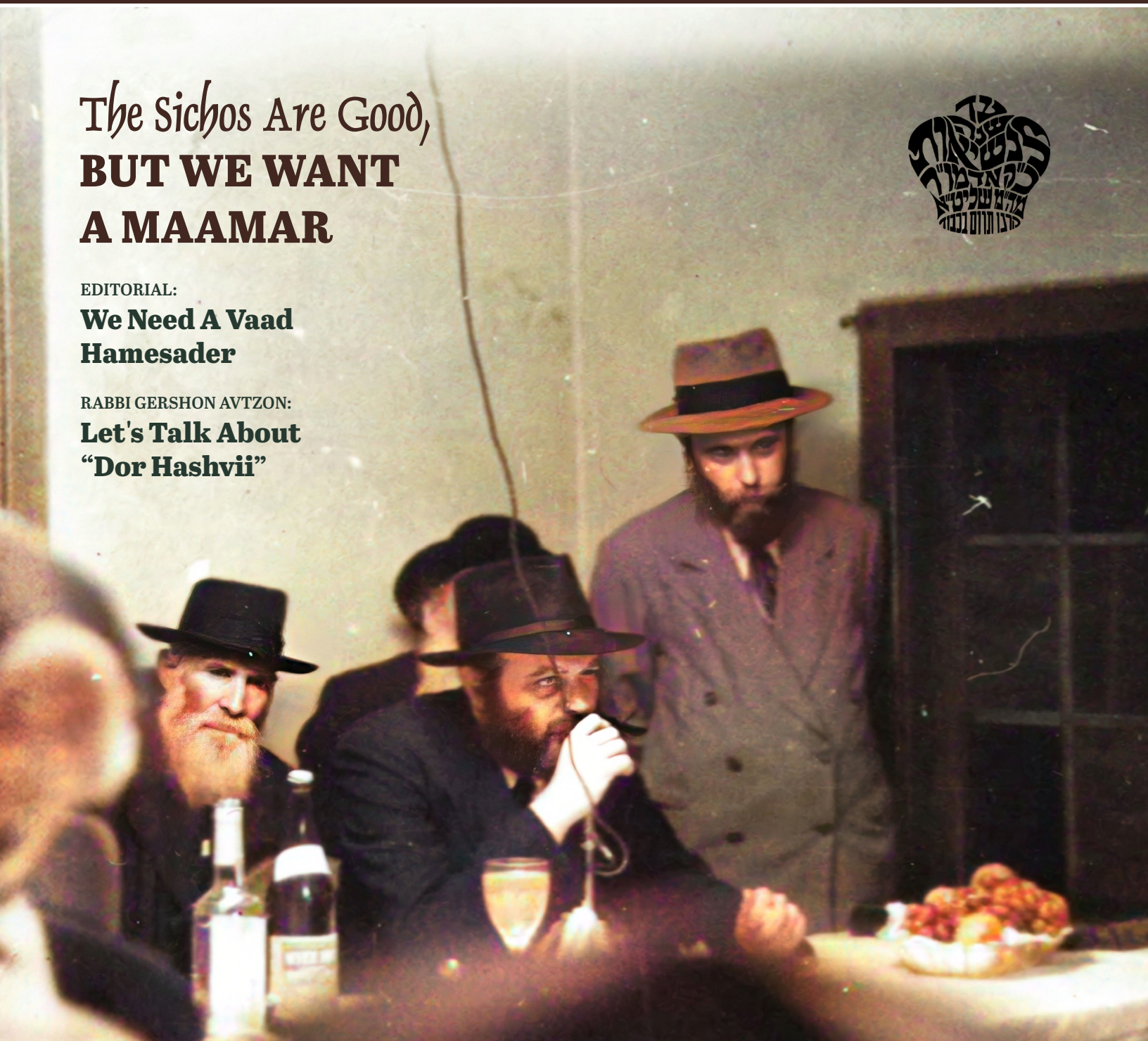
The Sichos Are Good, **BUT WE WANT A MAAMAR**

EDITORIAL:

