

# NEWSLETTER

Issue

Boys division, Grades B2 - B8

ב"ה

Issue No. 11

עש"ק פרשת ויצא

ט כסלו



### Happy Birthday

**Menachem Mendel Wilhelm**

12 Kislev 5766

**Yisroel Aryeh Leib Laufer**

13 Kislev 5767

**Zalmen Simon**

13 Kislev 5768

**Mendel Hahn**

13 Kislev 5769

**Shlomo Aharon Posner**

15 Kislev 5768

**Gavi Druk**

15 Kislev 5769

### Mazel Tov on the Bar Mitzva

**Menachem Mendel Yaras**

12 Kislev 5764



### Contact us

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## Depends on Your Outlook

*Tayere Talmidei  
Hatmimim sheyichyu,*

When the Mittlerer Rebbe was a young man of about 16 or 17 years old, the Alter Rebbe appointed him to be in charge of guiding and inspiring the Yungeleit (younger married Chassidim), most of whom were older than the Mittlerer Rebbe was at the time.

One time he was Farbrenging with these younger Chassidim and he demanded of them with extra vigor that they involve themselves in "Avoda" with greater intensity and dedication. It was clear that the Mittlerer Rebbe was having difficulty raising his voice as his health was not good at the time (the Mittlerer Rebbe suffered from health problems for most of his life.) One of the Chassidim who was present at the Farbrengen turned to the Mittlerer Rebbe and asked him why he was straining himself so much to talk when it was clearly so hard for him to do so?!

The Mittlerer looked at the Chossid and responded that he once heard a "Torah" from his

father, the Alter Rebbe, in which he explained that when one deals with another Yid, one should not look at him as a creation who is part of this world, but rather, one must look at another Yid in the way that he is found in his source in an extremely high spiritual level which is much higher than creation.



It came out that the Mittlerer Rebbe thought about these things and how precious each Yid is, when he was sitting at a Farbrengen with Chassidim. If he saw that a Yid by the Farbrengen needed help or had something that needed to be fixed, the Mittlerer Rebbe could not help but give whatever he could to be of assistance to guide and direct that person, because he viewed each person as being at such a special level. It thus became

clear why the Mittlerer Rebbe put so much energy even if he was not feeling so strong physically – he looked at every Yid in such a special way that there was no room for anything less!

Dear Talmidim, over the next couple of days we are celebrating the Chassideshe Yomim Tovim of 9 / 10 Kislev which mark the birth, Histalkus, and Chag Hageula of the Mittlerer Rebbe. Let's use these days to strengthen ourselves in our Ahavas Yisroel and see the importance of looking at every Yid in a special way that we don't see the negative things that another Yid is lacking, but let us rather see the tremendous potential that every Yid has! How important this is for all Yidden, and especially for the Rebbe's Shluchim who meet so many different kinds of Yidden as part of being on shlichus!

Wishing you a wonderful Shabbos,

**Rabbi Yaacov Ringo**

Principal Boys  
Older Division



# Shliach Spotlight



My name is  
Levi  
Schmerling,

I'm in Grade  
B4 and I'm a  
Shliach in  
Venice, Fl.

### Can you tell us about Venice, FL and what your parents do there to spread Yiddeshekeit?

My parents came down here on Shlichus about 11 years ago. Venice is a city on the west coast of Florida and is famous for having hot springs, as a result, a lot of older people live here. There are 1,000 Yidden between the 20,000 people that live here. Before we came, there was hardly any Jewish activities in Venice.

We have a Chabad house, where we have a Minyan on every Shabbos and Yom Tov. Yom Kippur and Simchas Torah is when the shul gets the most crowded, about 100 people come.

Besides the Minyanim at the Chabad house, my parents give many Shiurim, my father gives JLI courses and my mother gives classes as for the woman as well as Challah baking events.

We also have a Hebrew School which my mother directs. The younger kids come to learn on Wednesday afternoon and the older kids come a few hours later.

### What are the programs which you look forward to?

Chanukah is very, very exciting, we usually have 3 events! My best one is when we have a concert with a Klezmer band (not that I enjoy Klezmer Music that much :) it's just that normally it's pretty quiet, but for then close to 200 people come!

