

BEIS MOSHIACH

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Q&A With The Rebbe
About "What Is A
Rebbe"



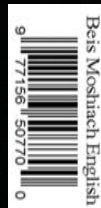
The Right Man In The
Right Place
How Rabbi Zalman
Gurary helped form
"Dor Hashvi"



What Should Yud
Shevat Mean To Us?
Interview With Rabbi
Yosef Hecht of Eilat



10 Facts About
Kabbolas HaMalchus



Special 10-11
Shevat Edition

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מלך המשיח לעולם ועד



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The Rebbe's OPINION ON...

DVAR MLACHUS

Q&A WITH THE REBBE ABOUT "REBBE"

The following contains portions of a fascinating exchange between the Rebbe and a group of Jewish college students in 5711 (1952) as was recorded by Dr. Nissan Mindel

Q: What is a Rebbe?

A: A Rebbe does not consider himself as superior to his Chassidim. He merely contains those parts of the souls of his Chassidim that are connected with him. When a Chassid comes to the Rebbe with a problem, he tries to find in the Rebbe the part of his own soul which is included in the Rebbe's and connect it with his soul—and thus be connected with the Rebbe's soul. It is through this connection that the Chassid receives his material and spiritual life and needs.

For example, let us take the electric bulb which produces light. The bulb itself is incapable of producing light, however there are electrical power plants stationed in some distant part of the city which generates the necessary power to produce light. There must be a channel through which the power can pass and reach each individual bulb—in addition to the constitution of the bulb which enables it to receive the power from the power source. The channel is a wire

which connects the power station to the bulb, and when this connection is opened by turning on the switch the bulb receives the power and will then function.

The same applies to a Rebbe and Chassidim. The Rebbe is the power-plant which produces the needed strength and power to fulfill the commandments and obligations (spiritual) and also conveys the material. The greater the Rebbe is, the more light he will produce... The channel through which the Chassid can receive these necessities is his soul which is connected to the soul of the Rebbe. The sole duty of the Rebbe is to deliver the above mentioned necessities, spiritual and material, to his Chassidim.

**'' NOT EVERYONE CAN
BECOME A REBBE. ONE
NEEDS SOMETHING FROM
ABOVE TO FILL THIS
MISSION. IT IS EASIER
WHEN A REBBE HAS
INHERITED HIS POSITION**

Although the Rebbe is also required to fulfill his own bodily functions, that is not his purpose or true function; it is only because his soul is bound with a earthly body which cannot exist without these functions. If one comes to a Rabbi complaining of a headache and the Rabbi gives him an aspirin, we surely won't say that this is the function of a Rabbi. The same is with a Rebbe when he must carry out the necessary functions of his body.



Q: What is the difference between a Rebbe and a Rabbi?

A: A Rabbi is one who teaches his pupils when they come to him and will answer a question when brought to him. A Rebbe does not wait for you to come to him. He reaches forth among the people and tries to awaken them and inspire them, and tries to find ways and methods to bring them their religion.

Q: Can anyone become a Rebbe?

A: Not everyone can become a Rebbe. One needs something from Above to fill this mission. It is easier when a Rebbe has inherited his position, just as it is easier for one who has inherited a talent to perform and develop his talents than one who has to develop them without immediate inherited talent.

Q: Is the function of Rebbe like that of a psychologist? Can a Rebbe take the place of a psychiatrist?

A: When a psychiatrist speaks to his patients he regards them as objects of study. Though he is interested in curing his patient and in helping him to adjust to life, his approach is to derive not only a healthy being but an accumulation of information about human beings for his further knowledge. A Rebbe gives himself over completely to the person. When one is seeking a solution, the Rebbe does not study him but is more emotionally involved with the person

who comes to see him. Only a small part of a Rebbe's work is like that of a psychologist's. That is not his primary function.

Yet when one needs aspirins for his cure, the Rebbe will tell him to go to the drug store and buy some, and not try to substitute a prescription with something else. If he needs a psychiatrist to cure his ailment the Rebbe will not try to substitute his cure with another person.

Q: What is the significance of a bracha (blessing)?

A: In the words of my father-in-law [Rabbi Yosef Yitzchok, the sixth Lubavitcher Rebbe], a bracha is like rain (גשמי ברכה). If the soil is plowed and ready to be sown, and one throws seeds into the soil, the seeds will grow and blossom when rain falls upon them. If however, the soil is unprepared the seed finds difficulty in sprouting forth even when there is an abundance of rain. When an individual comes for a bracha and he is emotionally and spiritually equipped, the bracha will help him to grow and blossom into a meaningful individual.

If, however, one is in a deep coma, a good doctor would not abandon his task of trying to awaken him. He would [try] to his utmost to help this individual, even if it means hurting the individual for his benefit. If necessary he will even give shock treatments if he knows that the patient will be revived by that method and that method will help the individual.

From The Rebbe's Pen



Sefer Torah And Hakhel

On Monday of Parshas Yisro, 13 Shevat 5748, Rabbi Yakov Michalashvili dedicated a new Sefer Torah to 770. During the seuda, which took place downstairs in 770, Rabbi Leibel Groner came down with a surprise: a check from the Rebbe for \$613 (for the 613 mitzvos) and a short letter in the Rebbe's handwriting:

ב"ה. פרשת מתן תורה,

וחותם השיעור היומי -

כל העם הזה על מקומו יבוא בשלום,

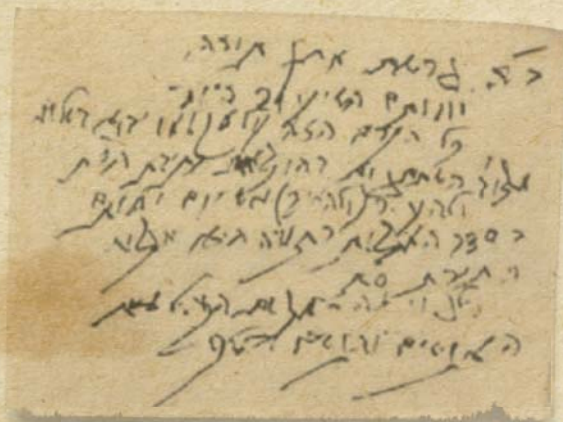
מצו"כ השתתפות בהוצאות כתיבת הס"ת

ולהעיר (ולהאיר) אשר סיום וחותם בסדר

המצות בתורה היא מצות כתיבת ס"ת

ולפני זה - מצות הקהל את האנשים

והנשים והטף



B"H. Parsha of Matan Torah and the day whose portion ends with "everyone of this nation will come upon his place in peace",

hereby is attached a participation in the expenses of writing the Sefer Torah.

It should be noted (and illuminated) that the final mitzva in the order of the mitzvos as they appear in the Torah is the mitzva to write a Sefer Torah.

It is preceded by the mitzva of Hakhel, "gather the men, women and children."



Kupas Rabbeinu
Lubavitch

קופת רבינו
תחת נשיאות כ"ק אדמו"ר מלך המשיח

917-913-6724
P.O.B. 288 Brooklyn, New York 11225

B"H, 5 Tevet - Didan Notzach - 5783, Hakhel Year

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 year 5783 - 355 days), Vov Tishrei, Yud Gimmel Tishrei Magbis etc. to Kupas Rabbeinu

Important Note:

Please make all checks out to "Kupas Rabbeinu" and send only to the following address:
Kupas Rabbeinu, P.O.B. 288, Brooklyn, New York 11225
Via Zelle: kupasrabbeinu@gmail.com

www.kupasrabbeinu.org

CAN I DO A PIDYON ON SOMEONE'S BEHALF?

A collection of halachos pertaining to the mitzva of Pidyon Haben (redeeming the firstborn son) which is discussed in this week's parsha, by HaRav **Yosef Yeshaya Braun** shlita, *Mara D'Asra* and member of the Badatz of Crown Heights.

DELAYING A PIDYON TO HAVE A LARGER CROWD

Q. If the 31st day of a *bechor* comes out on Erev Shabbos, but it would be much easier and more respectful to do on Sunday morning. Would that be permissible to push off Pidyon Haben to day 33 instead?

A. This is absolutely forbidden. Every day that passes after the correct time one violates a *Mitzvas Aseh*.*

PIDYON HABEN ON FRIDAY AFTERNOON

Q. Would it be okay to make a Pidyon Haben right before *shekiah*, and then continue the Seuda into Shabbos like a Purim that falls Erev Shabbos? Or would you advise just to do it earlier in the day and have a Seuda midday with a smaller group?

A. The Seuda should ideally take place before the tenth halachic hour in the day.

Q. Does there need to be a Minyan present?

A. There is no requirement to have a Minyan, although it is recommended. Best not to have

more than an exact Minyan besides for close relatives and the Kohen. #2952*

PIDYON HABEN ON MOTZOEI SHABBOS

Q. If a Pidyon Haben falls out on Shabbos, do we do it on Motzoei Shabbos (זריזין (מקדימין)), or is there a problem to do it at night?

A. Generally a Pidyon Haben is not done at night. In this case, however, there is a *machlokes*. *L'maaseh*, it should be done Sunday morning. #2298*

CAN I DO A PIDYON ON BEHALF OF SOMEONE WHO ISN'T INTERESTED?

Q. We know a Baal Teshuva who wants to do a Pidyon Haben for a family member who is not interested in it. What is the Din with a Pidyon Haben for an adult who did not have it as a child – can it be done by someone else on his behalf without him being present?

A. There is a *machlokes* if it is effective.

Practically speaking, it should be done without a bracha. *Shehechayanu* should be recited on a new fruit or garment.

The following Nusach should be recited:

פלוני בן פלוני הוא בכור פטר רחם לאמו והקדוש ברוך-
הוא צוה לפדות את הבכור שנאמר מִבֶּן חֵדֶשׁ תִּפְדֶּה
בְּעָרְכָךְ חֲמִשָּׁת שֶׁקֶלִים בְּשֶׁקֶל הַקֹּדֶשׁ עֶשְׂרִים גֶּרָה הוּא
וְנֹאמַר קִדָּשׁ לִי כָל בְּכוֹר פֶּטֶר כָּל רֶחֶם מִבְּנֵי יִשְׂרָאֵל
בְּאֵדָם וּבִבְהֵמָה לִי הוּא. וּכְתִיב בְּכוֹר בְּנִיד תִּפְדֶּה וְקִרִינָן
בֵּה תִפְדֶּה רוּצָה לומר שִׁיפְדֶּה אֶת עַצְמוֹ וְאֵנִי פוֹדֶה אֶת
פְּלוֹנִי בֶן פְּלוֹנִי עֲבוּרֵי

The Kohen then asks:

מֵאֵי בְּעֵית טָפִי לִמֶּן בֶּן הַבְּכוֹר שֶׁהוּא פֶּטֶר רֶחֶם לְאִמּוֹ
אוֹ בְּעֵית לִפְדוּתוֹ בְּעַד חֲמֵשׁ סְלַעִים כְּדִמְחִיב פְּלוֹנִי בֶן
פְּלוֹנִי מִדְּאוּרֵיתָא

The *podeh* replies:

חֶפֶץ אֲנִי לִפְדוּת אֶת הַבְּכוֹר, וְהִלַּךְ דְּמֵי פְדִיוֹנוֹ חֲמֵשׁ סְלַעִים

Following this, a *shechyinai* is made on a new fruit or garment and the Kohen takes the silver coins and recites a *borei pri hagafen* on wine.*

PIDYON HABEN FOR A SON OF A GER FROM A JEWISH MOTHER

Q. My son was born to a Jewish mother before I converted. After I converted and became Frum, I made a Pidyon for him. I'm told now that I wasn't supposed to do it. What do we do now? He is already well past Bar Mitzva.

A. Your son should do a *Pidyon Haben*, but without a bracha.*

ARE 4 COINS WEIGHING 5 SELAIM ENOUGH?

Q. If four silver coins together weigh more than 100 grams, is there a reason to have 5 coins for Pidyon Haben?

A. There is no reason to have 5 coins (though some are strict to have 120 grams). #19571*

TACHANUN AT A PIDYON HABEN

Q. Does one recite Tachanun at Mincha taking place in the house right before the Pidyon Haben or Shacharis right before it?

A. There is no official Chabad custom on the matter.

I believe the common custom is to say Tachanun, although those who don't say have grounds to rely on. #6769*

EATING BEFORE THE BRIS (OR PIDYON) OF A SON

Q. Are you not supposed to eat before a Bris and Pidyon Haben, like we don't eat before doing any timely mitzva like Tekios or Megillah?

A. Some write that the father may not eat before the Bris, just like one may not eat before any mitzva that has a time limit, like Mincha, Maariv, and Bedikas Chometz.

However, there is reason to be lenient when the father appointed the Mohel to fulfill the mitzva for him.

Regardless, he may snack on non-mezonos foods and eat mezonos food up to a *k'beitza*.

There is still a reason not to eat anything at all before the Bris as the Chassidim Harishonim would refrain from eating or drinking even the smallest quantities before performing a Mitzva Chaviva such as Lulav, and certainly this would apply to Bris Mila. The custom however is to be lenient about this. Certainly one may be lenient about drinking.

All of the above would also apply equally to a Pidyon Haben, although there is more room for leniency regarding snacking, and so is the common custom, especially if it takes place in the afternoon.

If one wishes to eat a meal, they should set up a *shomer* before sitting down for a meal. #24718*



THE **RIGHT** MAN IN THE **RIGHT** PLACE

How Rabbi Zalman Gurary was instrumental
in setting up the infrastructure of Dor Hashvi'i -
From Yud Shevat 5711 to Yud Shevat 5753

THE PASSING OF THE

Rebbe Rayatz was hard for Rabbi Shneur Zalman Gurary, like the churban ha'bayis. The man who was known to be fearless, whose iron spirit helped him survive many difficult moments, was broken. The feelings of terrible loss are described in the diaries written at the time.

“Each one pushed into the small corridor to see for himself where the crown of our heads, our glory, now lay. The bedroom door was open, the picture was clear, there on the bed that lay somewhat on an angle, under the white sheet... The heart squeezes, the eyes tear up, thought chases thought, what happened? How could it happen? How is it even possible? Eyes are damp all around, as everyone continues to say Tehillim.

“R' Zalman Gurary arrives, glances into the room where the Rebbe lay and burst out into terrible shrieks. Ramash goes over to him and asks him to control himself. As he spoke to him, R' Zalman fell, in a faint. Dr. Seligson who was there treated him immediately and he sat quietly to say Tehillim.”

Perhaps we can point to this moment as the beginning of the transition for R' Zalman from the sixth generation to the seventh. The Chassid who broke into tears at the passing of the Rebbe immediately obeyed the son-in-law's instructions and joined the others in the silent recitation of Tehillim.

Orphan-hood enveloped his entire being. Long hours were spent crying, like a small child whose entire world has come crashing down.

Who can imagine the intensity of the scathing blow that landed upon a Chassid for whom the Rebbe Rayatz was his whole world, father and rav, advisor and guide. The Rebbe was the one who educated him, raised him and guided

him in his personal and public life, being involved in every decision and every step, big or small, over many years. An enormous vacuum gaped wide in his life, a terrible grief, beyond bearable, enveloped his entire being.

Even in this painful context, R' Zalman was privileged to express his personal hiskashrus later, by taking part in the funding of the Ohel built (by the direct initiative of the Rebbe and planned by him) over the *tziyun* of the Rebbe Rayatz in the Chabad section of the cemetery in Queens.

FROM ONE REBBE TO ANOTHER

The rich Chassidic history that R' Zalman lived through: Rostov, Riga, a variety of personal missions for the Rebbe Rayatz, being miraculously extricated from the European inferno and many public roles he filled in the US – all these paled in comparison to the mission R' Zalman enlisted for in the winter of 5710.

When the shiva for the Rebbe Rayatz was over, he directed his insight, talents and indefatigable energy with which he was gifted toward one goal: helping the Lubavitch locomotive continue to move forward, to carry on the great shlichus left by the Rebbe Rayatz who, just a few years earlier, led the Lubavitch empire toward the last station in the exiles it had been forced to wander from Lubavitch to the “lower hemisphere.” The proclamation that “America is not different” echoed loudly, with the urgent demand for dedication to spreading the well-springs outward with all tools and every means.