**We Need A Vaad
Hamesader**

RABBI GERSHON AVTZON:

**Let's Talk About
"Dor Hashvii"**



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

INSIDE

3 TUNNELS, SHVIL'S AND POLICE, WE NEED A VAAD HAMESADER

Editorial

4 THE SICHOS ARE GOOD, BUT WE WANT A MAAMAR!

Feature for Yud Shevat

6 IT IS TIME TO TALK ABOUT: "DOR HASHVIL"

Op-ed by Rabbi Gershon Avtzon

7 NEWS ROUNDUP

Badatz Issues Guidance After Major Safrus Scandal; Ukrainian Shluchim Gather In Dnipro For Shabbos Achdus; Queens Yeshiva Prepares For Yud Shevat

CHABADINFO

Published by **ChabadInfo**. A division of Chabad World Center To Greet Moshiach, 744 Eastern Parkway, Brooklyn, NY 11213

© Copyright 2024 by Chabadinfo.com

✉ Editor@chabadinfo.com

☎ +1 (347) 248-5140

📣 **To Advertise:** Ads@chabadinfo.com

📍 **Submit your Mazal Tov to:** MazalTov@chabadinfo.com



Published in partnership with **Beis Moshiach Magazine**
www.BMoshiach.org

FOLLOW CHABADINFO & NEVER MISS AN UPDATE!



THIS WEEK'S

MAZAL TOV

מזל טוב

New Engagement

Natan Harari – Midwood, NY to **Shoshana Blum** – New York

Don Coleman – London, UK to **Nechami Bushell** – Coral Springs, FL

Josh Hirsch – Five Towns, NY to **Yehudis Baram** – Crown Heights

Newborn

Baby girl to **Mordechai** and **Reizel Wolf** – Swathmore, Pennsylvania

Baby boy to **Eli** and **Rivka** (nee Stone) **Haim** – Crown Heights

Sponsored by

Dorit Judaica
Original Jewish-Israeli art



AVAILABLE NOW ON

amazon

SUBMIT YOUR MAZAL TOV TO MAZALTOV@CHABADINFO.COM

TUNNELS, SHVIL'S AND POLICE, WE NEED A VAAD HAMESADER

1 – One week ago, we posted an editorial that stated, “it’s time for a serious Cheshbon Hanefesh”. Today, I happened to see the cover of a *Kfar Chabad* from the week after Prime Minister Yitzchok Rabin was assassinated which used precisely those words, “No, to Hatred; No, to Incitement: No, to Condemning the Innocent. Yes, to True Unity; Yes, to a Serious Cheshbon Hanefesh.” It’s astonishing to read the editorial from then, we would only need to change a few words for it to fit what’s going on now. It goes to show that some things never change.

The feeling then is the feeling now. The right (in this case, the Mishichisten) are engaging in a serious Cheshbon Hanefesh and total rejection of the acts of destruction and Vildkeit. The Rabbanim of Crown Heights published a scathing letter; the Gabboim have taken a number of steps (one can argue whether they are correct or not, but they definitely show a willingness to make a change); the Roshei Yeshivos and Askanim were interviewed and decried what happened; on the other hand, there are some who can not restrain themselves and are taking the opportunity to ‘settle scores’ with the Mishichistim and have attacked the very belief in the Rebbe Melech HaMoshiach, the Mosdos Chinuch, the Rabbanim, and anyone who stands in their way of being the only authorities in Chabad.

Just as the incitement had its effect then, two and a half decades ago, so too the incitement is having an effect today and there are already Bochorim in 770 who have been attacked physically, although they don’t have and never had any connection with any disturbances and their only sin was that they were Mishichistim!

It needs to be said again: a Chesbon Hanefesh is something that we will have to do ourselves, but anyone who tries to latch on to this and score points in the form of incitement and hatred, is doing something unacceptable and are guaranteed that they will not be successful

(Parenthetically, if everybody wants to make the Cheshbon Hanefesh of the other guy, then we will be happy to join the party and decry the *Hefkerus* on the part of Askanim who are at the head of key institutions in Chabad and go to Goyshe courts, scoffing at the Rabbanim of the community when it’s convenient for them, and wasting millions of dollars on lawyers instead of listening to the Rabbanim and going to a Din Torah. Any sensible person understands that behavior such as this, which goes against Torah and Halacha, is no less severe – and maybe more – than the wildness of young men digging a tunnel and breaking a wall.)

