

BEIS MOSHIACH

24 Adar I 5782
February 25 2022
Price: \$4.95

Bringing Moshiach Values
Into Our Homes

no. 1300



מלך המשיח יבוא
בשנת תשפ"ב
30 YEARS
תשנ"ב-תשפ"ב
נ"א אדד

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד



From the Rebbe

{ 4 } The Whereabouts Of The Exiled Temple

Besuras HaGeulah with English translation

{ 6 } In Publishing, Beware Of Possible Misinterpretations

From the Rebbe's pen

{ 32 } Monday, 27 Adar I 5752

Moments with the Rebbe

Features

^ { 10 } Moments To Savor From The Last "Sunday Dollars" To Date

Beis Moshiach presents a few of many more stories and miracles that took place on the "dollars line" that Sunday, 30 years ago.

✓ { 28 } A Tale of Two Lost Sons

Why is Chof Zayin Adar happening and how can it be stopped? A farbrengen by mashpia Rabbi Chaim Levi Yitzchok Ginsberg a"h



^ { 18 } "The Hottest Winter in 770

"High-time for Moshiach" is one of many special expressions the Rebbe used in the winter of 5752. In this special overview, we go back to those special moments and events that made the winter of 5752

Columns



{ 8 } Should We Fundraise For The Beis Hamikdash?

By Horav Yosef Yeshaya Braun



{ 36 } When Gan Eden Is Dark...

Tanya in tales by Rabbi Mendy Crombie



{ 38 } Is "Shmiras Ha'lashon" A Chabad Value?

By Rabbi Gershon Avtzon



{ 40 } Completing The Final Details Of Building A Home For Hashem

Rabbi Nissim Lagziel with a Moshiach thought on the Parsha

In This Issue

{ 27 } Halachic Times And Daily Shiurim

{ 58 } What The Rebbe Told The Angel Of Death

Story for children

{ 62 } Avremel's Russian Adventures

Stories of mesirus nefesh in comics

About the Cover:

The Rebbe exiting the shul after Shacharis, 27 Adar I 5752



Published by:

Chabad World Center to Greet Moshiach

744 Eastern Parkway
Brooklyn, NY 11213

🌐 BMoshiach.org

✉ info@BMoshiach.org

☎ 718.778.8000

📧 editor@BeisMoshiach.org

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

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



BESURAS HaGeulah

THE REBBE ON THE IMMINENCE OF THE REDEMPTION

THE WHEREABOUTS OF THE EXILED TEMPLE

ע. חלקים מקונטרס "בענין מקדש מעט זה בית רבינו שבבבל"

70. Adar I 7-11, 5752 – February 11-15, 1992

To the Jews exiled after the destruction of the first Beis HaMikdash, the prophet Yechezkel (11:16) brought this message of consolation: "Though I have scattered them . . . I will be for them a miniature sanctuary in the lands to which they have come."

Where is this sanctuary in microcosm? The Gemara (Megilla 29a) records two opinions: "Rabbi Yitzchok holds: 'This refers to the synagogues and houses of study of Bavel.' Rabbi Eliezer holds: 'This refers to *Beis Rabbeinu*, the house of our teacher [the sage Rav] in Bavel.'" Are these two interpretations indeed opposed?

To resolve the said dispute, the Rebbe first cites another teaching of Chazal about the "whereabouts" of the Divine presence during exile: "Since the day the Holy Temple was destroyed," declares the Talmud, "G-d has no place in His world but the four cubits where *halacha* is studied."

This teaching forms the foundation of the Rebbe's brilliant reconciliation of the opposing opinions above: A degree of Torah instruction issues forth from *every* synagogue and study hall; hence, the Divine Presence abides in *all* of them. There is, however, one unique place where the revelation of the Divine Presence surpasses all others, making it the *primary* Divine abode in exile, second only to the Holy Temple of Yerushalayim:

This place is *Beis Rabbeinu* — the home of Rav who, in his time, was the top leader of the Jews in Bavel and thus also the *Nasi Ha'dor*, the Moshe-like figure who is the leader of *all* the Jews of his time. In the Rebbe's words:

...There is an another angle from which to further appreciate the preeminence of *Beis Rabbeinu she'b'Bavel* over the other synagogues and study halls of Bavel:

Beis Rabbeinu is distinguished also in terms of whose house it is: it is the house of "our Rebbe" (—plain "*Rabbeinu*" with no name following which is a show of respect, indicating that he was the leader of all of Jewry, the *Nasi Ha'dor*,

}. . . ויש להוסיף בביאור העילוי ד"בית רבינו שבבבל" – שמעלתו לגבי בתי כנסיות ובתי מדרשות שבבבל

היא . . . גם מצד היותו "בית רבינו" ("רבינו" סתם) דכל בני-ישראל, נשיא הדור,

adding “*sheb’Bavel*” to indicate that he is the master of all the Jews in the diaspora);

To summarize: it is the home of the *Nasi Ha’dor* of whom it is taught, “The *Nasi* is [inclusive of] the entirety [of the Jewish People],”

In light of this insight, we can better appreciate the preeminence of *Beis Rabbeinu sheb’Bavel*:

Since it is the “home,” the fixed location, of the *Nasi Ha’dor* (whose comprehensive soul includes within it the souls of the entire generation), it follows then, that the *totality* of the Divine Presence resides (and is revealed) there.

This revelation is a semblance and an example of the indwelling and revelation of the *Shechina* in the *Beis HaMikdash*, which post-destruction “moved from Yerushalayim and settled there.”

— when discussing the topic of *Mikdash Me’at*, the Gemara (Megilla 29a) teaches that in Bavel, the *Shechina*’s primary residence alternates between the ancient synagogue of Hutzal and a synagogue called *Shaf Ve’yasiv* in Neharde’a. The name *Shaf Ve’yasiv* is explained by the Aruch (a medieval talmudic “dictionary”) as “the *Mikdash* moved from *Yerushalayim* and settled there.”—

As such, just as the *Beis HaMikdash* was the source from which light emanated to the entire world, so too, from *Beis Rebbeinu sheb’Bavel* comes forth the indwelling and revelation of the *Shechina* to all the synagogues and study halls in the Diaspora

An additional, and very significant, distinction of *Beis Rebbeinu sheb’Bavel* is its preeminence with regard to the Redemption:

“*Rabbeinu*,” the *Nasi Ha’dor*, is also the Moshiach of the generation, like Moshe (the first *Nasi*) of whom it is taught, “The first redeemer is the final redeemer,”

as is well known the teaching that in every generation “there is a righteous individual who is worthy of being the redeemer, and when the time comes, Hashem will reveal Himself to him and will send him,”

and it is logical to assume that this individual is the *Nasi Ha’dor*.

ו"רבינו שבבבל", רבן של כל בני הגולה),

ביתו של נשיא הדור, ש"הנשיא הוא הכל":

. . . ועל-פי-זה יש לבאר העילוי ד"בית רבינו שבבבל"

– שלהיותו מקומו הקבוע (בית) של נשיא הדור, "הנשיא הוא הכל", שכולל כל הדור, יש בו השפעת (וגילוי) כללות השכינה

... מעין ודוגמת השפעת וגילוי השכינה בבית המקדש, "שנסע מקדש וישב שם",

וממנו נמשך השפעת וגילוי השכינה בכל בתי כנסיות ובתי מדרשות בארצות אשר באו שם, כמו בית המקדש שממנו אורה יוצאה לכל העולם.

. . . ועוד ועיקר – מעלת "בית רבינו שבבבל" בנוגע להגאולה:

"רבינו", נשיא הדור, הוא גם המשיח (גואלן של ישראל) שבדור, כמו משה רבינו (הנשיא הראשון), "גואל ראשון הוא גואל אחרון",

כידוע שבבבל דור ישנו "אחד הראוי מצדקתו להיות גואל, ולכשיגיע הזמן יגלה אליו השם-יתברך וישלחו כו",

ומסתבר לומר שהוא נשיא הדור,

From The Rebbe's Pen



In Publishing, Beware Of Possible Misinterpretations

For the Adar 5743 (March 1983) issue of the Talks and Tales (#510), R' Nissan Mindel prepared highlights of that month's parshiyos starting with Parshas Vayakhel. Included in the highlights was the Torah's command that even when constructing the Mishkan, Shabbos must be observed.

He then added a paragraph explaining that "although the Shabbos had to be strictly observed in connection with the construction of the Mishkan, it was only insofar as the construction of the Mishkna was concerned. After the Mishkan was completed and the daily Divine service began in it, the Shabbos no longer took precedence over the Mishkan; everything connected with the Divine service, including keeping the fire burning on the altar, lighting the menorah and so on, had to also be done on Shabbos."

The Rebbe instructed that the paragraph be deleted, because

הת' הרעים 'פרשוהו כהיתר להנהגה בהטעמפלס בש"ק

"The 'evil students' will interpret this as a permit for the conduct practiced in the temples [i.e., Reform, Conservative etc.] on Shabbos Kodesh" in direct violation of the laws of Shabbos. ■

(It seems that in the phrase "evil students" the Rebbe is paraphrasing the Mishna (Avos 1:11) that says: "Scholars, be careful with your words. For you may be exiled to a place inhabited by evil elements [who will distort your words to suit their negative purposes] and the students who come after you will then drink of these evil waters and be destroyed, and the Name of Heaven will be desecrated.")

-2-

to tell the people of G-d's desire and request to have a Sanctuary built and dedicated to His Name, and a visible sign that He dwells in the midst of His people

too, contributed most generously towards the construction of the Mishkan),

However, before going into the details of the Mishkan, Mosheh reminds them again about the holiness of the Shabbos day, which must not be desecrated by any kind of work - even for the construction of the Mishkan. In this connection our Sages were able also to define exactly what kind of work was ~~forbidden~~ *Mosheh was talking about* on Shabbos. It is not a question of hard labor, or physical exertion - nothing is easier than striking a match - but, rather, any creative physical work, the like of which had to be done in connection with the construction of the Mishkan. Indeed, the Rabbis enumerate 39 kinds of principal work that are forbidden on Shabbos, each with related offshoots that are also forbidden.

It should be noted, that although the Shabbos had to be strictly observed in connection with the construction of the Mishkan, it was only insofar as the construction of the Mishkan was concerned. After the Mishkan was completed and ~~the~~ daily Divine service began in it, the Shabbos no longer took precedence over the Mishkan; everything connected with the Divine service, *such activities as* including ~~the~~ keeping the fire burning on the altar, lighting the Menorah, and so on, had to be done also on Shabbos. There is a pointed allusion to this law in the third verse ^{of the three} mentioned above: "You shall not kindle a light in all your habitations on the Shabbos day" (30:3). The prohibition of lighting (as well as all others of the 39 types of work) a fire on Shabbos /refers to "all your habitations," that is, wherever Jews live, but it excludes the Mishkan.

Pekudey, the name of the last Sidra of the Book of Shemos, means "accounts of," for it begins with the accounting which Mosheh gave of the precious metals - the gold, silver, and brass - which had been contributed for the Sanctuary (38:21-31).

were made

Then the Sidra goes on to relate how the Priestly robes, and how every thing was done "as G-d commanded Mosheh" - an oft repeated phrase, like a

*פיקודים
17/12/21
דברים
20:1-21:1
אמרו*

SHOULD WE FUNDRAISE FOR THE BEIS HA'MIKDASH?

In connection to the parshiyos we are learning now that discuss the Mishkan, we bring some practical halachos connected to the Beis HaMikdash nowadays, by Rav **Yosef Yeshaya Braun** shlita, Mara D'Asra and member of the Badatz of Crown Heights.

Q. In the Rebbe's sicha of Parshas Teruma 5752 the Rebbe said how “Notwithstanding all the interpretations of the verse ‘Make me a Sanctuary and I will dwell among them ... we must remember ... [that] this verse means first and foremost in practical halachic terms is that Jews have the obligation to construct the Beis HaMikdash ... Although it will be constructed primarily through Moshiach, still every Jew will participate in its construction through his contributions, both the men and the women.”

I heard that subsequent to the sicha people sent the Rebbe jewelry and funds for the Beis HaMikdash which the Rebbe accepted, but there were also answers from the Rebbe that didn't support this understanding. Can you clarify this subject — namely what the Rebbe means in that sicha and is there a halachic issue with contributions to the Beis HaMikdash nowadays?

A. Since the Rebbe did indeed reply that this isn't the correct course of action [see sidebar], there is no doubt that this should not be done in practice.

Clearly, in the sicha the Rebbe doesn't insinuate this. [The Rebbe is speaking of how we, in a time so close to the coming of Moshiach, must view this mitzva of *v'asu li mikdash* not only as something only spiritual, but also to be ready and aware that very soon this will come into literal practice. The Rebbe adds that when Moshiach will build the Beis HaMikdash, “every Jew will participate in its construction through his contributions, both the men and the women.” – Ed.]

In fact, there is a clear halachic ruling on this matter:

“In the present era, we do not consecrate property, nor make evaluation offerings or dedication offerings, since, because of our sins, there is no Mikdash to make improvements upon ... If one did consecrate property ... they

should be taken to the Dead Sea or the Mediterranean Sea to be destroyed. (*Rambam, Hilchos Erechin V'Chramin 8:8*)

[Poskim offer additional solutions in the case this was done, and it is beyond the scope of this article to discuss them, but what's sure is that *l'chatchila* this shouldn't be done — *Ed.*]

Some suggest that money can be put aside with the intention that when the Geula comes it will become consecrated, but this too is prob-

lematic from a halachic standpoint [see original Hebrew answer].

The fact that several individuals brought such donations to the Rebbe and they were accepted may be explained in various ways, but it doesn't change the fact that the Rebbe's intention in the sicha (an understanding verified by the Rebbe's answer) is to not do such things *b'zman ha'zeh*. **Adapted from Hebrew answer #19303*** ■

FUNDRAISING FOR THE BEIS HAMIKDASH?

In Shevat of 5752, a group of young women studying in Machon Chana acted on the Rebbe's recent call to Jewish women to spearhead the efforts to bring the Geula by collecting jewelry for the third Beis HaMikdash. The box with the gold ornaments was submitted, but the Rebbe didn't respond. Another group of women from Montreal, Canada followed suit and handed the Rebbe another box of jewelry during the following "Sunday dollars" on 28 Sh'vat. The Rebbe responded with the regular wishes of "*bracha v'hatzlacha*."

[It was later learned that this box of jewelry remained in the Rebbe's study and was not sent off to the archives of the Rebbe's library, as most other gifts presented to the Rebbe.]

In fact, during the following Shabbos farbrengen the Rebbe expressed the great pain of still being in galus, saying that "the instruction to build the third *Beis HaMikdash* has *not been given to us yet!*"

But in the following week the Rebbe's tone on this matter changed drastically. In the following Shabbos farbrengen (Teruma 5752), the Rebbe said that "we now have the instruction to build the third *Beis HaMikdash*, *literally*."

Some of the women saw this as a form of approval to their efforts and in the following year, this led a group of Chassidim in Israel to plan a conference on Moshiach outreach which included in its program an appeal to raise funds for the construction of the third *Beis HaMikdash*.

When the question was presented to the Rebbe, the Rebbe agreed to and blessed the conference, but nodded "no" to the idea of the appeal (see facsimile Rabbi Groner's notice concerning this answer.)