Years later, he told his grandson about some of his feelings during those days. He said that in his youth he heard from the elder Chassidim that one of the most difficult things created in the world is the need for a Chassid to accept a “new light” after the passing of his Rebbe, “going from one to the next.”



RABBI SHNEUR ZALMAN GURARY RECEIVING A PIECE OF LEKACH FROM THE REBBE IN THE DOORWAY OF THE YECHIDUS ROOM.

“I saw many miracles with the Rebbe,” said R’ Zalman, “But the greatest miracle of all that I experienced is that I became a Chassid and mekushar of the Rebbe after my soul connection to the Rebbe Rayatz.”

Even decades later, R’ Zalman could not contain his tears whenever these topics came up which were buried in the deepest recesses of his heart.

The relationship with Ramash, as the Rebbe was known, began before the passing of the Rebbe Rayatz. Throughout the years, until 5705, the Rebbe Rayatz would always send him to Rashag but from 5705 and on, to his second son-in-law, Ramash. This was in keeping with many other steps taken by the Rebbe Rayatz starting in 5705, while consistently forwarding a long list of private and public decisions to the Rebbe.

Now, after the passing of the Rebbe Rayatz, when it came to identifying a successor, R’ Zalman had no doubts. He immediately

attached to the younger son-in-law (Ramash) and took an active and central role in the efforts of getting the Rebbe to accept the Chabad leadership. It was clear to him that Ramash would take over.

We can safely assume that R’ Zalman, gifted with a sharp eye and rare cleverness knew which way was right and in addition, he had personal knowledge about how in the meetings that preceded the engagement of the Rebbe and Rebbetzin, Rebbetzin Chana, the Rebbe’s mother received assurance that the ‘rebbistva’ would one day be given to her oldest son. The story goes that R’ Zalman himself dared to say this to the Rebbe and even suggested that the Rebbe verify it with his mother, but the Rebbe said, “I did not hear this from my father-in-law.”

YOU DON’T PLAY AROUND WITH ‘YECHIDA’

Either way, R’ Zalman threw his full weight, talent and energy toward obtaining the goal of Ramash accepting the nesius. He collaborated



RABBI GURARY SPEAKING IN 770 IN TISHREI 5748

with his friend, R' Shmuel Zalmanov, together with the Chassid, R' Shmuel Levitin and other Chassidim, and together, they focused all of their activities on accomplishing this goal.

An essential element of his personal chinuch and legacy had always been the centrality of the Rebbe; to cleave to the tzaddik, to do whatever he said whether in one's service of Hashem or the material aspects of one's life. His soul thirsted for a Rebbe, and even his material life felt baseless without a Rebbe. When he came to terms with the Rebbe's son-in-law, Ramash, being the Rebbe's successor, he decided, "There is a Rebbe."

Thus, less than three months after the histalkus, right after Pesach 5710, he sat and wrote a pidyon nefesh to the Rebbe. He made the usual preparations, approached the Rebbe's room with trepidation and entered it with respect and bittul, submitting his p'n.

The Rebbe said, "*Ir meint mit an emes?*" (I.e. Do you mean this for real?")

R' Zalman withstood the test. "*Mit 'yechida' shpilt men zich nisht*" (one doesn't play around with yechida), he said confidently.

The Rebbe's face grew serious and he put on his gartel, sat down and took the p'n. R' Zalman left the room with a feeling of relief. Nobody else sensed the greatness of the moment, the first rays of sunlight, but for R' Zalman it was already enough.

From that point began a period in which the complex bond began to develop between the Rebbe and the Chassid who was also a loyal friend and a close, esteemed personality. R' Zalman decided that he now had a Rebbe, even as the Rebbe continued to insist on being only 'the son-in-law' and nothing more. The Rebbe even did a number of things to make it clear to all that he had no intention of changing his personal status and did not change his habits, his daily schedule and not even his clothing and yet, although the Rebbe still treated him as a friend, R' Zalman's devotion and hiskashrus began to come to the fore from which developed a unique and deep connection.

To illustrate this complicated relationship, R' Zalman once told his grandson: One time, he dared to suggest to the Rebbe that he change what he wore to be in keeping with his lofty station. The Rebbe responded, "Obviously, when it will come down into 'vessels,' there will be no place for a short jacket."

"One night," said R' Zalman, "I had a dream of the Rebbe Rayatz and his son-in-law, the Rebbe, about the nesius. I asked the Rebbe if there was any substance to the dream, and the Rebbe said it depends on whether you go to bed with a good Kerias Shema or a good supper."

WHO WILL TAKE RESPONSIBILITY FOR RUNNING THE MOSDOS?

The actions on the part of the Chassidim continued to pick up steam, with Anash around the world joining forces with one goal, that the Rebbe agree to lead them. Together with Rabbis Levitin, Kazarnovsky, and Zalmanov along with other dynamic Chassidim, R' Zalman ensured that "writs of hiskashrus," letters, pidyonei nefesh, and reports be sent from all over about what was happening in Lubavitch communities. No small number of Chabad communities in far off places had ties of friendship with R' Zalman because of the missions he carried out for the Rebbe Rayatz in raising money for *maamad*, etc.

Things reached a peak on 24 Teves 5711, a few weeks before the first yahrtzeit. A writ of hiskashrus was written by Chassidim and R' Zalman's group decided to make it public by taking out a large and prominent ad in the popular Yiddish newspaper, *Der Tog*.

The Rebbe, who had yet to officially accept the nesius, and the entire thing was done without his knowledge and against his wishes, quickly went to R' Levitin's office on the first floor of 770. In the room, besides R' Levitin, were R' Kazarnovsky, R' Zalmanov, and R' Zalman. The Rebbe expressed his pain and threatened that if they didn't publish a denial,

he himself would ask the paper to publish a denial.

The Chassidim hadn't anticipated such a reaction. At first, they were at a loss but then they got up the nerve and asked, "What will the denial be about, that the Chassidim didn't send a writ of hiskashrus to the Rebbe?! The Chassidim did in fact send a writ of hiskashrus!"

The Rebbe did not respond and left the room.

R' Zalman found out more about what the issues were in that interim period, upon his return from Montreal later in the fifties. The purpose of his visit had been to collect *maamad* money for the Rebbe. For this purpose, he had convened the Chassidim of Montreal. Rabbi Yitzchok Hendel, rav of the Chabad Chassidim in Montreal, said that the Rebbe had not wanted to take on the nesius until Chassidim would commit to supporting the mosdos.

Upon R' Zalman's return from Montreal, when the Rebbe asked him about his trip, he repeated what R' Hendel had said. The Rebbe said, "Correct! Do you remember how I called you to a meeting (I myself dragged a bench to the meeting) and I asked you who will take responsibility to run the mosdos? Nobody answered and therefore, I did not accept the nesius for a long time."

The Rebbe recognized R' Zalman's readiness, both personally and financially, for the benefit of supporting the mosdos, and referred to this as a 'kindness of youth.' It was at a farbrengen in 5713 when the Rebbe turned to R' Zalman and said, "When a Jew does a favor for a Jew, one has to be cognizant of that good towards him for the rest of his life."

Another time the Rebbe said, "When something is done for me, I do not remain in debt; however, I don't rush."

Until the last moment, the Chassidim did not know where Lubavitch was heading. Finally, at the farbrengen marking the yahrtzeit

their doubts were allayed. Teary-eyed and emotionally charged, the Chassidim finally got to stand and hear “Basi L’Gani,” the first maamar of the seventh generation.

Did the activities of R’ Zalman and his colleagues contribute anything? R’ Zalman himself, with his characteristic Chassidic bittul, thought not.

“We did as any Chassid would do, but matters were handled in worlds that have no connection to us,” he said more than once. He would sometimes repeat with awe a statement he was privileged to hear from Rebbetzin Chaya Mushka who once said to him, “You should know that you have a big part in the malchus Lubavitch existing today.”

THE REBBE IN A WEEKLY MEETING WITH THE ‘VAAD LUBAVITCH’

Shortly after the Rebbe officially accepted the nesius, R’ Zalman was given marching orders by the Rebbe. We learn about this from the astonishing story told by R’ Groner.

It was the middle of the night as the Rebbe received guests for yechidus. The Rebbe asked for R’ Zalman Gurary and R’ Shmuel Zalmanov to be called to him. When they entered the room, the Rebbe told them that together with them was now being founded “Vaad Lubavitch.”

The Rebbe told them that every week, on Monday night, they should come to his office and report on what was going on, in Lubavitch mosdos everywhere and other timely matters. The exact timing, said the Rebbe, would be before yechidus began. At every meeting, the two of them would be given instructions to carry out.

Sometimes, these meetings took place in the Rebbe’s house in the middle of the week. This went on for a long time and over the years wondrous and heavenly matters became known, to which R’ Zalman was witness due to his membership in Vaad Lubavitch.

Sometimes, R’ Zalman and R’ Shmuel would include R’ Levitin and R’ Eliyahu Yochil Simpson in their activities, sometimes it was just the two of them, and sometimes other Chassidim were included.

R’ Groner related:

“The members of the Vaad would go in before yechidus began. One time, R’ Zalman came out white as a sheet and said in a tremulous voice, ‘Leibel, bring me a chair quick.’ I quickly brought him a chair before he would collapse. I urged him to tell me what happened. R’ Shmuel Zalmanov said that while they were in the Rebbe’s room, the Rebbe said to them, ‘Yesterday, I was at the Ohel and the Rebbe told me that the next day Zalman Gurary and Shmuel Zalmanov would come in and I should tell them...’ R’ Shmuel said that R’ Zalman asked what else did the Rebbe say and the Rebbe said, ‘Only this pertains to you.’

“With the Rebbe Rayatz, heavenly matters like these were a regular part of his everyday speech, as he would frequently say, ‘My father came to me.’ But with the Rebbe, this was the first time and in general, it was one of the few times over the years when we heard something that explicit which also contained a practical instruction, and generated tremendous excitement for all of us.”

His membership in the Vaad Lubavitch added an additional dimension to the deep bond that already existed between the Rebbe and R’ Zalman. As a loyal keeper of secrets, R’ Zalman was able to carry out many things for the Rebbe and he utilized this to further the Rebbe’s leadership and standing on many fronts, some of them remaining secret till this day.

HOW THE REBBE BEGAN BLOWING THE SHOFAR ON ROSH HASHANA

In Elul 5712, the two members of the Vaad asked the Rebbe to blow the shofar that Rosh Hashana, as was the practice of the Rebbeim



RABBI GURARY RAISING THE SEFER TORAH IN THE REBBE'S PRESENCE.

throughout the generations. The Rebbe said he did not know how to blow. R' Zalman worked up the nerve and said, "It's a chochma and not a skill; how is it possible that the Rebbe does not know this chochma?"

The Rebbe expressed his agreement but first asked R' Zalmanov to clarify with him what the Rebbeim would sing to themselves silently before the tekios. Later on, R' Zalmanov went to the Rebbe a few times before Rosh Hashana and from that year through 5752, the Rebbe blew the shofar every year. Thanks to R' Zalman's persistence, the Chassidim got to hear the shofar blown by the Rebbe.

About two years after the establishment of the Vaad Lubavitch, the Rebbe returned from the Ohel one day and suddenly announced, through R' Chodakov, to R' Zalman and R' Shmuel, that the Vaad would dissolve in 24 hours.

R' Zalman and R' Zalmanov thought this ended their unusual roles but later on, the

Rebbe told them, "I meant for you to be leaders." On another occasion, the Rebbe told them they should have used the 24 hours they were granted for matters that would be for generations to come."


"MY ASPIRATIONS AND THE ASPIRATIONS OF THE CHASSIDIM DON'T MATCH."

"In the early years of the nesius," recalled R' Zalman's son, R' Yitzchok Meir, "the Rebbe turned to the Chassidim and said that his father-in-law assigned him the administration of Merkos L'Inyonei Chinuch, and if he listened to the importuning of the Chassidim and accepted the nesius, who would take responsibility for funding MLC?"

"By way of response, they immediately set up working committees whose purpose was to fund and maintain Merkos in order to take this off the Rebbe's shoulders. In notes of the


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Bittul, Teshuva, & Obedience: The Three Aspects of “Rosh HaShanah For Hiskashrus”

He was born just three days after the Rebbe formally accepted the nesius of **Yud Shevat 5711**; He Was there on **Yud Shevat Hagodol in the year 5730**, and went on shlichus with the first group the Rebbe sent to Eretz Yisrael that was announced of **Yud Shevat 5737** ■ **An inspiring farbrengen-interview with Rabbi Yoself Hecht, shliach of the Rebbe to Eretz Yisrael and chief-rabbi of Eilat**



TALKING WITH RABBI YOSEF

Hecht, chief rabbi of Eilat and member of the Beis Din Rabbanei Chabad in Eretz Yisrael is always fascinating, suffused with memories of Beis Chayeinu where he spent many years.

He has been rav of the southern city of Eilat for over forty years. With a skilled hand he has proudly presided over everything pertaining to Judaism in the city, long before spreading Yiddishkeit in Eilat became a trend even among other groups. R' Hecht operated in a spiritual desert, spreading Yiddishkeit and preparing Eilat to welcome Moshiach.

Along with being a rav, he serves as shliach. R' Hecht's shlichus did not start in Tishrei 5740 when he arrived in Eilat but from birth, as the son of Rabbi and Mrs. Moshe and Rivka Hecht, shluchim in New Haven. From childhood on, he knew what the role of a shliach is, one who represents the Rebbe.

As a child, he learned in Chabad schools in New Haven. Later, he went to Tomchei Tmimim on Bedford Avenue, later in Newark, and then in 770 where he was an outstanding talmid. As a testament to his gifted abilities, he was part of the group of chozrim who did chazara on motzoei Shabbos and Yom Tov on the sichos and maamarim that the Rebbe said. Occasionally, he carried out various assignments for the Rebbe. For example, he was called by the head secretary, Rabbi Chodakov who sent him every Yom Tov with a group of talmidim to attend the drashos of Rabbi Simcha Elberg in his shul in Boro Park and to repeat them to R' Chodakov.

In 5736, he married the daughter of Rabbi Sholom Dovber Popack. A year later, in Shevat 5737, the couple was sent by the Rebbe to Eretz Yisrael as part of a group of shluchim. At first,

he learned in the Tzemach Tzedek kollel in Tzfas and, two years later, he was elected rav of Eilat.

There is no one better to speak to than Rabbi Hecht before Yud Shevat, the day that the Rebbe accepted the leadership of Chabad in the seventh generation. R' Hecht lives hiskashrus to the Rebbe in a very deep way and he is most suited to sharing with the readers the proper feelings we should have for the great day.

We are in the midst of preparing for Yud Shevat. What preparations ought a Chassid make to be ready for this day?

Yud Shevat is called "Rosh Hashana l'Hiskashrus" by Chassidim, for this is the day that the Rebbe accepted the malchus; just as on Rosh Hashana, Hashem renews His malchus over the world.

In Likutei Sichos, volume four, there is an amazing sicha about the shofar on Rosh Hashana. These are three essential things: coronation of the king, teshuva, and doing the mitzva. In that sicha, the Rebbe connects these three dimensions of the mitzva of shofar.

The kingdom on earth is likened to the heavenly kingdom, and just as a shofar inspires us to three things, so too, Rosh Hashana l'Hiskashrus, the day the Rebbe became our nasi, ought to awaken us to prepare on three levels.

The first thing demanded of a Chassid is bittul. Just as the coronation of Hashem comes from a Jew's utter subservience to his Maker, accepting the Rebbe's rule ought to come along with the Chassid's bittul to the Rebbe. The foundation of the life of every Chassid is his subservience to the Rebbe, to his holy wishes.

