



# Parshas Tetzaveh

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**Formatting & Design: Levi Schmerling. Editing: Mendel Labkowski**  
**Contributors: Shmuly Goldman, Levi Laufer. Extracurricular Director: Rabbi Vaisfiche.**

For all questions, comments, or to be interviewed. Please email [SosWeekly5780@gmail.com](mailto:SosWeekly5780@gmail.com)



# A Word from our Principal

*By Rabbi Ringo*



Tayere Tmimim sh',

In Parshas Tetzaveh we see how it is possible to take items that might not be heilig (holy) on their own, but when they are made and used for a mitzvah they become very special and kodosh. This reminds me of a story about the famous Tzadik known as the Ohev Yisroel, R' Avrohom Yehoshua Heshel (the Apter Rov). One Purim, his son saw the Ohev Yisroel playing with some gold coins. He was shocked as he knew that his father hated money so why was he showing such importance and value to gold coins?!! The Ohev Yisroel explained that soon he would use the coins for the Mitzva of Matonos L'evyonim and he can only fulfil the mitzva if what he is giving is actually worth something to him. Therefore, he explained, he is playing with the coins and trying to work on himself to have some appreciation for the coins so that he can give them and fulfil the mitzva. This is a great example of how the true value of gashmiyus is that we could use it out to serve Hashem! As shluchim, this is one of the most important things we do, to use whatever we have to bring kedusha to our mokom hashlichus and beyond, and in doing so, to make the world a dira for the Aibershter!

Wishing you a wonderful Shabbos and a Freilichen Purim!

*Rabbi Yaakov Ringo*

*Principal*

*Nigri International Shluchim Online School*



# A Story of the Rebbe

*By Mendel Labkowski*

When Rabbi Immanuel Schochet was in his teens, the Central Lubavitcher Yeshivah in which he studied had a varied student body. Only about half the students came from Lubavitch homes, and many of the others didn't identify themselves as Lubavitcher Chassidim. For them, the Yeshivah was a Torah academy of high repute, a center for yiras shamayim, which at the same time had an accredited high school. These students were thinking of combining their yeshivah studies with a college education in the future, and needed a recognized high-school diploma for admittance to college.

In his senior year, Immanuel also had such plans. He applied to an institution which offered both yeshivah and university training, and was accepted subject to his passing a college entrance exam.

On the Shabbos of Yud-Beis Tammuz, the Rebbe delivered a sichah sharply criticizing the attitude which had begun to spread within the American Jewish community, that every youth must attend college.

"For what purpose?" the Rebbe asked. "Why should Torah studies be sacrificed in favor of secular knowledge? It is assumed that a college degree will insure a person a successful livelihood, but that is far from the truth. A person's livelihood is in Hashem's hands, and He can provide for a person whether or not he has a degree."

On the days following the farbrengen, the Rosh Yeshivah, Rabbi Mentlick, spoke to each of the senior students, repeating the Rebbe's message. Almost all of those who had contemplated college agreed to spend the following year studying solely in yeshivah.

Immanuel did not make a final decision about the matter. He had already paid for the college entrance exam, and considered postponing his decision until he had completed the test. He wrote the Rebbe a letter explaining his decision. The Rebbe responded, detailing the reasons for his public statements, but he did not apply any pressure, and instead left the decision in Immanuel's hands.

On the Shabbos before the scheduled exam, the Rebbe held a farbrengen in honor of Chaf Av, his father's yahrzeit. In the course of the sichos, the Rebbe focused on the Rambam's statement (Mishneh Torah, Hilchos De'os 6:1) that a person is always influenced by his surroundings, and therefore should seek out a setting conducive to moral and spiritual growth.



If he cannot find such a setting, it is preferable to dwell alone in the desert than to live in a morally corrupt environment. While the Rebbe's words were obviously of general import, Immanuel felt that they were also directed to him personally. This impression was strengthened when he made eye contact with the Rebbe after the sichah. At that point, Immanuel decided that he would not take the exam.

Nevertheless, he did not give up his college plans entirely. On the contrary, he felt that there were several reasons for both the private and public attention which the Rebbe had given him. Perhaps one of the factors was the effect his decision might have on other students. The following year, he thought to himself, he would be more private about his plans. He would devote himself to his Torah studies with diligence, but would keep his options open. He had heard about a combined program operated by a renowned yeshivah and a recognized university, in which the university gave college credit for one's Rabbinical studies. He thought that after completing one year of full-time yeshivah study in Lubavitch, he would enroll in that program.

Everything proceeded according to plan. Immanuel studied diligently, and kept his thoughts about the future to himself. He applied to the joint program, was accepted, and planned to begin his studies the following September.

On Shavuot, the Rebbe delivered a sichah in which he focused on the practice of going away to the Catskill Mountains for summer vacation. "It is important," the Rebbe emphasized, "to pay attention to one's health. But one's vacation should not be a vacation from Torah study, nor a vacation from modesty.

"Too often," he continued, "a vacation is considered a time to relax, and standards are also relaxed. 'After Labor Day,' people say, 'we will return to the city, and then we will return to our pattern of Torah observance.' "

During the singing which followed the sichah, the Rebbe sought out Immanuel with his eyes. When he found him, the Rebbe spoke: "Immanuel, you also have plans to fix things up after Labor Day. Say Lechaim and forget about them."

Immanuel was stunned. For a moment, he didn't even realize what the Rebbe meant. But the Rebbe kept looking at him with a broad smile. After a few moments, he understood that the Rebbe must be referring to his plans for the following year.



Now Immanuel had kept his plans a secret. For that matter, he hadn't thought about the issue much himself. In his mind, the matter had been resolved, and his life had focused on more immediate concerns. Surely, he hadn't been thinking of his future during the farbrengen.

Again, the Rebbe spoke to him: "Say Lechaim. Your plans will never work out anyway. Forget about them." Immanuel said Lechaim and heeded the Rebbe's advice. That was the last time he thought about college for many years. Instead, he devoted his energies solely to his yeshivah studies.

Several years afterwards, he was serving as Rabbi of a congregation in Toronto and teaching in a local yeshivah. He also took several university courses to upgrade his teaching skills. When he became engaged and began to think about earning a livelihood, he wrote to the Rebbe regarding a business opportunity. The Rebbe directed him to ignore the matter. "Your energies," the Rebbe told him, "should be focused solely on Torah study, general knowledge, and writing about these matters."

Rabbi Schochet was thankful for the Rebbe's encouragement, but was unsure of what to do. He had considered the opportunity, not because he was attracted to business, but because he would have to provide for his family. How was he to do that and focus his attention "solely on Torah study, general knowledge, and writing about these matters"?

The Rebbe had an answer for that as well. He hired Rabbi Schochet to translate some of his private correspondence, and to write and translate for several of the Lubavitch outreach organizations. At the same time, he told Rabbi Schochet to enter university to pursue general studies.

In the years that followed, in lectures at college campuses and Lubavitch centers around the world, at the Ivy League Torah Study Program, and in a variety of different outreach programs, Rabbi Schochet has used both his Torah studies and his general knowledge to spread Yiddishkeit.





# A Short Dvar Torah

Levi Schmerling



In this week's Parsha we learn about the special בגדים of the כהנים. One of the בגדים of the כהן גדל was the חֶעִיל, the long blue robe. Whenever the כהן גדל would walk around, everyone would hear the bells ringing. All the בגדים, including all their details, were chosen for a special reason. What was the purpose of the bells and the pomegranates? If the חֶעִיל was meant to be a noisy garment then why did it have pomegranates, and if it was meant to be a quiet garment then why were there bells?

The answer is, that the bells and the pomegranates hint to two types of Yidden.

The pomegranates show that the right way to serve Hashem is in a humble and quiet way. Not showing off to everyone how good we are and how well we serve Hashem. Just like the pomegranates on the חֶעִיל don't make noise.

And the bell is like a Yid who feels far from Hashem. He feels like he is 'drowning' in his Aveiros and wants to come back to Hashem. He doesn't serve Hashem quietly, rather he cries out to Hashem and serves Hashem with much more excitement. Just like a person drowning flaps his arms and legs and makes a lot of noise trying to save himself. This Yid is similar to the bells of the חֶעִיל that make a lot of noise.

The כהן גדל would wear both the pomegranates and the bells to show that when he serves in the בית המקדש he represents both Yidden. Not only the

Yidden who are close to Hashem (the pomegranates), but also the Yidden who feel far but are coming closer to Hashem (the bells).

The lesson for us is, that even if sometimes we may feel a little far from Hashem's Mitzvos, we might not be so careful about doing a certain Mitzva, we should know that Hashem still loves us and cares about us and we are still included in the כהן גדל's עבודה in the בית המקדש.



# The Weekly

## Shmooze

By Levi Schmerling

**This Week With:  
Mendel Zwiebel**



Where do you live?  
Ashland, Oregon.

What are some of the  
Classes that you family  
does on shlichus?  
Hebrew School. We have  
a Minyan most  
Shabbosim, and we  
recently started having  
a Minyan on Sunday.

So tell me a bit about  
your chabad house  
Our Chabad House  
used to be a Starbucks  
Coffee™ Store.

What is your favorite  
part of being on  
Shlichus?  
Teaching other kids  
about Yiddeshkeit.

What are some of the  
challenges you face on  
shlichus?  
Not having kosher  
food here; we get a  
shipment twice a year  
from NY or LA.

What are some things  
you like about Online  
school  
Everything! Especially  
all the teachers and  
talmidim!



# FUN PAGE!

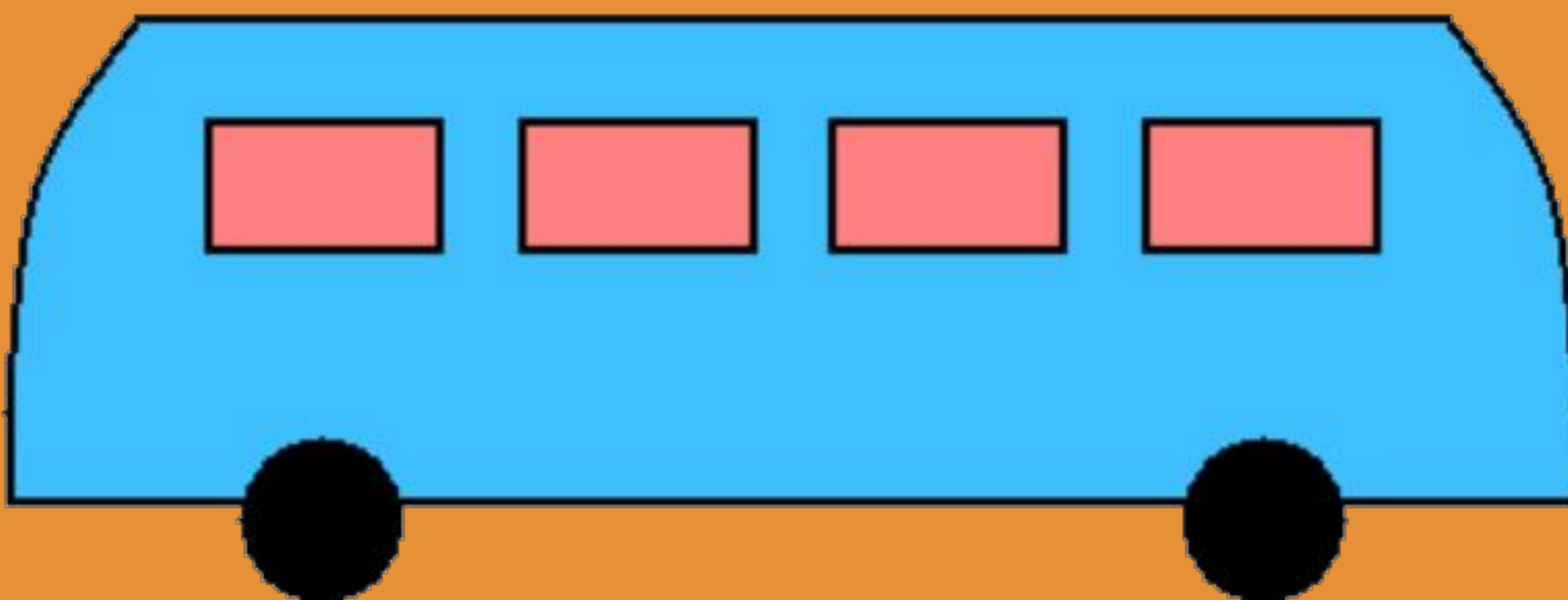
## By Mendel Labkowski

**Send your fun page  
submissions and answers to  
SosWeekly5780@gmail.com**

# FIND THE "P"

[illegible]

Can you identify the direction in which this bus is moving; left or right?



## ANSWERS TO TERUMAH RIDDLES

## Riddle 1 - A Pear.

## Riddle 2 - A Book.

**Riddle 3 - Visit: <http://bit.ly/32I5JQR> for the answer.**

## Picture Riddle 1 - 11

## Riddle # 1

I can be cracked, I  
can be made. I can  
be told, I can be  
played. What am I?

## Riddle #2

I am taken from a mine, and shut up in a wooden case, from which I am never released, and yet I am used by almost everybody. What am I?

### Riddle # 3

You are in a room that is completely bricked in on all four sides, including the ceiling and floor. You have nothing but a mirror and a wooden table in the room with you. How do you get out?



## FACT #1

Karl benz gets the credit for inventing the automobile because his car was practical, used a gasoline-powered internal-combustion engine and worked like modern cars do today. Benz was born in 1844 in Karlsruhe, a city in southwest Germany.



## FACT #2

When cars began to be mass-produced, seat belts were not mandatory by law. They were an option that could be added on to your car. And even when seat belts began to be pre-installed on new cars, a lot of people would just tuck them into the seats and ignore them. It wasn't until around the 1980s that seat belt laws began to appear.

## FACT #3

Ralph Teetor, who went blind at the age of five due to an accident, found that when he rode a horse alongside a friend of his, who was also on a horse, his friend would speed up when listening and slow down when talking. In 1945, after ten years of research and development, Teetor eventually filled a patent for a speed control device. It was first commercially used by Chrysler in 1958.

## FACT #4

From the engine and transmission, the windshield wipers, windows, speed, cruise control, steering, brakes and really anything you can imagine, is controlled by a computer. So when you push the button to roll the windows down, the button sends a signal to a computer asking if it can open the window, and if the computer says that it's ok to roll the window down, it goes down.

## FACT #5

In 2016, every 16 seconds a car rolled off a production line in the UK. That makes for 225 cars every hour and a massive 5,400 cars a day. Next time you are struggling to get work done, remember this stat.



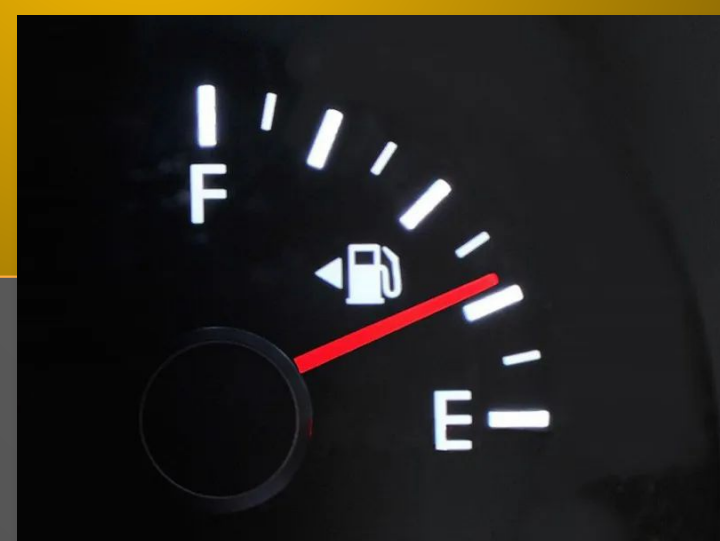
# 10 FACTS

You Probably Didn't Know About:



## FACT #6

A lot of people don't know about this one. Next time you get in a car, look at the fuel gauge and it will have a small little arrow pointing either left or right. The direction that the arrow is pointing is the side of the car that the lid to the gas filler cap is.



## FACT #7

Let's get this in perspective. Ford creates around 8,000 to 10,000 cars a day. But with Ferrari's attention to detail, it only produces a maximum of 14 per day. Maybe that explains the high price tag a bit more.



## FACT #9

Despite the fact that Elon Musk is the face of Tesla Motors, and kept the company rolling he didn't actually found Tesla Motors. He joined company until 2004, about a year after it was actually founded by Martin Eberhard and Marc Tarpenning.



## FACT #8

Way back when cars were motor carriages and the speed limit was just 2 mph, a man named Walter Arnold decided to push his 1896 motor carriage to the limit. He broke a record that day. Whether it was for speed or not, we're not sure, but he did go down in the history books as the very first person to get a speeding ticket. And, it was for going 8 mph.

## FACT #10

The Ford Model T was a special car in a number of ways, but one of the most important is the fact that it was the world's very first global car. The Model T was, by 1929, produced on six continents.





As the first day of his journey came to a close, Rabbi Levi Yitzchak of Berditchev headed to a nearby town, located an inn, and settled in for the night. Laying out his few possessions, Rabbi Levi Yitzchak immediately realized his tallit and tefillin were not among them. In his haste to depart, they had been left behind.

# Weekly Comic

Written & illustrated

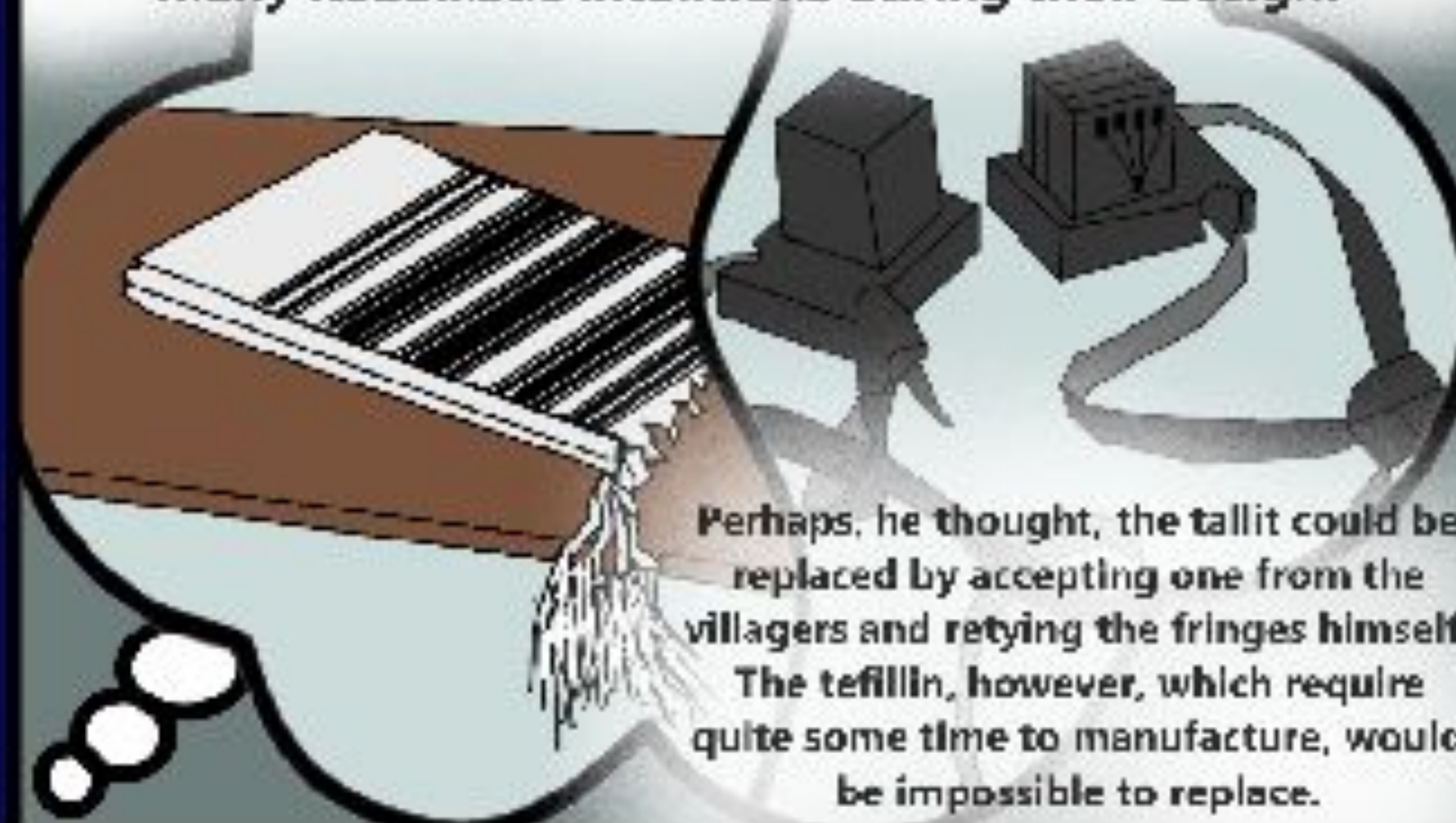
By:

Levi Y. Laufer

Like all Jewish towns, this one had its own burial society which occasionally conducted public sales of the tefillin collected from the deceased. One of the townspeople learned of the saintly rabbi's dilemma and mentioned the tefillin box, intimating that perhaps the burial society would allow him to select a pair to his liking in exchange for a donation. Rabbi Levi Yitzchak agreed to take a look. The wooden crate was procured, and Rabbi Levi Yitzchak peered inside. An assortment of tefillin—some old and worn, others glossy and new—lay neatly arranged. Almost without a second glance, Rabbi Levi Yitzchak extricated a pair.



Rabbi Levi Yitzchak considered his options. There was no time to return and retrieve the missing items, but he was not accustomed to using those of others, having so meticulously supervised the creation of his own, invoking many Kabbalistic intentions during their design.



The representative of the burial society gently reminded the rabbi of the established custom—he'd have to bid on the tefillin together with the rest of the town. On a makeshift block surrounded by a growing crowd, an auctioneer announced the opening price. Rabbi Levi Yitzchak immediately raised it. Someone countered, and Rabbi Levi Yitzchak promptly followed with a higher offer. Each subsequent offer lasted no longer than a second as Rabbi Levi Yitzchak rushed to outbid it. His insistence to acquire that particular pair of tefillin puzzled the gathered crowd, who began to ogle them curiously. They seemed as plain as every other pair in the box. Buoyed by the ensuing excitement, the price only increased, eventually reaching the astronomical sum of 300 rubles.



At that point, the flustered gabbai interrupted the bidding.

"Rabbi, you can take the tefillin free of charge! I only ask that you tell us the significance behind this particular pair."



"These are no ordinary tefillin," replied Rabbi Levi Yitzchak. "Unbeknownst to the burial society, the man who wore these managed to have them made by the renowned brothers—Rabbi Elimelech and Rabbi Zusia. Such incredibly holy men, of course, included all the necessary Kabbalistic intentions; every step was deliberate and premeditated. These tefillin are truly unique, hence my strong desire to buy them."



The crowd looked expectantly at Rabbi Levi Yitzchak.

Certainly, after hearing his explanation, the burial society allowed the rabbi to keep the holy tefillin for himself. After all, who was more worthy to wear them than Rabbi Levi Yitzchak of Berditchev himself?