On Yom Kippur, being that there are a lot people and our Shul isn't big enough (yet), we stay at a hotel and rent a bigger hall for the Davening, I always look forward to that.

### So what's new at Chabad of Venice?

Currently, the Chabad house is a mile away from our house, we are in middle of renovating a building for our brand new Chabad house and when it's ready we will move near it. We hope to move there before the summer. I'm really excited about that. We recently had a groundbreaking for the new Chabad house.

### In what ways do you help on Shlichus?

In my family we have 7 kids, I'm the oldest boy and that comes with many extra responsibilities. For example on Friday nights we always have guests, I help serve the food and I show them how to wash their hands for Hamotzie. I also help the kids in Hebrew school review for the Aleph Champ program.



**“We recently had the groundbreaking for our brand new Chabad house”**

Also in Shul, I help by being the Chazzan for the beginning of Davening (that's only till I'm Bar Mitzvah though, after that it's going to be the entire Davening...), and I walk around showing people the correct pages, I also sing out loud many parts of Davening and

people learn from me how to do it.

### **Can you tell us a story about the effect you had on Shlichus?**

There was an older man in our Shul which didn't really join in the Davening because he did not know how. When he heard me singing "Shema Yisroel" he said, if that little boy can learn it, than I can also!

### **What's about Kosher food, how do you get all the yummy stuff in Venice?**

Miami is the nearest biggest Jewish city but that's over two hours away. There is a Shliach in Tampa which is closer, his name is Rabbi Rubashkin and he has nice place that you can order all kinds of

Milchig's and Fleishig's it's called "Kosher Kaddy". Shluchim order and he delivers it.

### **What do you like about the Online School?**

In Venice, there isn't a lot of kids my age. So I like the fact that I could connect to kids from all over the world through the SOS. I started in first grade and now it's my fourth year. I really loved the Day of Celebration and meeting my Rebbi the game we played, the rally and the trip.

I'm really excited about going to the Winter Camp. I will get to meet again all the Kids from the SOS and even other kids. I'm involved in all the programs in the SOS, it really adds to my Chassidesheit.



In the early years, the Rebbe would Farbreng on 9 - 10 Kislev (the Yohrtzait, Birthday and Chag HaGeula of the Miteler Rebbe) when it would occur on Shabbos. But one year despite all reasons for the Rebbe to Farbreng that Shabbos, the Rebbe didn't.

It was Shabbos, Tes Kislev 5735. Outside of 770 Eastern Parkway, crowds milled about, buzzing with casual conversation after the completion of Shacharis. The Gabbai arose to make the usual announcements. The congregation at 770 waited, already expecting what to hear.

According to system, the Gabbai would look to the Rebbe while making the announcements. If the Rebbe walked away before the time for Mincha was announced, it was understood that a Farbrengen would take place, with Mincha following afterward.

Usually the Rebbe only Farbrenged on Shabbos Mevorchim or on a special Shabbos. That particular year, 5735, the Rebbe had Farbrenged more often than usual, which was why the Chasidim assumed a Farbrengen would take place.

The Gabbai, too, was certain. He began making his usual announcements - mitzvah tanks that would go out Sunday to Manhattan, expecting the Rebbe to walk away from his place, the signal to announce that day's Farbrengen at one thirty. But instead the Rebbe remained in his place.

The Gabbai, still certain of a Farbrengen, continued making announcements. He urged people to participate in all the Rebbe's mitzvah campaigns, mentioning those the Rebbe had initiated over the years. But after he had drawn out saying anything he could, he saw the Rebbe still standing there. The hint was clear: the Rebbe was not going to farbreng. The attendant gave one final look, then announced, "Mincha at four."

The Chasidim groaned in disappointment. Quietly the Rebbe left and went up to his room, followed by his chief secretary, Rabbi Chadakov.

Groups of Bachurim gathered around, trying to find the reason why they didn't merit a Farbrengen on that special Shabbos. Perhaps the Rebbe wanted to announce a new Mitzvah, which he would save for the

Farbrengen that would surely take place the next day and could be broadcast the world over.