2 – **Let’s discuss the Shvil.** The reason to speak about the Shvil is simple; it’s because it has become the touchstone for a substantive and ideological dispute, with the two sides using it only as a weapon, completely taking it out of context. Let’s examine the issue from two perspectives, those who support it and those who oppose it.

Even those who adamantly oppose the Shvil (including the one who came with security guards only to disturb the Shvil and ‘Davka’ walk through) sanctify the idea of the Shvil when it suits them. For example, when Lag B’Omer falls out on Sunday and there’s a huge parade attended by all the children of the community, they set up a platform for the Rebbe and the organizers (who aren’t suspected of being mishichistim) make sure to construct a red carpet walkway from the door of 770. They don’t suffice with that but go so far as

**Now is the time to form a
Vaad Hamesader again,
which will have the full
support of those in charge**

to have the band playing “Ani Maamin” and they make sure the door is open wide and everyone waits for the Rebbe to appear and walk down the path prepared in his honor and deliver a Sichah in honor of Rabi Shimon Bar Yochai.

On the other hand, those who support the Shvil don’t go all the way, because why push someone standing in the Shvil on the other side of 770, but on Shabbos or Yom Tov, when the Zal is full, the Shvil ends somewhere in the center of the Zal? And if there’s a shvil, then why not an elevator? And if there’s an elevator, then how is it that the door to the Rebbe’s room remains closed.

So what then? The Shvil has turned into a point of contention and when things reach a point where someone who dares to stand in the Shvil is pushed, or worse, then this causes not only a rejection of the Shvil but opposition to everything that those who stand alongside the Shvil represent. And yet, when someone comes from Monsey just to stand in the center of the Shvil and cause a disturbance, it’s clear what that leads to and there is obviously no Nyan of holiness or ideology here.

3 – In recent days, much has been written about Chinuch for Kabbolas Ol as a way to solve the problem. Obviously, a Bochor, educated with the value of Kabbolas Ol, doesn’t take a hammer and



break a wall of a Shul. A Bochor educated with the value of Kabbolas Ol doesn’t decide on his own to dig an expansion to the Shul just because he thinks the area is too crowded. And a Bochor educated to Kabbolas Ol doesn’t make any move like this even when he understands from the Sichos that the Rebbe wishes that the Shul be extended.

Indeed, truth to tell, without Chinuch in general, and without Chinuch for Kabbolas Ol in particular, there’s no chance to bring about a real change for the good. However, and this is a “big however”, Chinuch alone, under the circumstances as they are today, is not enough. Another component is needed now in order to implement change, and it’s the component of enforcement. When the Gabboim publicize a letter, but there is no one to enforce what was said, then it’s a meaningless gesture. Furthermore, when the Gabboim or the Rabbanim, or Hanhalos of Yeshivos publicize orders but there is no one to enforce them, it has the opposite effect. What they said isn’t implemented and as a result, the authority of those important entities is weakened.

Someone might claim that this is not the way of Lubavitch, and our role is only to educate etc. On this the Posuk says, in Parashas Shoftim, to appoint judges and policemen and Medrash Tanchuma explains, “If there’s no policeman, there is no judge. How so? When a person is ruled guilty in Beis Din toward his fellow, if there is no policeman to extract [the money] from him, once he leaves the [presence of the] Dayanim the Dayan has no capacity to do anything to him, unless he hands him over to the enforcer and the enforcer extracts [the money] from him.”