The next stage is that of teshuva. Every Chassid knows on a personal level what the Rebbe wants of him; how far we are from

carrying out his wishes and how much we've fulfilled the good hachlatos we made last Yud Shevat. So, in preparing for Yud Shevat, we need to make a hachlata to fill in what's missing and improve in doing as the Rebbe wishes.

The third stage is doing the actual mitzvos. Obviously, this is an essential part of preparing for Yud Shevat, to do what the Rebbe wants of us, first and foremost preparing the world to welcome Moshiach.

In the first maamar of Yud Shevat 5711, the Rebbe speaks of our role in bringing the Shechina down to earth and we need to do this by carrying out the Rebbe's wishes, devotion to mitzvaim, bringing every Jew close and teaching inyanei Moshiach and Geula.

These three points are a proper preparation for Yud Shevat and this is the avoda of Yud Shevat. There is no need to wait with this for Yud Shevat. We can start right now so that when we reach that day, we will know that we have already effected the change.

What about those who are already doing this?

Even when a Chassid is doing as he ought, we heard from the Rebbe so many times that one who has one hundred wants two hundred, and one who has two hundred wants four hundred. Our ambition needs to grow and expand which certainly gives the Rebbe much nachas ruach.

What is so special about Yud Shevat which is unlike the rest of the special days in the Chabad calendar?

I think that what is unique to Yud Shevat is the fact that on this day it was established Above that we are the generation of the Geula, as the Rebbe himself said on that great day when he accepted the nesius.

When a person thinks about how so many generations waited for the Geula and that he merits to be in this generation, just knowing

this needs to uplift him to new heights which will naturally lead to the conduct appropriate for that level. Therefore, every year, when Yud Shevat comes around, one of the things we need to think about is how I am part of the generation of the Geula, and this zechus pertains not just to me but to whoever is connected to the Rebbe. I need to know that I am one of the soldiers that Hashem arranged to be in the generation of Geula and who will bring Moshiach.

When you meditate on this zechus, of being in such a pivotal generation, it leads to joy which elevates all of the soul powers. Knowing this ought to ignite a feeling of pleasure and tremendous privilege and get us to do well beyond what we already doing.

THE EVENT WHICH HERALDED A NEW STAGE IN THE GEULA PROCESS

“Yud Shevat HaGadol” was the day the “Sefer Torah shel Moshiach” was completed after many years. Anybody who knows Chabad history knows about the events of those days, when the anticipation for the Geula reached a peak. The climax occurred on Friday afternoon, erev Yud Shevat, when the Rebbe went down to the large zal where the final letters were being written, and when the Rebbe put the Sefer Torah into the aron kodesh.

That year, R' Hecht was a talmid in 770 and he was a witness to the exciting events that occurred. When mentioning this to him, his eyes lit up. “Those are memories that are with you forever,” he said.

Everyone was sure that the Rebbe would be nisgaleh... What was this like for you and the bachurim in yeshiva?

It's hard to describe in words the atmosphere the week before Yud Shevat. It began on Shabbos, 3 Shevat, I think, when the Rebbe announced that they were going to complete the Sefer Torah shel Moshiach. Everyone felt *“hinei zeh ba,”* Moshiach was coming. Galus

was over, thank G-d. This was a strong feeling of it's going to happen, that which we anticipated for two thousand years was going to happen that week! It was a feeling of tension along with enormous anticipation. We felt and knew that we were at a historic event, something that hadn't occurred since Mattan Torah.

This feeling grew stronger the closer we got to Yud Shevat. None of had any doubt that we were heading toward Bias HaMoshiach. I remember that some askanim came from Eretz Yisrael with thousands of forms with signatures of people who had bought letters in the Sefer Torah shel Moshiach. The Rebbe returned from the Ohel and they had yechidus and gave him the lists.

[The Sefer Torah was almost finished so these thousands of people who participated could not buy available letters. The Rebbe then used a rare expression, "The angels up above will make seder with the letters."]

On the pages submitted to the Rebbe there was a page of names on which was written, "May we merit that C"K Admor shlita lead us upright to our land." The Rebbe saw it and afterward, when he returned the pages without comment, it was apparent that the Rebbe had accepted this. When the askanim left the room and this became known, we bachurim danced for joy. It's hard to describe what it was like then ...

There were occasions in 770 when great joy was expressed but this was something else entirely. We all knew that the Rebbe was about to complete the purpose of Creation.

What was the most moving moment you remember from the Yud Shevat HaGadol farbrengen and the siyum of the writing and the hachnosas Sefer Torah shel Moshiach?

There were many such moments. I remember how my uncle, R' Sholom Hecht, who works in Judaica, went to the Rebbe's room with several crowns. The Rebbe chose a golden crown

for the Sefer Torah and everyone spoke about this with great excitement.

When the Rebbe went down to the big zal with the crown in a box, he looked exceedingly serious and forbidding. We all knew and felt that something very great was taking place that affected the entire Seder Hishtalshelus! Even when he returned to his place from the aron kodesh and took a new fruit and recited the *shehechyanu*, we all knew it was *shehechyanu* for the Geula.

When Yud Shevat passed and the Rebbe was still not nisgaleh, how did you bachurim cope with the disappointment?

(Thoughtful): I don't think there was great disappointment and I say this as someone who was there, and now too, in hindsight.

There's no question that that event was a "Moshiachdik revelation." With that said, already at the brief farbrengen that took place on Friday, the Rebbe said that "now, each person needs to complete the 'small jars' that he needs to complete, in order to do away with exile. Then, we will go forth with joy and gladness of heart to welcome Moshiach Tzidkeinu."

From this we understood already, that same day, that there was work left to be done. That did not contradict the fact that we felt there had been an enormous revelation concerning the hisgalus of Moshiach. Knowing this left us with a tremendously powerful feeling. We didn't feel that what we had thought would happen didn't happen and now we're disappointed, not at all. We knew we had been part of another important stage in the redemption of the Jewish people.

We just recently read Moshe's complaint to Hashem, "Why did You do bad to this nation, why did You send me? Since You sent me to Pharaoh to speak on Your behalf, evil has been done to this nation and You have not rescued Your nation." What does Hashem say? "I am Hashem... therefore, tell the Jewish people I



THE REBBE SEEING OFF THE SHLUCHIM WHO WERE SENT TO ERETZ YISRAEL IN 5737

am G-d and I will take them out from under the burdens of Egypt and save them from their labor ...” What does this mean? The Rebbe explains in a sicha that Hashem says to Moshe, you come to me with complaints, saying you are disappointed with the results of your mission? Go to the Jewish people now and encourage them. Tell them that soon there will be the revelation of the redemption and I will take them out of Egypt.

In other words, Moshe’s going to Pharaoh was a big step in the redemption from Egypt. But Hashem says to Moshe, now you need to move forward; encourage the nation and strengthen their faith with the promise of Geula even when it doesn’t look as though things are happening as expected.

The same was true for us. At the time, the Rebbe said, “By completing the Sefer Torah was negated the matter of ‘lacking action’ as far as

the empowerment of Nesi Doreinu.” In other words, what is lacking now is not a given act but it has to be the right time. Examine these words of the Rebbe and understand what a powerful statement it is. The Rebbe is saying: the Geula is already here; now it’s just a matter of time. Another little while and it’s here.

As to your question, there was no disappointment. On the contrary, we bachurim felt it was an enormous privilege to be part of the mighty revelation that lasted forty-eight hours. We knew that even if we did not have the Geula, this was a tremendous advance toward the Geula. Now we needed just another little bit for the galus to end.

PERSONAL CONNECTION TO YUD SHEVAT

Not many know this but for R’ Yosef Hecht, Yud Shevat is a date with personal meaning. First, he was born the week that the Rebbe ac-

cepted the nesius, and was named for the Rebbe Rayatz who passed away the year before. In addition, twenty-six years later, on Yud Shevat 5737, the Rebbe announced that he would be sending a group of shluchim to Eretz Yisrael. Afterward, R' Hecht was chosen as part of this group.

Another two years passed and in Shevat 5739, the Rebbe's famous letter to the shluchim arrived in which he said that those who were suited to rabbanus should look for a rabbinic position. At that time, there was no Lubavitcher rav of a city and the Rebbe's letter changed the way of thinking in Chabad askanus in general and with the shluchim in particular.

The first of the shluchim to implement this was R' Hecht, a 28-year-old father of two. He had some offers of rabbinic positions and he sent the list to the Rebbe. The Rebbe's answer came swiftly, "On to Eilat."

In the Rebbe's letter sent for the first Yud Shevat, the Rebbe asks to agitate and mention the Ahavas Yisrael that the Rebbe Rayatz had for every Jew, which serves as a directive for us as well. I'm sure you've also often seen the Rebbe's Ahavas Yisrael in the course of your shlichus in Eilat. Can you tell us about that?

You're asking for a story, but in general the Rebbe's connection with every Jew is the most tangible demonstration of the Ahavas Yisrael of the Rebbe. It's enough to contemplate even briefly in order to perceive the readiness of the Rebbe to deal with every Jew wherever he is at, sometimes perhaps, instead of the Rebbe devoting his time to loftier things.

In what way does this manifest?

In every area; in the numerous farbrengens the Rebbe showered upon us, in saying l'chaim with each person, with innumerable private audiences with people no matter their level in Torah and mitzvos, with the Rebbe taking of his precious time to encourage, reassure, direct, advise even about the most minor issues.

Or giving out dollars to thousands and blessing each one. Thousands stopped to mention names and the Rebbe asked about them with great concern, even a Jew at the other end of the world. There is nothing like this!

When the Rebbe rouses us with stories about Ahavas Yisrael of the Rebbeim, this ought to inspire us to learn from him, to be more caring for each individual, to be concerned for the other and take an interest in him. If this is the example the Rebbe provided us with, he surely wants this to be the conduct of the Chassidim.

We would still like a story about the Rebbe's Ahavas Yisrael.

There are many. I'll tell you one. It was 5745 (or 5746) when the trackers of the IDF identified the tracks of infiltrators coming across from the border with Jordan, I think about forty kilometers north of Eilat, in the Yotvata area.

Like all residents, I also heard about it and continued my daily routine. Suddenly, I got a phone call from R' Groner who said, "I was just by the Rebbe and he said he heard that such-and-such took place. The Rebbe wants to know whether this caused fear among the residents of Eilat."

It's astonishing. Most people did not know about it, but the Rebbe was concerned lest the border penetration cause panic among the people of the city. What does he do? He stops his learning and involvement in lofty matters and asks to call me to find out what's going on. That is one example of many of the Rebbe's enormous Ahavas Yisrael.

OPEN THE HEART AND LET THE REBBE SHINE HIS LIGHT

Many of the younger generation were born after Gimmel Tammuz and never saw the Rebbe. Even for those who saw him, it was thirty years ago! This could give one the feeling of distance and disconnect. How do we deal with this?

I'll share a point that I've thought about. The entire life of a Chassid revolves around the Rebbe, with the Rebbe on his part firing up the energy levels with farbrengens, yechiduyos, boosting the feelings of joy and holiness, and so on. This is something that really pertains to each and every one of us.

However, on a deeper level we can say that the Rebbe himself shines forth within each Chassid, in the depths of his soul, by dint of being 'the light source' that shines inside every person and every corner, and it doesn't depend necessarily on farbrengens or dollars or one form of encouragement or the other.

Similarly, on the part of the Chassid. The feeling of love that a Chassid, or bachur or young married, has towards the Rebbe is because the Rebbe shines his light within him. There needs to be the self-work of removing the 'foreskin of the heart' and getting closer on our end to the Rebbe, but either way, the Rebbe is the one shining his light into the heart and soul of each individual.

Since this is the case, you can say that Gimmel Tammuz did not change anything in this respect. The same lights that the Rebbe shone before are still shining forth now, even if we don't see the Rebbe on the physical plane. Therefore, what we need to do today is to make sure we are not concealing the light that penetrates our beings; not falling into feelings of despair or sadness, but to leave the heart open to the Rebbe and the Rebbe will shine into each person the light of love, the light of inspiration and the light of joy.

If a Chassid gives the Rebbe a real place in his life, it will necessarily fill up with the luminescence of the light of the Rebbe. True, we all want to receive it in a physical sense with a smile of encouragement, a dollar, lekach or by saying l'chaim, but when you ask, 'How can we live with the Rebbe even today,' we need to know that the Rebbe can fill your heart with

that closeness, along with mesiras nefesh and surrender of will.

When I farbreng with men or bachurim, I tell them: Live by the Rebbe's instructions and you'll be able to feel, to a great extent, how the bachurim felt when they were with the Rebbe in the sixties and seventies; it all depends on you.

That is said by someone who himself was a bachur for many years in 770 ...

No question, the life there, in the Rebbe's presence, was a different life, a life of great light. At the same time, even then, the Rebbe did not take our free choice from us and it was possible to dull the heart and the feeling. Today, even though we don't see the Rebbe, if we just open our heart and neshama, a great light will shine into us.

Why is the situation today as it is? I don't know. Obviously, the Rebbe chose for life before Moshiach to be such that a Chassid would have to open his heart in such a way that the Rebbe can shine his light inside.

The very fact that you see how much Chassidim today are connected, including thousands who never saw the Rebbe, is a tremendous miracle.

We know that for years, the Rebbe strongly opposed having his picture taken. When they took his picture, he was annoyed. However, as years passed, we saw a change in this and the Rebbe was mekarev the photographers and smiled at them. The Rebbe told photographers to say l'chaim at farbrengens. We saw how on Chanuka 5752 the Rebbe went over to a Japanese photographer standing in the women's section and literally stood on tiptoes and stretched to give her a coin for tzedaka.

What's the meaning of this? We can't presume to know but perhaps the Rebbe arranged things in such a way that even during a period of concealment we would be able to see the Rebbe everywhere whether through a picture or video through which we can see and hear



know, never met, and never spoke to?

I think that today it's much easier than ever. The situation today is such that the Lubavitcher Rebbe is an integral figure in the everyday life and experience of Jewish people everywhere in the world. The Rebbe is not an anonymous person about whom you have to convince someone of his importance or existence. Everyone sees that the Rebbe's impact was and continues to this day in the most tangible way.

People can understand and accept that the Rebbe is with us today too, and did not leave us. We see the amazing things that he does, how he reaches everywhere and accomplishes great things there. So

the farbrengens, for those for whom it's hard to feel the spiritual flow without the Rebbe's physical form.

We see how the Rebbe took care that even in this time of concealment we would be able to see in the physical sense.

So it depends on us. Every Chassid who wants to feel the Rebbe, to live with him, only has to remove whatever is covering up and the Rebbe will illuminate his life.

How do we talk to someone about hiskashrus and writing to a person he doesn't

it's not far out to talk to people about writing to the Rebbe and hiskashrus with him, especially when every Jew has deep faith.

We do need to utilize all of the things the Rebbe accomplished in order to promote the Rebbe's message in the world, and while we're at it, give another gentle push in order to reveal the faith that even today the Rebbe does miracles and effects salvation in our world. If we do this with sincerity and in the proper way, it will certainly be effective in connecting Jews to the Rebbe. ■

minutes that are in my father's archives appear the names of all those involved in these vaadim including and led by my father as a member of the hanhala of MLC.

"In the fifties, my father went to Montreal, Toronto, Pittsburgh, and maybe other places where Anash lived to raise funds for Merkos L'Inyonei Chinuch. This was after R' Chodakov called for my father and told him that Merkos had big debts and he wanted my father to do something, considering the commitment the Chassidim had made.

"My father went to these places with R' Menachem Mendel Morosov. They urged Anash to donate large sums toward Merkos. They were successful. At a certain point some Lubavitchers wrote to the Rebbe that they were asking people beyond what they could give and the Rebbe told them to stop that."

Ever since 5711, upon seeing how important maintaining the mosdos was to the Rebbe, to the point of the blunt question posed before accepting the nesius, it was R' Zalman who committed to selling the pesukim of "Ata Horeisa" on Simchas Torah to benefit Merkos and through that to fund the operations of the central mosdos of the Rebbe.

In the early years, the donors would have the Rebbe say how much they should give, "al daas ha'Rebbe," and the Rebbe would tell them a sum. One year, the Rebbe said he would not say how much because "My hasagos and the hasagos of the Chassidim don't match."