At the same time the Chassidim were leaving 770, Shachris ended in the small "Franklin shul" on the edge of the Crown Heights neighborhood. As Kiddush was being prepared, a young and somewhat different-looking boy sat excitedly at the head of the table. It was his bar mitzvah, the day he was "now a man" and would be religiously responsible.

Around him adults chatted about the Farbrengen that day for 9 Kislev, urging everyone to finish before 1:00 so they could walk over to 770.

As guests hurried past the boy and wished him mazel tov, the boy nodded and smiled back, yet sighed, resigned to a short ceremony. This significant event in his life would be finished in less than an hour. Just then a neighbor who davened at 770 walked in. "Sorry, no Farbrengen today."

The Franklin congregants were both shocked and disappointed. Nevertheless, now free of any rush, they raised their glasses in a Lechaim to the boy, and the Kiddush turned into a mini-Farbrengen that lasted almost until Mincha. The bar mitzvah boy was delighted.



**"What are they waiting for?" the Rebbe demanded. "That I myself visit the school and handle this?"**

The next day, Sunday, was 10 Kislev, so the Rebbe went as usual to the Ohel that morning. The Chasidim eagerly awaited his return. Naturally the Rebbe would go to his office before Mincha, then speak to Rabbi Chodakov about a Farbrengen.

To their dismay, the Rebbe returned in the late afternoon and went straight to Mincha. He left his office afterward without a word to Rabbi Chadakov.

It was clear: no Farbrengen that day, either.

Rabbi Nachman Yosef Twersky, a young Bachur at the time, just knew there had to be a reason behind all this. He managed to contact someone "in the know," who related the most wondrous story.

It began a few months earlier. The mother of a boy in a Chabad school in New York sent the Rebbe a letter complaining about her son who, because of his unusual appearance, was being teased mercilessly by his classmates.

The Rebbe advised the woman to speak to the principal, who would certainly intervene. A few weeks later, the woman wrote back. Apparently the principal did little and the teasing continued.

The Rebbe called for Rabbi Chadakov. He asked his secretary to contact the school and ask, on the Rebbe's behalf, why this

painful situation had not been corrected.

"What are they waiting for?" the Rebbe demanded. "That I myself visit the school and handle this?"

Rabbi Chodakov phoned the school. After hearing the Rebbe's instructions, the principal immediately took action, and the bullying stopped.

That Shabbos, 9 Kislev, after the Rebbe finished Mincha and went to his room, he again summoned Rabbi Chodakov and explained that the boy's bar Mitzvah was taking place that Shabbos afternoon.

"The boy must not feel cheated that his Farbrengen ended earlier than usual because of mine," the Rebbe insisted. It was for this reason that the Rebbe chose not to Farbreng.

The next day, continued the Rebbe, would be the boy's bar mitzvah celebration. Had the Rebbe conducted his usual Farbrengen, the hasty departure of so many guests would ruin the boy's celebration.

# Yimei Chabad

ט' כסלו, תקל"ד (1773)

in 5533 (1773) thirteen years after his marriage to Rebbetzin Sterna, the Alter Rebbe bemoaned to his Rebbe, the Maggid of Mezeritch, that he had yet to be blessed with a son. At that time, his only child was his daughter Freide.

The Maggid comforted him with the saying of our Sages - if a daughter is the first child, it is a good omen for [having] sons.

The Maggid then proceeded to tell him the story of the Baal Shem Tov's father's hospitality toward the disguised Eliyahu HaNavi which merited him to have a son — the Baal Shem Tov — born to him and his wife in their old age.

The Maggid advised the Alter Rebbe to do likewise and open his home for poor people. The Maggid was Nistalek shortly thereafter. A year later the Mitteler Rebbe was born.

ט' כסלו, תקפ"ח (1827)

In the summer of 5626 (1826), the Mitteler Rebbe was informed that the Russian government indeed planned on "requesting" that he come to the capital for questioning. He also learned that the Czar had decided that from that time on, Jews would be drafted into the Army.

upon hearing this dreadful news, the Mitteler Rebbe decided to make the long journey to Haditch to pray at the tzion (gravesite) of his father — the Alter Rebbe.

After Tishrei, the Mitteler Rebbe began his return trip to Lubavitch, but when he came to the city of Niezhin, his illness became too serious for him to continue the journey. As much as the doctors tried to heal him, they were unsuccessful. When he fainted, they were only able to revive him with strong medications.

Since the saying of a Chassidic maamar takes a lot out of a person, the doctors, wanting to make sure that the Rebbe didn't exert himself, forbade the Mitteler Rebbe to say any maamarim, much to his great chagrin.

Still, the Mitteler Rebbe's health deteriorated, and on the second of Kislev the greatest doctors of that area convened to see what they could do. Upon completing their examination, they were astounded that someone with such a medical condition could still be alive.

One of the doctors present told his colleagues, "I will show you a wondrous thing. You all see how the Rebbe is in a lifeless state (semi-unconscious). Let us permit him to say a Maamar Chassidus once again, and you will see how his strength and vitality will automatically return to him."

The doctors agreed to try this and told the Rebbe that he could say a Maamar Chassidus.

Although the Mitteler Rebbe was now saying Maamarim, all the Chassidim saw that he was getting weaker, so they decided that on the eighth day of Kislev, they would fast and recite the entire book of Tehillim. When they finished saying Tehillim, it seemed to them that the Mitteler Rebbe felt a little

stronger. At one point, he bid the Chassidim to go home, take some mashke, and say "I'chaim" for his well being. In middle of the night, the Rebbe awoke and called for his chassidim, for he wished to [depart from them while] saying Chassidus. He then put on (some of) his Shabbos clothing. When they arrived, he sat up and instructed a chassid by the name of Velvel to make sure that he didn't fall asleep or enter into a state of deveikus.

He then began saying the maamar [im]. After finishing the first part, he became quiet, some fearing he had departed. As directed, Velvel went over to the Rebbe and squeezed his hand until he awoke, and he continued to say the next [part of the] maamar. The same thing happened after the second maamar.

During this entire time, he constantly reminded Velvel to make sure that he didn't fall asleep, and he also kept asking if the sun had already risen. He also gave personal guidance to some of the chassidim.



before sunrise, he said the words — כי עמך מקור חיים "For with You is the source of life," and after saying "life", his voice stopped. This time, there was no doubt that he was nistalek. He was buried that day in Niezhin.

On that day in Lubavitch, a burning candle fell over onto the table where the Mitteler Rebbe would write his maamarim, etc., and almost all of his writings were burned. His wife, Rebbetzin Sheina, was able to save only a few notebooks of his Piskei Dinim, which were published.

The possuk says "The number of your days I will fill." Our Sages tell us that this means that the days of the righteous are measured exactly to the day. With the Mitteler Rebbe, we actually see how his life was complete, since his passing on the ninth of Kislev was on his fifty-fourth birthday.

# Yimei Chabad

“כסלו, תקפ”ו (1825)

Since the Alter Rebbe’s home and possessions were destroyed in his flight from Napoleon, the Chassidim gave the Mittlerer Rebbe funds to rebuild in Lubavitch. The Mittlerer Rebbe wrote to Reb Pinchas Reizes with instructions concerning the distribution of this money, and when Reb Pinchas passed away twelve years later, in 5585 (1825), a relative of his inherited that letter. This person was opposed to Chassidism, and, together with a cousin of the Mittlerer Rebbe who bore a personal grudge against the Rebbe over a family matter, demanded money from the Mittlerer Rebbe on threat of informing against him.

Since the Rebbe had not done anything wrong, he refused to give in to their demands, and the two then wrote to the government claiming that the Mittlerer Rebbe was planning a rebellion. They altered the letter the Rebbe had written to Reb Pinchas Reizes in 1813 to make it look like the sum the Rebbe had received had been over one hundred thousand rubles instead of a much smaller amount.



What else could the Rebbe possibly be doing collecting such vast sums of money except preparing for a revolution? The pair also pointed to the letters the Rebbe had been sending over the years to encourage Chassidim to support the Jews of Eretz Yisroel. Since Eretz Yisroel was then under Ottoman control, they argued that the funds were really being channeled to the Turkish Sultan, then at war with Russia.

An identical accusation had been leveled against the Alter Rebbe years before, and he had been exonerated of all charges. Not only that, but he had turned out to be a patriotic supporter of the Czar who played a significant role in the war against Napoleon. His son, the Mittlerer Rebbe, had been rewarded for this loyalty with the title, “Honored Citizen for all Generations” and granted large areas of land in Cherson and various other favors. Was it likely, then, that he would be plotting to rebel? The Russians had no wish to be

embarrassed by another false accusation, which, they strongly suspected, was no more justified than the original ones.

They therefore decided not to arrest the Mittlerer Rebbe, but to have the local governor-general, Governor Chavonsky, conduct an investigation in the regional capital of Vitebsk. The Rebbe was treated with respect and permitted to travel to Vitebsk on his own, stopping along the way to say chassidus in the Jewish communities. The great respect accorded to the Rebbe infuriated his accusers, who then alleged that all those people had been bribed in order to impress the officials. As a result, Chavonsky ordered the Rebbe’s privileges revoked, and he was held in house arrest in Vitebsk.

Initially, the Mittlerer Rebbe was held under strict conditions, but after two weeks, his personal physician, the respected professor Dr. Heibenthal, informed the governor-general that the anguish of not being allowed to say chassidus was affecting the Rebbe’s health. The doctor pointed out that if the charges turned out to be unfounded—as was likely—and anything were to happen to such an honored citizen as the Mittlerer Rebbe, the Czar would be very upset. As a result, Chavonsky permitted the Rebbe to daven with a minyan every day and say Maamarim twice a week.

Although he knew that Chavonsky himself had been involved in his arrest (the governor-general had made a bet with some local nobles that he could force the Rebbe’s family to plead for his freedom) the Mittlerer Rebbe requested—in a letter subsequently published under the title “Bad Kodesh”—that Chavonsky himself judge the case, explaining that G-d’s wisdom rests on government officials. Chavonsky agreed, and arranged an independent translator to determine the true contents of the Rebbe’s letter to Reb Pinchas Reizes. Upon realizing that the accusers had lied about the letter, the governor-general ordered a debate in which the Mittlerer Rebbe would personally confront his accusers, so Chavonsky could evaluate who was telling the truth.

When the Rebbe arrived, dressed in his Shabbos finery, his appearance was so majestic that Chavonsky had a chair brought for him despite the prevailing practice that the accused would stand. The accuser became nervous and addressed the Mittlerer Rebbe as “Rebbe,” prompting the Mittlerer Rebbe to point out, “He calls me a liar and a rebel against the government, yet he himself calls me ‘Rebbe’! Obviously, he knows the truth.” The accuser had no reply and the Rebbe’s innocence became obvious to all.

A few days afterward, on Yud Kislev, 5586 (1825), the Rebbe was informed that he could go home. Nevertheless, the governor general persisted in investigating minor charges, hoping he could substantiate something that would justify his having arrested the Mittlerer Rebbe. Because of this ongoing investigation, there was no celebration the following year on Yud Kislev. It was only the year after that—on the 21st of Kislev, 5588 (1827)—that the Russian Senate dropped all charges against the Mittlerer Rebbe. But by then—twelve days earlier, on Tes Kislev—the Rebbe had passed away.

# Yimei Chabad

י"ד כסלו, תרפ"ט (1929)

*A vivid description of the Rebbe's wedding which took place at the Yeshiva of Tomchei Tmimim and at a hall in Warsaw:*

At 5:00 on Tuesday afternoon the Kabbolas Ponim began. The police only allowed those with special passes into the yeshiva but even so, the building was packed.

At 6:00 the Frierdiker Rebbe arrived, accompanied by many Admorim and Rabbonim from other communities, who came to participate in the Chassuna.

Shortly afterwards the Rebbe came and sat between the Frierdiker Rebbe and Reb Avrohom Schneersohn, the Frierdiker Rebbe's father-in-law. After the assembled sang a few niggunim, the Frierdiker Rebbe said: "It is well known that at a wedding, the Neshamos of the ancestors of the Chosson and kallah come down to take part in the rejoicing. The previous three generations come to every Chosson and Kallah. But some merit to have even earlier generations attending." "As a way to invite and entice the Neshamos of our holy ancestors, the Tzaddikim, to come to the Chupah and Bentch the young couple, I will say some Chassidus from each one whose presence I request."

The Frierdiker Rebbe then stated, "The Maamar I am going to say is based on Chassidus from the Alter Rebbe, the Mittlerer Rebbe, the Rebbe the Tzemach Tzedek, the Rebbe Maharash, Rav Baruch Sholom, (the Rebbe's paternal great great grandfather) and my father, the Rebbe Rashab." And he continued [we are taught], "Whenever someone says something in the name of its author [in any situation], he is supposed to feel as if that person is standing opposite him."

After the Frierdiker Rebbe finished saying the maamar "Lecha Dodi", he instructed those present to sing the niggunim of all the Rebbeim. He then went with the Rebbe into a private room where they were together for a few minutes.

While there, the Frierdiker Rebbe put a Kittel made from a shirt of the Rebbe Maharash on the Rebbe. Then, the Frierdiker Rebbe was tying the Gartel on the Rebbe. It is also known that at that time the Frierdiker Rebbe tied the gartel around the Rebbe and said, "I am binding you to me forever."

Then, the Frierdiker Rebbe's father-in-law, Reb Avrohom Schneersohn, along with the admorim and rabbonim who were there, were called in to bless the Rebbe.

Immediately afterwards, they went to the Badeken which took place in a different room of the yeshiva. From there, they went to the Chuppah which was in the courtyard of the yeshiva.

The courtyard was lit up with lights and packed with thousands of people who came to witness this monumental occasion.

Since the Russian Government did not permit the Rebbe's parents, Reb Levik and Rebbetzin Chana, to leave Russia, Reb Moshe HaCohen Horenstein and his wife Rebbetzin Chaya Mushka (a daughter of the Rebbe Maharash) were the Unterfirers for the chosson's side.

The Frierdiker Rebbe himself was Mesader Kiddushin and also said all of the Sheva brochos under the Chuppah. The Radziner Rebbe was honored with reading the Kesuba.

The reception was in a grand hall, for the Frierdiker Rebbe explicitly stated that the Chupah — the Ruchniusdike part of the Chassuna, should be in the yeshiva, while the meal — the Gashmiusdike part of the Chassuna should be in a hall.

When the initial dancing was over and everyone sat down, the Frierdiker Rebbe went from table to table with a towel over his shoulder (like a waiter), gave each person a l'chaim, and bentched each person with what he needed.

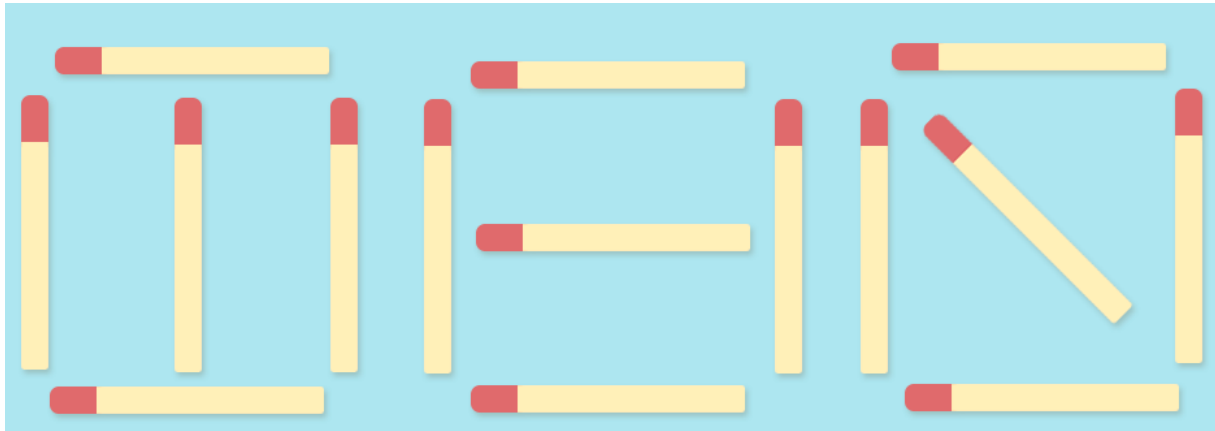


A short time later, the Frierdiker Rebbe began the Maamar of Asher Bora and it lasted till midnight. Then everyone washed for Hamotzi and sat down for the wedding feast. In the middle of the meal, the Frierdiker Rebbe told one of the students to distribute to the participants a special present from him in honor of the chassuna to the participants — a photocopy of one of the Alter Rebbe's handwritten letters to the noted chassid Reb Moshe Meisels.

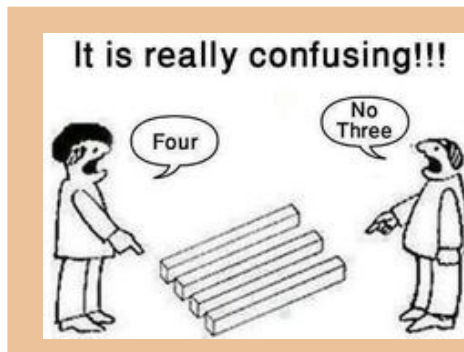
The participants sang many Chassidische niggunim and the seudas mitzvah lasted until a little bit after six in the morning, with singing, dancing, and rejoicing.

**[On the occasion of his 25th anniversary in 5714, the Rebbe said to the chassidim, "This is the day on which I began my ever-lasting bond and attachment to you." In essence, the wedding bound not only the Rebbe to the Frierdiker Rebbe, but also, the Rebbe to us, his chassidim.]**

# Send in Your Drawings, Games, Riddles and Comics to boysprograms@shluchim.org

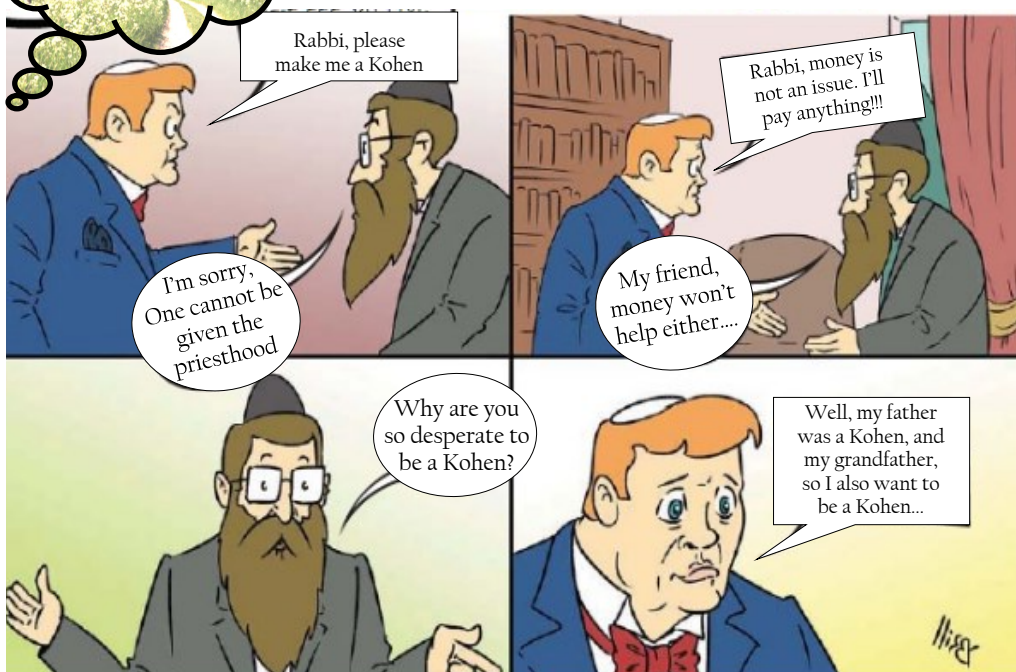


Remove no less and no more than 6 Matches to reveal the word.



From one angle it seems like there are 3 bars, from the other angle it seems like there are 4. Who is right?

## Comic Shtetel



## א קלאץ קשיא

What has a face and two hands, but no arms or legs?



Answer: A Clock!