The image shows a facsimile of a handwritten note in Hebrew. At the top, it is dated "ד'תשנ"ב" (5752) and "יום חמישי" (Friday). The text discusses the appeal for the third Beis HaMikdash and mentions a meeting on "יום ראשון" (Sunday). The handwriting is in a cursive style, and the paper appears aged or textured.

MOMENTS TO SAVOR FROM THE LAST “SUNDAY DOLLARS” TO DATE

Sunday, Chof-Vav Adar I 5752, 30 years ago, was the last Sunday we were zoche to receive dollars for tzedaka from the Rebbe in the “Sunday Dollars” format with thousands passing for over 5 hours. With fervent hopes and prayers for “chadesh yameinu k'kedem,” Beis Moshiach presents a few of many more stories and miracles that took place on the “dollars line” that Sunday, 30 years ago.



WHY FOUR DOLLARS?

26 Adar I 5752. Early Sunday morning the annual conference of Israel Bonds in New York ended and those who had come from around the world packed their bags for their return home. Rabbi Shmuel Butman, director of Tzach, was in close contact with the leaders of Israel Bonds and he suggested that they come to see the Rebbe and receive his blessing.

A yellow bus brought a group of about fifty men and women to Crown Heights. Time was short and the line was long. It was afternoon and R' Butman arranged for them to see the Rebbe right away.

Among those present was Mrs. Yardena Henig-Stockhammer, an old-time activist for Israel Bonds. A few months earlier she had married Ari Stockhammer, whom she met through her work.

Yardena waited to see the Rebbe and when she passed by she asked for a bracha for a happy life together with her new husband. The Rebbe smiled and gave her a dollar, gave another dollar to her husband, and then gave Yardena another four dollars! Why did she receive these extra dollars? Nobody knew.

Yardena, who is a famous lawyer in Toronto now, didn't think about it too much. She thanked the Rebbe, put the dollars away, and went to Kennedy Airport for her flight back to Toronto.

Years went by and the Henig-Stockhammers bought a house in Thornhill, where there is a big Chabad house run by Rabbi Mendel Kaplan. Even though Yardena was not religious, she began going to the Chabad shul on Shabbos and holidays.

The Henig-Stockhammer family grew with the births of their three children. Everything was fine as the children grew up and Ari ran a successful accounting firm and Yardena ran a legal practice. They were busy and successful.

Yardena was expecting another child, but the doctors and friends of the family didn't think this was a good idea considering her age. At one of the routine prenatal visits, her doctor recommended amniocentesis to see whether the fetus was healthy. He told her that this was a common test and if the results were unfavorable, she could abort the baby, r"l.

Yardena didn't like this idea so she visited other doctors hoping to hear that the test wasn't necessary. She wanted to give birth in the most natural way, without unnecessary tests and medical intervention.

The doctor wanted to know her decision and Yardena promised to give him an answer right after Shabbos. After discussing it with her husband, she decided to consult with R' Kaplan.

Shabbos morning she arrived at shul earlier than usual, but to her disappointment, she found out that the rabbi wasn't there that Shabbos. His replacement was his father-in-law, Rabbi Zalman Aharon Grossbaum. Yardena was beside herself. She had said she would give an answer right after Shabbos, but the rabbi wasn't there.

The gabbai asked R' Grossbaum to give the usual speech between the reading of the Torah and Musaf. R' Grossbaum said a sicha of the Rebbe on that week's Torah portion. He kept repeating the words, "the Rebbe," and Yardena, who was listening carefully, felt goose bumps. She said to herself: the Rebbe already gave us his answer!



RABBI YOSEF YITZCHOK PEVSNER

Yardena motioned to her husband from the women's section to meet her in the hall. Yardena, who was in a highly emotional state, said to Ari, "When we visited the Lubavitcher Rebbe about ten years ago, he gave me an extra four dollars. These dollars are for our three children and one on the way. The Rebbe gave us his blessing for the fourth child. I am positive that we don't need to do the test!"

Yardena likes to tell this story. On one occasion when she publicly told the story she said, "The Rebbe knew about the fourth baby, about the difficulties we would encounter, and he gave us four dollars. The Rebbe was with me that Shabbos. We owe our fourth child, who brings us such joy, to the Rebbe."

THE FRENCH DELEGATION

Rabbi Yosef Yitzchok Pevsner, shliach in Paris, relates:

The Rebbe called 5749 the "Shnas HaBinyan" (Year of Construction). On 17 Elul 5748, the

Rebbe attended a cornerstone laying ceremony for 770. On 19 Elul the Rebbe designated 5749 as Shnas HaBinyan and asked that more private homes be built, and that of course, Chabad Houses and other communal buildings should be built.

Chassidim got caught up in the excitement, especially shluchim and directors of mosdos. This was a golden opportunity that many hoped for, an opportunity that contained blessings for outstanding success!

We in France decided to have a building built for all the Sinai Lubavitch schools. We prepared a blueprint and took a delegation of donors to the Rebbe to submit the plans.

The building was ready by Tishrei 5752. Throughout the time it took to construct the building, the Rebbe had taken an active part with instructions and actual help. A large group of donors and those involved in the building went for Shabbos, Parshas Vayakhel 5752, led by my father, Rabbi Hillel Pevsner. The purpose

of our trip was to present the Rebbe with the keys to the new building.

Giving the keys is not merely symbolic but a serious act that transfers ownership of the building to the Rebbe so that he is the balabus. In order to demonstrate how we accepted the Rebbe as the owner, we brought him the actual keys to the building, not just a decorative, ceremonial key. The idea was that the Rebbe could actually come to the building, put the key in the keyhole and enter. The truth is though, that the Rebbe doesn't need a key, since the building is never closed!

Sunday, 26 Adar I, 5752. None of us in the French delegation imagined how we would long for days like those. Our presence was felt in 770, as the presence of French guests is always apparent, especially when they are there for such a joyous occasion.

We had a dinner and we participated in the Rebbe's tefillos and farbrengen on Shabbos,

// THE TIME HAD COME TO PRESENT THE KEY. "I GIVE THE REBBE OWNERSHIP OF THE BUILDING AND ALL THAT PERTAINS TO IT AND IS WITHIN IT." THE REBBE TOOK THE KEY AND WITH A SMILE HE SAID: IMMEDIATELY START BUILDING A NEW BUILDING!

FOR THE PICTURE



Among the guests were those who publicized the Rebbe's message of "behold, Moshiach comes" – owners of a billboard company who filled Eretz Yisrael with signs that said, "Prepare for the Coming of Moshiach." They came with Sholom Lehenhartz and they gave the Rebbe a large picture of this sign, in a frame, as a gift.

The Rebbe blessed them and after asking, "Is this for me?" he gave them another dollar "for the picture."

and it was all with the *chayus* typical of French Chassidim. But the highlight of our trip was still ahead of us – Sunday, when the Rebbe gave out dollars for tzedaka. That is when we planned on presenting the keys, at which time the Rebbe would be transformed from an advisor and supporter, to the owner of the magnificent building.

Our group, which numbered about one hundred people, stood in two separate groups. The reason was simple. Some of them had to return to France that day, so they went first with my father. In the first group was a dear man by the name of Rabbi Yehuda Asaf, whose specialties are mosdos chinuch and the study of Rambam.

When he passed by the Rebbe, the Rebbe told him that the Rambam would sign his let-



RABBI MORDECHAI NACHIMOVSKY

ters in several ways (depending on the contents of the letter). This was a direct reference to R' Asaf's involvement with the study of Rambam, without his ever having spoken to the Rebbe before!

When my father heard the Rebbe's comment he said that R' Asaf was a big donor. He said this in Yiddish and the Rebbe did not react. My father repeated it in Hebrew and once again, the Rebbe did not react. My father repeated it a third time. This time, the Rebbe said: You are repeating it so many times that he will think that he gave enough already. He needs to give more!

The first group went by the Rebbe and all received dollars and blessings and went back to France. The second group passed by the Rebbe towards the end of the dollar distribution. It was no longer possible to introduce people personally. The time had come to present the key. "I give the Rebbe ownership of the building and all that pertains to it and is within it."

The Rebbe took the key and with a smile he said: Immediately start building a new building!

We did not understand why the Rebbe did not allow us to rest a bit and enjoy the results of our work. And what did we need another building for anyway? We still had the old caravans that we had recently vacated and they were still usable. When we felt the need to expand, we could build. Why should we build right away? We understood the Rebbe later on, however, when the caravans were destroyed by fire. Baruch Hashem, they were empty, thanks to the Rebbe's instruction.

On Monday, Chof-Zayin Adar, some of the group had already left. Those who remained continued to enjoy 770 for davening and learning. There were some things that happened that day that were connected to us directly and moved us tremendously, especially when you consider the upheavals that we (and the entire world) experienced later that day. We heard that the Rebbe took particular interest in the model of the school that we had brought previ-

ously, and that he had taken all the notes from the French group to the Ohel when he went.

The memories and what happened later, we took home with us to France, and we hurried to fulfill the Rebbe's instruction from the day before. We celebrated the laying of the cornerstone for Heichal Menachem in 5754 and the Chanukas HaBayis of the new building was held in Tishrei 5756.

"THIS IS FOR THE LOVE"

Rabbi Yosef Y. Jacobson relates:

I was a bachur back on Sunday, 26 Adar, and I was supposed to fly to Eretz Yisrael. Before the flight, I went for dollars to get a bracha from the Rebbe. I stood in line for an hour. In front of me was a girl about six-seven years old who was clearly not a Lubavitcher, but when she received a dollar from the Rebbe she said, "I love you," to the Rebbe.

The secretaries were taken aback and I was curious to see how the Rebbe would react. The Rebbe smiled in a way that I had never seen before, whether at farbrengens or other occasions. His face just lit up. The girl had moved on but the Rebbe called her back, gave her another dollar, and said, "This is for the love."

Those were the last words that I heard from the Rebbe. They echo in my ears until this very day as words that personified for me the tremendous Ahavas Yisrael of the Rebbe.

THE REBBE NOTICED A MISTAKE

Many artists have built models of the Beis HaMikdash. One of them, Rabbi Dov Levanoni of Yerushalayim, built a model of the Beis HaMikdash according to the Rambam. He was busy with this even back in Czechoslovakia as a child, and he loved to look at pictures of the Beis HaMikdash that appeared in books.

One day he decided to realize his dream and build his own model. It entailed four years

RABBI DOV LEVANONI



of work that he did in consultation with rabbanim. Unlike most models, Rabbi Levanoni's model follows the Rambam. The reason (even though it is especially hard to build it this way) is because of the Rebbe's special regard for the Rambam.

Rabbi Levanoni describes the day he presented the model to the Rebbe at dollars on 26 Adar I 5752:

I presented the model to the Rebbe. He looked at it for a few seconds and then asked where the ramp for the altar was. I showed the Rebbe the ramp and after the Rebbe leaned over a bit to examine it, he asked: Does it need to be bigger?

I immediately realized that there was a problem. Afterwards, I checked it out and realized that the Rebbe had noticed a problem with the ramp that was all of a few millimeters in size! I myself, who had worked on the model so intensely, hadn't noticed my mistake, but it took the Rebbe just seconds to discern it. Of course, I immediately fixed it.

I began to explain to the Rebbe about the size of the ramps of the two altars and the Rebbe said: You probably measured. It should be in a good way and with great success, to quickly succeed in seeing it in the third Beis HaMikdash.

Then the Rebbe blessed me three times that I should see the third Beis HaMikdash.

PERSONAL INVITATION

Rabbi Mordechai Nachimovsky, a rav in Cholon, relates:

In Adar I 5752 I saw the Rebbe several times in a vision, standing facing me. Since this vision repeated itself, I thought into it and felt that the Rebbe was saying I should go to see him. I bought a ticket and arrived in New York on Friday, 24 Adar I 5752. I circumcised my nephew in Flatbush and went to 770 for Shabbos.

// I PRESENTED THE MODEL TO THE REBBE. HE LOOKED AT IT FOR A FEW SECONDS AND THEN ASKED WHERE THE RAMP FOR THE ALTAR WAS. I SHOWED THE REBBE THE RAMP AND AFTER THE REBBE LEANED OVER A BIT TO EXAMINE IT, HE ASKED: DOES IT NEED TO BE BIGGER?

At the farbrengen Shabbos afternoon I sat behind the Rebbe and on Sunday I went for dollars. Rabbi Kuti Rapp introduced me to the Rebbe as the one in charge of the mikvaos department of the rabbanut of Cholon, and someone who is very active in family purity and very involved with new immigrants.

The Rebbe gave me a dollar and said, "blessing and success," gave me another dollar and said, "special success with the new immigrants, good news," and gave me a third dollar and said, "much success, good news."

Shabbos and Sunday had passed and I didn't understand why the Rebbe had wanted me to go to him. The next day, Monday afternoon, the Rebbe left 770 for the Ohel. I waited on the side with other people and saw the Rebbe give out coins to children for tzedaka and then wave goodbye. A few hours later, we heard the news that the Rebbe did not feel well, and only later did we find out what had really happened.

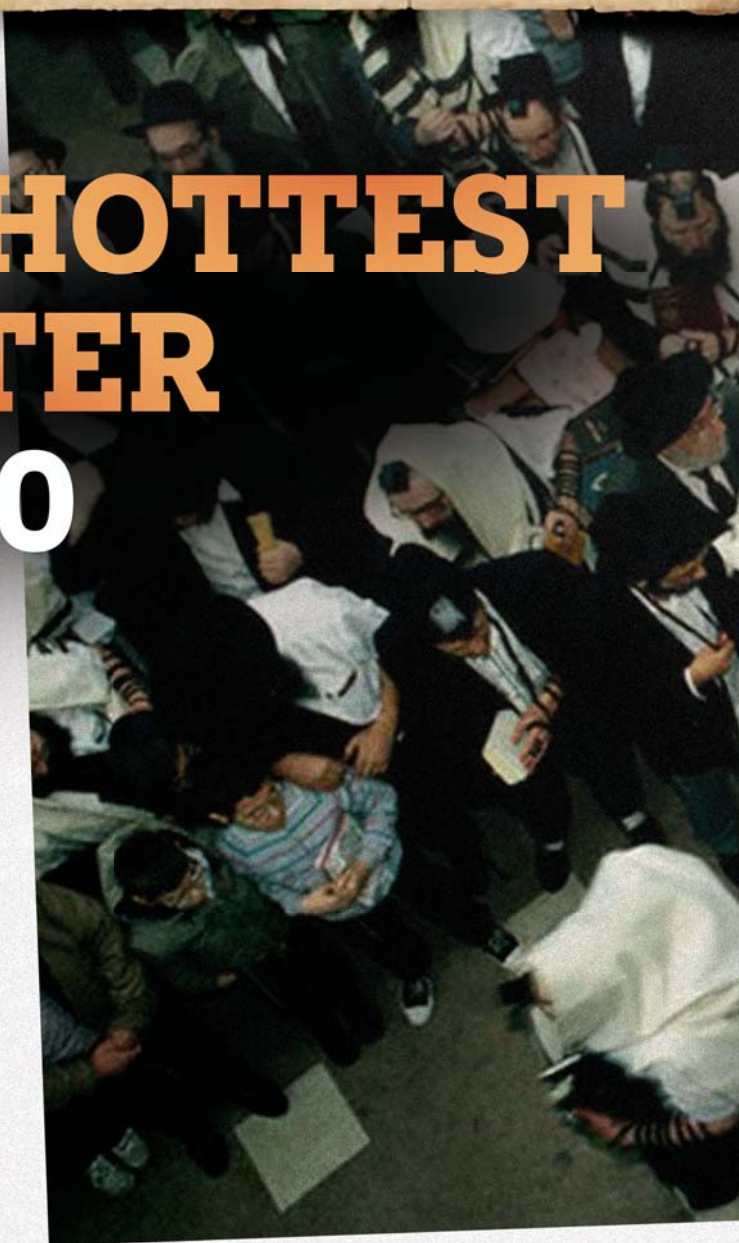
Then I understood that the Rebbe wanted me to go see him in order for him to give me the kochos to carry on. Why did I merit this? I don't know. ■

שבת משיח

THE HOTTEST WINTER IN 770

"Hightime for
Moshiach"
is one of
many special
expressions
the Rebbe
used in the
winter of 5752.