R' Zalman heart burst. The piercing words penetrated deep into his heart and he shuddered. As part of the tzibbur, he felt that the Rebbe was speaking to him. He heard the painful undertone that came from the Rebbe's heart and he promised himself that he would bring the message, in its full severity, to the ears of the Chassidim.

From after Rosh Hashana until erev Shemini Atzeres, R' Zalman was busy, together with R' Shmuel Dovid Raitchik, in collecting the monies promised for Merkos L'Inyonei Chinuch in preparation for the annual selling of pesukim for "Ata Horeisa," all of which went to Merkos.

As a result of the identical role R' Zalman had accepted in the final years of the Rebbe Rayatz, he took on the role of itinerant fundraiser, shadar, on behalf of *maamad*. The Rebbe who knew R' Zalman's abilities and influence encouraged him greatly as a shliach to outlying cities, to go on Shabbos and meet with communities and urge them to support Lubavitch and its activities. R' Zalman devoted himself to this. He would travel even if the opportunity to visit a certain city came up at the last minute.

Still, R' Zalman did not want to miss the Rebbe's farbrengens and said as much to the Rebbe. After that, the Rebbe let him know when there would be a Shabbos farbrengen so he could plan his trips accordingly and be home that Shabbos.

This role lasted until 5725 when the Rebbe told him that considering the anguish of his wife, Rebbetzin Chava, due to his frequent absences on Shabbos, from then on, if he needed to be away for Shabbos, he should take her along. The Rebbe then stopped sending him for *maamad* and when R' Zalman noticed this, he asked the Rebbe about it. The Rebbe said: It's not appropriate for me to cause your wife to have to travel to distant places because of *maamad* money.

Thus, R' Zalman was privileged to play a central and dominant role in a long string of decisive actions in laying the groundwork for the continuation of the Lubavitch monarchy in the early years of the seventh generation. ■

10 Facts About KABBOLAS HA'MALCHUS

1

EARLY CHASSIDIM

In the early years, there were Chassidim who accepted the Rebbe's nesius as Melech HaMoshiach and in their letters to the Rebbe they wrote to the "Admor Melech HaMoshiach." For example, Rabbi Avrohom Pariz wrote in a p'n to the Rebbe, "To arouse much mercy from the source of true mercies and kindnesses that Hashem, may He be blessed, have mercy and grant us unwarranted kindness that we, each of us of Anash and all Jews, recognize and see that C"K Admor Menachem Mendel ben Chana shlita is Melech HaMoshiach and that we dedicate ourselves and that we cleave to him with all of our heart, soul and might, to the point of being one with him Shlit'a."

2

5730: THE TIME IS NOT RIGHT

In 5730, following Rabbi Benzion Shemtov's suggestion that Chabad Chassidim learn the mitzva of appointing a king in *Derech Mitzvosecha* as an act of kabbolas ha'malchus,

the Rebbe nixed the idea and wrote, "Obviously, the time is not at all right for that."

They say that upon seeing the answer, R' Shemtov rejoiced and said, "The Rebbe writes that it's not a good time and from this it's evident that a time will come which will be right!"

3

VERBAL CORONATION

In the maamar of Rosh Hashana 5737 the Rebbe made clear as regards coronation - the main thing is the bittul which is expressed in speech, saying, "Yechi HaMelech."

4

5748: LIKE THE KINGS OF BEIS DOVID

On 2 Nissan 5748, the Rebbe spoke at length about how accepting the malchus of Moshiach is expressed in the declaration, "Yechi HaMelech," which adds life to the king and signifies that the time for the Geula has arrived.

קול מבשר מבשר ואומר

לאחינו בני ובנות ישראל ה' עליהם יחי

שלום וברכהו

בשמחה רבה יכולים אנו לבשר לכם, כי הנה

המלך המשיח

שאנו מחכים עליו שנים כה רבות, הנה ברוך השם
הוא כבר נמצא עתה כאן אתנו.

הנה הוא הרבי הקדוש מלויבאוויטש ב"ק אדמו"ר מלך
המשיח **מנחם מענדל שניאורסאהן שליט"א**
כתובתו:

770 איסטערן פארקוויי, ברוקלין 13 ניו-יורק.

הוא אינו צריך את בחירתנו מפני שבו בחר השם.

כל אחד ואחד מהגדולים שבגדולים מישאל ואפילו אחד כזה
שאינו משומרי המצות מעשיות, יכול ומוכרח, להתקשר איתו
ע"י מכתבים בשביל טובתו הפרטית בעיני הצטרכותו. ועי"ז
יראה אח"כ בעצמו עניני פלאי,

וה' יעזור שנזכה שבקרוב ממש שכלם יראו כל זאת
בעיני בשר, בחסד וברחמים.

באהבת ישראל

Leaflets that Reb Avrohom Pariz printed
and distributed proclaiming that
the Rebbe is Melech HaMoshiach

**5
5751: THERE NEEDS
TO BE KABBOLAS
HA'MALCHUS**

Another hint that the time had come for kabbolas ha'malchus was in the sicha of Shabbos Mishpatim 5751 in which the Rebbe said, "The appointment of Dovid Malka Meshicha already occurred as it says, 'I found Dovid My servant, with My holy oil I anointed him.' There only needs to be the acceptance of his malchus by the people and hiskashrus between the king and the nation in a fully revealed manner in the true and complete Redemption."

The Rebbe during the singing of
"Yechi Adoneinu" by the Chassidim in 5753

**6
FIRST KINUS
FOR KABBOLAS
HA'MALCHUS**

Following the sicha of Chof-Ches Nissan, at a gathering of Anash in 770, Rabbi Gershon Mendel Garelik suggested that Anash accept the Rebbe's malchus and sign to it.

**7
THE WORDING OF THE
WRIT OF KABBOLAS
HA'MALCHUS**

"We, the undersigned accept upon ourselves the malchus of C"K Admor shlita Melech HaMoshiach, to act with mesiras nefesh in everything he wishes and all that he will demand of us and with joy and gladness of heart, and Yechi Adoneinu Moreinu V'Rabeinu Melech HaMoshiach L'Olam Va'ed."

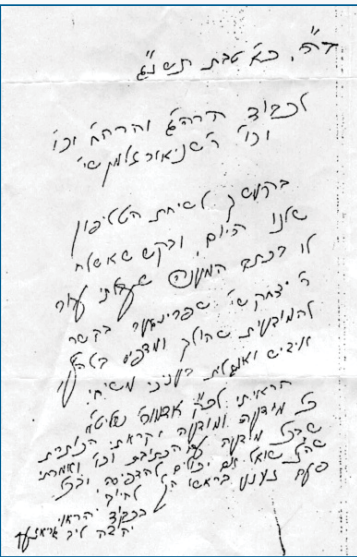




8 THE REBBE'S RESPONSE

The most esteemed Chabad rabbis signed to the above-mentioned writ and after Rabbi Dovid Nachshon submitted it to the Rebbe, the response was, "I will mention it at the *tziyun* and may he deliver good tidings."

In Kislev 5752, the Rebbe responded upon receiving a kabbolas ha'malchus form, "May it be fulfilled in them that he who has two hundred wants four hundred, etc. I will mention it at the *tziyun*."



9 "YECHI ADONEINU" THE FIRST TIME

The first time the full wording of "Yechi Adoneinu" was said was on Shabbos parshas Tazria-Metzora 5751. Rabbi Dovid Nachshon proclaimed, on behalf of the Chassidim, "We hereby accept the malchus of the Rebbe MH" M, to do everything he asks of us with self sacrifice and we all proclaim: Yechi Adoneinu Moreinu V'Rabeinu Melech HaMoshiach L'Olam Va'ed!" The crowd was tremendously excited and responded, "Yechi, yechi, yechi!"

Newspaper ads prepared by R' Yitzchok Springer about Kabbolas Ha'Malchus and Rabbi Groner's note describing the Rebbe's approval that they be published

10 OVER A YEAR OF PROCLAIMING YECHI

In 5753 and the beginning of 5754, the Rebbe occasionally came out on the porch to be with the Chassidim. On these occasions, mainly from Simchas Torah 5753 and on, the Chassidim sang "Yechi" before the Rebbe hundreds of times and every time, the Rebbe encouraged the singing, including the satellite broadcast that was seen by the whole world.



The Rebbe receives from Nshei Chabad a tambourine inscribed with the words of "Yechi"

SHABBOS

01/28

ו' שבט

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
4:49	7:09	9:39	12:08	5:08	5:52

ג' פרקים: הלכות גזילה ואבידה פרקים זד-יח פרק אחד: הלכות נחלות פרק ח
ספר המצוות: מ"ל"ת רסט. מ"ע רד

SUNDAY

01/29

ז' שבט

SUNRISE	LATEST SHEMA	SUNSET
7:08	9:38	5:09

ג' פרקים הלכות חובל ומזיק פרקים א-ג
פרק אחד הלכות נחלות פרק ט
ספר המצוות מ"ע רלו

MONDAY

01/30

ח' שבט

SUNRISE	LATEST SHEMA	SUNSET
7:07	9:38	5:10

ג' פרקים הלכות חובל ומזיק פרקים ד-ו
פרק אחד הלכות נחלות פרק י
ספר המצוות מ"ע רלו

TUESDAY

01/31

ט' שבט

SUNRISE	LATEST SHEMA	SUNSET
7:06	9:38	5:12

ג' פרקים הל' חובל ומזיק פ"ד-ח, הל' רוצח ושמירת נפש פ"א
פרק אחד הלכות נחלות פרק יא
ספר המצוות מ"ע רלו. מ"ל"ת רפט. רצו

WEDNESDAY

02/01

י' שבט

SUNRISE	LATEST SHEMA	SUNSET
7:05	9:37	5:13

ג' פרקים הלכות רוצח ושמירת נפש פרקים ב-ד
פרק אחד הלכות סנהדרין פרק א
ספר המצוות מ"ע רבה. מ"ל"ת רצה

THURSDAY

02/02

יא' שבט

SUNRISE	LATEST SHEMA	SUNSET
7:04	9:37	5:14

ג' פרקים הלכות רוצח ושמירת נפש פרקים ה-ז
פרק אחד הלכות סנהדרין פרק ב
ספר המצוות מ"ע רמד. מ"ל"ת רצג. רצו. מ"ע קפב

FRIDAY

02/03

י"ב שבט

SUNRISE	LATEST SHEMA	SUNSET
7:03	9:36	5:15

ג' פרקים הלכות רוצח ושמירת נפש פרקים ח-י
פרק אחד הלכות סנהדרין פרק ג
ספר המצוות מ"ע קפא. מ"ל"ת שט. רוצ. מ"ע קפד

THE TIMES ON THIS PAGE ARE FOR BROOKLYN, NY

-- * --
Memoirs of
Reb Dovid A"H
Mishulovin
-- * --

iron jems

-- * --
Chapter 27
-- * --

Chapter 27

A HEART CONDITION THAT BROUGHT SALVATION

Last time: A temporary solution for the Mishulovin girls Shabbos observance is found and Reb Dovid begins to suffer from a heart ailment.

I was still in bed pondering my fate when I reminded myself of my poor daughters in Public School 32, and our problems with the principal, who was always sticking her nose into our business. At that moment an idea occurred to me. My illness might be the solution! I picked up a pen and paper and composed a letter to the school administration.

Just having a plan in mind made me feel better. In my letter I asked the principal to postpone any decision until after I recovered from my “heart ailment,” and requested that she not subject me to any additional stress. In my precarious condition, I wrote, too much excitement could be very dangerous... I promised to come down to school to meet with her as soon as I was feeling up to it.

I hoped that this would postpone the moment of truth until the summer. The school year had just recently commenced, but I prayed that as the weeks passed and the girls never showed up on Saturdays, everyone would become used to their schedule and eventually forget about it.

As it turned out the plan worked, but only for two and a half months. The principal kept inquiring about my health, and it was obvious that she was eager for a confrontation. I had no other choice but to meet with her.

On the day of the meeting I dressed in my finest clothes, and presented myself in the principal's office at a time when I was sure that she would be alone. The last thing I wanted was an audience.

I began by making it very clear that in our family, education was of paramount importance. I told her that I was an upstanding Soviet citizen who was a graduate of the Russian educational system, and as far removed from fanaticism as one could get. The only problem was that our oldest daughter was already showing signs of heart disease, which unfortunately ran in our family.

To make my argument even more convincing I told her about my non-existent brother, who had shown signs of heart disease as a child and suffered greatly as an adult because it hadn't been treated. That is why my wife and I, as responsible parents, were so insistent that our daughter should have at least one day a week vacation. The reason we had chosen Saturday was that it was also my day off from work, and the whole family could be together.

Taking the principal into my confidence I explained that our daughter Fanya (Feige) was very embarrassed by the fact that heart disease ran in our family, and was terribly concerned that the other children shouldn't learn of it. Psychologically speaking, it was best not to remind her of our problem or draw attention to her repeated absences, as by nature she was somewhat of a worrywart.

The principal was caught off guard, and started to apologize for her past behavior. She "hadn't known" and "never imagined" what was going on behind the scenes. She was truly convinced that we were genuine and no longer worthy of suspicion, and I returned home with a light heart.

Everything was fine until I realized that I still needed to find an excuse for Riva (Rivka), our younger daughter. I decided to send her to school on Shabbos for the last class of the day,

without her briefcase. If anyone asked her why she was late, she could always say that she had been to the infirmary earlier in the day and had forgotten her school supplies. Showing up an hour or two late didn't require a doctor's note, and I hoped that if the principal saw her in class it would alleviate any suspicion.

I'll never forget how Rivka would cry every Shabbos before leaving to engage in this elaborate charade. In the classroom she would sit and listen attentively, but not take any notes. I was well aware of how hard it was for her, as the whole thing went against her nature, which was very truthful and honest. But she realized what was at stake, and played her role flawlessly week after week.

One day Rivka came home with an announcement: Her teacher was sick, and the principal would be filling in for her until she came back! How was she supposed to explain why she wasn't writing on Shabbos?

We came up with a solution: That Friday we bandaged up her hand, liberally applying bright red iodine to make it look more realistic. It wasn't really my invention; several other people I knew resorted to the same thing whenever a test was scheduled for Shabbos. But the ruse worked, and that week the principal said nothing.

In a million years, Rivka's teacher could never imagine how much we were all praying for her recovery...

At a certain point I realized that the fact that both our daughters were attending the same school was problematic. The best course of action would be to transfer one of the girls to a different school. ■

To be Continued



THE REBBE On Chinuch

RABBI GERSHON AVTZON



DO TEACHERS NEED TO BE INVOLVED IN ENROLLMENT?

QUESTION: I'm a teacher in a small-community day school which is the only frum school in the area. The administration wants to expand the enrollment and is asking the teachers to be active in the enrollment campaign. I do not feel it is right for two reasons: (1) It is the job of the administration, not the teachers, to deal with the enrollment. (2) It is a little demeaning (and feels disingenuous) to encourage parents to send kids to your own classroom. I'm not officially a Chassid, but I am an admirer of Chabad. I am wondering what is the Lubavitcher Rebbe's approach to the above?



ANSWER: Thank you for giving me the opportunity to share the Rebbe's view on this subject. To the Rebbe, there is hardly anything more important than ensuring that more children receive a Jewish education, as they are the future of our people. The following are a sampling of the Rebbe's letters on this very important subject:

"NOT EVERY ASPECT OF TORAH AND MITZVOS IS EASY"

(1) "It is self-understood that you — the teacher — needs to do all in your power (and even more) to increase the amount of students in the school.

As to what you write that it is not proper for a teacher to beg parents to send their children to the school at which he's teaching:

Not every aspect of Torah and mitzvos is easy, yet in all aspects of Yiddishkeit we have been shown an example by Dovid HaMelech that notwithstanding the *halacha* that a king is not allowed to forgo the honor that is due to him, he never allowed his honor to get in the way of serving Hashem.