Unfortunately, until Moshiach – comes speedily in our day, when the promise will be fulfilled, “Return your judges as at first, and your advisors as in the beginning,” and then, policemen won’t be necessary, there’s no choice but to (also) address the issue of enforcing the rules. The Rabbanim of the community, the Hanhala of the Yeshiva, the Gabboim of the Shul, and the other important individuals, are certainly doing and will do even more to influence through education, and Yashar Koach to them for that, but now is the time, along with that, to provide enforcement. **Now is the time to form a Vaad Hamesader again, which will have the full support of those in charge and its role will be to ascertain that things are implemented in the proper manner.**



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

The Sichos Are Good, BUT WE WANT A MAAMAR!

Who was this Chassid who went by the name of
RABBI AVROHOM SENDER NEMTZOV?

A profile of one the oldest youngsters of Dor Hashvi'i

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

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

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

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

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

In The Czar's Army

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

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

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

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

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

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

His elevated character was seen even in his conduct with his fellow soldiers. During the frigid winter, when it went

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

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

Why Be A Mismaged?

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

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

"We want young bachurim to whom we can speak about avodas Hashem," concluded the Rebbe.

וביום ב' ניסן, יום החילול של כ"ק אר"י סתורש"ב ויום אכנסו בכשי"א של כ"ק סו"ת אר"י תכ"ם הוא יום הסוגל לכל אחר ואח"כ לקבל על עצמו ועצמה ללכת ברכיחם אשר חזרו, על כל השנה כולה, בקבלת בר קיסא. וע"ם תבטחם, בכתב ובעל חם, הרי זה כלי לקבל ברכתם בגסיפות וברוחניות. הגאון ר' שלום ז"ל, ראש ישיבת ישיבת אורחיים, ירושלים, יום פ"ה אדר א' תרע"א. הרב מנחם שני אורטאני.

The Rebbe's handwritten answer to Rav Nemtsov in response to the writ of his kashrus that was sent from England

R' Shaul left the room greatly disappointed and sadly told Avrohom Sender that he had to find another yeshiva.

"Tell the Rebbe that I have two reasons for which I deserve to be accepted into the yeshiva. First, I could have gone to any yeshiva in Russia and Poland, including established yeshivos with good reputations, but I still want to learn in this new yeshiva which was just founded and nobody knows anything about. Second, why should I learn in Litvishe yeshivos and become a lamdan and a misnaged if I could be a Chassid?"

R' Shaul nervously went back to the Rebbe Rashab and presented his nephew's reasons. The Rebbe felt that the bachur truly wanted to learn in Tomchei Tmimim and said he should be accepted.

That was how Avrohom Sender became one of the first tmimim in Lubavitch. He learned there for two years. While he learned in yeshiva, he simultaneously gave a shiur in Gemara to balabatim in the beis medrash in Lubavitch, a job previously filled by the Chassid, R' Elchonon (Chonye) Morosov, may Hashem avenge his blood.

After spending two years in the presence of the Rebbe Rashab and Rebbe Rayatz, he married Shayna Sarah Mendel. He worked as a shochet. For a month or two a year he was home in White Russia and then he spent the remaining months travelling to various towns and settlements to shecht.

This way of life continued until 5664/1904 when, in the middle of the Russo-Japanese War, the Rebbe Rashab told him to emigrate to England.

R' Avrohom Sender moved to England and settled in Manchester. He was one of the first Chabad Chassidim to arrive in England and together with other Chassidim he started the Chabad community in his city. The Chassidim in England were few and isolated. The Rebbe Rayatz wrote about this in 5691/1931 to R' Yitzchok Dubov at the end of a response to a letter in which he had written that in their kehilla there were people who know nothing of Chassidus. "That they console themselves that once a week they get together, our friend, R' Rivkin and our friend, R' S. and R' Avrohom Sender the shochet and they learn, I cannot be consoled with their consolation ... May Hashem help them to come to an inner awareness what is their mission in living in exile in that country which without a doubt each of them understands."

For a livelihood he continued working in shechita. Once a month, when the salaries were paid, he would go to get his salary but when he arrived home, he was empty-handed. When his wife expressed her surprise he explained that on the way he met paupers and he gave a little to each one and the money ran out. When this repeated itself a number of times, his wife arranged to have the salary come directly to her.