In this special
overview, we
go back to
those special
moments and
events that
made the
winter of 5752!





CROWN HEIGHTS, WINTER 5752

Moshiach is in the air! With the sichos of the Rebbe highlighting the imminent coming of Moshiach and the signs of its materialization, Chabad

Chassidim the world-over and particularly in Crown Heights were able to truly sense “the footsteps of Moshiach”. The concept of “Living with Moshiach” was not a mere aspiration or wish, it was a reality.

As the months progressed, the idea of Moshiach and Geula turned to being the central theme of every sicha; with the Rebbe connecting everything in Yiddishkeit and world events to this fundamental topic.

In this article we will primarily describe the events leading up to the fateful day of Chof-Zayin Adar I, seeing clearly how the Rebbe prepared the Chassidim for the situation of *he'elem v'hester* and provided us with the tools and *kochos* — as well as the assurance — that we will soon merit its conclusion.

GIMMEL SHVAT 5752: ADDING TO THE POWER OF SPEECH OF NESI DOREINU

On Gimmel Adar, the Rebbe surprised the small crowd present for Mincha when he asked for a microphone and launched into a particularly unordinary sicha. In this sicha the Rebbe decried in heartfelt terms the speech impediment that existed by the Frieddiker Rebbe. Recalling a remark made by the doctor of the Frieddiker Rebbe, the Rebbe cried out: “How could it be that the speech of a *Nasi Ha'dor* which communicates *dvar Hashem* and *Toras HaChassidus* be impaired?” The Rebbe went on to instruct the Chassidim that we have the responsibility to “make up” for this lacking by learning and relaying to others an abundance of the Torah of *Nesi Doreinu*.

“ADD THE SICHOS OF THE RECENT TIME”

Another intriguing event that transpired on that very same day was the instruction of the Rebbe to print the second booklet containing the Rebbes own *Likkutei Sichos b'Inyonei Geula U'Moshiach*. The booklet had been prepared since Iyar 5751 by the members of Vaad L'Hafotzas Sichos and had been waiting for the Rebbe's approval before being sent to print.

Now, some nine months later (!) the Rebbe instructed that it be hastily printed and that there be added to the booklet a number of sichos from 5752 which deal with *inyonei Moshiach*.

THE POSSIBILITY OF ONLY ONE ADAR

The next day the Rebbe said a special sicha after Maariv. In this sicha the Rebbe spoke about the possibility of there only being one Adar that year, even though it had already been announced on Shabbos Mevorchim about there being two Adars.

A unique fact regarding this sicha is the fact that it was public knowledge that there was going to be a sicha that night, unlike most week-day sichos which were a complete surprise.

That Sunday, **Rabbi Yosef Tenenbaum** passed by the Rebbe during Sunday Dollars to ask the Rebbe for his bracha in regard to his upcoming visit to South Africa. The Rebbe proceeded to tell him that he should relay in South Africa the contents of the sicha that would be said that night after Maariv.

In retrospect, Chassidim saw in this sicha clear hints to the situation of 27 Adar I. The Rebbe Rashab brings down that a leap-year is a year in which there is a fear that negative events will transpire, and it seems that the Rebbe wanted to avoid these events with the hope



that there would be only one Adar which would lead straight into Nissan, Chodesh HaGeula.

Also, the painful sicha of Gimmel Shevat, with the Rebbe speaking in such strong terms about the necessity for the *Nasi Hador's* speech to be in perfect order, less than two months before 27 Adar cannot be ignored.

SICHOS ALMOST EVERY DAY!

During the last days of Shevat and first few weeks of Adar I, Chassidim merited a *shefa* of surprise *sichos kodesh* and dollar distributions which followed them. For three consecutive weeks, the Rebbe surprised Chassidim with a sicha on four occasions (!) during the week, until these “surprises” became a sort of norm.

This unparalleled abundance of *giluyim* brings to mind the *mashal* brought in *Basi L’Gani* about the king who totally gives himself over to the simple soldiers, revealing his greatest treasures in order to achieve the ultimate victory.

As the Rebbe’s sichos regarding Moshiach intensified, Chassidim were spurred to ac-

tion; learning, teaching and publicizing these groundbreaking messages.

One telling example is a letter coming from Chicago, IL, written to the Rebbe by one of the shluchim to the city, Rabbi Yitzchok Wolf:

“The students of our *Cheder* here are animatedly involved in the theme of Moshiach. The Jewish community, too, is discussing how in Lubavitch there is a tremendous excitement about Moshiach, and about the Lubavitcher Rebbe being Moshiach. We see evidently that when we speak about such matters pleasantly and sincerely, our words are accepted. The time has come for Hashem to answer the supplication of *Am Yisrael* for the *hisgalus* of Moshiach, immediately *mamash*”.

On Erev Rosh Chodesh Adar I the Rebbe answered:

שימשיך בבשו"ט [בבשורות טובות] אזכיר עה"צ
[על הציון]

Continue delivering good news. I will mention this at the *tziyun*.”



A MONTH OF HEALTHY MAZAL

Another major subject discussed in these sichos dealt with Chodesh Adar having “a healthy and strong mazal” (“בריא ותקיף”) and the power of the 60 days of the two Adar months to be *mevatel* (nullify) all negative things.

In an answer to the Moshiach Committee who reported regarding the Melaveh Malka they had held Motzaei Shabbos Parshas Yisro, the Rebbe wrote:

הזמ"ג [הזמן גרמא] להרבות בשמחה ובכפליים
שישים יום" אזכיר על הציון.

In accordance with this, dancing with live music was held nightly in 770 from 10:00-12:00 AM. During the dancing a brief interval was held during which Rabbis Berel Lipsker and Shloma Majeski gave a *chazarah* (oral repetition) of the latest sichos of the Rebbe (as described above, often of that very night!).

PURIM KATAN 5752: THE REBBE DISTRIBUTES THE MAAMAR!

In honor of Purim Katan, the Rebbe edited a maamar which discussed how the *emuna* and *mesirus nefesh* of Yidden is empowered by the

Nasi Ha'dor. In the maamar *V'Atah Tetzaveh* of 5741, the Rebbe explains at length the special role of a Rebbe, the Moshe of the generation, who deepens and reveals our inborn connection to Hashem. The maamar proceeds to explain a higher level in *mesirus nefesh* which is demanded in our generation: A Jew who enjoys a good life in the material and even spiritual sense must nevertheless be totally crushed, “אינגאנצען צוטרײסלט”, from the fact that we do not have the ultimate Divine revelation which will be experienced in Yemos HaMoshiach.

The Rebbe was often *magiah* a maamar in those years, but then came a surprise:

At 8:00pm of Yud-Gimmel Adar I, the maamar was brought in to the Rebbe's holy room. At 2:15 the Rebbe placed the maamar as it was *mugeh* on the table next to his room (where urgent letters were placed). At 5:50am, a copy of the printed *mugehdike* maamar was placed on this table together with a *duch* of all the places the maamar was sent to throughout the world (through the *Fax A Sicha* service).

Not more than ten minutes passed and the Rebbe took the maamar and the *duch* from the table into his room. In a rare move the

Rebbe wrote a response regarding the *duch* expressing his hope that the maamar cause the desirable effect.

The next afternoon, Monday, 13 Adar I, the Rebbe left 770 and headed towards his car which was to take him to the mikva, holding the maamar in his hand. As he neared the car, the Rebbe told R' Leibel Groner that he wanted to hand out the maamar that night, along with two dollars and *lekach* (this would be the third time the Rebbe was to distribute *lekach* besides the usual *lekach* distributions during Tishrei).

By the time Rebbe had come back from the mikva, the exciting news had already spread like wildfire...

At 6:40pm, the Rebbe entered a packed shul for Mincha-Maariv. Hundreds of Anash and tmimim had also come in from the surrounding cities, Boston, New Haven and Morristown. At the corner of the *bima*, the *sicha shtender* had already been prepared for a *sicha* following Maariv.

During the *kaddeishim*, the Rebbe gazed at the two Lapine children who stood next to the *bima*.

At 7:05pm, the Rebbe began a special *sicha* which lasted some 10 minutes. Following this, the Rebbe stood for the next three hours, handing out to men, women and children the special maamar. It is estimated that over 8,000 (!) people were *zoche* to receive the *kuntres* from the Rebbe's holy hand. During the *chalukah*, the Rebbe looked very "*opgeleigt*" (in good spirits) smiling to many, especially to children. The Rebbe also strongly encouraged the singing of the bachurim, similar to a "*kos shel bracha*" distribution.

ADAR I 5752: THE MISSING MOON

During the month of Adar I 5752 it was very overcast, and the Rebbe and Chassidim were not *zoche* to be *mekadesh* the *levana*. Eyewitnesses testify that during the nights preced-

ing Chof-Zayin Adar, the lights in the Rebbe's room were on throughout the night more than usual.

The Rebbe asked R' Berel Junik to be on the look-out for a *levana* and if there would be one to notify him immediately.

Chassidim later referred to a *sicha* the Rebbe had given during Chol-HaMoed Sukkos of that year in which he had mentioned a saying of R' Hillel Paritcher who said, **וואס וואלט געווען — דעמאלט געווען** — Who knows what could have happened if I wouldn't be able to be *mekadesh* the *levana*?"

It should be noted that also in Tishrei 5738, during which the Rebbe suffered a heart attack, there had not been an opportunity to be *mekadesh* the *levana*...

PARSHAS VAYKHEL 5752: THE LAST FARBRENGEN TO DATE

On Shabbos Parshas Vayakhel we were *zoche* to the last Farbrengen (with sichos) לע"ע. The sichos were said in a special style, the Rebbe discussing at length the concepts of Ahavas and Achdus Yisrael and giving tzedaka in a boundless measure. The Rebbe pointed out the uniqueness of the year **תשנ"ב**, in that we see the beginning of the *nevu'ah* קיבוץ גלויות taking place, with countless Jews being able to make *aliyah* to Eretz Yisrael, with the knowledge and assistance of the nations of the world!

The Rebbe also discussed the need to Yidden to wake up from their slumber in regards to spiritual matters, quoting the words of the Rambam, **עורו ישנים משנתכם**.

On Motzaei Shabbos, a תקציר, a short overview of the Rebbe's farbrengen, was given it to the Rebbe as was done every Motzaei Shabbos. The Rebbe had almost never edited the תקציר, save the first time it appeared following the *shturemdike* sichos of Shabbos Parshas Vayikra 5750, and no one expected that it be released *mugah* this time either.

27 ADAR DIDN'T CHANGE A THING...

At the Farbrengen of 11 Nissan 5752, R' Leibel Groner related: "A certain woman wrote to the Rebbe that 'Some people are saying that what transpired on 27 Adar occurred as result of the special activities designed to hasten the Geula; as a result of our petition to Hashem that the Rebbe should be *nisgaleh* as *Melech HaMoshiach*. If this is true' the women wrote, 'are we to conclude that we should stop such activities'?"

"To this question the Rebbe did not respond," said Rabbi Groner.

"Should no answer be given to this woman?" I asked the Rebbe. The Rebbe negated this suggestion.

"Should I answer her at all?" I asked. "The Rebbe indicated an affirmative response. I continued to ask, 'Should I notify her that such activities to hasten the arrival of the Geula and the *hisgalus* of the Rebbe should stop?'"

The Rebbe negated this.

"Should I tell her to continue, and to do so in an increasing measure?"

The Rebbe responded affirmatively.



The above took place on Friday. The following Sunday a similar letter was sent. After I read it to the Rebbe, I informed him that that I had communicated his earlier response to the first letter, and that it created quite a stir. To my question 'Does the first reply then also apply to [this] present letter?' the Rebbe nodded his head in the affirmative."

The *תקציר* had already been printed and faxed out internationally, when the Rebbe surprisingly released it *mugah* several hours later with several *hagahos*!

SUNDAY, 26 ADAR I: DOLLARS

On Sunday, 26 Adar I, following Mincha which took place in *Gan Eden Ha'tachton* the Rebbe gave out dollars, as on every Sunday. The Rebbe gave out dollars for over five hours (!), from around 2:30pm until 7:30pm. R' Leibel Groner relates that about three hours into the distribution the Rebbe asked (for the first time since the beginning of the Dollar distributions) if there is a large crowd waiting and then instructed that only those who were already waiting inside 770 downstairs be able to receive a dollar.

Following Maariv, in a rare move the Rebbe asked that Dr. Feldman visit him in his room. Towards the end of the visit Dr. Feldman asked the Rebbe to refrain from going to the Ohel on the morrow. The Rebbe replied, "און וואס וועלן און וואס די חסידים נתקבל ות"ח. אזע"צ" — "How will the Chassidim take it?"

MONDAY, 27 ADAR I: ENROUTE TO THE OHEL

The next day, before the Rebbe headed to the mikva (as he always does before visiting the Ohel) the Rebbe wrote an answer to R' Dovid Nachshon who had informed the Rebbe of an article on *inyonei Geula u'Moshiach* which would be placed in the Tzivos Hashem magazine in Eretz Yisrael: "נתקבל ות"ח. אזע"צ"

At 2:45pm the Rebbe exited 770 and distributed coins to children and others who were present near his car which was to drive him to the Ohel. Before entering the car, the Rebbe waved his hand "goodbye" in a now-famous photo captured by Fridrich Vishinski.

At around 5:45pm, it was known in 770 that "something had happened to the Rebbe" at the



Ohel. [See *Moments With the Rebbe* in this issue for more on the day of 27 Adar I].

SINGING AND DANCING

That night there was a question if dancing should be held as had been done during the previous day or not, taking into account the bitter situation. The organizers inquired of the opinion of Rav Yehuda Kalman Marlow who proceeded to call the Rebbe's mazkir, R' Leibel Groner, asking him what he thinks regarding the matter.

Rabbi Groner responded that he feels that it should surely be held and with an even greater *shturem*. "Indeed, this is what the Rebbe forewarned us - to nullify all bad things through adding in simcha", he exclaimed.