This is especially true in your case (of teachers being involved in recruiting new students), as we are dealing with truly saving the lives of Jewish children. *When all the teachers will be involved — with this focus and purpose — it is*



certain that you will be able to raise the number of students in your school.” (Igros, Vol. 21 p. 277; #8034)

THE BODILY INCLINATION OF “SITTING BACK AND DOING NOTHING”

(2) To **Rabbi Uri Ben Shachar** of Tel Aviv: “I have received your letter and *I’m greatly pained* by the fact that you are not actualizing the formulated plan and agenda to increase the number of students in the school. This distress is caused especially since it seems that there is no true and serious reason for the lack of implementation besides for following the inclination of the body and animal soul that “sitting back and doing nothing is the better way to go”.

This attitude is contrary to the true purpose of the creation of man — to continue growing and to ascend from level to level. Our sages have told us that there is no rest for Tzaddikim in this world.” (Igros, Vol. 12 p. 401; #4215)

(3) In 5716 (1956), the Rebbe wrote to the famous Chassid **Reb Zushe Wilyamovsky** (known affectionately as “Zushe the Partizan”):

Concerning what you write about the importance of adding students in Tomchei Tmimim and in all Chabad institutions: The need for this is even greater than you can estimate and imagine. I have already written that you must use this opportunity to expand

the enrollment, for soon you will be looking for students “with candles” (i.e., it will be difficult to find new students) and you are losing the chance to add hundreds of children to Chabad institutions”. (Igros, Vol. 13 p. 14; #4284)

THE MOSHIACH CONNECTION:

On Shabbos Parshas Lech-Lecha 5752, the Rebbe spoke in great detail about what our focus needs to be in our final moments of galus, in anticipation of the time of Geula. Among the directives we have the following (*ois* 14): “As long as one has the ability to reach even one more Jew to encourage him to participate in one more Torah class, he must obviously do that.”

At the time of the Geula we will all be students of Melech HaMoshiach. In the words of the Rambam (Hilchos Teshuva 9:2): “These changes will come about because this king who will arise from Dovid’s descendants will be a greater master of wisdom than Shlomo HaMelech, and a great prophet close to the level of Moses, our teacher. *Therefore, he will teach the entire nation* and instruct them in the path of Hashem.”

This attitude of constantly adding in the amount of students will prepare us for the time of Moshiach in which Melech HaMoshiach will teach the entire Jewish people. ■

TANYA in Tales

RABBI MENDY CROMBIE

HE FORGOT THERE IS A WORLD...

Stories of our Rebbeim and their Chassidim illuminating concepts we learn in the daily Tanya. In this installment: Chapters 19-21

PEREK 19: THE SOLDIER WHO JUMPED

אך קשבאים לידי נסיון בדבר אמונה ... בעזרה משנתה ופועלת פעלתה בכח ה' המלבש בה

The essence of the G-dly soul is aroused, full force, during a test of mesirus nefesh for kiddush Hashem.

Two Jewish soldiers who had been taken at a young age to serve in the Russian army would eat on Shabbos and Yom Tov with one of the Chassidim who lived in Petersburg. One time, they showed up for the first day of Pesach but on Acharon shel Pesach they waited until noon and the soldiers did not come.

A short while later, one of them showed up. He said that during the week, they had been pressured to convert and after much torture his friend promised to listen to them after Pesach. As they walked, erev Yom Tov, on the bridge, his friend told him he would rather jump into the water than disconnect from the Jewish people. As much as the other fellow tried to convince him that it was forbidden to commit suicide, he did not listen to him and jumped in the water. Immediately, the soldiers came to get him out but he was no longer alive.

In the house of that Chassid, where they had known him well, they were horrified by what happened and cried bitterly.

The fifth night of Chanuka, the Chassid went to the Tzemach Tzedek and before leaving yechidus the Rebbe asked him whether he had anything new to relate. He said no. The Rebbe asked him again and again until he recalled the story of the soldier who was moser nefesh and he told this to the Rebbe.

The Rebbe said, “You revived me! How shall I pay you for this? I will tell you stories of the Maggid,” and he told him two stories.

(Migdal Oz p. 199)

PEREK 20: ONLY HIM, NOTHING ELSE

הוא לבדו הוא יחיד ומיוחד אחר שברך אים, משום דכלא קמה כלא תשיב

Just as G-d was one, singular, before Creation, so too, exactly so, He remains one, singular, after Creation.

The Chassid and wealthy man, R' Mendel Gurary, once traveled by train to his home in Kremenchug. Due to the enormous distance, the trip could take days.

After traveling for several days, R' Mendel began to feel lonely. He did not see a single Jew with whom to talk and so he decided to walk through the other compartments and look; maybe he would find a Jewish face.

He went from compartment to compartment, looking around until he noticed someone who looked Jewish in a corner. Since the man wasn't sleeping, R' Mendel went over and gave him a warm 'shalom aleichem.' The man turned out to be the famous Chassid, R' Gershon Ber of Pahar.

R' Gershon was immersed for hours in deep contemplation of Chassidus without noticing what was going on around him until R' Mendel came along and brought him back to reality.

"Yungerman, yungerman," said R' Gershon Ber to R' Mendel, "who are you?"

"My name is Mendel Gurary."

"Where are you going?"

"To my home in Kremenchug."

"Yungerman, yungerman," said R' Gershon Ber, completely under the impression of the contemplation he had been immersed in moments earlier, "You must instill in your home and in your children, so it is clear to them, that He is alone and there is nothing but Him."

(R' Mendel page 167)

HE FORGOT THERE IS A WORLD

כי עולם הזה ... אינם פועלים שום שנוי
באחדותו? תברך ביהבאם מאין ליש

The understanding of "bittul ha'olamos" to the Creator leads to the conclusion that G-d is singular, just like before Creation, without change.

The mashpia, R' Shmuel Gronem, learned the mitzva of "haamanas Elokus" in *Derech Mitzvosecha*, one Friday night in a shul in Zemin. He started at 10:30 and learned until seven in the morning.

He was so immersed in his learning that the topic of "G-d's unity" was so firmly in his mind that when people started arriving in shul he was astonished at the sight. Finally, he remembered that there was a town by the name of Zemin

and a man by the name of Berel lived there and a man named Yankel, and so on.

(*Otzar Pisgamei Chabad* vol. 1, p. 266)

PEREK 21: NEW FURNITURE?!

דכלא קמה כלא חשיב וכאין ואפס ממש

Creation is completely lacking any value compared to the Creator.

One of the pritzim who lived near the Alter Rebbe moved elsewhere and he sold his furniture cheaply. The Rebbetzin asked her husband, "With those cheap prices, can we buy the furniture for our house?"

The Alter Rebbe replied, "To the whole world I say that the world is not worth anything and we should buy furniture?"

(Teshura Gluckowsky 5772)

כקל"ח

Chassidim would say כקל"ח all day, which is an acronym for "kula kamei k'lo chashiv." This was because during the day there isn't enough time to meditate on G-d's unity properly and by saying כקל"ח they would remind themselves of it.

(*Otzar HaChassidim Eretz HaKodesh* p. 120)

WHERE IS HASHEM?

As a child, the Rebbe Maharash had a flair for woodcraft, and would carve beautiful decorations with a poceknife.

When he was five years old, a Chassid called him and said: "I have a nice pocket knife. If you tell me where Hashem is, I'll give it to you."

The boy took *his* knife out and said to the Chassid: "If you tell me where Hashem is not found, You will get my knife."

The Chassid said to the boy: "Then you have won my knife..."

(*Reshimos Devarim* (Ed. 5775), page 146)



PARASHA Of The Future

RABBI NISSIM LAGZIEL

MOSHIACH 'COMES' TO BRING THE LIGHT OF HASHEM TO ALL OF US

BEGIN WITH A GRIN

A supervisor from the Health Ministry visited one of the insane asylums in the area. He made the rounds with the director and in one room he saw a full bathtub and next to it a plastic spoon and a disposable cup.

The supervisor asked the director, "What's that for?"

The director said, "It's an entrance exam. People are brought here and asked to empty the bathtub. Based on their answer we see whether they need to be admitted or not."

The supervisor liked the idea and said, "Good! I suppose the smart ones take the cup and use it to empty the tub of water."

Said the director, "The normal ones remove the plug from the drain. Which room would you like – with a view of the ocean or without?"

DON'T GO – COME

The first verse in our parsha, Bo, tells of G-d's command to Moshe to go to Pharaoh. G-d informs him that Pharaoh won't listen to him, "because I've hardened his heart and the heart of his servants in order that I may

place these, My signs, among them." Then why should Moshe go to Pharaoh?

Rashi says, "and warn him." But this doesn't sit well because if Pharaoh won't listen in any case, why should Moshe go and warn him?

Furthermore, parshas Bo is the parsha when we left Egypt. The name of the parsha is supposed to represent the contents of the parsha, our leaving Egypt. How does "Bo" reflect the idea of redemption? It would seem the opposite is true, that the name "Bo" indicates that Moshe was in a lowly position relative to Pharaoh. Moshe needs to go to Pharaoh, while Pharaoh does not need Moshe. Pharaoh is in his palace, sitting on his throne, surrounded by guards and wealth, and Moshe needs to go and plead with him to listen to the word of G-d.

We must say that this mission to Pharaoh has something else to it, something secret which will explain what we have asked above. It will also inform us what we can learn from this in connection to the Geula. This hidden aspect can be found in the words of the Zohar at the beginning of our parsha. The Zohar asks, why does G-d say to Moshe, "Come to Pharaoh" rather than "Go to Pharaoh." The word "come" is more appropriate when you want to call someone over to where you are.

If you want to send someone somewhere, it's more appropriate to say "go."

The Zohar explains that Moshe was afraid to go alone to Pharaoh and G-d informed him that He would go along with Moshe. He is already there and Moshe just needs to enter! Why was Moshe afraid of this wicked man Pharaoh? The Zohar explains that Pharaoh represents a lofty revelation of G-dliness that is beyond all bounds and reason. The word "periah" in Lashon Kodesh means a revelation through uncovering (as in the periah done at a bris mila). Pharaoh, in his supernal source, represents an infinite revelation that Moshe could not contain which is why G-d said to him, "Come to Pharaoh," I am with you. With these words, G-d gives Moshe special strength so his physical body can contain this lofty revelation and remain alive.

That was the real goal, according to Chassidic teachings, for this assignment to Moshe; not just to warn Pharaoh, but to receive something. On this mission, Moshe received the strength to rise about the bounds of nature and reason, to rise up to a state of Geula, a state in which the reality of the world means nothing, and through this wondrous, infinite power he can do what no man had ever done: take the Jewish people out of Egypt!

Which word alludes to this wondrous power of bringing the Geula? The word "Bo." This little word represents G-d's being with Moshe in the most difficult circumstances, which is what gives him the strength... to be redeemed and to redeem!

The question then is, why just Moshe? What about the rest of the Jewish people? They don't deserve such a G-dly revelation?

COME ONE, COME ALL

This is precisely the secret of the funnel. Just as you can't pour juice from a bowl into a narrow bottle, and you can't explain quantum physics to a five-year-old, so too, an ordinary

Jew cannot receive this lofty, G-dly revelation. A "funnel" is needed or, in the language of Chassidus (in connection to Moshe and the Jewish leaders who followed him, until Moshiach), a "memutza ha'mechaber" - a connecting intermediary.

Chassidus explains that between these two distant levels there needs to be an intermediary to connect them. Every intermediary needs to contain polar opposites, upper and lower, like a funnel which is narrow on one side and wide on the other. Moshe was "the funnel." Our Sages declare that he was "a man in his lower half and G-d-like in his upper half" - a human being who lived in our world but was bound to G-dliness so that it could be said about him that his upper half was 'Elokim.' He is the one who can bring the infinite revelation to limited, Jewish souls.

Our Sages teach us that "the first redeemer is the final redeemer." The secret of the funnel who is Moshe is the secret of the funnel who is Moshiach. The ability to connect this physical world with G-d Himself so that it becomes a dwelling for G-d is only through the power of Moshiach.

Moshiach is a connecting intermediary. On the one hand, he is a king from the House of Dovid, a human being born of a mother and father. On the other hand, he is connected and belongs to the highest spiritual level as our Sages say that Moshiach's soul is even loftier than that of Adam's! It is specifically Moshiach who can execute this supreme connection in the most complete way!

TO CONCLUDE WITH A STORY

We will end with a story about an encounter with a Pharaoh of our generation which could take place solely on the shlichus of the Rebbe. It was 1979, a year after the Iranian Revolution. The Iranians took the American embassy employees in Iran hostage and the entire world was focused on the drama. After much effort

on the part of the UN, the Iranians agreed to allow a visit by a small group of religious people. The Rebbe used his influence so that the chief rabbi of Mexico, Rabbi Avraham Hershberg was chosen since the Iranians did not want any Americans or Israelis.

Some tried to dissuade him from traveling to Iran at such a sensitive moment, so he decided to consult with the Rebbe. Before he agreed to accept the invitation, he consulted the Rebbe and spoke of his concerns. The Rebbe urged him to make the trip and reminded him to also bring some candles so as to light the menorah with the Jewish hostages for the upcoming holiday of Chanukah.

This was somewhat puzzling to Rabbi Hershberg, because he had no idea if there were actually any Jews among the embassy staff, and also Chanukah was more than two months away and he thought he would have returned long before that.

In the end, the trip was delayed to two days before Chanukah.

The visit to the besieged embassy was set for the gentile winter holiday, which that year coincided with Chanukah. Rabbi Hershberg inquired and was told that there was one Jew, but it turned out that there were actually six Jews there. The Jews were overcome by a rabbi making a special visit to them, with a menorah, no less. They were even more excited when they heard that in New York there is a rabbi who knew about them and wanted the menorah to be lit with them.

The day after their visit, the clergymen were invited to the mass Friday prayers in the main mosque of Tehran with the Supreme Leader Ayatollah Khomeini in attendance. At one point, the congregation all knelt and then bowed down in prayer — except for Rabbi Hershberg and an Iranian rabbi, **Rabbi Yedidia Ezrahan**. Afterwards, an irate cleric asked, “Why didn’t you show us respect?” Why didn’t you bow down like the priests did?”

“Those priests come from Syria and Lebanon and know Arabic,” Rabbi Hershberg explained. “But I don’t understand what is being said. Our Torah commands us, ‘do not prostrate yourselves,’ so how can I bow if I don’t know what I’m bowing for?”

The mullah walked off, but shortly thereafter, he returned. “The Ayatollah has requested your audience.”

The two rabbis went to Khomeini.

“Give the other rabbi my thanks,” said Khomeini, to R’ Ezrahan, “for not trying to ingratiate yourselves. I respect that you acted in accord with your faith.”

When he translated this to Rabbi Hershberg, he shot back: “This is a golden opportunity! Ask him for a few minutes to talk about the needs of Iranian Jews.”

Incredibly, the Islamic leader invited the rabbi to his home in the holy city of Qom. The rabbi pleaded with the Ayatollah to stop persecuting the Jews of Iran. Khomeini agreed.

A few months later, in the Hebrew month of Elul, a curfew was announced in Tehran during the tumult of the revolution. In Elul, Jews customarily leave their homes before daylight every morning to recite special prayers of repentance. Khomeini issued a decree that Jews who carried a tallis and tefillin would be allowed to leave their home at 4am so they could say the Selichos prayers in the shul.

“Only on my flight back I started to grasp what I had just experienced and understand the Rebbe’s far-reaching vision,” Rabbi Hershberg added.

“I was not so surprised by his knowing I would be there on Chanukah, as I was of his sense of responsibility and love for Jews he had never met and his courage to send me there. We are blessed to have such a leader.” ■

Good Shabbos!