During the period that he lived in London, he sent esrogim on a number of occasions to Jews

living behind the Iron Curtain.

Man Of Truth

R' Avrohom Sender was by nature a truthful person. He was particular about everything, even those things that people treat with casualness. When he davened in shul, he did not allow anyone to talk during the davening. Even if a distinguished member of the community was talking during the davening, he would fearlessly censure him.

He was also very particular about the laws of shechita. When some fellow shochems tried to formulate new work rules, he was concerned about certain leniencies that would result and although he was one person against the majority, he fought so that the new rules would not be accepted.

So too with Chassidic customs. His descendants relate that all his life he wore clothing that closed right over left which you can see in pictures of him.

He was a strong man. One Erev Yom Kippur, when he returned home after many hours shechting Kaparos, he was exhausted and hungry and thirsty. He saw a bottle and thought it was whiskey. He took a drink and suddenly felt a strong burning in his throat. It turned out to be kerosene! He was in terrible pain and throughout the day he could not eat or drink, not during the final

In Shevat 5697, when the Rebbe Rayatz was in Paris, R' Avrohom Sender went to Paris and had yechidus. The Rebbe said to him, "You sought the truth, you found the truth, and you live the truth."

meal either. Despite the events of that day, he was able to fast until after Yom Kippur, which was nearly two days without food and drink.

R' Avrohom Sender was considered a Talmid Chacham. After a day at shechita he would give shiurim. He had a wealth of knowledge in Gemara, Halacha, and Chassidus.

Over the years, he wrote a book of chiddushim titled *Eidus L'Asaf* which was published in his later years. It deals with "explanations on difficult passages in the Gemara, Medrash, Rashi, and explanations to bolster religion," as it says in the introduction. When he sent the work to the Rebbe MH"M, the Rebbe reviewed it and made comments. In addition, R' Avrohom Sender merited to have dozens of responses from the Rebbe on Torah topics.

In Shevat 5697, when the Rebbe Rayatz was in Paris, R' Avrohom Sender went to Paris and had yechidus. The Rebbe said to him, "You sought the truth, you found the truth, and you live the truth."

Demanding The Acceptance Of The Nesius

As soon as he heard about the passing of the Rebbe Rayatz, R' Avrohom Sender sent a

telegram of consolation to 770 which he concluded with the words, "May Hashem console us with Menachem." In this way, he expressed the anticipation and hopes of the Chassidim that the Rebbe succeed the Rebbe Rayatz and accept the mantle of leadership of Chabad.

Upon the conclusion of *shiva*, the elder Chassidim in England, led by R' Yitzchok Dubov and R' Avrohom Sender Nemtzov, had Anash in England sign a *ksav hiskashrus* at the top of which it said: "To the Rebbe shlita, Melech HaMoshiach." Already back then, it was a "given" to Chassidim that the Rebbe was not just a Rebbe but also Moshiach.

They sent the *ksav hiskashrus* to the United States on Sunday, 2 Adar, and on 25 Adar, the Rebbe read the pidyon nefesh with the names that were signed at the gravesite of his father-in-law. Then he wrote personal letters to each of the organizers of the pidyon nefesh. R' Nemtzov received a letter that was about the significance of 2 Nissan. In the margin the Rebbe wrote by hand: "I received the letter of 2 Adar. Surely R' Yitzchok Dubov conveyed what I told him about this when he was here. I mentioned those who signed while I was at the tziyun."

(Three days after the passing of the Rebbe Rayatz, R' Dubov asked the Rebbe to accept the nesius and the Rebbe reacted sharply, "What do you think, [and he referred to himself by name] is a Rebbe?")

Yud Shevat marked the end of the year of mourning and it was nearly certain that the Rebbe would accept the nesius even though he had refused to give prior official notice. The Yud Shevat farbrengen was scheduled for motzaei that day. Many Chassidim went to 770 and crowded into the small shul. In the first sicha, the Rebbe spoke about hiskashrus to the Rebbe Rayatz. In the second sicha there was a more open hint. The Rebbe said, "Here in America people like to hear a statement, a declaration that is novel and preferably sensational. I don't know whether there is a need for things to be done in this way, but 'when you come to a town, follow its customs.' The novel thing is that we need to ensure that every Jew has the three loves — the love of G-d, the love of the Torah and love toward a fellow Jew."