That night, hundreds of Chassidim danced amid tears to the words "*Der Rebbe iz gezunt; Moshiach kumt shoin!* — the Rebbe is well, Moshiach is soon arriving". All cried out from the depths of their souls "*Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach Lol-*

am Va'ed!" hoping and praying for the Rebbe's speedy *refuah* and the *Geula shleimah*.

Many recalled the words of the Rebbe in תשל"ח after suffering a massive heart-attack that his *refuah* will be brought about through an increase in simcha and stated unequivocally that getting depressed over the situation is totally against his holy will. This feeling of Chassidim was proven to be on the mark when several days later on Thursday, 30 Adar I, the Rebbe was heard saying an entire sentence — "תהי' רפואה קרובה ברוב שירה וזמרה"

In addition to this Dr. Eli Rosen, one of the doctors who were present in the Rebbe's room in those years, related that he heard the Rebbe say on numerous occasions the words "שירה וזמרה".

"אינגאנצען צוטרייסלם"

The activities that Chassidim took on as a catalyst to bring about the Rebbe's *refuah* were primarily directed in three areas:

1) Copious saying of Tehillim and adding in Tefilla. During the first weeks after 27 Adar



sichos of תנש"א-ב, which discuss at length the special time we find ourselves in and the need to *koch* in learning, teaching and publicizing about the immediate arrival of Moshiach.

Many new initiatives were taken on in this regard in the following months which received the Rebbe's explicit *has-kama u'bracha*.

The Jewish population in general expressed great interest and concern in the Rebbe's situation.

Thousands signed a form for קבלת המלכות and took upon themselves *hachlatos* to add inתניות המצוות to hasten the *refuah* and Geula.

27 ADAR TODAY

there were minyanim in 770, 24 hours a day saying Tehillim for the Rebbe. Many Chassidim also said the portion of Tehillim as it is divided into the days of the week.

2) Abundant study of the Rebbe's Torah. In accordance with the sicha of Gimmel Shevat, mentioned above, Chassidim added in their learning and *hafatza* of the Rebbe's maamarim, sichos and igros in a bountiful measure.

3) Most importantly, added *chayus* in Moshiach-related activities. To Chassidim it was clear that the way to bring about the Rebbe's *refuah* was first and foremost through being involved in the latest sichos and instructions the Rebbe had given. These being the unique

Today, standing 30 years later, we cannot let the time which has lapsed turn galus into an acceptable and "livable" reality. The Rebbe and we suffer רח"ל today just as much as then and awaits בקוצר רוח וכליון עינים to be revealed. We must be "*akshanim*"; stubborn in staying committed to the clear instructions of the Rebbe and doing all we possibly can to bring them to their fulfillment.

Very soon we will be *zoche* to the fulfillment of the Rebbe's *nevuah*, 'הנה הנה משיח בא'.

This article was originally published in the expanded edition of the "Moshiach Weekly" magazine

SHABBOS

02/26

כ"ה אדר א

CANDLE LIGHTING	SUNRISE	LATEST SHEMA	MIDDAY	SUNSET	SHABBOS ENDS
5:24	6:34	9:21	12:08	5:43	6:25

ג' פרקים: הלכות חוליה ומזיל פרקים ז-ח, הל' רוצח ושמירת הנפש פרק א פרק אחד: הלכות טומאת מת פרק יז
ספר המצוות: מ"ע רלו. מ"ל"ת רפט. רצו

SUNDAY

02/27

כ"ו אדר א

SUNRISE	LATEST SHEMA	SUNSET
6:32	9:20	5:44

ג' פרקים: הלכות רוצח ושמירת הנפש פרקים ב-ד
פרק אחד: הלכות טומאת מת פרק יח
ספר המצוות: מ"ע רכה. מ"ל"ת רצה. רצב

MONDAY

02/28

כ"ז אדר א

SUNRISE	LATEST SHEMA	SUNSET
6:31	9:19	5:45

ג' פרקים: הלכות רוצח ושמירת הנפש פרקים ה-ז
פרק אחד: הלכות טומאת מת פרק יט
ספר המצוות: מ"ע רמז. מ"ל"ת רצב. רצז. מ"ע קפב

TUESDAY

03/01

כ"ח אדר א

SUNRISE	LATEST SHEMA	SUNSET
6:29	9:18	5:47

ג' פרקים: הלכות רוצח ושמירת הנפש פרקים ח-י
פרק אחד: הלכות טומאת מת פרק כ
ספר המצוות: מ"ע קפא. מ"ל"ת שט. רחצ. מ"ע קפד

WEDNESDAY

03/02

כ"ט אדר א

SUNRISE	LATEST SHEMA	SUNSET
6:28	9:18	5:48

ג' פרקים: הלכות רוצח ושמירת הנפש פרקים יא-יג
פרק אחד: הלכות טומאת מת פרק כא
ספר המצוות: מ"ע רב. מ"ל"ת רצט. מ"ע רב. מ"ל"ת ער

THURSDAY

03/03

ל' אדר א

SUNRISE	LATEST SHEMA	SUNSET
6:26	9:17	5:49

ג' פרקים: הלכות מכירה פרקים א-ג
פרק אחד: הלכות טומאת מת פרק כב
ספר המצוות: מ"ע רמה

FRIDAY

03/04

א' אדר ב

SUNRISE	LATEST SHEMA	SUNSET
6:24	9:16	5:50

ג' פרקים: הלכות מכירה פרקים ד-ו
פרק אחד: הלכות טומאת מת פרק כג
ספר המצוות: מ"ע רמה

THE TIMES ON THIS PAGE ARE FOR BROOKLYN, NY

אֶכֶּן חֲלוּנוֹ
הוּא נֶשֶׂא
וּמִכֶּאֱבִינוֹ
סִבְלָם

A TALE OF TWO LOST SONS:

Why is Chof Zayin Adar Happening and How Can it be Stopped?
A farbrengen by mashpia Rabbi Chaim Levi Yitzchok Ginsberg a"h

WITH regard to the unique situation in which we find ourselves, starting from *Chof-Zayin Adar* 5752, ten years ago, and the entire period that followed, until Gimmel Tammuz, regarding which every one of us without question wants to know the truth with all his heart - what do these things mean, what is happening here, and the most important and relevant matter for us, what does all this tell us and what is demanded from us at a time like this?

In the *sichos* from 3 Shevat and Shabbos Parshas Bo 5752, and particularly the shocking *sicha* from 9 Adar I 5752, the Rebbe himself asked in effect, "Who are we and how can we possibly understand what G-d does, in particular, in connection to the leader of the generation?"

However, we can not be exempt from involving ourselves in this matter with an unceasing fervor, since it is obvious that something is required of us here, and the question is: What is that something? With this in mind, we have searched the Torah and tried to find the explanation of what is happening here and what is being asked of us. Even though it is clear that no explanation will help, nevertheless, we want to see our King, our Moshiach, standing revealed before us all and redeeming us in actual deed with the true and complete Redemption, now - without *p'shetlech*!



THEREFORE, when we want to know what's going on here and what is demanded of us today, in addition to all the aforementioned, we must study in greater depth and precision the words of the Rebbe *shlita*, in particular, the *Dvar Mal-*

chus (as emphasized on numerous occasions in this column).

I wish, however, to cite here a famous parable that the Rebbe *shlita* mentioned in the *maamar* from Motzaei Shabbos Bereishis 5738 (when he was in a state of "he has borne our sicknesses" after the heart-attack on Shemini Atzeres). This is a parable explained at length by the Mittlerer Rebbe in the preface to "*Shaar HaEmuna*" in his *sefer Ner Mitzva v'Torah Ohr*.

Here is what he writes:

And this will be understood from the well known parable of someone who has a young son, who is more precious and beloved to him than anything else. He wishes to test him in two things: in his wisdom and knowledge, and in the loyalty of his heart, i.e., if he is connected with true love and self-sacrifice to his father.

How will he test him? If the father is always close by him, and gives him all that he desires, it is no wonder that the son's heart is completely loyal to his father.

However, here, the father conceals and distances himself from his son in the most hidden and remote place, in order to urge his son to search for him well. Then, the father will see the true purpose behind his heart's feelings for him.

So, immediately when the father is hidden from the son, the son becomes very pressured, and runs with all his strength in search of him. Here, one can see within the son's heart by his searching well for the father.

And after the son searches down every path and road familiar to the son as the paths and roads that the father walks on every day, and he does not find him, he will undoubtedly become pressured, and he will

cry constantly because he can no longer see his father, and his soul will weep constantly and inconsolably, in hiding, until he will say in desperation that he will never again see the face of his father. With the passage of time that will cause him to give up hope on the matter, he will feel cold and embittered in his heart, and he will slowly forget in his heart until he will become totally indifferent to searching for his father. He will stop crying altogether and the line that connected the son to the father will have been cut completely.

All this comes from two things: First, the limited knowledge of a child. His knowledge is slight, and he will neither understand nor recognize how his father is testing him this way, that the concealment with which the father hides himself is not real in essence, nor is his distancing himself real. For he will soon come back, since the father did not really distance himself out of hatred, but only because he desires to test him, to know what is within his heart, etc.

Second, through this despair that the son has given up hope there appears the limited love and connection of the son, a love which is not really faithful to his father. For if the connection were truly strong, this despair would not befall him at all. Since the heart of a truly faithful son will strengthen itself all

that it can so he will search after his father. And even if he is hidden and distant from him, he will not despair at all, for he knows well in his heart that his faith and connection are strong. And “as waters reflect the face etc.,” certainly is the heart of his father towards him, for he only concealed himself to test him. This represents a son who is wise and faithful with all his heart and comprehends that the concealment is not real.

And he will constantly search for the father down every road, and even if he does not find him, he will neither cry nor express his soul’s sense of hopelessness. On the contrary, he will always ask for him with all his heart and look for him down every path in search of his father’s footsteps, wherever the father was accustomed to go. And even if he does not find the father down these paths, he will be joyous in his soul, certain that he remains on his father’s path, and he will definitely find him...

And when the father sees the vigor of the son’s efforts to search for him, that he has not given up hope at all, and how great and loyal is his connection, to run after him even in the darkness, even when he doesn’t see the father on these paths, he will go and run with all his strength and might, even though he does not see him.

Then there will be aroused in the father’s heart an even greater intense love for his son than before, doubled and redoubled, to the point that the father can no longer restrain himself, and he reveals himself from the place where he was hiding, appearing before him from the depth of his heart, with an overflowing love, kissing his son again and again.

This is similar to the father who plays with his only son, kissing him again and again, as just one kiss will not satisfy his heart before he kisses him again out of the great love and deep affection...for the light of the intense love had intensified much more than it had

// AND EVEN IF HE DOES NOT
FIND THE FATHER DOWN THESE
PATHS, HE WILL BE JOYOUS IN
HIS SOUL, CERTAIN THAT HE
REMAINS ON HIS FATHER’S
PATH, AND HE WILL DEFINITELY
FIND HIM...



been before...and specifically coming after the concealment and distance, the son's love is even more faithful than before, as the increase in strength came from the distance more than the closeness. So too, from the father towards the son, that from his distancing himself from his son, his love towards him was increased and redoubled than when he was with him before, as the son's heart has been found to be faithful to the test.

Until here, the holy words of the Mittler Rebbe.

As was said, it is demanded of "a son who is wise and faithful with all his heart and comprehends that the concealment is not real," that "he will constantly search for the father down every road. And even if he does not find him, he will neither cry nor express his soul's sense of hopelessness. On the contrary, he will always ask for him with all his heart and look for him down every path in search of his father's footsteps, wherever the father was accustomed to go. And even if he doesn't find the father down these paths, he will be joyous in his soul, certain that he remains on his father's path, he will definitely find him..."

It is demanded from us that we withstand the test - to believe, to know clearly, and to

instill with full force in anyone who is prepared to listen, the belief that "There is a Rebbe!" The Rebbe *shlita* MH"M is alive and exists - literally, even if we do not see this with our physical eyes.

This entire generation has the tremendous privilege and absolute obligation to obey his instructions; to request his advice and to fulfill it, to believe in his prophecies, including the main prophecy - "not just as a wise man and a judge, but as a prophet, which indicates a certainty" - the prophecy of "Here this (pointing with the finger and saying "this") is Moshiach coming"; to accept upon ourselves to do everything, all of us, to accept his sovereignty; "to greet our righteous Moshiach in actual deed in order that he can fulfill his mission to take the Jewish people out of the Exile" (Shabbos Parshas Chayei Sarah 5752).

And in particular, through the declaration whereby we establish this fact and act towards the full revelation, for all to see, of the true and complete Redemption, immediately, *mamash*, NOW!

Yechi Adoneinu Moreinu v'Rabbeinu Melech HaMoshiach l'olam va'ed! ■

MOMENTS With The Rebbe

MONDAY, 27 ADAR I 5752

1 In the afternoon, as the Rebbe left for the Ohel, Shlomo (Fridrich/Frederick) Vishinsky the photographer was standing there and he took a series of pictures. He documented the giving of coins and had no idea how historic this moment was. In the days that followed, he “released” two pictures of that day. It was years later that he released the rest of the photos that he took that day, in which we see the Rebbe waving goodbye.



2. The “Mashbak,” R’ Sholom Ber Gansbourg related: Some weeks before Chof-Zayin Adar, the Rebbe told me to do renovations. I didn’t understand what the Rebbe meant, what sort of renovations he had in mind. When I asked, I didn’t get a clear answer.

In the last months preceding 27 Adar, throughout some nights, the Rebbe, surprisingly, began to organize *gan eden ha’elyon*. He cleared out the many boxes that were in the room and wrote on each one where they should go. I was told to take some of the things to his house on President Street.

That was the week before 27 Adar. I asked the Rebbe whether to paint the room a bit since it had been many years since it was painted. The Rebbe said, “The balabatishkeit of the room pertains to you. I don’t get involved. When do you want to do it?” I said, “When the Rebbe tells me.”

The Rebbe said, “I’m going on Monday [27 Adar I] to the Ohel. You can do it then but finish by the time I come back.” I expressed my reservations about being able to finish in such a short time and the Rebbe said again, “I need to go to the Ohel again on Wednesday [erev Rosh Chodesh] and you can [start on Monday and] finish [on Wednesday]. For Shabbos, it should all be finished.”

On Monday, after going to the Ohel, I began the paint job and continued till about five. Then came the dreadful news about what happened at the Ohel. Naturally, we cleared everything away so there would be room for the Rebbe.



THE REBBE EXITING AFTER MAARIV, EVE OF 27 ADAR I



THE REBBE EXITING AFTER SHACHARIS, 27 ADAR I

3. That Monday, 27 Adar I 5752, the Rebbe entered for Shacharis at 10:15. At the end of the tefilla, when he left the shul, he blessed those who were traveling that day, including the old Chassid, R' Lazer Nannes.

The Rebbe then went to the mikva and left for the Ohel at 2:25. Before he left, he gave his siddur to a chassan and blessed him in the usual way, and repeated his blessing, "*b'shaah tova u'mutzlachas, binyan adei ad.*" When the Rebbe walked toward the car, he blessed travelers and gave out coins for tzedaka to everyone standing there and waved goodbye.



4. Around five o'clock, they heard in 770 that something happened to the Rebbe while he was at the Ohel. The news spread quickly and a large crowd spontaneously began flocking toward 770. All were shaken up and began saying Tehillim individually and together. There was much erroneous information at this time. Some mentioned that the dollars distribution the day before had been longer than usual, about six hours, and ended at 7:30 in the evening.