The Chassidische Vibe

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

Tamar Edelstein
Picks Flower Essences
From The Garden of Hashem
By Sara Gopin

5-Minute Stress-Free,
Effortless Bedtimes
By Gitty Stolik



A panel discussion on the
benefits and challenges of
Raising Kids On Shlichus

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

Everyday Heroines

SARA GOPIN

GIFTS FROM THE GARDEN OF HASHEM

IT'S inspiring meeting someone as idealistic, sincere and multifaceted as Tamar Adelstein. She opens up our interview, "I'm originally from Buffalo, New York, where some of my great grandparents immigrated from Lithuania at the turn of the last century. Treasured family photos show that they came from Chassidische homes. My maternal grandmother's family hailed from Smargon, a city near Minsk, which was once a stronghold of Lubavitcher Chassidim. While they themselves remained frum, their children and grandchildren's Torah observance waned considerably over the years.

"When I was about nine years old, I begged my rather astonished parents to let me go to Hebrew school on Sundays. I loved every minute of it, and was probably one of the few kids who wanted to be there! In seventh grade my mother made me join her high school Jewish sorority, the only highlight for me was that we had to pledge to attend temple on Shabbos once a month. In junior high school I joined all kinds of Jewish youth groups, lasting three months in NELFTY (Reform), six in USY (Conservative), and spent many a Shabbos afternoon Israeli dancing at the University of Buffalo.

"When I was in ninth grade I somehow heard about the Chabad House and their Simchas Torah festivities, and couldn't wait to attend. This was my first celebration with Chabad. It was heavenly, and just so much fun parading around Main Street at midnight with

the crowd led by Rabbi Nosson Gurary and Rabbi Heschel Greenberg. Upon graduating high school I spent a semester in an ulpan on kibbutz Beerot Yitzchok, before coming back to Buffalo and to more of the Chabad House."

CHOOSING MY JEWISH NAME

"Although my dad's father had made sure to give me a Jewish name in shul after I was born, somehow the name was forgotten," Tamar shares. "It was suggested that I write to the Rebbe MH" M asking what my Jewish name should be. A few days later I received an answer that I should choose a name from the Chumash. I went to the library, flipped through an English Chumash, and found myself intrigued by the story of Tamar.

"Soon afterwards I attended a Pegisha and decided to move to Crown Heights to study in Bais Rivka's program for baalot teshuva. A year later I met my husband, and raised our family of nine children."

THE MIND-BODY CONNECTION

"I've always had an interest in natural medicine," Tamar says. "About 25 years ago I was at an Emunah Women's luncheon and met Tikva Cohen, a master of alternative medicine from Tzfas. I consulted with her regarding one of my children who had difficulty handling transitions and she prescribed Dr. Bach's Rescue Remedy. It made all of the difference, and she successfully progressed into adulthood. Deeply

impressed, I went on to study the flower essence system and in 2006 became a certified practitioner, opening up an office in my home.

“Flower essences are liquid herbal remedies made from spring flowers and tree blossoms. They were an ancient treatment around the world and ‘rediscovered’ in the 1930’s by Dr. Edward Bach, a prominent English physician who was an early pioneer of the mind-body connection. Seeking a new system for healing, he went out into the countryside, and his close observations of each flower and plant led him to discern their distinct pattern of energy that could be used to alleviate negative emotions. His system includes 38 flower essences and the well-known combination Rescue Remedy.

“Flower essence remedies are etheric, operating according to scientific principles that can’t be seen, but are felt. The flower’s essence is prepared by placing fresh blossoms in crystal glass bowls filled with spring water under the sun for several hours. After straining the ‘charged’ water, brandy is added to make the ‘mother’ tincture from which stock and treatment bottles are later made.” Tamar adds, “Brandy is problematic halachically. Therefore, rather than drinking the tincture, the remedy can be applied topically, on the main pulse points, such as the temples and the wrists.

“Flower essences bring about relief, reflection and, when needed, reconciliation and rectification. They impart an optimistic outlook on life and help us reconnect with our purpose and mission.”

FLOODING OURSELVES WITH WELLSPRINGS

“In order to determine which remedy to prescribe, I conduct an in-depth interview, asking all kinds of questions about the patient’s life story, family background, medical history and emotional issues,” Tamar says. “Flower essence remedies have widespread application, for instance, with the special needs population, and with children who have ADHD and ADD. They help people process their feelings without the drama.

“All kinds of emotional states can be successfully treated, such as anger, sadness, depression and anxiety, but it’s necessary to get to the root of the problem. Sometimes counterproductive beliefs, habits and addictions keep repeating themselves through the generations, waiting to be addressed. Flower essence remedies arouse self-awareness in order to end to this vicious cycle.

“Interestingly, Dr. Bach’s flower essence theory parallels a parable from the Alter Rebbe about how to revive a Yiddishe neshama. When a lake has dried up and is filled with debris one can clear it away piece by piece, and then refill it with buckets of water. Or one can uncover the lake’s natural wellsprings so that pure water can rush in to refresh and revive it. In other words, flower essences cure not by attacking the disease, but by flooding our bodies with the beautiful vibrations of our higher nature (our ‘wellspring’), in the presence of which disease melts.”

An innovator, last year Tamar opened up a Jewish women’s learning collaborative and in-town retreat called Ikar at the Alcove in Crown Heights. Under her brand “Flower Essence Arts,” she gives flower essence workshops there a few times a year, covering topics such as forgiveness, shidduchim and creativity. After an introductory lecture, Tamar showcases a few flowers and then goes through a worksheet with the participants from which they can choose up to three flower essences to mix for their own personalized remedy.”

Tamar sums it up, “As Lubavitchers, we know how essential it is to work on our middos, but changing one’s nature is not an easy task. Flower essence remedies are gifts from Hashem’s garden that are a source of support for becoming a Chaasid. Even if someone is deeply in ‘galus,’ they’re a great way to begin to self-actualize into ‘geula.’”

To learn more about flower essences and Ikar at the Alcove visit www.floweressencetherapyofcrownheights.com ■



A couple goes out on shlichus. With this decision, they take into consideration the distance from family, difficulties with davening with a minyan even on Yom Tov, difficulties in obtaining kosher food, getting to a mikva, and financial difficulties. No question, the most difficult challenge is chinuch, because a Chassid is willing to forgo many comforts and conveniences but won't compromise on chinuch.

We have three dedicated shluchos with us who are also mothers. They are happy to share their difficulties and challenges along with tips, insights and nachas, of course.

Mrs. Chana Beckerman is a shlucha for many years in the Gilo neighborhood of Yerushalayim. **Mrs. Elisheva Russo** of India runs the online school “Moshiach Kids,” and **Chaya S.** wants to remain anonymous.

YAAKOV AND I

Yaakov Avinu was in Charan, far from the holiness and his parents. It was there that he

raised the twelve Shivtei Ka, the progenitors of the Jewish people. Tell us about this success from your personal perspective.

Mrs. Beckerman: A mother who goes on shlichus needs to be at peace with herself and know that being the Rebbe's shlucha is the best thing one can be. When she feels this and lives this, it naturally carries over to her children. But it needs to be something very internalized for her and not just something she says. If she feels it and the children experience it as she does, it's altogether different. The children are in a position of influence and privilege along with her. The difficulties dissipate in the face of happiness and then you can return to the Land of Canaan with a complete family that is entirely connected to the Rebbe.

Mrs. Russo: When going on shlichus, especially to a distant land, there are major technical difficulties in basic living on the level of bread and milk. You can't go to the nearest kosher grocery store and stock up on pasta and

A panel discussion on the benefits
and challenges of

Raising Kids On Shlichus

BY ALUMA SHEMLI

canned goods. You learn to live this way and make do with shechita, milking, and baking and you are still missing numerous very basic products that you are used to.

When speaking about children, our first thought as parents is what they're lacking in the nosh department. We need to remember that to us, these things are missing because we grew up with them and it seems very hard to do without them, but our children are growing up differently; what they're not used to, they're not missing.

When Yaakov returned from Charan and met Eisav, he said, "I have everything." Yaakov wasn't lacking anything on shlichus. There are cakes that mommy bakes (along with the bread), there's a great chocolate treat that you make with cocoa, sugar and coconut milk. Let's not pity them because it's unnecessary and only weakens them.

Chaya: I take a different message from

the story of Yaakov. I'm a shlucha who hasn't seen success with all my children; I haven't yet seen the fulfillment of the Rebbe's taking responsibility for the chinuch of children on shlichus. My Shneur (fictitious name) went off the derech and I hope and believe he will come back.

At first, when I was asked to participate I declined. Why should I be interviewed if not all my kids are Chassidish and shluchim like me? Afterward, I thought about how even Yaakov did not immediately have *nachas* from all his children. He also dealt with plenty of challenges when it came to his children's chinuch. Reuven mixed in to his private business, Shimon and Levi killed an entire city without consulting him, ten of them sold their brother. It's not exactly the ideal family situation. Ultimately, he had *nachas* from them all. I believe I will also have *nachas* from Shneur, just like Yaakov. Chaos first and *nachas* in the end. Unfortunately, there are many who contending with this same

difficult challenge and these shluchos aren't "less than" as shluchos or less mekusharos.

INTEGRATING SHLICHUS AND CHILDREN

How do you combine children and shlichus? What should be done so the children don't get turned off from the workload we have as shluchos?

Mrs. Beckerman: The children need to be top priority. This doesn't necessarily mean we will be spending more time with them than we put into our shlichus; it's not a matter of time but a place in our heart. You can be in your chinuch-shlichus from eight in the morning until four in the afternoon and with your children for only two hours after that, but if your children feel they are number one, that's enough. They know that you remember what is important to them, you ask about their day, you know what interests them and who their friends are and what's going on with them. When a mother leaves a note for a child or prepares food she knows he likes for the next day, she shows that he/she is really important to her.

Mrs. Russo: The question itself is problematic since the children are our shlichus! Caring for our children is our shlichus. We need to remember that our children are our lighthouse which shines over the ocean and shows wayward ships where to go. If the lighthouse is not lit up, what is our shlichus? A mother must put into her children at least 90% of her time and energy, into their physical needs, preparing tasty food and their clothing, into overseeing their proper development and their proper chinuch whether they are in a Chabad school or she is homeschooling them. After all that she can give the remaining 10% of her time and energy to shlichus. After all that work, she doesn't need much more in order to provide for another Jew.

Chaya: To begin with, try as much as possible to include the children in the shlichus. This connects them very strongly to shlichus,

more than if they are home alone and waiting, hungry and tired, for their mother to come home from another women's event.

When I first started teaching, I once had a class with three daughters of shluchim. The differences between them were stark. One of them got all nervous before a Yom Tov. "Oy, I'm going to have to watch all the kids because my parents will be busy day and night..." Another one was excited every Tuesday. It was the day of the weekly shiur and she would be going with her mother to set up the tables nicely and prepare the refreshments. The third one didn't know much about what her father did; he was never home.

Children need to be connected to the shlichus, given jobs from a young age. We shouldn't just be thinking of how to occupy them so we can be free to do our work.

What about if they can't be included in everything? Then maybe you need to give some things up. There are endless possible good things we can do, but they can't be at the expense of our children. True, if you give a shiur every night, more women will learn Torah, but there are times when you will give just one shiur a week and times when even that won't happen. As shluchos, we cannot forget our children; they are our first shlichus targets.

COMING OUT AHEAD

What can we do so our children don't feel they are missing out by being on shlichus?

Mrs. Beckerman: The children need to benefit as much as possible from our shlichus, not just a spiritual benefit for there is no doubt they are getting that, but also a literal material benefit that they feel with their animal soul... If we prepare something special to serve for a women's evening or event, the children will prepare it with us and we will always make more so they can have some too.

Whether it's going on special trips or far-brengens or mitvzaim, the type which their friends don't get to do, just them, because they are shlichim, children need to walk tall and proud for being a shliach, to know that there are benefits to being on shlichus.

If it happens that I need to travel in the afternoon for an important meeting or to arrange something urgent connected with our shlichus, and I take two children with me and they benefit by having time with me, I'm taking something that could have had them grumbling and instead, I turn it into an adventure from which they personally benefit.

Mrs. Russo: Children don't need to suffer or feel bad for being on shlichus. Time-wise, they need to get quality time with each of their parents. In an area where there are tourists passing through, they can enjoy the atmosphere and attention they get from the many visitors. There must always be something tasty at home in the event they are offered something that doesn't have a hechsher so it can be substituted. Even without being offered a non-kosher candy, the house needs to be a pleasant place. You need to provide them with the best chinuch, a rich social life according to the local conditions and age of the children. You need to invest in them and their chinuch.

Chaya: First of all, *we* need to feel that we aren't losing out by being on shlichus... If the mother is unhappy about all the things she's missing out on, from the difficulty in obtaining kosher products and the social situation, the children will feel that way too. Secondly, make sure they're not losing out! If you need to give them rides to friends or activities, do it. Buy things with good hechsherim so you always have them in the house. Give them time, go on outings with them. Their childhood is part of our shlichus. Just as it's obvious to us that we won't give up on hechsherim and a mehudar mikva because of the distance, so too, we should not give up on what a child needs:

private lessons, friends, transportation to camp, to Tzivos Hashem, or an activity.

What if, once in a long while a child needs to forgo something? That's okay; even children in established Chabad communities forgo all kinds of experiences because of various reasons. Can a mother always go with a child to where he wants to go when on vacation? No. As long as this doesn't happen too often, you don't need to feel bad when a child forgoes something occasionally. He might pick up on those pitying feelings we have and blame all his ordinary difficulties on the fact that he's on shlichus which is really incorrect.

GROWING FROM SHLICHUS

How can we protect children from foreign influences?

Mrs. Beckerman: Children can come back from the street and even from school with inappropriate behaviors, words, and ideas. When this happens, we will always remind them of our special place, of our standing. We are shlichim of the Rebbe and that is not for us. We also need to constantly try to ensure that our child is the one doing the influencing. When you're influencing, you're not being influenced. When our child is a Tzivos Hashem leader, arranges Mesibos Shabbos, each one at the appropriate age, she is not open to picking things up from the environment, G-d forbid.

Mrs. Russo: A child on shlichus needs to be given a chinuch that is no less and even better than that of a child growing up in a community in Eretz Yisrael. This is one of the reasons that motivated me to take on the running of "Moshiach Kids." He needs to receive the full package of the three 'ches' words; chinuch, Chassidishkeit and chevra (social circle).

Chaya: The child of a shliach who lives in a community, city, country whose residents aren't religious, knows exactly what the differ-

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The Trick To A Five-Minute Stress-Free, Effortless Bedtime

Why do kids resist going to bed and what it has to do with "Living with Moshiach"?

By **Gitty Stolik**

ONE thing everyone agrees on is that we had enough of galus. But it's not enough to krechtz that we want out of galus.

The Rebbe told us (in 5748, Shnas Tismach) that simcha will bring the Geula. Don't you find that a mystifying formula? I do! True, Chassidus explains how, but as humans, we like to see the mechanics of what we're dealing with. We want to see the chemical reaction of the two as they merge. How is simcha going to bring Geula?

That Geula will bring simcha – now that's linear logic. The Geula will solve all problems. Everything will be glorious, G-dliness will be dazzling, and there won't be any problems to mar the joy, so our simcha will be perfect. Az yimalei schok peenu – our mouths will readily fill with laughter.

*But it turns out that the linear logic is also true – in reverse. A commentator gives us the inside story. You know why the Yidden (will) merit these wonders of Geula? The answer is the continuation of the Psalm (126), **hayinu** smai-chim – because we **were** joyful – **in advance!***

To rejoice before the event? Honestly? Joy is, after all, an emotion. You can only experience the fullness of emotion in the actual unfolding of the authentic event. Think back to an intense past moment in your life. You can remember that you were very happy, that you were very frightened, that you were sad. But you don't actually experience it in its prime intensity. A fortiori a type of emotion we have never yet experienced!

Especially, when we are still steeped in the good-bad mix of galus. Whenever we have something to revel over, there's something there to mar it.



How do we get around this conundrum?



A SOLUTION...

Live with Moshiach – *lichyos im Moshiach* – the Rebbe has urged us. This can mean many different things. One way is to imagine future perks and invite them in to warm up our lives right now. So, let’s find familiar aspects of our daily lives and use them to bring Geula realities closer to ourselves and our kids.

Here is a dream scenario for any parent to swoon over.