Then they began singing niggunim. The Chassidim were still wondering what would be and did not know where matters stood. The tension was enormous. About an hour after the farbrengen began, R' Avrohom Sender Nemtzov got up from his seat behind the Rebbe's chair and announced, "The crowd wants the Rebbe to say a maamar Chassidus. The sichos are good but the crowd wants Chassidus, may we find grace and the Rebbe will say Chassidus." There was silence and everyone waited to see the Rebbe's reaction.

At 10:40, the Rebbe opened the kuntres with the maamar "Basi L'Gani 5710" and said, while looking into the booklet, "In the maamar that the Rebbe gave for the day of his passing, the Rebbe begins

Continued on pg. 6

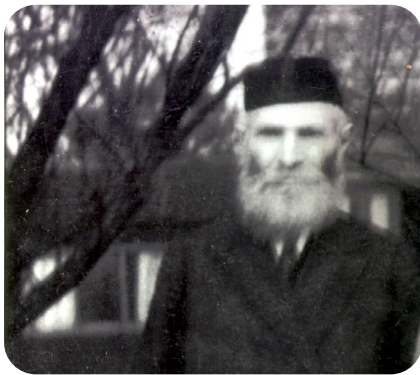
with Basi L’Gani ...” and then the Rebbe began to say a maamar Chassidus for the first time, with the maamar tune.

Emotions ran high. When the Rebbe finished the first part he said, “We will pause now and say l’chaim.”

R’ Nemtzov, although already eighty years old, jumped on to the table in his great joy and announced with great excitement, “Chassidim, repeat after me, we need to recite the She’hechyanu blessing for Hashem helping us that we have a Rebbe!”

R’ Nemtzov said She’hechyanu with Hashem’s name and the crowd answered with a resounding and joyous amen. The Rebbe turned to him and smiled broadly and asked him to finish and get down from the table.

The farbrengen continued, and the Rebbe said additional parts of the maamar. When he finished, R’ Nemtzov got up again and he blessed the Rebbe on behalf of all of Anash and the tmimim on the occasion of accepting



the nesius. He concluded with a bracha for children, health, and parnasa and the crowd responded with a loud amen.

R’ Nemtzov’s demand that the Rebbe say Chassidus will remain etched forever in the history of Chabad.

In 5714, R’ Nemtzov moved to the USA and after being in New Haven for a while he settled in Long Beach on Long Island, where he lived for seventeen years. Even after he moved to the US, the Rebbe continued to demand of him in his letters that he be involved in spreading Torah and Judaism in his area.

Before he passed away he contracted pneumonia and on the second day of Shavuos the situation took a turn for the worse. He was brought to the hospital. Those around him were very tense about his condition and so he joked with them to alleviate the tension.

He passed away shortly afterward. He was 97. He had received blessings from the Rebbe for a long life for himself and his wife who passed away at the age of 109. They were survived by sons and daughters.

It Is Time To Talk About: “Dor Hashvii”

One of the directives of Yud-Shevat is to: “In the course of the day one should set aside a time during which to tell one’s family about the saintly Rebbe, and about the spiritual tasks at which he toiled throughout all the days of his life.”

I would like to share with you part of a Farbrengen that I had - in the past - with my family, as I feel that it may be helpful in the Farbrengens that you will all be having with your families. Recently, one of my family-members asked me if he could ask me a “hard question”, to which I readily agreed. As parents, and educators, we should all realize that tremendous opportunity to explain, build trust, and connect deeper with our children when we allow them to ask questions and especially hard questions.

He asked: “Of course I know that I am part of “the seventh generation - the generation of the Rebbe”, yet - especially after watching videos of the Rebbe and attending Farbrengens and hearing older Chassidim share Zichronos of personal stories with the Rebbe - I feel (at times) that I would have been more productive and a bigger mekushar if I was born and raised 40-50 years ago. What should I tell myself when I have these thoughts?”