The Rebbe first returned to 770 two hours later. The area was closed off to traffic to allow for the utmost privacy. Rumor had it (and encouraged over the years) that the secretary, Rabbi Leibel Groner, who rushed to the Ohel, asked the Rebbe whether to take him to the hospital and the Rebbe said no. When asked whether to go to his home on President Street, he said no and he asked to go back to 770.



5. Top doctors were brought to treat the Rebbe. At 9:30 at night, a mobile medical unit arrived at 770 with equipment to conduct medical tests.

Groups formed in 770 to recite Tehillim, learn or support one another. An update from R' Groner was heard on the loudspeaker and broadcast immediately to the entire world via WLCC which was the main source of reliable and quick information since the event occurred.

770 was full that night until quite late. The prayer and hope were that we would soon merit the hisgalus of the Rebbe MH"M; that we would once again hear him saying "Torah chadasha." ■



WHEN GAN EDEN IS DARK...

Stories of our Rebbeim and their Chassidim highlighting concepts we learn in the daily Tanya. In this installment: Chapters 38-39

CHAPTER 38: THE NEW 'ECHAD' CAUSED THE EXPULSION

וְאִם הוֹצִיא בְּשִׁפְתָּיו וְלֹא כוֹן לְבוֹ, יֵצֵא יָדָי
חוּבְתוֹ בְּדִיעָבָד וְאִין צָרִיךְ לַחֲזוֹר, לְבַד מְפָסוּק
רִאשׁוֹן שֶׁל קְרִיאַת שְׁמַע

If he said the first verse of Shema and did not concentrate, he did not fulfill his obligation.

In the time of the Alter Rebbe the government decreed the expulsion of many Jews out of the villages to the cities and they remained without a livelihood, lacking all. The Alter Rebbe traveled across the country to raise money to help these unfortunate families and to bribe ministers to lighten the decree.

In his travels he came to the Vohlin district near the city of Tulchyn, and since the holy Rabbi Boruch of Mezhibuzh, grandson of the Baal Shem Tov, lived there, he went to see him.

R' Boruch welcomed him graciously and asked, "Why are you in my territory?"

The Alter Rebbe said, "First of all, 'To Hashem is the earth and everything that fills it.' Second, I could not bear the suffering of the

poor who were expelled from their place and I am raising money for them."

R' Boruch said, "You could sweeten the judgment by passing your hand over your forehead! Why do you need money?"

Said the Alter Rebbe, "Yaakov Avinu could certainly have sweetened judgment and yet he said, 'It is a gift sent to my master to Eisav ... I will appease him.'"

R' Boruch went on, "You could have taught them the 'echad' of my grandfather, the Baal Shem Tov, and the judgment would have been sweetened."

Said the Alter Rebbe, "On the contrary, the decree was made because of the 'echad' of your grandfather," and he related:

"After the expulsion from Spain, not one of the countries wanted to accept the Jews. The reason was that the angels above of each country did not want to accept them because they said when they settle in a country they build shuls and Battei Medrash and learn and daven and say 'Hashem echad,' and this would nullify their existence as darkness disappears before the light of holiness.

“Only the angel of Poland said, ‘I’m not afraid of them. On the contrary, I will derive nourishment from them if I accept them. They will do business and engage in fraud and cheating, they will probably also found yeshivos and learn Torah not for the sake of G-d, they will build shuls and pray and read the Shema and say ‘echad’ thoughtlessly and will act in a way that is the opposite of ‘echad.’ In that case, on the contrary, I will receive added nourishment.” As a result, the king of Poland agreed by way of receiving a bribe, in which they stood a Cossack with a spear on top of a horse and gave him a pile of silver that was even higher than that.

“And that’s what happened. The Jews went to Poland, they built shuls and Battei Medrash, they learned and prayed and read the Shema improperly and the angel of Poland was pleased. That is, until your grandfather taught them ‘echad’ in a way different than before. The angel claimed the original deal was invalid because he agreed only because of the old ‘echad,’ but not the new, and therefore he did not want the Jews anymore. This caused that down below the ministers began to expel the Jews.

“It turns out that the ‘echad’ of your grandfather, the Baal Shem Tov, caused the renewal of the decree which is why bribery is necessary again to cancel the decree.”

(*Shemuos V’Sippurim*, vol. 2, p. 48))

CHAPTER 39: BETTER THAN ANGELS

וְהֵם הָיוּ בְּעֵלֵי בְּחִירָה לְבָחֹר בְּרָע חֹס וְשָׁלוֹם,
וּבְחָרוּ בְּטוֹב, לְאַכְפֵּיָא לְסִטְרָא אַחְרָא

Man has free choice between good and evil; angels don't. This is why souls rise to a very high place.

One of the Chassidim of the Shpole Zeide complained to him about his state:

I earn a living from a tavern and have to stand among low, drunken people all day and listen to their conversations which mostly deal with lowly things. I am sick of living such a life!

The tzaddik told him, “You want to live in a nice, clean room full of holy books where you can sit dressed in silk clothes and serve G-d in holiness and purity. But I’m telling you that G-d has countless millions who serve Him in holiness and purity – the sublime and holy supernal angels.

“And yet, G-d created this lowly world and He takes great pleasure in Jews surrounded by difficulties and obstacles who nevertheless overcome that and serve Him. This is why you were created and this is the merit you have, to cause G-d the loftiest pleasure which none of the supernal angels can do.”

(*L’Havin Chassidus* p. 172)

WHY A “LICHTIGE” GAN EDEN?

דְּבָלָא דְּחִילוֹ וְרַחֲמֵימוּ לֹא פִּרְחָא לְעֵלָא, וְלֹא
יִכְלָא לְסִלְקָא וּלְמִיָּקָם קָדָם ה'

Torah and mitzvos without love and fear do not ascend above to G-d.

Someone sitting at a farbrengen wished someone else that he have a *lichtige* (illuminated) Gan Eden. The Rebbe said about this, “The idea of wishing someone an illuminated Gan Eden is because it is possible to be in Gan Eden and it is still dark.”

(*Sichos Kodesh Kodem HaNesius* p. 86)

CHAPTER 40: AN ENGINE WITHOUT WHEELS

תְּכַלִּית הָאֱהָבָה הִיא הָעֲבוּדָה מֵאֱהָבָה

The purpose of the mitzva of loving G-d is not the love per se but the avodas Hashem with love.

The mashpia, R’ Mendel Futerfas compared love and fear that don’t lead to practical action to a train engine not attached to wheels. It makes a lot of noise but doesn’t accomplish anything since the train remains in place. So too, love and fear can make a lot of noise, but on a practical level nothing inside the person actually moves..

(*R’ Mendel* p. 339) ■

THE REBBE On Chinuch

RABBI GERSHON AVTZON



IS "SHMIRAS HA'LASHON" A CHABAD VALUE?

QUESTION > I am a young mother and part of a wonderful Chabad community in the United States. I was brought up going to Beis Yaakov and then went to a Chabad Seminary and married a Chabad Chassid. While I see the tremendous beauty of Chassidus and the ways of Chassidus, there is one area that is still bothering me: The lack of emphasis on *Shmiras Ha'lashon* in the Chabad community. Is this on purpose? Is this something that the Rebbe addressed?



ANSWER > I am so happy that you asked this question, as it gives me an opportunity to address a tremendous misconception in the Chabad community. While you are correct that there is this notion that *Shmiras Ha'lashon* is "not our thing", it could not be further from the truth.

[It may be that what you are noticing is a lack of *emphasis* on *Shmiras Ha'lashon* in the style you were brought up with, which included constant daily or weekly study of the topic. This should not be understood as a lack of importance of *Shmiras Ha'lashon*, rather there is a different approach of how to deal with it.

Like with all other negative traits, the *derech* of Chassidus to repair this problem is not to

focus on what's wrong, rather on the positive. In Chabad Chassidus we focus primarily on *Ahavas Yisrael* which of course includes protecting the honor of every Jew by practicing *Shmiras Ha'lashon*, but the goal is not that, rather loving every Jew.]

The definition of a Chassid is to go beyond the letter of the law, in regards to Torah and mitzvos in general and especially in *Ahavas Yisrael*. Thus, there is no room to say that it is not a Chassidic custom to be careful with such an important halacha.

The following are a few examples of where the Rebbe speaks about this important issue:

In a letter that was sent to R. Menachem Zev Greenglass, one of the leaders of the Lubavitch community in Montreal, the Rebbe writes: "One of my acquaintances commented to me in the past on the lack of attention paid to guarding against undesirable speech by the members of the Chassidic brotherhood. Perhaps it is valuable to mention this matter, at least in brief." (Igros, Vol. 3 p. 356; #657).

In Likkutei Sichos (Vol. 15 p.135), the Rebbe brings down the following story of the Rebbe Rashab: The village tailor of Lubavitch had sewn a dress for Rebbetzin Rivka Schneersohn, wife of the Rebbe Maharash. The Rebbe's young child, Sholom Dovber, was present when the tailor brought the new garment to his mother. Displaying a child's natural curiosity, the four-year-old reached into the visitor's pocket and pulled out a sizable bolt of cloth – the remains of the Rebbetzin's dress.

The tailor reddened and stammered an explanation: he had simply forgotten about the leftover cloth, he certainly had no intention of withholding from the Rebbetzin what was rightfully hers, etc. After the tailor shamefacedly left, Rebbetzin Rivka said to her son: "See what you did! See how you embarrassed the poor man..."

"Later, the child came to his father in tears and asked him how he could rectify the fact that he had shamed someone. But when the Rebbe asked his son to tell him what exactly happened, the child refused. "Is it not enough that I embarrassed a fellow Jew?" exclaimed little Sholom Ber. **"Must I also commit the sin of gossip and speak *lashon hara* of one's fellow?"**

The Rebbe (ibid) learns a lesson from this story, that we must educate our children with an added sensitivity, not to *ch"v* speak ill of a fellow Yid.

Once we are on the topic of how careful we need to be in how we speak of others, I would like to share a fascinating response from the

Rebbe of how careful we need to be about speaking about ourselves!

"In response to your letter that was written last Wednesday: the directive of our holy Rebbeim is known that just as one must be aware of one's faults, so too must one be aware of his strengths. It is a well-known saying of the Frierdiker Rebbe — and this was often used by many other Gedolei Yisrael as well — that it is also forbidden to speak *lashon hara* about oneself..."

"This is one of the tactics of the *yetzer hara*, to make a person depressed and to have a feeling of despair about his spiritual state. Then he tells the person that being that he has no hope spiritually, he should just give in to all his physical temptations." (Igros, Vol. 20 p. 13; #7459)

THE MOSHIACH CONNECTION:

As we prepare for Moshiach, the Rebbe demands a much higher level of Ahavas Yisrael: In the words of the Rebbe (Mattos-Masei 5751):

"The connection between Ahavas Yisrael and the future Redemption can be emphasized yet again, not only because the negation of exile comes through the negation of the cause of exile (which comes through the opposite of Ahavas Yisrael). For in our situation, after the completion of our actions and Divine service throughout the time of exile ... on the threshold of Redemption, certainly the reason for exile has already been corrected.

"Therefore, the emphasis on Ahavas Yisrael anticipates the beginning of the true and complete Redemption, which is connected with the point of unity above any division. This emphasis on the unity of the Jewish people is a result of the aspect of *yechida* (the fifth level [of the soul]) that is in all Jews equally. For this is a spark of the soul of Moshiach, the general *yechida*." ■

PARASHA Of The Future

RABBI NISSIM LAGZIEL

COMPLETING THE FINAL DETAILS OF BUILDING A HOME FOR HASHEM

BEGIN WITH A GRIN

A construction worker on his first day was sent to pick up supplies from the lumberyard.

He walked into the office and said, “We need some 4x2s.”

The clerk said, “You mean 2x4s, right?”

The worker said, “Let me go check,”

He went back to the truck, soon returned and said, “Yes, 2x4s.”

“Alright, how long do you need them?” asked the clerk.

The man paused for a bit and said, “For a very long time. We’re building a house.”

DETAILED PRECISION

Parshas Vayakhel, at first glance, is a repetition of parshiyos Teruma and Tetzave where the Torah teaches us about the structure of the Mishkan and the vessels and how to fashion the priestly garments and all that entails. We don't seem to learn or see much that is new on the central topic of the parsha – building the Mishkan. Even Rashi seems to “have gone on vacation” somewhat, as he doesn't have that much to say by way of commentary (relative to his lengthy comments on Teruma and Tetzave

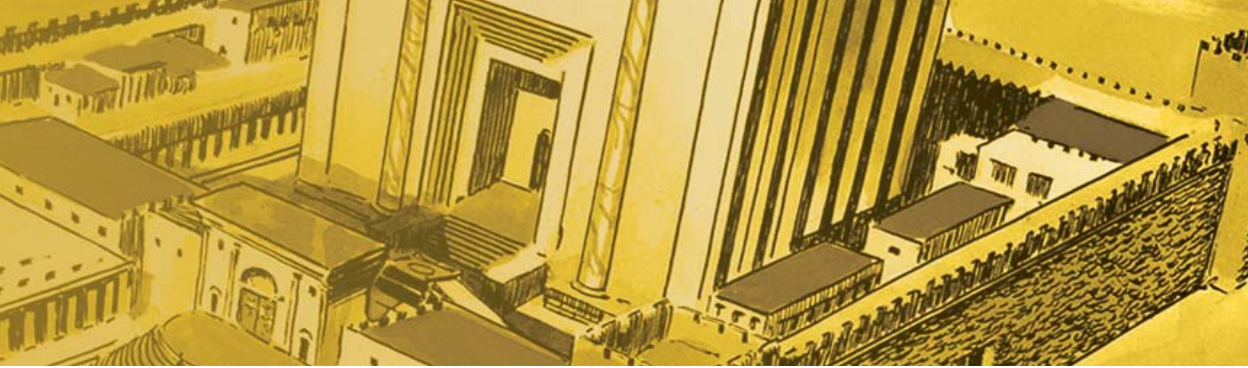
as we remember from those endless shiurei Chitas ...).

Rashi himself gaily announces at the beginning of his commentary to this parsha that he already explained the donation and work of the Mishkan at the time it was commanded as though to say, “Rabosai, I have nothing else to tell you; it was all written already.”

[Some people will breathe a sigh of relief because that means the Chitas for Vayakhel and Pikudei are very short ...]

On the other hand, this declaration of Rashi also teaches us that if there a comment of Rashi in this parsha, if he finds it necessary to explain something, that means it is actually something we would not have known without parshas Vayakhel. It's a detail that the Torah had not mentioned or it wasn't explained well enough until now, and it is explained only by studying the verses in this parsha.

Indeed, in a few places we find details that we did not know previously about the construction of the Mishkan as you will see if you carefully examine the verses of this parsha and the commentaries. The question then arises on Rashi on the verse (35:18) “the pegs of the Mishkan and the pegs of the courtyard, and their ropes,” on which he says, “ [used] to drive



[into the ground] and to tie the ends of the curtains with them into the ground, so that they [the curtains] would not move with the wind.”

Rashi already explained the “pegs” at the end of Teruma, on the last verse of the parsha. He said that the pegs were like copper bars tied with cords all around [them] at their bases [i.e., at the bases of the curtains and the hangings], so that the wind would not lift them up. Why does Rashi need to repeat that in Vayakhel? Did he have nothing to say so he repeated himself? Can’t be!

Furthermore, over there, at the end of Teruma, Rashi is unsure whether the pegs were stuck in the ground or whether they weighed down the curtains so they wouldn’t move in the wind, while here, Rashi leaves no room for doubt and he states decisively that the pegs were wedged in the ground. Rashi is so certain that he doesn’t even mention any other possibility. He doesn’t even hint to the uncertainty he had a few chapters earlier. What compels Rashi to state with certainty that the pegs were firmly planted in the ground? Why didn’t he write in a way that considers both possibilities he mentioned earlier in Teruma?

What changes in Vayakhel that clarifies the matter for Rashi and what is the lesson for us in our daily lives? At the beginning of the parsha, it says, 35:10, “And every wise-hearted person among you shall come and make everything that the Lord has commanded,” from which Rashi learns a fundamental rule (which he mentions indirectly in his comment on a later verse in the parsha (verse 14), that all the details

mentions and enumerated here in Vayakhel, are details that need to be done specifically by the “wise-hearted,” people who are gifted and well thought-out, people of great knowledge and superior talent, not merely artisans or simple people.

NO SMALL DETAIL

Every detail mentioned in these verses is something special and unique. Therefore, Rashi finds it hard to understand why the wise-hearted are needed to make pegs and ropes. What’s so difficult about making copper bars? What’s so complicated about making sharp metal pieces? After all, any kid in the Boy Scouts knows how to pitch a tent and every entry level soldier in the IDF knows how to prevent a tent from collapsing.

Precisely here lies the central instruction of the parsha. Everyone understands that the curtains of the Mishkan were of unprecedented craftsmanship. They were three (or four) layers of pure talent which combined weaving, dyeing, craftsmanship, exactitude and much more. Only people like Betzalel, Ohaliav and their colleagues would be able to create something as beautiful as this, something the world had never seen. And if the “wise-hearted” do something, they do it all the way!

It’s not possible that the wise-hearted wove, designed, dyed and prepared the curtains without completing all the details, even the smallest and most minor of them. It is inconceivable that a true *chacham* would leave something incomplete. If the wise-hearted were making

curtains without pegs, the curtains would be lacking; they would be precarious and unfit for use as roofing materials. They would move in the wind and who knows what would happen to them...

The wise-hearted had to do the work completely, down to the last detail including the hooks, ropes and pegs, and this was to ensure proper use of the curtains. This is also the reason that Rashi explains the pegs as being firmly stuck in the ground, to emphasize that the pegs are an inseparable part of the curtains as marginal as they might seem. According to the explanation that they only served as free-hanging weights to hold down the curtains, the pegs would appear as something additional, something separate and peripheral relative to the curtains and not an inseparable element. In order to emphasize the fact that the wise-hearted made the curtains from beginning to end, including every single detail needed for their use, Rashi is compelled to explain that we are dealing with pegs that are grounded, strong and solid, serving as an innate part of the curtains.

The lesson for us is important and encouraging. Not only the wise-hearted of that time needed to do the work in its entirety; the wise-hearted of our generation need to learn not to do half a job, and “we cannot leave the wounded on the battlefield.” There is no such thing as “someone else will do it” or “it’s not for me.” A wise-hearted person must ensure that everything he does, he does to perfection! He must ensure that his works of holiness “don’t move in the wind,” that they are not affected by winds that blow in the world and work their way into the mind. We have to build something solid with force and strength, faith and devotion, even down to the little details that seem insignificant because if there is a detail of the work that is not thoroughly grounded it is possible that in the end it will call the entire project into question.

We, the people of the bottom generation “the heels of Moshiach,” the generation of the

bottoms of the curtains, of the end of exile and the beginning of Geula, must see to it that our curtains don’t blow in the wind, that we are grounded and aware of all the details that are needed from us so as to “implant” ourselves securely and firmly in the era of the Geula.

TO CONCLUDE WITH A STORY

We will end with a story which teaches a thing or two about being (not) stuck!

Mrs. Miryam Swerdlov doesn’t need an introduction. She was once invited to attend a N’Shei Chabad convention in Detroit. It was in the middle of the winter and she was supposed to return the next day along with other women from Crown Heights but a blizzard made the airport shut down.

Mrs. Miriam Popack, who was the organizer of the event, called the Rebbe’s office and cried to Rabbi Binyamin Klein, “We are stuck in Detroit!”

After a brief wait, R’ Klein came back on the line and said the Rebbe wanted to know what “stuck” meant. She explained that they were stuck in Detroit and the husbands were home with the children. R’ Klein said that the Rebbe spoke English fluently and knew the meaning of the term but said that a Jew is never stuck. If they were in the airport in Detroit, they needed to be there.

That was all they needed to hear. The women jumped up, opened their bags and took out all the candle-lighting kits they had. They went from woman to woman in the airport asking if they were Jewish and giving out these kits.

Years passed, said Mrs. Swerdlov, and today there are women all around the United States who have been lighting Shabbos candles for decades because of a group of women who were (not) stuck in Detroit!

Good Shabbos! ■

The Chassidishe Vibe

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



PHOTO BY DOV BER HECHTMAN

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

Everyday Heroines

SARA GOPIN

"HAKORAS HA'TOV" TO AN ARTIST

IT was very special meeting Chana Cohen, and we sat together in her home in Crown Heights which is decorated with her magnificent artwork. Every painting has a very well-thought out message behind it, related to concepts of Chassidus. But this is not surprising at all for a woman who, in her youth, made the decision to embrace Yiddishkeit after seeing a painting of the renowned Chassidic artist Baruch Nachson ob”m.

MEETING A FRUM JEW

“I grew up in Philadelphia, and my parents, of blessed memory, were first generation Americans. My grandparents were from Lithuania and still observed Yiddishkeit, but I was taught me that mitzvas were no longer valid in the contemporary world. Nevertheless, my mother kept kosher and we would have a Pesach Seder in my grandparents’ home. Besides a few words in Yiddish, I knew absolutely nothing about Judaism, and began to study comparative religion on my own.

“I never saw a frum Jew until I was a student at Case Western Reserve University in Cleveland, Ohio, and met the Shluchim, Rabbi Leibel and Devorah Alevsky, who had just opened a Chabad House on campus. They gave a weekly class on Judaism, and I experienced the beauty of their Shabbos table. It whetted my appetite to learn more, and I began to read everything that I could about Yiddishkeit and Chassidic

life. Yet even though I understood intellectually that mitzvas are the way that a Jew connects to Hashem, I spent a year trying to decide whether to commit myself to Judaism. I wanted my decision to be as rational as possible, but what finally motivated me to change my lifestyle was a powerful visual experience.”

WIDER THAN THE SEA

“I’ve always thought of myself as having an aesthetic instinct for beauty and meaning, such as poetry and art, especially through metaphors. One day, when I was browsing around in a Judaica bookstore, I came across a poster of a magnificent painting by Baruch Nachshon, a”h. It was based on the possuk in Iyov (11:9) that says that the wisdom of Hashem is ‘wider than the sea.’” Even now, several decades later, Chana gets emotional as she recalls that painting, and there are tears in her eyes as she begins to describe it, “It had very vivid colors, and the sea was turquoise, green and blue. There was a Sefer Torah with a silhouette of a crown above it in which the Aseres HaDibros were inscribed. The ‘cut-out’ letters were silver and gold, encrusted with diamonds, symbolizing a treasure of unfathomable wealth. Radiant orange fish were darting all around the Sefer Torah and the Aseres HaDibros. This picture communicated to me the beauty and the truth of the Torah in the most profound way. How could I turn my back to the Torah, chas v’shalom, whose truth is more expansive than the waters of the sea?”

“I decided to become a frum Jew, and began my journey into Yiddishkeit as a student in Machon Chana. This was in the early years when the Rebbe would visit the dorm on Pesach to wish us a ‘Good Yom Tov,’ and a blessing to soon become brides, wives and mothers. Afterwards I continued my studies in Beis Rivka on Crown Street, and then in Beis Rivka in France, learning pnimiyus HaTorah in depth. My goal was not to be ‘spoon-fed,’ but to learn how to learn.”

Chana raised a beautiful Lubavitch family and, in midlife, invested in developing her gift as an artist. “I always wanted to illustrate, but felt that academic subjects were more important. My father had been a commercial artist, and he took me to art museums and galleries in order to instill in me an ability to appreciate painting and colors. These childhood experiences made a deep and longlasting impression on me. I began painting portraits of the Rebbe MH”M, and Jewish themes with vivid colors, symbolism and metaphors.” Chana’s pictures have tremendous depth, expressing concepts in pnimiyus HaTorah in a truly unique way, and she even wrote and illustrated a Chassidic comic book! It’s fascinating hearing her journey blending Chassidus with her artwork.

COMING FULL CIRCLE

“It was always in the back of my mind that I owe Baruch Nachshon a thank-you, even though many years had passed since his painting changed my life. One day I heard that he was in Crown Heights, and I got the phone number of where he was staying. I called him up, and said, ‘You don’t know me. When I was a college student I saw a poster of one of your paintings, and it was so beautiful, and so powerful, that it was instrumental in bringing me closer to Yiddishkeit.’ After I described which picture it was, Baruch Nachshon responded, ‘Thank you very much. I really appreciate hearing about this, especially right now, when it’s always good to receive encouragement about making a parnassa selling my paintings. Your phone call



ONE OF CHANA’S PORTRAITS OF THE REBBE MH”M. SHE CAN BE CONTACTED AT CAREFULCOHEN@FASTMAIL.COM.

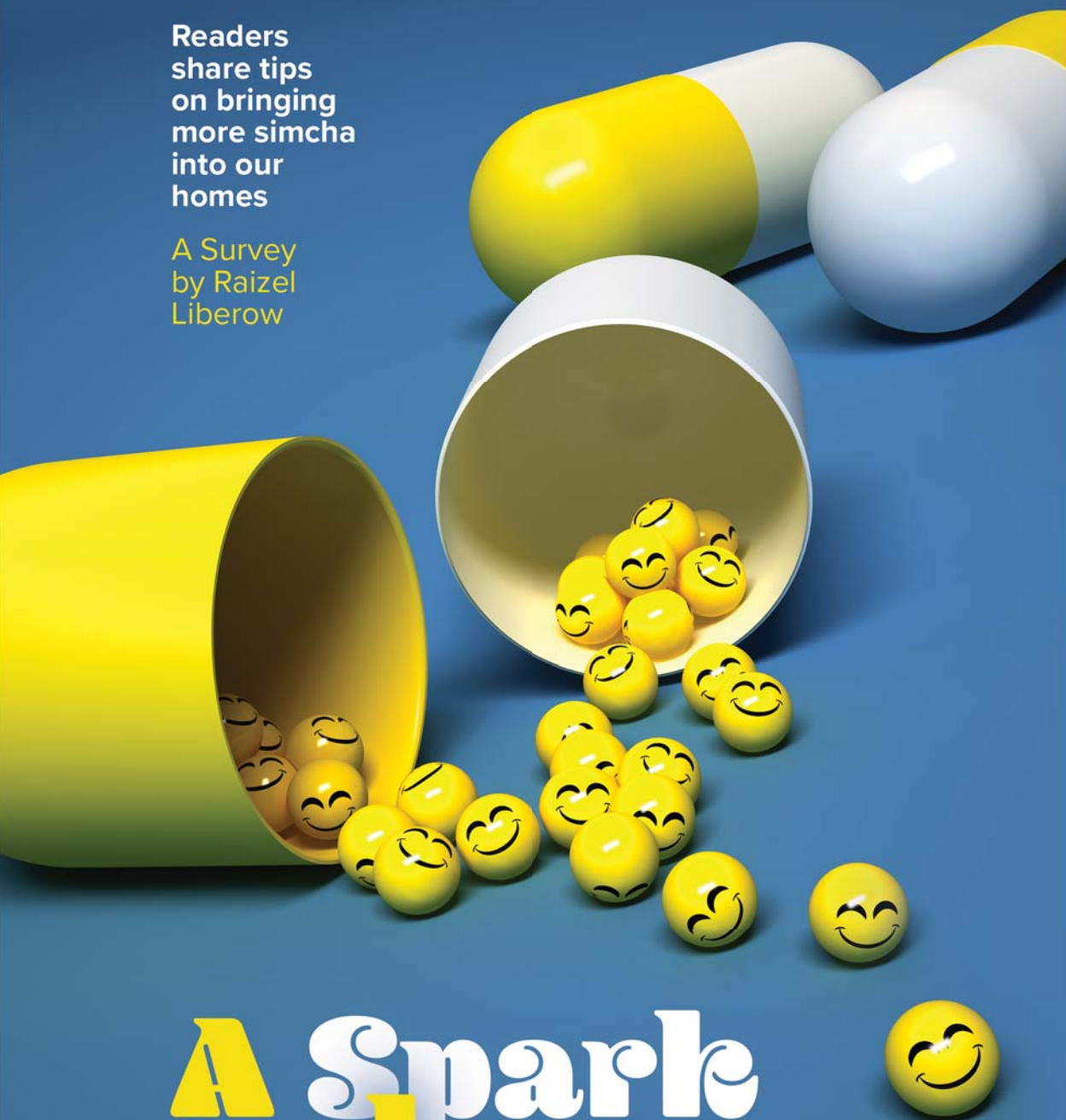
reinforces my feeling of shlichus through my artwork.’ Afterwards, Baruch Nachshon told me that someone made an unapproved copy of this specific painting. Though he lost monetary profit, his gain was that it was the ‘match’ that ignited my neshama.

“Our conversation continued, and I told him that I had begun painting myself, in his style. He actually came to my home to see my pictures, and understood that I was influenced by him. It was very significant to me that Baruch Nachshon liked my artwork very much, and gave me a lot of encouragement to continue. I also finally fulfilled the mitzva of showing him ‘hakarot hatov.’”



Chana’s emotions escalate as she shares her message, “Each one of us has to make ourselves into a ‘furnace’ of Ahavas Yisrael, breathing Ahavas Yisrael and ‘being’ Ahavas Yisrael. By being passionate as Chassidim we can make an impact upon the whole world around us, and our neshamas become an extension of the Rebbe Melech HaMoshiach!” ■

Readers
share tips
on bringing
more simcha
into our
homes

A Survey
by Raizel
Liberow



A Spark of Joy



His daughter was lying in bed motionless as a horrible illness threatened to rob her of her last vestiges of life. The fall leaves crackled underfoot as the tzaddik R' Meir of Premishlan hurried to Shul, a prayer on his lips.

“Ribono Shel Olam! Today is Simchas Torah, the climax of the festival of our rejoicing. Today is also a day that my daughter is feeling terrible. Yet I know it comes from You, and everything You do is good. And so, I accept Your will with joy.”

“But, Eibishter, You have also taught us that *ein m'arvin simcha b'simcha* – we don't combine two joyful occasions together, so as not to minimize the joy of either. So I'm asking you, dear Father, please heal my daughter so that I will be able to celebrate the Simcha of Yom Tov with unadulterated joy!”

And so it was.

Nothing can stand in the way of joy. When we are filled with it, our hearts are open, our steps are light and the challenges of life seem to shrivel in its glowing presence. As we are now basking in a double month of joy, we asked women:

What is something that adds a spark of joy to your home?



Naomi Schleifer, Brooklyn NY: Putting on lively, fast paced music really helps our home because it gets Mommy dancing around and singing, which in turn gets the children singing and dancing too! It brings a great sense of Achdus and helps release tension and negative energy; replacing it with happiness and smiles.

Chaya Chazan, Baltimore, MD: We print out weekly Parsha games from campcratesummer.com/blog. The games are age appropriate, enjoyable and filled with *tochen* about the Parsha. Often, my kids will ask to replay the games throughout the rest of the week!

Julie Tolmasov, Flatbush NY: Music and story CDs definitely add a spark of joy to our home. The Purim Story is an all-time favorite, as well as ‘When Zaidy Was Young’ and the ‘Baruch Learns...’ series. I remember them all fondly from when I was growing up, and it's amazing to see my kids enjoying them now too!





Chaya Cohen, Pennsylvania: Turning on some Erev Shabbos music whilst cooking in the kitchen for Shabbos!

Shoshana Feldman, Midwood NY: Our post-supper dance parties! Every so often, during Chodesh Adar, I like to take out the box of instruments that are usually hidden away and the kids go bananas with the cheap, plug-in keyboard, bongo drum, tante-Rivky's old guitar – the works! We also like to go around the supper table and each share (or make up) a joke or a silly song – just to get into the Adar spirit!

E.G, Sydney, Australia: Taking the time to call my sisters and family, even when things get busy.

Michal Weiss, Crown Heights NY: Playing with my children, with my phone completely away, is something that adds a spark of joy to my day. When I'm a little down, there are a couple of tips that I find work to boost my spirits:

- Listening to Rabbi Gordon's Chumash Shiur
- Eating a protein snack
- Taking a 10-minute power nap on the couch
- Listening to a podcast or a shiur

And the best tool ever to change the atmosphere in the house when everyone's just a little kvetchy, is a family-wide dance party! We put on lively music and all do fun moves, always ending up getting really funny and silly. It's a great workout and bonding experience with the kids, and I try to fit it in daily after they come home from school. We also go around the table during supper time and share something that happened during the day – usually we try to share happy stories and wins!

Mushky Bryski, Flatbush NY: Recently, we invested in built-in Bluetooth speakers that we can easily connect to our phones for some instant, surround-sound, joyful music! Chabad.info has a great selection of niggunei simcha, as well as Menachem Toker's website (toker.fm), featuring all styles of Jewish music – one of them being Chabad Niggunim.

Your question also inspired me to implement something really fun in honor of Chodesh Adar that we haven't done in a while. It's one of the special memories that my husband has from his childhood of his father doing with him and his siblings and has now continued with the grandchildren: My husband dances with the kids, singing any freiliche niggun and then, in the middle of nowhere, he flops onto the



floor and the kids all do too. They rest for a few seconds and then jump up again to continue the fun! The kids absolutely love it!

Adina G., New York: Adding little things to my home that make me smile is my little spark of joy and makes me want to spend more time present with the family at home. Things like scented candles, some plants, cozy blankets on the couch, framed pictures of the kids on the wall (the coordinated outfits reminding me that there are times where I can indeed get things together :)). Also decluttering. Having less things which results in less mess, brings me such joy!

Mother of 15, New York: During Chodesh Adar specifically, I try to put on music and dance with my children. The beauty of music is that even if you don't feel joyful, it works to pick up your spirits and fill you with simcha!

Recently, a story has been circulating about Mrs. Taibel Lipsker who lived with her family in Georgia in the USSR and were very well-off financially. Eventually, they were forced to flee, and ended up in America as penniless immigrants. Mrs. Lipsker was broken about their plight and her husband asked the Rebbe for advice. The Rebbe suggested that since she enjoys dancing, she should try to attend weddings and enhance the simcha of the chassan and kallah with her dancing. And so it was. For as long as her feet could carry her, she did as the Rebbe suggested, and it improved her life dramatically.

With this, the Rebbe inspires us to not just dance when we're happy. Dance and it will make us happy.

In the theme of song and dance, I like to make a Seder Niggunim with my children on Shabbos afternoons. Each child has a chance to choose a niggun, and eventually even those on the outside get involved somewhat! A twist on this is for each child to think of a niggun and let us know the letter it begins with. We all have fun guessing until we get it right!

Tova L., Toronto, Canada: Getting out of the house at least one evening a week, to join a shiur, go out with friends or just to go on a brisk walk, helps me to stay joyful. It can be hard sometimes to shlep out, but once I'm out, I realize just how much I need it.

Rivka M., London, England: I heard of this *hisbonenus* recently, that has added to my levels of joy. Close your eyes and imagine you have absolutely nothing. No people in your life. No roof over your head. Nothing to eat. Then slowly imagine, as one by one, your blessings enter your life. Realize that happiness comes not from getting what you want, but from being grateful with what you have.



DURING THE MONTHS OF PREGNANCY AND THE FIRST YEARS OF A CHILD'S LIFE, WHEN HE STILL ISN'T FULLY DEVELOPED, THE PARENTS ARE ALREADY CAPABLE OF INFLUENCING HIS NESHAMA PROFOUNDLY. PRACTICAL TIPS FOR EXPECTING AND NEW PARENTS.

PARENTING YOUR UNBORN CHILD

BY SARI COHEN

In general, about eighty-five percent of our life runs on auto pilot, due to what is engraved upon our subconscious.

What is in the subconscious?

In the early years of a person's life, and even before then, when a child is still in his mother's womb – the memories, the experiences, the voices – everything is recorded in our most amazing organ – the brain.

All the faith and perception we have regarding everything in our lives: starting from our essence – image, worth, confidence, and our perception of spouses, children, work, everything essentially – comes from there.

INNER EMOTIONAL FULFILLMENT

On a more profound level, there is a very essential and fundamental point within our

soul - our essential self - which is the bedrock of our emotional well-being.

In Chassidus, this is called “Taanug She'b'Kesser”, and in layman's terms, this represents man's inner fulfillment, a place in the soul where the person feels good about himself – complete and unconditional love. A full and independent sense of self-worth.

This place is extremely critical, to the point that if there's something missing there, it becomes the source of all the problematic emotional situations...

Thus, we understand as parents what a privilege and responsibility we have regarding our children's emotional health. It is our obligation to give them true and unconditional love at all

times, particularly in their early years and even before they are born.

That's it, in a nutshell, from an emotional standpoint.

LONG-RANGE SPIRITUAL INFLUENCE

As you can just imagine, even from a spiritual standpoint, the influence of the early years is critically important.

What follows is an excerpt of a letter from the Rebbe MH"M, every word is simply golden! It comes from the sefer "Iggeres HaChinuch" - a highly recommended sefer. (Bold emphases are not in the original):

"...There is the well-known parable about how a person doesn't **immediately** lose his way into the depths of the forest, rather it **starts with the first turn** in the wrong direction.

"As long as he gets ahold of himself **earlier** and realizes that he's veering off course, the return to the correct path will thus be much **easier...**"

Wow, how important those first steps really are!

The Rebbe then continues:

"...This fundamental principle is especially important in connection with the Torah education of a Jewish child, which must begin during the **nursing years, uncompromisingly and with all its details.**

"Sometimes, we see that a certain detail in education is not so important that it must be observed with such determination, or that it can be delayed until a later time.

"However, this isn't the truth, since it will be much harder in the future to straighten things out and correct them.

"Thus, even on the positive side: Every improvement, even the smallest during the childhood years, will grow much more during the maturing years."

**// LOOKING INTO THEIR EYES
AND SIMPLY LISTENING TO
THEM. WHEN A CHILD SEES
THAT HIS PARENT IS PAYING
ATTENTION TO HIM, HE FEELS
THAT HE'S IMPORTANT TO THAT
PARENT.**

(Teves 12, 5741 – Likkutei Sichos, Vol. 20, pgs. 645-646, translation from original Yiddish)

Such words...What could you possibly add to the declaration of the king?...

Practically Speaking:

In practical terms, there are several little ideas through which we can have an influence upon our children in their early years.

FROM AN EMOTIONAL ASPECT

Giving a child unconditional love (of course, with authority and limitations!)

We start by bestowing love in its simplest sense, embracing and kissing our treasures, and telling them how much we love them.

Quality time: Looking into their eyes and simply listening to them. When a child sees that his parent is paying attention to him, he feels that he's important to that parent.

It's not as simple as it sounds, particularly in our generation, saturated with distractions – different forms of media communications, foremost among them, the chief distractor: The Smartphone.

We've gotten used to the ringtones, the mes-

THE COST OF THE PROCESS

One of the insights that I try to start internalizing in my life is: How important and valuable is this process?

We live in a generation where everything is available and quickly accessible.

We are in a state of affairs today that if we send someone a message and don't get a response within a short period of time, we go out of our minds. This explains the reason why we have no patience for such processes...

However, at the moment that we understand how valuable and significant this process is, particularly from an educational standpoint, specifically in this manner, the true sense of satisfaction comes – it gives strength.

sages, the “on-line”, the intriguing, the changing, the interesting. We are heavily addicted.

This is an addiction in every respect. Therefore, in this matter, we first must try and focus, put these distractions on the side for a moment and fully concentrate our attention on our beloved children, if only for just a brief period of time! The main thing is that they should feel that we are here – with them and for them.

Appreciation – Showing appreciation with all your heart in great detail, “striking when the iron is hot” specifically for the good things that they do.

Benevolence – Letting our children feel that we are thinking about them by preparing them their favorite foods, for example.

Also trying as much as possible not to use negative criticism.

FROM A SPIRITUAL ASPECT

Hiskashrus to the Rebbe – Letting the children kiss the picture of the Rebbe, Melech HaMoshiach, placing the picture on the baby's bed and in their stroller. Telling them how much the Rebbe loves and thinks about us, write and draw with them to the Rebbe. They should experience and love the Rebbe.

Listening – Playing niggunim and other music *al taharas ha'kodesh*. This not only calms the atmosphere at home, but most importantly, it uplifts it. It would be most appropriate to be stringent about doing this, even during pregnancy. There are women who learn and daven out loud, saying “The Twelve Pesukim” while feeding the baby in order that he should hear. Another suggestion is to daven with the little ones according to the tefilla designated for them, as it appears at the beginning of the “Tehillas Hashem” siddur.

Seeing – Hanging a “Shir Ha'maalos” in the baby's immediate environment. Be strict about sefarim, items of art, and videos – with kosher animals, of course, and in general *al taharas ha'kodesh*. It's most important that the mother be stringent about the purity of what she sees during pregnancy and what she thinks about from the outset to instill the new child with refined spiritual garments.

Eating – Being stringent about kosher l'mehadrin food (naturally including cholov Yisrael). Yes, this has an effect even upon the souls of small children. We should gently accustom them to make brachos both before and after eating (“Brich Rachamana”).

Stories of Tzaddikim – Sitting with the children and telling them stories. The Rebbe says that this provides them with *yiras shamayim* and simple faith.

Mezuza and Tzedaka – Kissing the mezuza with them at the entrance to the house and their bedroom, and accustoming them to giving tzedaka.

How do we begin this great change? With one small action...

Take one small something to adopt for your house and Hashem will give us the strength!

From the depths of my heart, I wish great success to all of us in educating our pure children.

May G-d Alm-ghty bless us with an abun-

dance of brachos with much physical and spiritual health, and may each one of us merit to experience personal redemption in our own homes.

May we give the Rebbe shlita some real Chassidishe nachas. Geula now! ■

*Please send your comments or insights to
saricohen5770@gmail.com.*

"MOM, TELL ME THAT YOU LOVE ME"

What does the above statement do to you when you hear it? Personally, it touches me very deeply.

As peculiar as it may sound, this question was not asked by a girl of four or six years of age, but a young woman of twenty-eight. Yes, twenty-eight...

I recently spoke with an acquaintance, and she opened up to me about something that happened with her twenty-eight-year-old daughter.

She was a marvelous and highly intelligent young lady. However, she regrettably had departed from the path of Torah and mitzvos, drifting further and further away – outwardly at least.

With anguish in her voice, the mother told me that despite the fact that more than ten years had passed since this spiritual descent had begun, she still hasn't managed to digest what had happened to her and wasn't able to express any acceptance of her daughter. Every time she saw her with her modern "attire" and all their accompanying features, she wasn't able to restrain herself and started berating her – pounding her with verbal criticism...causing arguments, sorrow, and emotional anguish.

To be honest (and who am I to talk?), it deeply pained my heart to see a mother whose child had abandoned a life of Torah.

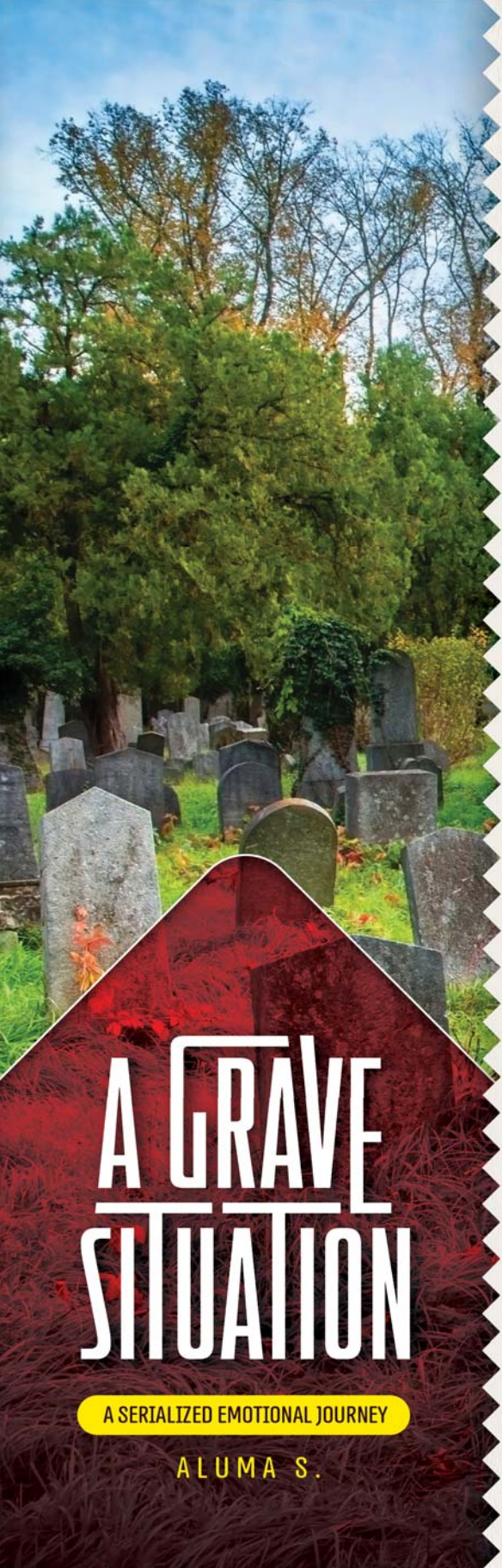
We should never know from such an experience and we can only pray that Hashem never give such a trial to any of us.

In any case, she wanted to hear some reaction from me... I then told her that in my humble opinion, her daughter is simply waiting for her love. She just wants to feel that her mother appreciates and loves her unconditionally, and as long as she doesn't receive this love wholeheartedly, she is *ch"v* liable to drift even further away.

"To tell you the truth, you're right," the mother replied, "A few days ago, in a moment of frankness, my daughter said to me: 'Mom, tell me that you love me.' Wow, this sentence really moved me. "Nu, and did you tell her so?" I asked. "Yes, I told her. But the truth is it was quite hard for me. I need to go through a process of self-awareness. It's difficult for me to see her this way."

Her statement stayed with me for several days, and it still arouses me towards making a true cheshbon ha'nefesh.

We love and have such concern for our children. Yet sometimes, without noticing it, due to life's travails, our own goals and expectations of them, and our genuine desire to educate them, we use a fair share of criticism, while praising and showing our appreciation for them... Take note how much our children simply need our love – simple love.



A GRAVE SITUATION

A SERIALIZED EMOTIONAL JOURNEY

ALUMA S.

RECAP: *In the present, Noa, a shlucha in a Yerushalayim neighborhood, visits her mother's gravesite. A large chareidi family arrives at the cemetery helps to make a minyan for Kaddish. Noa feels that there's some inner connection between this family and her late mother. However, her efforts to find this connection prove unsuccessful. She tries to establish a sense of unity between the sisters-in-law, but her efforts fall flat. With the encouragement of her mashpia, Noa decides to strengthen her connection with her father. A very close and warm relationship quickly develops between them.*

In the past, a troubled youth feels unwanted at home, finding himself a job as a waiter in an events hall and homeless as well



SEVEN—year-old Dovi is having a *siyum mesechta* in cheder tomorrow. A real *siyum*! It's not that Noa didn't think that this would happen one day, but the truth is that it still came as a surprise to her. She thought that she would be more mature, more level-headed in her way of thinking... In all the frum childhood books that she had devoured in her youth, the mothers were calm and decisive women who knew what they wanted from themselves and from their lives, and they weren't swept up by different ideas. Furthermore, they didn't struggle with a tendency for laziness and pushing things off until the next day, as she was...

She stood in the middle of her completely disorganized kitchen and gently spread melted white chocolate on the hot cake. When she finished, she started melting baking chocolate and then opened a Mishnayos Berachos to check what were its concluding words. With Hashem's help, she would write them on the cake in chocolate letters. If there was any place left, she would add a nice wish for the class.

The telephone rang. She looked at the caller ID. Chaggai!

"Hi, Noa, what's happening? Am I bothering you?"

"*Chas v'Shalom*, you're not bothering me at all. I'm just now decorating a cake in honor of Dovi's *siyum* tomorrow."

"*Siyum*? At the age of seven and a-half? Rather fast I might say."

"That's right. They started learning Mishnayos this year, and this is the first *masechta* that they have completed."

"Ima would have been thrilled."

Noa was quiet for a moment. This wasn't like him to get so emotional! It was more like something that she might do, and she hadn't

thought about her mother even once during that whole evening!

"Is everything all right, Chaggai? What led you suddenly to start thinking about Ima?"

"Nothing really. Abba called me. It caused me to think about Ima. Are you really in contact with him?"

"Yes, and the contact has been quite good. Why did he call you?"

"He wanted us to sit together and talk. He didn't tell me about what."

A slight flutter of emotion gripped her, along with a sense of appreciation for her father, who dared to get in touch with Chaggai. She swallowed and then asked incidentally: "When and where will you be meeting?"

"I'm not planning to meet with him or to speak with him about anything..."

She stopped pretending as if the matter was not relevant to her, and she asked in dismay: "Why not?"

"He had enough years when I was waiting for him to get in touch, to speak with me – his abandoned son. He didn't go to the trouble to do this, right? Now, I'm sorry to say, I'm not interested in talking."

"Don't you think that's a pity? We lived for so many years without a father, and finally there comes a moment when it's possible to turn over a new leaf and you reject him due to petty grievances?"

"Petty grievances? Sometimes I wonder whether you have a short memory or you just have an especially big heart. To remind you, we grew up without a father. There was no one to come with me to shul, no one to study with me for tests, no one to play soccer with me – and you know what? There also wasn't anyone to get angry at me, and I really needed that!"

"Maybe he's trying to make amends," she whispered quietly.

"Perhaps, but from my standpoint, it's too late."

"Too late? Has all been lost for him? You won't give him a chance to make up for past mistakes?" she asked sorrowfully.

"I don't know what to tell you," Chaggai said after pondering for a moment. "Maybe if he would have made more of an effort..." He gave a curt and unhappy snicker. The conversation was over.

Noa then quickly decided to pick up the phone and call Tzachi. He sounded much more serene.

"What have I been hearing, Noa'le? You have a nice connection with Abba, eh?"

"Yes, did he call you as well?" she inquired, getting right to the point.

"He called, telling me about the new connection between the two of you, and he suggested that we get together and talk."

"And will you go?" I asked apprehensively.

"Why not? Noa, I don't mind sitting at Karpolsky's Café and having a chat. You know that I have no problem with the *hechsherim*..."

While it pained her to hear her brother's concluding reply, she did breathe a little easier. She had already been humiliated for her father's sake; she couldn't think of the possibility that both of them would reject his offer.

When she finished talking to Tzachi and put the phone down on the kitchen counter, she noticed two things: Firstly, there wasn't even any room on the counter for the phone; and secondly, she had totally forgotten to continue decorating the cake. The chocolate had already scorched on the fire, and she quickly threw it into the garbage and then let the pot soak in water.

Ten minutes later, as she was completely focused on designing the lettering, a bag filled with melted chocolate in one hand and a vol-

ume of Mishnayos in the other, Daniel came in the house. He complimented her profusely on the cake, drank a quick cup of coffee, and started doing the dishes. It took her a little time to notice that his mood was a little down. He wasn't singing the niggunim he usually did when he washed the dishes...

"Is everything all right?" she inquired.

"Baruch Hashem, yes," he sighed. "It's just that Ro'i cancelled his trip to yeshiva again."

"Oy vey, really?" She was truly sorry to hear it. At the Yud Shevat farbrengen, it already seemed that he was finally convinced to go and check out the possibility of an orderly learning program in a Chabad yeshiva. "What happened?"

"He's still having doubts," Daniel replied as he bent over to clean the mess that had accumulated in the sink. "It's frustrating. We spoke a great deal, and he was very excited. What reason is there for him to have doubts again?"

"I think," Noa said as she tried to console her husband, "that he's relating to this matter very seriously. He understands the implications of his decision. He intends to take to heart what he will receive in yeshiva, considering that he is about to change his whole life, and therefore, he's afraid to take this step. If this would all come too easily without much thought, chances are more than likely that he would relate to what he hears in yeshiva in the same way – a cool experience, a vacation to South America..."

Daniel gave her a look of profound appreciation, and at that moment, she realized that the relationship between Tzachi and her father also might be loose and non-committal, just like the way he related to their impending meeting. As for Chaggai, after he would get over his initial difficulty with forgiving his father, he would likely develop a much more serious and obligatory connection.



THE 'sheva brachos' is over. They said a lot of nice things about the chassan, and his face was really quite refined. It's interesting to consider what they would say about me if one day even I would have a 'sheva brachos'...

I leave the clean events hall, walking out backwards to avoid stepping on the wet floor. Every step I immediately wipe up. My redheaded boss is waiting for me outside. He gives me my money and gets into a car. Someone is sitting there. It's maybe one o'clock in the morning now. I properly do up my coat and think whether I should go again to "Zichron Moshe."

"Where do you need to go?" my boss suddenly asks. It must have been the person in the car telling him to ask. The boss never would have asked on his own. I shrug my shoulders. "Where are you heading?"

"To the Kosel." Nu, nu, to the Kosel it will be. Another place where they don't lock up for the night. And so, I come to the Kosel.

I find a corner close to the wall and sit on a chair. I stick my hands in my pockets and hold myself tight. I place my head on the stones. Amazing, neither I nor Hashem has a home tonight... ■

To be continued...




KETER
CAR & VAN SERVICES

We accept all types of Credit cards

718 **644-4444**



What The Rebbe Told The Angel Of Death

It's no fun getting Covid. It's even less fun when it makes you so sick that you have to rush to the hospital.

My name is Levi Yitzchok Friedman*, and I live in the west of America. In Adar 2020, I got Covid. At first, it wasn't so bad and I just felt like I was sick. But then, I started having trouble breathing. Usually, you don't realize when you breathe. It's just a natural thing that your body does. But for me, every breath I took became a struggle. I knew it was time to call Hatzalah.

They came to my house right away to check my vitals. They checked my temperature first, and then they checked how fast my heart was beating and how high my blood pressure was. The results didn't look good, so they rushed me to the hospital.

Everything happened so quickly. As soon as I got to the hospital, the doctors gave me a medicine that would put me to sleep. Then, they hooked me up to a ventilator, which is a machine that helps you breathe.

For 18 long days, I was in what is called a “medically-induced coma”, and I was sound asleep. My family sat at my bedside, but I didn't know that they were there. I wasn't really aware of what was happening, and it was a very scary time for everyone. They didn't know if I would live or not, chas v'shalom.

At one point during those dark days, I suddenly woke up for a few minutes. It was the strangest feeling—I felt like I was outside my body, looking at myself from above. I looked around the hospital room and wondered why I was there. I couldn't remember anything! I saw wires and tubes all over my body, and then I saw someone coming towards me.

I don't know how I knew, but I realized that it was the Malach Hamaves, the Angel of Death. He was coming to take my neshama out of this world! I shivered from fear. I thought about my wife and children. How could I die now? They would be left all alone, and I wouldn't be at any of my children's weddings!

The Malach Hamaves came closer and stood right near me, on my left. At this point, I felt like I was back in my body. I turned to him and said, “I won’t go with you unless the Lubavitcher Rebbe says that I can go with you!” I don’t know how I had the guts to say that, but that’s what I said!

All of a sudden, time froze and the room became very dark. It was very scary. The room became freezing cold, more cold than I had ever felt. My teeth started chattering. A little light appeared on my right, and I realized that the Rebbe was standing right there! He said three words. The first was a word that referred to the Malach Hamaves. The second words were: “Nisht yetzt—not now.”

I was in shock. The Rebbe had just told the Malach Hamaves that now wasn’t the right time to take back my neshama! I turned to my left to see his reaction, but the Malach Hamaves was already gone. I

turned to my right to thank the Rebbe, but he was gone too. I didn’t have so much time to think about the incredible miracle I had just seen, because I slipped back into my coma and became unconscious once again.

Sometime later, I awoke from my coma. This time though, it wasn’t just for a few minutes. It was for good! The doctors told me that it was a miracle, because during the last 18 days, they had almost lost me twice. In Nissan 2020, I was finally able to go home. You can’t imagine what a welcome I got! Everyone was ecstatic! I was alive!

For the next while, my body remained freezing cold from the time that the Malach Hamaves was next to me. No matter how many blankets I piled on top of me, it didn’t help. It took almost two months for my body to start feeling warm again.





In Nissan 2021, exactly one year after I came home from the hospital, I made a seudas hoda'ah to thank Hashem for the miracles I experienced. There, I shared my story publicly for the first time. Even though I'm more of a private person and don't like making a big deal about things, I knew that I had to share this story to thank Hashem and to inspire other people.

I feel an extra special connection to the Rebbe now, and I started to write to the Rebbe much more often. Every time I have to make an important decision, I write a letter to the Rebbe and fax it into the Ohel. One time, I wrote to the Rebbe about a job offer I got. If I would accept it, I would have to travel for a long time every day, which would take a lot of energy that I didn't have.

After I sent my letter to the Ohel, I opened up an Igros Kodesh, a book of letters from the Rebbe. On the page that I opened up to, the Rebbe wrote, "Regarding the issue of parnassa that you wrote about,

you should look for something easier—not harder." I understood from this that I shouldn't accept the job, because it would be too hard for me.

I know that the only reason I'm alive today is because of the Rebbe. Although the past two years have not been easy and I still have a lot of recovering to do, I feel that every day is a gift. I try to use each day fully and do as many mitzvos as I can, because I am so grateful that I am alive to do them.

Let me share with you one more story.

A month or two before I got Covid, I went to shul to daven Shacharis. Usually, there are 2 or 3 people collecting tzedaka, but that day, there were about 7 or 8. I usually keep a bunch of dollar bills in my tallis bag so I could give each collector, so I started giving a dollar to each one that came over to me.

Each one told me their sad story. One needed to pay for his child's wedding, one

had lost all his money and was very poor, and another had a sick child with a lot of medical expenses. When the last tzedaka collector came over to me, he didn't tell me any story. He just said, "Tzedaka, tzedaka, tzedaka." It was different than what the other collectors had told me, but I didn't pay attention to it. I just stuck my hand into my tallis bag to get a dollar, but I realized that I didn't have any more.

I showed him that I didn't have any more, and he stared at me hard. Then he moved on, and I didn't think much of it.

A month and a half later was when I got Covid. As I lay in my hospital bed in a coma, attached to a ventilator, I had a dream:

I was walking through the streets of Yerushalayim when I heard someone yell, "Tzedaka, tzedaka, tzedaka!" I turned around to see who it was, and it was the same person who had been in shul! He

was staring at me in the same way, so I reached into my pocket to give him some money... but I didn't have any pockets! I felt horrible, and then the dream was over.

If that was it, I wouldn't be telling you this story. But I kept having this dream again and again! On the fourth or fifth time, I couldn't take it anymore. Standing on the streets of Yerushalayim, I looked up to the sky and said, "Hashem, I will try much harder to give tzedaka and influence others to also give. Please, make these dreams stop!"

That was the last time I had that dream. By telling you this story, I am fulfilling my promise to share the message of giving tzedaka. Gedolah tzedaka she'mekareves es ha'geula—through giving tzedaka, we will greet Moshiach!

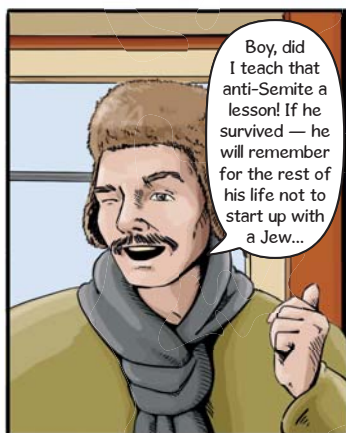
*name changed for privacy.



AVREMEL'S RUSSIAN ADVENTURES



Recap: Aboard a train from Rostov, Avremel is accosted by a Russian anti-Semite and is saved at the last second by another Russian looking man





READ THE PRINT EDITION ON YOUR PHONE OR TABLET!



BEIS MOSHIACH is now offering an e-edition of the popular weekly magazine!

Get the familiar design, layout and content straight to your phone for just \$5 a month!

🌐 BMoshiach.org ☎ 718-778-8000 ✉ Subscribe@BeisMoshiach.org

ימי אדוננו מורנו ורבינו מלך המשיח לעולם ועד