What is the bane of a parent’s existence? Bedtime. If not for bedtime, wow, parenting would be a breeze! (Almost.) Day after day after day bedtime shleps out. Not just that it drags out, it saps parents of patience, of resources,

robs us of time we need for ourselves. That is the galus deal.

Now imagine the Geula scenario. You announce “Bedtime!” Kids will independently complete everything on their list. Showers, clothing into the hampers, new clothing laid out for the next day, both shoes neatly set out for the morrow, Kerias Shema, teeth brushed, and – they will go to sleep. And they will *fall asleep*. Wow, amazing, Ta and Ma have the rest of the evening to learn, talk... (Disclaimer: I’m just extrapolating, it’s going to be even better.)



If Moshiach *ch”v* doesn’t come before to-night, let’s see how we can bring more Geula dimension into the bedtime challenge.

Why do kids resist going to bed? Because life is so happening. No one wants to stop the

action and achievement. (I'm as guilty as those kids. I'm counting on Geula to finally change my poor bedtime habits :)

Here are two solutions to help children transition to sleepy mode. The first one is better known, the second one less so:

FIRST BEDTIME IDEA:

Many kids didn't yet get all their daily needs met. They get food, practical care and security – but they also need soul time. Time to share thoughts and reflections of what life means to a kid. Time to just 'be' with their Mommy or Tatty. When they get their daily quota of neshama time – they feel an inner fulfillment and they're ready to unite with their pillows.

Rx: 5-15 minutes of a combination of (1) dedicated listening (2) or just being, which can include Chassidische music, or (3) soul-fulfilling stories.

And it's not just kids, adults need it, too... We *all* want to finish the day and look back and say we achieved something spiritual. Women automatically are involved with good deeds all day, but sometimes we need something more *pnimi* – some inner nourishment. So, come the night, and we're not ready to call it a day. We're all craving spiritual intimacy, authentic connection. We're seeking love, especially Hashem's love. Tanya tells us about *hisdabkus rucha b'rucha*, cleaving, connecting our spirit to Hashem's through His holy words, also the idea of hugging the King through our mitzvos. Maybe we need a few 'real' words from Torah. Or, to just 'be' with Hashem. *Ich vil zhe gornisht, nur dir alein*. In simple terms, bedtime resistance reminds us We're craving Geula, aka connection with our True Source! So, let's fill 'er up.

* Important: Helping somebody is very internally fulfilling, even if 'only' by bringing a smile to a sour face, but don't give up on the Torah as a way of reclaiming your closeness to Hashem.

SECOND BEDTIME IDEA:

An effective strategy that helps kids wind down and fall asleep is firm massage. Have them lying face down on their stomach, in bed. Start from the shoulders and work down the arms all the way to the tips of their fingers. And then firm input from the shoulders along the torso, down to the waist and the lower half of the body all the way down to the ankles. Repeat each a few times. Tactile input is very relaxing. Kids who crave touch as well as kids who wriggle and resist touch – all love it.

And how about doing a little Geula-visualizing with our kids as we sit with them? Or an impromptu crooning (like Puah...) as we massage them down: "Do you know when Moshiach comes you won't be coming out of your bed, peeking out of your door, sneaking out, asking for a drink again and again. Your brother or sister will not annoy you, or make noises that you don't like. You won't have to be reminded to say Shema, brush your teeth, put your stuff into the hamper. You won't be missing a shoe in the morning. You'll do all that effortlessly. Isn't that amazing?! We can even propose to do a Geula-trial run tomorrow, as if Moshiach would be here. (Don't be disappointed if it doesn't exactly work out – you planted a seed and helped your children live with and envision Geula.)



Joyful, peaceful, five-minute bedtimes. The thought itself is like a trip to the candy store. Our neighborhood's favorite haunt is called Sweet Expressions. These sweet Geula thoughts are our Sweet Expressions of Geula. And we won't get cavities from these treats. (Come to think of it, will anyone get cavities then? Now I really want Moshiach)

Tempt yourself. Entice your family. Turn waiting into *awaiting*. Make it real! ■

ence is between him and them. He was born and raised on shlichus and naturally draws the distinction between him and those around him. A girl on shlichus doesn't feel competition from a neighbor who walks around in leotards. That is way distant from her and her world. She knows how to behave and they don't. The problem begins with a friend in a Chabad school.

In my bitter experience, friends from Lubavitcher families who bring foreign ideas, are exposed to inappropriate content and are not particular about Chassidische conduct as we are, are a far more difficult enticement to our girls. My son didn't even have a taava for the neighbors' television or dog; it was foreign to him. But friends from his class who brought in inappropriate songs and admiration for people not in our cultural world, were a tough challenge. "They're also Lubavitch! Why can they, and I can't?" A girl on shlichus is not jealous of a blouse that doesn't cover enough; it has nothing to do with her, but a classmate who wears short socks definitely makes it hard to be particular about tznius. We need to explain to our children that shlichus doesn't end in our neighborhood; it goes everywhere with us, even to... the Kinus HaShluchim!"

NACHAS STORIES

Mrs. Beckerman: When we see our children carrying on our work on shlichus, there is no greater *nachas*. When a married daughter gives of her money and energy and goes with her husband, every night of Chanuka, to make house calls, when boys in yeshiva make "Hakhels," when girls are *madrichos* in Tzivos Hashem, this is our *nachas*.

Mrs. Russo: Two small/big stories:

One day, the children went with one of the babysitters on a trip to a place where there are inflatable rides and other activities. When I asked what they enjoyed, they told me about making chocolate. I was taken aback. India is

not a place where you can imagine that maybe the ingredients are kosher. I checked things out with the babysitter and it turned out that she had tried to keep them away from the demo, but they said they didn't understand the problem, "We won't taste it; we just want to see how it's made." The children knew to enjoy the process without the self pity about not being able to eat it, and they really hadn't touched any of it.

Another story: My husband took our two-year-old along when he went to take care of something important with a respected official. The fellow enjoyed the little boy and offered him chocolate. "No point in trying," said my husband. "He won't take it; he knows already." And so it was. This little one did not touch the chocolate; it was as though he didn't see it. Children of Moshiach ...

Chaya: I think that shlichus in my situation provides more *nachas* moments. Firstly, that which is considered ordinary to another shlucha, is *nachas* for me. My son comes home from yeshiva with a smile and good marks? He goes on mitvza tefillin on Friday and reviews a sicha on Shabbos? That's not a given; that's real *nachas*. I know it can be very different than that... Secondly, I have *nachas* that nobody else has; when I'm sent a picture of Shneur putting on tefillin at a Chabad tefillin stand, that shakes something deep inside the heart. When I learn that Shneur spent the entire night in a questionable venue, but insisted on lighting a menorah at the beginning of the night with a large crowd, it brings tears to my eyes. And that's even before I start imagining when he comes back altogether!

Wow, after all that was said here, there is nothing to add. We just need to take the powerful ideas and messages to our heart and home, and wish you all lots and lots of Chassidische nachas, that you merit to stand on the front line together with your children and receive a true smile of nachas from the Rebbe Melech HaMoshiach! ■



THE SECOND HOUSEWIFE

→ A SERIALIZED FAMILY DRAMA ←
SET IN THE SHTETL OF TWO CENTURIES AGO

RECAP: *Shmuel, head of the Jewish community of Lubianka, marries Aidel, a young orphaned girl raised in the home of the Rav and Rebbetzin, two years after his first wife's passing. As the two of them are trying to get used to their new lives, Shmuel goes on a business trip for a few nights, and his adult children who feel sidelined by Aidel verbally attack her and she leaves the mansion.*



IT was rather early in the evening. Due to the time of year, the second half of Shevat, it became dark quite early and it felt as if it was the middle of the night. Shmuel and Gedalia sat facing one another in the dining room of the small and simple yet clean hotel in Palchova. They were familiar and welcome guests there.

Gedalia was rather busy with his meal, not uttering a word while he chewed and ground his food. Shmuel had already finished eating twenty minutes earlier. He remained seated, warming his hands on a cup of tea his lips had yet to touch, as he looked out the window into the dark.

“Tell me,” he turned to Gedalia when he saw that he was about to finish eating. “Have you finished all your business affairs here in Palchova or did you leave something for tomorrow morning?”

Gedalia looked up from his plate, surprised. After he finished chewing and swallowing his food, he replied: “I have completed everything. From my point of view, we can daven tomorrow



morning, eat, and then immediately set out on our way back home.”

“What’s your opinion about our traveling to-night?” Shmuel suggested, finally putting aside the cup of tea that was no longer hot. “Weather conditions are calm, no snow or high winds. We can close the cover on the carriage and wrap ourselves in our coats and reach Lubianka before midnight.”

“I hate traveling at night,” Gedalia sighed. “It’s scary and it’s freezing cold.”

“You’ll doze off,” Shmuel suggested with a smile, since both of them realized that this is what would happen in any case. “I’ll wake you up near your house. Think how good it will be to sleep tonight in our own homes. In the morning, even if you wake up late, you’ll still be in Lubianka for Erev Shabbos, not on the road.”

“Why are you in such a rush, Shmuel?” Gedalia sighed.

“I left a young wife at home,” Shmuel smiled. “I would prefer to shorten my absence for her.”

“You’ve convinced me,” Gedalia agreed.

Half an hour later, they were already sitting in the closed carriage, rubbing their hands together. The driver, bundled up well, sat in his place with his lantern lit, illuminating the way for him.

Aidel walked straight for the home of the Rav and the Rebbetzin. She knew that the Rebbetzin wouldn’t like this, but that isn’t her problem. She gently knocked on the door. Aharon Yosef, the Rav’s nephew, opened the door dressed in his winter pajamas and knitted slippers. “Yes?” he asked in surprise. He couldn’t identify her.

“I need the Rebbetzin,” she whispered.

“The Rav and the Rebbetzin have already gone to sleep,” he replied.

“Fine, it doesn’t matter.” She turned around and walked out the small gate. In any case, if Aharon Yosef is there, there’s no place in the Rav’s house where she can sleep.

She started walking again, although she didn’t know where she was heading. She simply didn’t want to stand in one place. Where could she go anyway? To Sheina? Pasha? Perhaps to Nechama Leah...

Maybe she should go to Baila or Tamar! Every new idea was worse than the last one. What would she say? “My husband’s children insulted me, and I have nowhere to sleep”?...

“Bully for you, Aidel,” she said to herself, whispering into her scarf. “Here’s the *gevirte* of Lubianka, looking for a place to sleep. Even as a domestic servant, nothing like this has ever happened to you...”

She continued moving in the cold for another half a street. “Nu,” she asked herself the question she had gotten used to asking the last two months. “Are you satisfied?”

To her great surprise, the answer was “Yes!” She tried to understand why. The more she thought, the faster she walked. I’m outside, in the dark, without a place to sleep. What’s good about this?

After walking for a whole street, she realized — more correctly she felt — that she’s a free woman. Things weren’t good for her, so she got up and left. She wasn’t bound to the ease and comfort of the cushy bedroom and warm bath, nor was she compelled to fear the darkness or the cold. She protected herself in her own way. She shrugged her shoulders with a chuckle. “I don’t know if Shmuel will be satisfied with his *gevirte’s* new style,” she said out loud, “but that’s the way it is...”

For a moment, she felt a slight concern over what Tzadok said. “*You’ll soon get acquainted with our real father. He doesn’t need anyone, not even you; Especially not you...*” After considering the matter more deeply, she knew that this simply wasn’t true.

She looked up to see where she had reached. The sign facing her said — “*Hachmassas Orchim*”. She hesitated for a moment and then went inside.

The dining room was empty and clean. Near the counter sat Shimon, reading out of a sefer.

She approached him, quickly deciding for the moment not to identify herself. "I need a room for one night."

"The room on the right," he pointed. "There are three empty beds. You can choose whichever one you like..."

She went to see the room on the right. It had almost twenty beds with a hot stove in the center. All the beds closest to the stove were obviously taken. One woman was snoring loudly. Several others sitting at the other side of the room were chatting and laughing. A huge woman lay in another bed with a hacking cough. The smell of sweat permeated the air, mixing with the aroma of foods apparently stored in the women's bags. Shoes and packages filled the passageways.

She left the room and again went up to the counter. "I want a room to myself." *Gevirte* or not, she thought to herself.

"I don't think I have one," he replied, picking between his teeth with a toothpick.

"I can pay," Aidel declared as she pulled out the wallet. She searched for the money, wondering to herself how much a night in the *hachnassas orchim* would cost. She finally came up with ten rubles. From Shimon's wide-eyed look, she realized that she had exaggerated. He quickly came out from behind the reception desk. "I'll have your room made up right away," he called out as he promptly went into action.

"Please make certain that the quilts are clean," the *gevirte* in her demanded. He nodded his head. Aidel laughed to herself – at herself.

A few minutes later, Shimon led her to a charming little room, clean and freshened, with a pleasant smell emanating from the quilts spread out on the room's only bed. On the small table stood a vase with a dried flower.

"Dinner? Tea?" Shimon asked reverently.

Apparently, she really had exaggerated with the amount she paid for the room. "Just tea," she smiled. "Thank you very much."

A minute later, a hot cup of tea was waiting for her on the table. She closed the door to the room, got organized for bed, and then sat calmly near the table to say *Kerias Shema* out of a siddur.

When she finished, she put out the lamp and got into bed. She was sure that she would have a night of restlessness and heartache, but that didn't happen. Within a moment, she was soundly sleeping, knowing better than ever before that she's exactly the same Aidel as she always was.

Fruma opened her eyes, startled. "Shimon? What time is it?" She straightened up when she revealed the thick darkness in the window. "Is everything all right? Why did you wake me up?"

Shimon himself was confused. In his pajamas, his face shone in the light of the lantern he was holding. "Tell me, Fruma, do you know the wife of Shmuel the Rosh Hakahal?" She nodded her head, feeling as if she was in the middle of some strange dream.

"Do you really know her or are you just slightly acquainted?" he continued asking.

"Shimon, what do you want from me in the middle of the night?" Fruma was beginning to get annoyed.

"The *gvir* is looking for her," he whispered, as if someone might hear him. "He thinks that she might be staying with us in the *hachnassas orchim*. Are you able to identify her?"

She got up and washed her hands. She threw on a cotton robe. "No problem," she mumbled to herself. "When she worked for Nechama Leah, she would sometimes bring the bread here in the morning. Do you remember?"

He followed her, shrugging his shoulders.

A small candle was lit in the dining room. She noticed the Shmuel standing in the corner,

in the darkness, his hands in his coat pockets, his face towards the wall.

“Check if you see her among the guests,” Shimon gave her the lamp. “Start with the private rooms. It’s more logical that she would be there.”

She went with the lamp, and the darkness grew thicker. “She says that she would have no problem identifying her,” Shimon told the figure in the corner.

“Thank you, Shimon,” Shmuel turned around, leaning against the wall with a sigh. Fruma returned about a minute later, placing the lamp on the table. “The room to the extreme right,” she pointed. “Good night.”

It was the wee hours of the morning when the door quietly opened. The oil lamp created strange shadows on the walls. Aidel opened one eye in confusion, then quickly closed it again.

“Aidel?” Shmuel whispered. “Aidel? Do you hear me?”

In an instant, she recalled everything that had happened the night before and opened her eyes wide. “Shmuel?” The yellow light illuminated his face. He looked both perplexed and anguished. “I returned earlier than planned, waiting to meet you, and...” His face contorted with pain. “Come home, Aidel,” he pleaded.

She bent over and washed *negel vasser*. “I just need a moment to get myself organized and I’ll come.” She sat down on the bed.

He waited for her outside. Aidel came out a few minutes later, dressed, wrapped in a coat, carrying the basket in her hands. Shmuel breathed a sigh of relief. The oil lamp was still in his hand. Did he honestly think that she wouldn’t come back? With her mind so cloudy, she couldn’t understand anything.

Shmuel went up to the counter. “Thank you, Shimon. There was some mistake and she got locked out of the estate,” he muttered with embarrassment. Aidel asked herself: Did he think

this up because it was unpleasant for him or it was what they told him? She still kept silent.

“Thank you very much for your care and dedication, and the nice room,” Shmuel continued. “I want to pay you for this.” He put his hand in his pocket.

“I have to tell you the truth,” Shimon said, dressed in his pajamas, confused and sleepy. “First of all, I didn’t know that she was your wife. Secondly, she already paid a lot for the room.”

“Everything’s fine.” Shmuel pulled out another ten rubles. “You deserve it! For the nighttime visit as well. And if I hear that someone in the village knows that my wife slept here,” Shmuel added in that same sugary tone of voice, “I’ll make certain that you’ll lose your position – immediately.”

Shimon became alarmed. “Of course,” he replied, placing his hand on his heart. “Not a soul will know!”

They got into the wagon. The ride was quiet at first. Then, after a minute, Shmuel said: “My children will thank you. I told them that if you wouldn’t agree to return to the estate, they’ll have to find another place to live too, even before Shabbos. Until you come back, no one comes back.”

“So, he *does* know...” Aidel remained silent, quietly entering the estate after him. The four of them were waiting at the entrance, mortified and humiliated. “I’m sorry, Aidel,” said Pessia. “Forgive me for how I spoke,” added Yossel. “This won’t happen again,” moaned Gronem. “It’s important to us that you’re here,” Tzadok concluded.

She ignored the comments and simply went upstairs to her room. She organized herself and got into bed, exhausted and drowsy. Shmuel entered. He removed his coat and sighed. “It’s good that you came...” she smiled.

“Yes.” He gave another deep sigh. “And just in time...” ■

To be continued...



THE LETTER HEI VS. THE LETTER ALEF

Reb Naftali Feldman was a successful businessman who loved to do chessed. If anyone needed help, they knew they could knock on his door. He'd open it with a smile, listen to their story, and help them out as much as he could.

Each morning, Reb Naftali would leave for shul with a lot of money in his pocket. By the time he came home, his pocket would be empty, because he'd given it all to tzedaka and poor people he met on the way.

Reb Naftali lived in Flatbush, but he had a very strong connection with Chabad. When he was 8 years old, his mother didn't have very much money. She went from school to school, begging them to accept her son, but they all said they couldn't let him learn there for free. Finally, she visited the Lubavitcher Yeshiva, and they agreed to take him.

This is where his connection to Lubavitch all began.

When he was a bachur, he had a medical condition called ulcerative colitis. He went to many doctors and took all kinds of medicine, but nothing helped. When he was 14, his

Rosh Yeshiva, Rabbi Mendel Tenenbaum, told him to speak to the Rebbe about his condition.

On the day of his yechidus, young Naftali stood nervously outside the Rebbe's room. He'd never been inside before, and he was nervous to speak to the Rebbe by himself. But as soon as he went inside, the Rebbe gave him a warm smile, and he didn't feel scared anymore. He could tell that the Rebbe cared about him.

He told the Rebbe about his health problems, and the Rebbe said: "Ask a doctor if you could try eating rice. Tell him a friend said it would be a good idea."

Naftali was shocked. The Rebbe had just called him his friend! He left the yechidus feeling wonderful. Not only did the Rebbe welcome him in and give him advice, but he also said he was his friend.

As soon as he told his mother what the Rebbe had said, she took out a pot and started boiling rice. She fed him rice at every meal. Thanks to the Rebbe's advice, Naftali's health condition didn't bother him at all for the next seven years.

Naftali got married and moved to Flatbush. Although it took an hour to walk to Crown Heights, he made sure to visit 770 each Shabbos there was a farbrengen. He wanted to be at every farbrengen with the Rebbe!

As his family grew, it got harder and harder for him to leave his wife and little children for so long. He started coming to 770 less and less, until he barely came at all anymore.

One day, he heard the Rebbe was planning to stop giving people a private yechidus. He rushed to make an appointment, knowing it was his last chance, but he'd called too late. He couldn't get an appointment.

"We'll go anyway, and we'll wait until Rabbi Groner lets us in!" Reb Naftali told his wife. He hadn't seen the Rebbe in so long, and he really wanted to talk to him privately, one last time.

When they showed up at 770, there was a huge line. Even though the secretaries

told him that he had no chance, Reb Naftali insisted that if he just waited long enough, he'd have his yechidus. He kept asking them when he could have a turn, until at 2:30 in the morning, when he was finally let in. "You have no more than 30 seconds!" they warned him. "As soon as the Rebbe gives you a bracha, come out."

When Reb Naftali and his wife entered the Rebbe's room, the Rebbe stood up and held out his hand. Reb Naftali froze. The Rebbe never did that to his Chassidim! He tried to avoid shaking the Rebbe's hand, but the Rebbe held it out until he shook it.

Then, Reb Naftali gave the Rebbe his note. The Rebbe looked at it, and then invited them to sit down. Reb Naftali was so confused. Chassidim don't sit in front of the Rebbe! He remained standing, and the Rebbe bentched them.

"What took you so long?" Rabbi Groner asked as soon as they came out. "I told you - only 30 seconds!"



Reb Naftali explained everything that happened.

“Hmm... You used to come to 770 every Shabbos to join the Rebbe’s farbrengen,” Rabbi Groner said. “When was the last time you were here?”

“Well... it’s been so long - I just have so many kids at home!”

“And when was the last time you came for kos shel bracha?”

“I don’t remember...” Reb Naftali stammered. “The Rebbe gives it out so late at night, and it’s hard to leave my family...”

“And when was your last yechidus?” Rabbi Groner asked.

“Oh, years ago! That’s why I didn’t budge until I got my yechidus tonight!”

“Aha!” Rabbi Groner said. “Just as I thought! You haven’t connected with the Rebbe in so long. Maybe that’s why the Rebbe treated you like a stranger instead of a Chassid.”

Reb Naftali learned his lesson. From then on, he always made sure to connect with the Rebbe.

Over the years, Reb Naftali opened a few restaurants. One was called Dairy Planet, and it was completely chalav yisrael. Another was called Gefen’s Dairy. In that restaurant, the milk was chalav yisrael, but everything else wasn’t.

One day, he wrote a letter to the Rebbe and asked for a bracha for his restaurants. When the Rebbe asked what the hashgacha was, Reb Naftali realized he had a problem. How could he tell the Rebbe that Gefen’s Dairy wasn’t completely chalav yisrael?

He didn’t write back.

A few weeks later, Reb Naftali visited the Rebbe after Pesach to get kos shel bracha. As he passed by, the Rebbe poured him wine and said, “Nu?”

Reb Naftali realized that he needed to give the Rebbe an answer. Right then, he decided to make Gefen’s Dairy completely chalav yisrael. It was two in the morning, but he’d just seen Rabbi Berel Levy of OK Kosher at kos shel bracha, so he knew he could call him.

“I won’t open my restaurant again until it’s totally chalav yisrael!” he said. “Tomorrow morning, you’ll help me kasher all my ovens and dishes. Whatever can’t be kashered, I’ll buy new!”

A week and a half later, the restaurant was fully kashered. Reb Naftali sent the Rebbe a letter with the good news, and the Rebbe was very happy.

Years later, Reb Naftali lay sick in bed, nearing the end of his life. Tearfully, his wife promised to have a Sefer Torah written for his refuah sheleima. When he passed away a few weeks later on Beis Shevat 5781, his family decided to write the Sefer Torah in his memory. They called up Rabbi Raskin of Machon Sta”m to arrange it.

“In Parshas Ki Seitzei, there are different minhagim about how to write the words ‘petzua daka,’” he explained to them. “In Chabad, we write the word ‘daka’ with an alef. Other communities write it with a hei. Which way would you like me to write it?”

“Our father had a strong connection to the Rebbe,” they replied. “He’d want to follow the Chabad minhag and write it with an alef.”

But when the Feldmans asked the shul Reb Naftali used to daven in if they wanted the Torah, they said no! “If it’s written with



an alef, we can't use it!" they said. "It's not our minhag."

Mrs. Feldman was really disappointed. How could she write the Torah according to the Chabad minhag if the shul that her husband davened in wouldn't want it?

That evening, Rabbi Yisrael Dordak, a family friend from Eretz Yisrael, came to stay with the Feldmans.

"Rabbi Dordak," Mrs. Feldman asked, "Would you use a Sefer Torah where the word 'daka' is written with an alef?"

"The Litvishe minhag is to write it with a hei," he replied. "I wouldn't use a Torah that's written with an alef."

"And what about these Rabbanim?" Mrs. Feldman asked, listing a few names. "Would they use a Torah like that?"

"No," Rabbi Dordak replied. "It's not their minhag."

Mrs. Feldman didn't know what to do. On one hand, she knew her husband would have wanted to follow the Chabad minhag. But on

the other hand, no shul in her neighborhood would accept the Torah if it was written that way! Should she have the Torah written with a hei?

The next morning, she poured out her heart to Hashem, asking Him to help her make the right choice. She really wanted to honor her husband's memory, but she didn't know what to do! She went to work, but all she could think about was the Sefer Torah.

When she came back home, she found Rabbi Dordak holding an Igros Kodesh. "The Rebbe sent you an amazing answer!" he exclaimed. "Take a look! Volume 14, page 168!"

Noticing her confusion, he began to explain. "While you were at work, I was thinking about your dilemma and noticed a set of Igros Kodesh on the bookshelf. I remembered hearing that Chabad Chassidim still write to the Rebbe and get answers through the Igros Kodesh, so I decided to try it out. After saying a kapitel of Tehillim, I told my son to choose a volume and open it to a random page. He chose volume 14, page 168-169.



When I read the letter, I couldn't believe my eyes! Here, see for yourself!"

Rabbi Dordak showed Mrs. Feldman the letter. It was as if it was written to her!

In response to your letter about writing a Sefer Torah... the Alter Rebbe says to write 'petzua daka' with an alef at the end...

I heard from the Frierdiker Rebbe that when he was in Worms, he saw the Sefer Torah that was written by Rabbi Meir of Rothenberg. It is written with an alef. He also saw a Sefer Torah in Prague that was edited by Ezra HaSofer, as well as many others from hundreds of years ago. They were all written with an alef. In one handwritten Tanach, the author of the Migdal Oz erased the hei it was written with and corrected it with an alef.

I wrote about this in detail, because I am saddened to hear that so few people in Eretz Yisrael know about this.

Since Rabbi Dordak was from Eretz Yisrael and had never heard about this, he also felt that the Rebbe was talking to him.

The Rebbe continued writing about a hachnosas Sefer Torah, and then he even wrote about which shul would take the Torah.

Of the two shuls that want the Sefer Torah, it should be given to the one in which he learned Torah She'baal Peh (Chassidus).

After getting such a clear answer from the Rebbe, Mrs. Feldman knew just what to do. She'd have the Torah written with an alef, and then she'd donate it to one of the Chabad Houses in Flatbush.

Finally, she could relax. She continued reading the Rebbe's letter, which ended with a bracha for peace of mind:

Like you asked, I will mention you and your family at the Ohel of the Frierdiker Rebbe. May you have good news with peace of body and soul.

From The Rebbestory.org project. On the website, you can watch Rabbi Dordak and Mrs. Feldman telling this story.



THE LAST STOP OF LUBAVITCH IN GALUS

Yossi: “Excuse me,” said a man with a red and white striped tie. “Do you know when Mincha begins?”

I had no idea what this stranger wanted from me (since I don’t speak English) but his confused look made me hurry up and call for Feivish, the gabbai of the shul who speaks six languages fluently. I figured that Feivish would understand this man and I was right. Feivish answered that Mincha would begin in five minutes and got into a long, pleasant conversation with him.

As Feivish and the tourist talked, I stared at the man’s tie. The pattern on the tie was familiar but I couldn’t identify it and since it isn’t polite to

stare at a stranger’s tie, I had asked Mendy who arrived.

Mendy didn’t need more than a second to say that the pattern on the tie was a copy of the American flag with wide red and white stripes and white stars on a blue background.



This led me to conclude that the language that the man was speaking was English and that he had just landed from America, coming straight from 770.

But Mendy explained that the United States is a huge country and is actually made up of many states and this American probably came from a state so far from 770 that it would take several hours of flying to get there.

I took the opportunity to learn the difference between “America” and the “United States,” and why Americans have so many stars on their flag and don’t choose a better design (a blue crown on a yellow background that says “Moshiach” in red, for example).

Mendy patiently explained it to me.

Mendy: When we fly to America we are flying to the American continent but not to the country “America,” since there is no such country. It’s the “United States of America” which is a union of fifty states that have one central government.

One of the states included in the United States is not even on the American continent. That is Hawaii in the Pacific Ocean with the capital of Honolulu.

The United States is considered the strongest, richest superpower and it is the country that to a large extent sets the tone for the entire world. Although the number of

citizens is only a little more than 300,000 million (a quarter of the population of India, for example), it has the strongest army, the most technologically advanced factories, the richest banks, and its decisions affect many other countries.

The history of the United States began with thirteen colonies that were founded 350 years ago on the Atlantic coast. The colonies were established or conquered by the ruling power at that time, Britain, and settled by people from various countries.

Some years later, the residents of the colonies felt like a separate nation with its own culture and they rebelled over the taxes they had to pay Britain. About 250 years ago, these small, weak colonies in the great British empire rebelled and against all odds, won over the more powerful army.

Yossi: The American leader at the time of that war was a man by the name of George Washington who was appointed as the first president. You probably know his face from the dollar bill. To commemorate the thirteen colonies that rebelled against the British, there are thirteen stripes on the American flag.

The new country stood for belief in G-d and freedom of religion, freedom and equality, and it grew at a fast pace. Other states joined the union and a star was added to the flag for each state (today the American flag has fifty stars for the fifty states).

The United States bought additional territory from France, Spain, Russia and other countries and became very wealthy. For example, the state of Alaska which is up north, next to Canada, was bought from the Russians for “pennies” and they discovered oil, gas, gold and more there.

MODEL OF THE EXPANSION PLAN FOR 770



Mendy: About 170 years ago, a major war took place between two parts of America, the north and the south. Eleven states in the south seceded (left the union) and fought the twenty-five other states.

Their disagreement was over the slaves who were brought over from Africa and owned by southerners. After a bloody war, the south gave in, slavery was abolished and black people were freed. Many blacks in America today are descendants of those freed slaves.

During the years that followed, America's economy was excellent and before and after World War I (100 years ago), many Jews emigrated there. They were told about "the streets paved with gold," which meant that if you worked hard, you could attain a comfortable life.

Unfortunately, the hard work and dream of wealth caused many Jews to drop Yiddishkeit and their spiritual state was not good.

Yossi: The first time the Rebbe Rayatz went to America was in 5690/1930. He stayed there for half a year, met with the American president (Mr. Herbert Hoover) and strengthened the Jews there in their observance of mitzvos.

When the Rebbe Rayatz moved to the United States permanently, on 9 Adar 5700/1940, some Chassidim tried telling him that things work differently there, but the Rebbe insisted, "America is no different." In America you can also keep Torah and mitzvos just as in the Old Country.

Mendy: The Rebbe MH" M often referred to the United States as a "malchus shel chesed." In America, Jews can observe mitzvos without interference and the government even helps countries that are far away.



THE REBBE LAYING THE CORNERSTONE FOR THE EXPANSION OF 770

In the kuntrus "Beis Rabbeinu she'b'Bavel," which the Rebbe published in 5752, it says that Nasi Doreinu established his location in the "lower hemisphere" where Mattan Torah had not taken place so as to spread the wellsprings of Torah and Chassidus there.

Another reason for the Nasi HaDor living in the United States is that is where most Jews live.

Yossi: In that kuntrus, the Rebbe also quoted the Rebbe Rayatz as saying, "Lubavitch was exiled ten times with the exile in America being the last galus from where we will go to the Beis HaMikdash in Yerushalayim."

Just remember, one of the most important states is New York where there is a city called New York. This city is figuratively, "the entryway of Rome," the "doorway" of the most important country. In this city lives Melech HaMoshiach, in Crown Heights, the neighborhood of the crown, which we spoke about before.

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