[Being open and honest: As the topic of discussion was “Rebbe and Dor Hashvii”, I was internally expecting that the question would be something along the lines of “how long does Dor Hashvii last? Can my great-grandfather and I be part of the same generation?”

I was beginning to prepare myself to explain to him that a generation is not a certain amount of years, it is based on the life of the Rebbe. Look at the difference between the generation of the Tzemach Tzedek (38 years) and the Rebbe Maharash (16 years). Each generation has their Avodah, which is accomplished by the Rebbe of that generation. As the AVodah of the Dor Hashvii - as made clear by the Rebbe in the Maamer Basi Legani 5711 - is to bring the Geula, it goes on until that goal is realized in its fullest and most literal way.

Baruch Hashem, our children continue to impress and astound me. That we are the Rebbe’s generation was “bipshitus”. He was just looking for some hadracha on how to deal with the emotions that make him feel that he would have been better if raised in an earlier part of this generation.]

I shared with him the following story (which I heard first-hand): My brother is married to the daughter of Rabbi Yosef Yitzchak Carlebach, the Rebbe’s Shliach to New Jersey. In one of my interactions with Rabbi Yossi Carlebach, he shared the following:

“One day, I received a message that the CEO of a very large company was looking to speak to me. I got excited, as I thought that the person was looking to partner and donate to the institution. I returned the phone-call and the CEO asked me to arrange a

meeting with him and the Rebbe as he has something very important to ask the Rebbe. It was during the years that the Rebbe was no longer taking people into personal Yechidus and I explained this to him. I told him that he could write his request to the Rebbe and - unless it was something very personal - I would be happy to write on his behalf.

The CEO said that I should ask the Rebbe the following request: In a few months that company is making a retreat for all the executives of the company. They rented an exclusive resort on an island and they are planning the next phases of development for the company. They are bringing special inspirational speakers to address the executives and they would be honored if the Lubavitcher Rebbe would address their company!

I - continued Rabbi Carlebach - politely explained to him that the Rebbe does not travel - and that there is (almost) zero chance that the Rebbe would agree. But, out of deep curiosity, I asked the CEO to explain to me what is the theme of the retreat that he would have liked the Rebbe to address to all the executives?

He explained: Our company is a national company and we have branches all over America. We have come to realize that in order for these branches to be successful, you need to have the right manager for each location. Every city is different and the customs and mannerisms of the people are different. You need to be able to find the right style manager for each place.

He continued: Our company did a national survey and we found that the company that has done this - opened branches all over the country - and has been most successful in matching a perfect manager for each location is chabad-lubavitch! We therefore would have liked the CEO of chabad - the Rebbe - to share with us his secrets of success!”

I explained to my children: We all know that the “secret of success” of the Rebbe starts with the fact that the Rebbe sees and knows our Neshamos. The same way that the Rebbe knows which Neshama should be sent to a specific place on shlichus - and even the non-jewish companies are so impressed by this! - the Rebbe also knows which Neshamos should be born in each part of Dor Hashvii.

If the Rebbe chose you, and us, to be born, raised or living in 5784 - in the final moments before the Hisgalus - it is because this is exactly the time and place for your Neshama to be most successful! Each shliach is given the Koach to be successful in their place and each of us are given the ability to be successful in our unique time that we are in.

Lchaim! “May we be privileged to see and meet with the Rebbe here in this world, in a physical body, in this earthy domain — and he will redeem us!”

Please feel free to share your thoughts on the above by sending me a email: RabbiAvtzon@gmail.com



BEIS MOSHIACH

The Annual Yud Shvat Beis Moshiach Sale:

24 HOURS ONLY

on Sunday (01.21) י"א שבט



SPECIAL OFFER:

~~\$5.95~~ \$3 Per Week

For the first year of subscription

Subscribe Today at **BMoshiach.org** | **347-395-4856**

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד