

The Moshiach Times



Nissan 5780
March/April 2020
Vol. 36, No. 3 (222)
\$4.00





The Moshiach Times

PESACH 5780

Volume 36, No. 3 (222)

It's Nissan, the month of Miracles! In Nissan the Jews were first redeemed from slavery in Egypt. Not a single slave could escape from Egypt, yet Hashem took us out from there, a whole nation, "our young and our old, our sons and our daughters," with signs and miracles, from slavery to freedom, from darkness to a great light. Just as we were redeemed from exile in Egypt long ago, we know with total confidence that Hashem will very soon redeem us from this exile, with (even greater) miracles than before!

May we celebrate Pesach, in Jerusalem this year, together with Moshiach Now! A Happy Passover to all our readers!

- 8 **My Shabbos Candle**
- 9 **Order of the Day**
- 10 **Mr. Mike's Hat Store**
- 16 **Pesach Mitzvah Mission**
- 17 **Eiruv Tavshilin**
- 18 **Sefiras Ha-Omer**
- 20 **Follow the Seder - a Maze**
- 21 **The Right Thing**
- 24 **Pass Over Up Close**

The Moshiach Times (USPS 24442) (ISSN 1940-5146) is published 6 times annually in January, February, March/April, May/June, August/September, and November/December, for \$18 per year, \$34 for 2 years, by Tzivos Hashem, 792 Eastern Parkway, Brooklyn, NY 11213.

Periodical postage paid at Brooklyn, New York.

Postmaster: Send address changes to

The Moshiach Times, 792 Eastern Parkway, Brooklyn, NY 11213. Printed in the USA.

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CO1

THE WORLD AROUND YOU

Horseradish. It stings your eyes. It makes you cough. It makes you cry. We eat it with lettuce. And we eat it with Matzah.

14

It's an essential Mitzvah at the Seder on Pesach. Let's find out more about Moror.



HEROES OF OLDE THE REBBE'S BROCHA

A Jewish inkeeper saw his business dwindling when a non-Jew opened up right across the road and began selling liquor for less. So he went to the Rebbe, Rabbi Sholom DovBer of Lubavitch for help, and with a simple piece of advice and a blessing, the Rebbe turned things around.

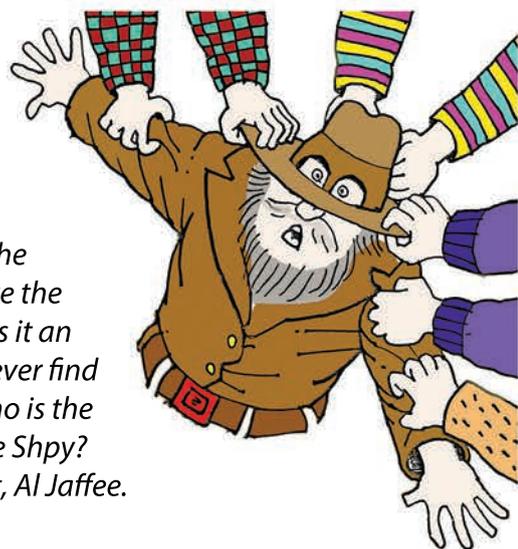
22



THE SHPY

Can you believe that the Shpy has resigned and quit his holy work? No... No... never... Impossible! But if he looks like the Shpy, dresses like the Shpy and does shecret missions like the Shpy.... it musht be the Shpy!! Or is it an imposhter? How will Agent 613 ever find out who is the real Shpy and who is the imposhter pretending to be the Shpy? Art by our shweet Shpy artisht, Al Jaffee.

12



Intents



BREAD OF FAITH

A few hours before Pesach, Boruch Shlomo Cunin, a young yeshiva bochur, is asked to deliver Shmurah Matzah to a family in the Bronx. First the subway is delayed, and the directions are unclear. It's very late when he finally finds the place, but there is no sign that the family there are even going to have Seder.

4

BEHIND THE LINES

Did you know that on the 16th of Iyar the Mahn began to fall? Or what made the waters of the Reed Sea split? Or in whose merit the Jews had three special gifts in the desert? Or what does the number 10 have to do with making bread? Find out all this and more...

7



Use this form for the...

SALE OF CHOMETZ

* Must be filled out by head of the family. Please print.

I, _____, fully empower and permit Rabbi K. Kastel to act on my behalf to sell all Chometz or mixtures of Chometz owned by me, as defined by the Torah and Rabbinic Law, particularly at the address(es) listed below, and elsewhere. This power is in conformity with all Torah, Rabbinic and Civil laws.

Home Address _____ Apt. _____

City _____ State _____ Zip _____

Business Address _____ Suite _____

City _____ State _____ Zip _____

Signature _____ Date _____

Send this form to: Rabbi K. Kastel, c/o Sale of Chometz, 305 Kingston Ave., Brooklyn, NY 11213
Form must be received by Sunday, April 6, 2020



ABOUT THE COVER

It's erev Yom Tov with so much to do! Everyone's helping to prepare for the Seder! Father is checking the Matzos. Mother is cooking eggs, potatoes and roasting chicken necks for the zeroa. The romaine lettuce leaves are soaking and have to be checked. The salt water has been mixed, and now the charoses is almost done. Peel the apples and then grate them up, crack the walnuts, then crush them fine. Mix them all together till they look like mortar.

Who wants to help with the Moror? Cover your eyes! The fumes will make you cry! May we shed only tears of happiness when Eliyahu comes to announce that Moshiach is here at last to take us out of exile and receive the Torah anew!

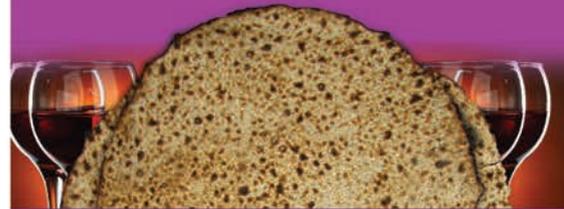
THE LAST DAYS - MOSHIACH'S SEUDAH

On the first days of Pesach we celebrate our redemption from Egypt. On the last days of Pesach, we look forward to the final Geulah when Hashem will take us out of Exile forever.

The Baal Shem Tov used to make a special meal on the last day of Pesach. He called this meal 'Moshiach's Seudah.'

He said that the light of Moshiach is shining very strongly at this time.

At this meal, we eat Matzah and drink four cups of wine (or grape juice), just like at the Seder. Let's hope that this year, we should all be able to have Moshiach's Seudah, together with Moshiach in Yerushalayim Now!



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792 Eastern Parkway, Brooklyn, NY 11213

BREAD OF FAITH

Yud Aleph Nissan, the 11th day of Nissan, is the birthday of the Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, the day his holy neshama came into the world, as a blessing to every person in our generation.

The following story was told by Rabbi Boruch Shlomo Cunin, who was an eighteen year old student in the *Chabad Yeshiva* in Brooklyn, when it happened.

It was mid-afternoon, a few hours before *Pesach* would begin. Packages of freshly baked *Shmurah Matzah* had been delivered to the Lubavitcher Rebbe, who would stand in the doorway of his room, giving out pieces of this special *Matzah* as a spiritual gift for the holiday.

The mystical Jewish work, the *Zohar*, explains that *Matzah* is the “bread of faith,” and simply eating it nourishes the soul.

Those people who had to fly, or had a long trip home were allowed to go first, so that they would arrive in time for the holiday.

Boruch Shlomo had to get to 167th Street and Jerome Avenue in the Bronx, about 90 minutes by subway. When he approached the Rebbe, the Rebbe gave him *Matzah* for his own family and then said in *Yiddish*, “You live in the Bronx; Here is *Matzah* for someone who lives in the Bronx. Go to Rabbi Chadakov (the Rebbe’s secretary) and he will give you their address.”

Boruch Shlomo called his mother and told her that he would probably be very late for the *Seder* so they shouldn’t wait for him.

Then he went to friends and borrowed money to pay for the taxi he would need to get home after dropping off the *Matzah*.

On the way to the Bronx, however, the train broke down. By the time he got to the station it was already time for candle lighting. *Yom Tov* would begin in less than 18 minutes.

Realizing that he would not be able to take a taxi home on *Yom Tov*, he left all his money with the manager of the train station and started walking

with the *Matzah* in hand.

(On *Yom Tov*, unlike *Shabbos*, you are allowed to carry food and other things necessary for the holiday.)

It was late. Boruch Shlomo met Jews walking to *Shul*, and asked them how to find the address he needed.

“Oh,” they said, “You’ve got a long way to go!”

After walking for about half an hour, he saw people already coming home from *Shul*, and again asked them for directions. They pointed to a certain housing project.

Boruch Shlomo noticed that the building looked somehow different from other projects.

He opened the door, went in, and began to climb the stairs to the third floor. The hallways had a sharp unpleasant smell. He found his way to Apartment 3D, and knocked on the door.

A man without a shirt on, with several tattoos and a pot belly opened the door.

“What is it?” the man snapped. In the Bronx, that’s how people say hello.



“Excuse me, are you Mr. So-and-So?” Boruch Shlomo asked.

“Yeah,” he said.

“The Lubavitcher Rebbe sent something very special for you and your family.”

“The Rebbe? Oh, please come in.”

The tiny kitchen contained a small table, some chairs and a hot plate. On the table was a loaf of rye bread.

Boruch Shlomo asked if the man would mind covering the bread, since it was *Pesach*. He wondered why he had been asked to deliver *Matzah* to a family that wasn't even celebrating *Pesach*.

Then he thought, “This

family doesn't even know it's *Pesach*. Maybe that's exactly why I am here.”

He tried to think what the Rebbe would do. He told the man that tonight was *Passover*. And he asked if he would like him to make a *Seder* for his family. The man said okay, and called his wife to come in.

The wife came into the kitchen with two beautiful young girls about 7 and 8 years old. The mother was visibly pregnant, and the girls were both blind.

“Okay,” said Boruch Shlomo, “we're going to make a *Seder*. Do you have some clean paper cups?”

The man brought out the cups and his wife covered the table with a cloth. He gave the man his *yarmulke* (which he wore under his hat), and began the *Seder*, reciting whatever he could remember by heart.

When he gave out the Rebbe's *Matzah* to each family member, they became very emotional, and began to cry a lot.

They ate the *Matzah* and used water in the paper cups to recall the four cups of wine.

Boruch Shlomo looked at the little girls and at their mother who was about to have another child, and began to tell them about the importance of

Pesach that he had learned from the Rebbe's teachings.

He told them that we have to have faith in G-d. On this night, Hashem liberated our ancestors from slavery, and He liberates us too. The husband and wife seemed to hang onto every word.

He told them that on Passover, we leave our personal Egypt and experience freedom. G-d doesn't put on our shoulders more than we can carry. Once you know that, and believe it, you're already liberated. They sang songs with the children and time flew by.

At 1:00 a.m., the woman put the girls to bed. It was time to leave.

Seeing how emotional the Seder was for them, Boruch Shlomo asked, "What is the connection you have with the Rebbe?"

The man replied that he was a leather tanner in a meat factory. There was a Rabbi there who supervised the *kashrus*.

One day when he had come to work, his head was spinning. He seemed clearly upset.

The Rabbi saw him and asked, "What's wrong?" He told him that he and his wife had two blind children and his wife was not supposed to get pregnant, because they feared that this could be the case again. But she had become pregnant, and the doctors were suggesting an abortion, since the child would likely be born blind.

He was very disturbed about this, and didn't know what to do.

The Rabbi said, "Why don't you write to the Lubavitcher Rebbe and ask for his advice and blessing?" Then he helped him compose a letter.

The Rebbe replied that they shouldn't have an abortion. The child would be healthy and would be able to see.

"The Rebbe told us to have faith in G-d. You know, my wife and I weren't sure about this. How are we supposed to have

faith? How are we supposed to forget what the situation is and have hope? We didn't think it was possible. But tonight, hearing about faith and how G-d gives us the strength to overcome our personal Egypt, well, now we understand."

And that is exactly what happened. A healthy baby boy was born to this family, a child who could see.

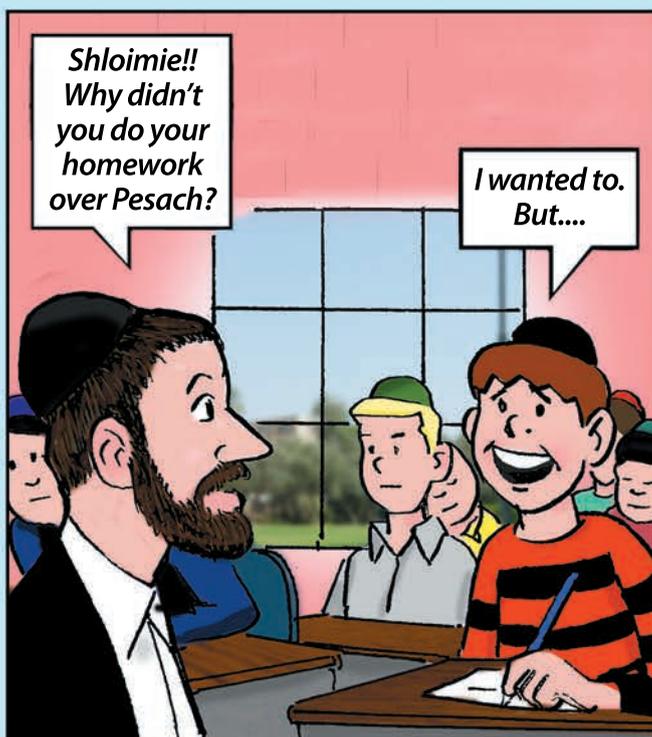
It took Cunin three hours to walk home all the way across the Bronx. He made it home safely by 4 in the morning. His mother was still up waiting.

Then he began his own Seder, grateful that he had been able to bring the Rebbe's message of faith and joy to a poor Jewish family in the Bronx, living in a housing project.

To really describe the Rebbe's love for every Jew all over the world would be impossible.

This story is about how the Rebbe had faith hand-delivered to this one family's door.

SHLOIMIE





Behind the LINES



THE 16TH DAY OF IYAR

On the 16th day of Iyar 2448, 30 days after the Jews left Egypt, their supply of Matzos ran out, and the *Mahn* began to fall. Therefore Moshe taught the Jewish people the first blessing of *Birkas HaMazon* to thank Hashem for sending them Bread from Heaven.

Brachos 48b

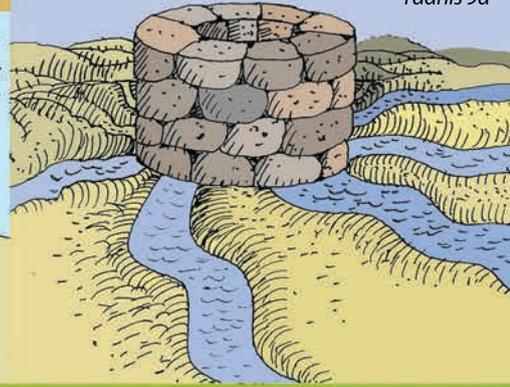


THREE GIFTS

Hashem took care of the Jews in the desert with three special gifts. The *Mahn* was in the merit of Moshe Rabenu. The Clouds that protected the Jews were in the merit of Aharon.

The Well of water was in the merit of Miriam. When Miriam and Aharon passed away, the Well and the Clouds disappeared, but then they returned in the merit of Moshe.

Taanis 9a



10 IS FOR BREAD

There is a verse in *Tehillim*, 10 words long, describing how bread is made. (104:14).

There are also 10 things we don't do on *Shabbos* which we learn from the 10 steps involved in making bread.

And there are 10 words in the blessing *HaMotzee* which we say before eating bread. Therefore we place our 10 fingers on the bread when we recite this blessing. *Bereishis Rabbah*



THE WATERS FLED

Dovid *HaMelech* wrote, that when the Jews came to the Reed Sea, the waters "saw and fled." What did the waters see that made them run away? The *Midrash* says, they saw the bones of Yosef which Moshe was bringing with him. Since Yosef in his holiness fled from the wife of Potifar, the sea now fled before him, making a wall on the right hand and a wall on the left.

Tehillim 113, 3



These are the 10 Labors Involved in Making Bread Which We Do Not Do on *Shabbos*

- | | |
|---|--|
| 1- Planting (<i>Zorei'ah</i>) | 6- Winnowing (<i>Zoreh</i>) |
| 2- Plowing (<i>Choresch</i>) | 7- Sorting bad from good (<i>Borer</i>) |
| 3- Reaping/Cutting down (<i>Kotzeir</i>) | 8- Grinding/Cutting up fine (<i>Tochein</i>) |
| 4- Gathering in sheaves (<i>Me-ameir</i>) | 9- Sifting with a sifter (<i>Meraked</i>) |
| 5- Threshing (<i>Dosh</i>) | 10- Kneading (<i>Losh</i>) |



Send us a picture of how you light your Shabbos candle!

Share with us the feelings you have. Let us know what you think about, what you pray for, and what you feel in your heart.

Three year old Dasya Gorkin is a young *shlucha* from Charlotte, NC. Dasya loves to light her purple *Shabbos* candle with her Mommy every week, and share a *Shabbos* hug! *Shabbos* is her favorite day of the week. She asks Hashem to bring Moshiach NOW!

Send your pictures to:
"My Own Candle",
c/o The Moshiach Times
792 Eastern Parkway
Brooklyn, NY 11213

IMPORTANT! Lighting candles can be dangerous. Girls should only light with the help of a parent.



in conjunction with
Friday Night Light



Rabbi Menachem M. Schneerson
The Lubavitcher Rebbe

We Have to Tell the Children

The Question

The *Seder* begins with the questions of the children:

“What is the meaning of *Pesach*? – Why is this night different from all other nights?”

The whole *Haggada* comes to answer their question.

The *Haggada* was put together with care and wisdom by our greatest Sages. We have to ask, why did they arrange it this way? Why does the entire *Seder* center around the children?

The answer is because everything depends on them.

It’s been that way since the very beginning. Even in Egypt, children had a special connection to Hashem.

When they were newborn infants, Hashem sent

His angels to feed them and take care of them. Our Sages say the children in Egypt actually saw Hashem.

And so, when they crossed the Reed Sea the children recognized Hashem first even before their parents. They pointed with their fingers and said, “This is my G-d. I remember Him. And I will glorify Him.”

That is why the *Seder* begins with their questions.

The Answer

And so, the special task of parents is to talk to the children, to listen carefully to their questions, and answer them with good answers, caring answers, not just repeating the same words from year to year. Then they have to tell them the story, our story, till the children understand that it is their story too.

It’s the story of how Hashem chose us to be His People, His cherished holy nation, and how He took us out of Egypt with signs and wonders, and with great love gave us the most precious gift He had, His holy Torah, and made us free forever.

And since then, no one else and nothing in the world can have any power over us.

It’s the greatest story ever. And it happened on this night.

For children the *Seder* is tremendous fun. That’s why we want them to stay awake and enjoy it, so it will always be a happy memory for them, to remind them at all times that just like Hashem took us out of Egypt way back then, He is taking us out of exile now, and He is hurrying to bring the real *Geula*, the complete *Geula*, the everlasting *Geula*, through Moshiach *Tzidkainu* – speedily right Now!

*based on talks by the Lubavitcher Rebbe,
Rabbi Menachem M. Schneerson,
to the children of Tzivos Hashem,
Pesach 5742-43*



Mr. Mike's Hat Store

by Rabbi Sholom
DovBer Avtzon

as heard from
Rabbi Nissan Mangel

The 5th of April this year will mark 118 years since the birth of our great Rebbe, Rabbi Menachem M. Schneerson, on the 11th day of Nissan, 5662 (1902).

When a child is born, no one can know how much that child will achieve. However, Rabbi Levi Yitzchak and Rebbetzin Chana, received a number of

private letters and telegrams from the 5th Rebbe of Lubavitch at that time, Rabbi Sholom DovBer Schneersohn, indicating that the child that would soon be born to them was a very special neshama. Rebbetzin Chana used to say that her son was holy even from the time before he was born.

There are thousands upon thousands of stories about the life of the Rebbe, about his wisdom, compassion, and insight, but perhaps the most moving are those that are most down to earth.

In honor of Yud Aleph Nissan, we present the following, from the early years of the Rebbe's leadership.

On Kingston Avenue in Brooklyn, between Eastern Parkway and Union Street, there used to be a hat store called Mr. Mikes. Mr. Mike was a friendly pleasant individual who served the community.

Every afternoon, the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, would leave his office in 770 Eastern Parkway and walk up Kingston Avenue, to visit his mother, Rebbetzin Chana Schneerson, whose apartment was on the corner of President Street.

As he passed by Mr. Mike's hat store the Rebbe would raise his hand in a gesture of greeting, and touch the brim of his hat. Mr. Mike would smile in appreciation of the friendly salute.

This little exchange would happen day after day. One time however, Mr. Mike must have watched the Rebbe as he continued his walk up the street. He noticed that the Rebbe did

not salute the other Jewish storekeepers. He would just nod in greeting. No one else was privileged to get a salute.

Mr. Mike began to wonder about this. He watched a few more times as the Rebbe walked up the street, just to make sure that he wasn't imagining things. No. That's how it was. Everyone got a nod of greeting. Only Mr. Mike got a salute.

He began to wonder, why did the Rebbe treat him differently? Was there a reason? What did the

Rebbe have in mind? Mr. Mike became really curious.

Then it dawned on him. Perhaps the Rebbe was trying to politely pass on a message. After all, Mr. Mike sold all kinds of hats and caps. Religious and non-religious people were his customers. Perhaps the Rebbe was suggesting in a gentle way that it might be appropriate if Mr. Mike also wore a hat out of respect. Maybe the Rebbe wasn't just touching the brim of his hat. Maybe he was in fact pointing



towards Heaven, as an unspoken reminder of the One Above.

Mr. Mike appreciated the Rebbe's sensitivity. Everyone could think that the two of them were just exchanging a friendly greeting, when in fact the Rebbe was telling him something about being Jewish, without causing him any embarrassment.

The next day Mr. Mike decided to take one of the caps in his store and put it on. Anxiously he waited for the moment when the Rebbe would pass by. He wanted to see if he was right. Sure enough, as the Rebbe walked by, instead of raising his hand, he just nodded, the same way he greeted all the other storekeepers.

Mr. Mike was very pleased that he had figured it out. As he thought about it he felt very warm in his heart. He appreciated the respect the Rebbe had shown him, and his admiration for the Rebbe grew immensely.

Finally Mr. Mike decided that he really had to meet the Rebbe personally. He went over to 770 Eastern Parkway and asked if he could speak with the Rebbe. He had no concept of what a private meeting with the Rebbe meant. He just wanted to meet this Rabbi that he had come to admire so much.

As he entered the room, the Rebbe greeted him warmly, and asked what could he do for him. Mr. Mike replied that he didn't come to ask a question or request a blessing. He just wanted to express his feelings for the Rebbe, and... well... he just wanted to give the Rebbe... a hug.



In a thoughtful mood, the Rebbe walks to the Chabad library beside 770 Eastern Parkway in Crown Heights, Brooklyn.

Without saying a word, the Rebbe stood up and walked around to the front of his desk and stood in front of Mr. Mike, a few inches away. Mr. Mike understood. He opened his arms and put his hands around the Rebbe and gave him a big hug.

To his astonishment the Rebbe hugged him back.

When Mr. Mike left the Rebbe's room, he felt very strange. He thought, if this great Rabbi genuinely loves me just because I am a Jew, there must be much more to Judaism than I thought. He even began to think that perhaps he could no longer continue his non-observant way of life.

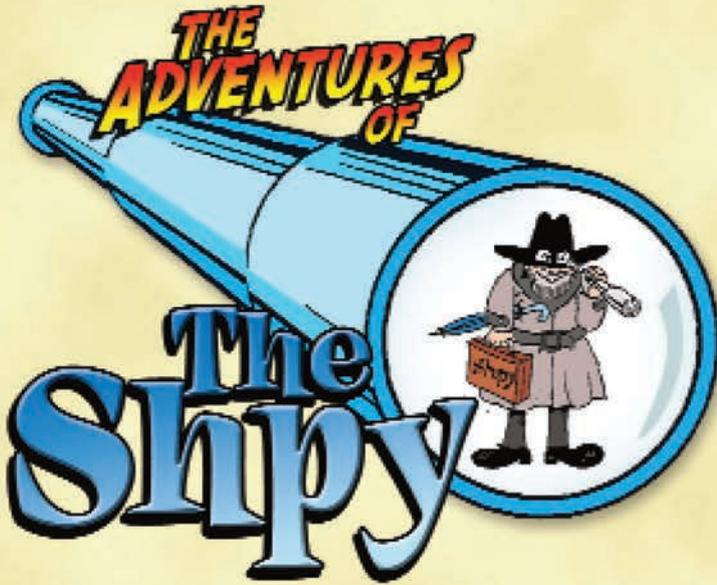
That week, as *Shabbos* approached, it crossed his mind that religious people

close their stores on *Shabbos*, and so, that Friday afternoon, it might be an idea for him to close his store early too. He had never kept *Shabbos* before. It would be the first time.

The next day, Saturday, he did not come back to open up.

"That was the first time for me," he used to say, "but after that I never looked back."





A good Shpy always gets things done quickly. This reminds me of the time that Agent 613 phoned me at 11:30 in the morning.

"Hello, Shpy here," I said. "What is it?"

"Shpy, I need to see you **ASAP**. There's a serious problem that needs to be addressed NOW! Meet me at the secret spot!"

I knew not to waste any time. I grabbed my attaché case and looked inside. There was a box of rubber bands. A pack of old vintage Moshiah Times. A bowl of chicken soup, 68 paper clips, 27 envelopes with no addresses. 32 first class stamps, and 2 pairs of socks. I was ready!

I went straight to our secret meeting spot. Agent 613 was waiting. "Shpy," he said, "Can you tell me what this means?" He handed me a slip of paper to read:

Dear Agent 613,

I quit! I'm tired of being told what a good Shpy has to do. And we're counting on you, Shpy! And hurry! Quick! No time to waste! Why do I always have to run on dangerous missions while you, Agent 613 get to sit in a fancy office, and I just go around lugging my heavy attaché case! And whenever anyone ever asks me what my job is I have to tell them that I shell envelopes! I'm tired of fighting the YH! And I can't even tell anyone, because I have to keep it a secret! Sho I quit!

Bye from the Shpy

"Shpy, are you unhappy in your job?" Agent 613 asked.

"No, of course not," I said.

I looked at the note. "I've never seen this before in my life. Believe me, I don't know what it means."

"That's strange, Shpy, because it was you who just brought this into my office a half an hour ago, wasn't it?"

"Me?" I looked at him in astonishment. "Me? I haven't been in your office all day."

"Then who could it have been?" asked Agent 613. "You were wearing your trench coat. You had your attaché case with you. Your hat was over your eyes just like it is now. I'm sure it was you and not

someone else who looked just like you. Who could look just like you?"

"You're right, Chief. No one could look just like me unless he was the Shpy. So it must have been me. But it wasn't me, because I wasn't in your office today. And I never saw this letter before, even though I wrote it."

Suddenly I gasped. "Agent 613! Do you think it could be You Know Who?"

"I'm afraid even to consider it, Shpy."

"But it must be. Who else?"

"Shpy, this can become a disaster. You must do something about it. Pronto!"

"Yes, but how will we be able to find the Yetzer Hora when he himself is disguised as the Shpy?"

"It's not going to be simple, I mean simple," said Agent 613. "If the Yetzer Hora is really going around pretending to be you, then no one will know who you are and who you aren't. We'll never be able to give you any more secret missions. I'm sorry to say it, but that will be THE END OF THE SHPY!"

"OH NO!" I cried, "What should I do?"

Agent 613 thought for a moment. "Come to the TzH headquarters and we'll wait and see if the not real Shpy comes in. In the meantime Feivel can take over."

We walked back together to TzH headquarters.

"You hide in the closet," said Agent 613, "and when the fake Shpy comes in, we'll be ready!" Then Agent 613 called Feivel into the office and explained the whole situation to him.

"So you want me to get dressed up like the Shpy..." Feivel said.

"That's right."

"And go on secret missions all by myself with no one to help me?"

"Yes, yes."

"And climb up walls, and swim across raging rivers, and hide in dark places?"

"Correct."

"And chase the Yetzer Hora over mountains and through valleys?"

"Exactly!"

"All by myself!" Feivel was getting very excited. "I'm not doing it!"

All of a sudden the Shpy walked into the office. "Hello, Chief," he said. "Mission completed! All the Sale of *Chometz* forms that you gave me are burned up, just like you asked."

"You burned the Sale of *Chometz* forms?" exclaimed Agent 613.

"You mean burned, as in scorching-red-hot-flaming-fire-like-you-could-roast-marshmallows-and-cook-hot-dogs-over-it? Is that what you mean when you say burned?" asked Feivel.

"Yes siree!" answered the Shpy. "You bet! Ha Ha Ha!"

"Ahh... Shpy... You're not supposed to burn the forms," cried Feivel. "You have to deliver them to the Rabbi in charge of selling the *Chometz*. It's the *Chometz* that you burn the morning before *Pesach*, not the Sale of *Chometz* forms."

"That's right!" I said as I opened the door to the closet. "There's



only one person who would want to destroy those forms before they got to the Rabbi. And that's the Yetzer Hora! **You're not the real Shpy;** I proclaimed. **"You're the Yetzer Hora!"**

"Catch him before he gets away!" cried Agent 613; but the Yetzer Hora was already out the door.

Quickly Agent 613 raced after him. Then Feivel dashed out after Agent 613. Then the Shpy, I mean the real Shpy, myself, pressed the high-frequency-shecret-shiren-alert-to-all-TzH-agents that the Yetzer Hora was looshe in TzH Headquarters.

I ran out the door after Feivel who was chasing Agent 613 who was chasing the Yetzer Hora. It was a short chase. We went over the underpassh 6 times, under the overpassh 7 times, out the in door, and down the up eshcalator 3 more times. Then the Yetzer Hora dashed down a long circular shtaircase. At the bottom he raced to the revolving door.

Agent 613 ran after him. Feivel followed, and I shot in last.

We went round and round in the revolving door at least 536 times until the Yetzer Hora shuddenly flew out and landed PLOMP on the ground. Another three plomps - Plomp ... PLOMP ... PLIMP ... and the rest of us were out too.

Shuddenly 5 pairs of hands grabbed me.

"No, not me!" I shouted. "I'm the real Shpy. Grab him! He's the Yetzer Hora." Five pairs of hands grabbed him.

"No," he cried. "Grab him! I'm the real Shpy! He's the Yetzer Hora."

Five pairs of hands grabbed me. "No," I inshishted. "He's the Yetzer Hora! I'm the Shpy." Back and forth, forth and back. "Grab me! Grab him! Grab me! Grab him...."

"Hold on to both of them!" ordered Agent 613. "There's only one

way to tell who is the real Shpy. We will take off their hats."

"OH NO! You can't do that because then the Yetzer Hora will know who I am and I won't be the Shpy anymore!" we both said together.

"But at least we finally captured the Yetzer Hora," said Agent 613. "Handcuff both of them!"

"HA HA," laughed the Shpy who was really U-Know-Who. "You think you caught me, but all of those Tzivos Hashem Sale of *Chometz* forms got burned! You'll never be able to get new ones to the Rabbi before *Pesach*. Ha Ha!"

"HA HA! and double HA HA to you!" answered Agent 613. "When you came into my office and gave me that letter that you quit I knew something was fishy. A real soldier in Tzivos Hashem never quits. He is always happy to help others and do good deeds. I decided to test you. Those Sale of *Chometz* forms were from last year!"

The Yetzer Hora shuddenly made a dash for the revolving door. Feivish shaw him about to eshcape. Lifting the new sack of Sale of *Chometz* forms, he leaned back, and threw the sack through the door with all his might.

In went the sack, and out went the Yetzer Hora, so fast and with such force, that he was last seen flying over Chicago and heading for the North Pole.

Like I always shay,

A door that's open is ajar, but not every open jar has a door.

Bye from the Bye
from the
Shpy from the Shpy

THE WORLD AROUND YOU



It stings your eyes. It clears your nose. It makes you cough. It makes you cry. In *Yiddish* it's called 'chrain.' In Hebrew it's 'Moror.' Let's find out more about horseradish.

HOW DID HORSERADISH GET ITS NAME?

The English word "radish" comes from the root word, "rettich." In German, horseradish is called *meer-rettich* because it grows near the ocean. "Meer" means sea. Perhaps it became known in English as "horseradish" because it is so thick and tough, like it is fit for a horse, unlike the smaller and milder red radish we use for salads. Or perhaps, because it is so sharp that only a horse could eat it.



Horseradish: the raw root

24 MILLION POUNDS!

At harvest, roots are shipped on large pallets to factories where it will be grated and bottled. Don't worry - you can invite as many guests as you like to your *Seder* this year. The United States farmers have grown plenty of horseradish for you: 24 million pounds, to be exact. That's enough horseradish to make *Koraich* sandwiches that will reach twelve times around the world!



Summertime in Illinois. Horseradish plants in bloom

WHERE IT GROWS

The Jews and Egyptians of old used horseradish with their food, as did the ancient Greeks. In the Middle Ages, horseradish grew in Central Europe, and early American settlers brought it to North America. Today, the horseradish capital of the world is in Illinois, in the Mississippi River basin, where 60% of the world's horseradish is grown. The soil is rich in potash, a nutrient which helps horseradish thrive. The area's cold winters and hot summers make excellent growing conditions for the plant. Most planting and harvesting is still done by hand, with root cuttings being placed in individual holes about a foot deep. Harvest time is in the spring and fall. An annual Horseradish Festival takes place in Collinsville, Illinois. Farmers come together to show off the huge roots they have grown!



Romaine lettuce is also used as Moror together with horseradish.



At the Seder service, we place two helpings of horseradish on large leaves of romaine lettuce, in the center of the seder plate. One serving is for the Mitzvah of eating Moror. The other is for eating with Matzah in a Koraich sandwich.



Preparing 'chrain' for the Seder. A workman dressed in a special worksuit and protective gloves grinds up horseradish in a grinder. He wears a gas mask to protect himself from powerful fumes. Not for the faint of heart.

WHY IS HORSERADISH HOT?

If you sniff a fresh, whole horseradish root, you will see that it has no odor at all.

However, as soon as the skin is cut or scraped, watch out!

The root gives off a hot, stinging odor that will make the strongest person cry! The stinging vapor comes from a chemical in the horseradish that is released when it is peeled or cut or bitten into.

One drop of horseradish "juice" is enough to change the odor of an entire room. If it is out in the open air for a while, or boiled, horseradish quickly loses its strength.

HORSERADISH USES

Nowadays, people use horseradish mixed with beets to flavor fish and meat. For centuries, horseradish was used as a medicine to get rid of stomach worms, to aid digestion, to cure coughs, to relieve aches and pains from flu, even tuberculosis.

You've heard of ginger ale. In some parts of England, you can get "horseradish ale." It's supposed to be refreshing after a long day's work. Recently, scientists have tried using enzymes from the horseradish to treat cancer, and problems in the digestive tract. Who knows? Perhaps they will surprise the world and discover qualities in horseradish that will help people to resist the new virus that has turned the world upside down.



Horseradish mixed with beets livens up the taste of fish and meat.



Horseradish, romaine lettuce, and Matzah, make a Koraich sandwich.

A PESACH RECIPE

Horseradish is especially delicious when cooked with beef, onions, carrots, and potatoes. You can help make it. First peel the carrots, potatoes, onions, and about a half a horseradish. Let your mother cut it all up into large chunks. Then put all the vegetables into the pot with a nice cut of roast beef. The horseradish will make the meat tender and give it a wonderful flavor. Like magic, the bitter taste of the horseradish will disappear while it cooks.



HORSERADISH IN THE TORAH

The bitter herbs which we eat during the Seder are a combination of horseradish (called 'chrain' in Yiddish) and romaine lettuce, or endives. They are called *Moror*, from the Hebrew root, *Mar*, meaning 'bitter.'

As we eat the *Moror*, sit up straight. Most people cough and cry. This reminds us of how the Egyptians made the lives of our ancestors bitter with harsh labor: with mortar and bricks, and all kinds of work in the fields, and harsh pointless tasks that broke our spirit.

On a deeper level, the *Moror* stands for the bitterness a person feels in his heart, when he takes a good look at himself and realizes that he has made mistakes in life and has not served Hashem properly.

"Hashem, Hashem," he cries out in his heart. "Help me to be better! Help me to return!" With pain and bitterness, he expresses his regret for the mistakes of the past, and his heartfelt desire to be good.

His cry awakens great mercies from Hashem on High.

For this reason, the *Arizal (Rabbi Yitzchak Luria)* taught that *Moror* should be placed in the center of the Seder plate, since its true meaning is not bitterness but mercy.

Then, after eating the *Moror*, we put it together with *Matzah*, and eat the two together in a sandwich.

Matzah alone is a symbol of freedom. It is also a symbol of humility before Hashem. When we have *Matzah* and *Moror* together, it helps us realize that the suffering of our ancestors which made them cry out to Hashem, and caused Him to hurry to redeem them!

Now they could realize that their suffering had been part of a process leading to their redemption. As a result they had become a holy nation connected to Hashem, and their freedom would be eternal.

Therefore we eat *Matzah* and *Moror* together because they have the same underlying meaning. That is why even after Moshiach comes, we will still eat *Moror* at the Seder, since eating *Moror* awakens the boundless mercies of Hashem.

Pesach Mitzvah Missions

Starting on the left, work through the missions from top to bottom (2 boxes are for 2 Seder nights). Fill in the blanks wherever necessary. Do not write on Yom Tov!

I CLEANED FOR PESACH:

- MY BEDROOM
- CLOTHING POCKETS
- INSIDE MY BOOKS
- SCHOOL BAGS & FOLDERS

THE SEDER BEGINS!! (15 STEPS AND MORE)

I SEARCHED FOR CHOMETZ

APRIL 7TH, 2020
7:57PM [NYC TIME]

NOTE:
All times are for New York City area.

I BURNED THE CHOMETZ

APRIL 8TH, 2020
Chometz may be eaten until 10:42AM.
Chometz must be burned by 11:43AM.

Be sure to remind your parents to make Eiruv Tavshilin

I LIT A CANDLE ON:

- (GIRLS)
- APR 8TH, at 7:10PM
 - APR 9TH, after 8:11PM**
 - APR 10TH, at 7:13PM
 - APR 14TH, at 7:17PM
 - APR 15TH, after 8:18PM**
- * All times are for the NYC area
** You must light at this time, from a pre-existing flame.

I HELPED PREPARE THE SEDER TABLE

- APRIL 8TH 2020
- APRIL 9TH 2020

1. KADESH:

I said or heard Kiddush, and leaned* to the left as I drank the _____st cup of wine. (*girls do not lean)

2. URCHATZ:

I washed my hands without saying a _____.

3. KARPAS:

I dipped a(n) _____

in salt water, and said the brocha, Borai _____

and had in mind the Moror.

4. YACHATZ:

I broke the middle _____ in two; then broke the larger piece in five, and set it aside for the _____.

5. MAGGID:

I asked the _____ Questions; told about the four _____.

I sang Dayainu, and drank the _____nd cup of wine leaning.*

6. RACH'TZA:

I washed my hands a 2nd time, and said "Al _____."

7. & 8.

MOTZEE - MATZAH:

I said 2 brochos:

Ha- _____, and

Al _____

Matzah, and then ate (at least) half of a (Shmurah) Matzah!

9. MOROR:

I took the Moror, dipped it in the charoses, and said "Al _____"

BONUS:

Bonus: I ate Shmurah Matzah at the Seder.

10. KORAICH:

I ate the "Hillel Sandwich" with _____ and _____ together, leaning to the left.*

11. SHULCHAN ARUCH:

I ate the Yom Tov meal, leaving room for the _____.

12. TZAFUN:

I found the _____ and munched it up.

13. BAIRACH:

I said Birkas HaMazon, to thank Hashem for the meal, and drank the _____rd cup of wine leaning to the left.*

BONUS:

I sang a Niggun for Pesach at the Seder.

BONUS:

I helped clear the table and put away the Haggadas.

14. HALLEL:

We filled a big cup of wine for _____, and for me too. Then I finished saying Hallel and drank the _____th cup of wine!*

15. NIRTZAH:

I stayed up till the end of the Seder! And prayed that Moshiach should come _____, and we will celebrate the Seder next year in _____!

I COUNTED SEFIRA, EACH NIGHT OF PESACH:

- APRIL 9TH AFTER DARK
- APRIL 10TH
- APRIL 11TH
- APRIL 12TH
- APRIL 13TH
- APRIL 14TH
- APRIL 15TH
- APRIL 16TH

BONUS:

I reminded my parents to make an Eiruv Tavshilin on April 8TH

My Mitzvah Coupon

My Name (print): _____

Address: _____

City: _____ State: _____ Zip: _____

Date of Birth (month/day/year): _____ / _____ / _____

Parent's signature: _____

For households with more children, please photocopy this coupon for each child.

I love being part of Tzivos Hashem, and I want to enroll my friend:

His/her name is _____ and they live at _____

His/her Birthday is _____ / _____ / _____
Month Day Year

He/she is _____ years old.

My name is _____

My English birthday is _____ / _____ / _____
Month Day Year



Eiruv Tavshilin

This year we have to make "Eiruv Tavshilin" before the first days of Pesach.

This enables us to cook food on Yom Tov (Friday) which we will then eat the next day on Shabbos.

HERE'S HOW TO MAKE EIRUV TAVSHILIN:

On Wednesday afternoon, April 8, 2020, sometime before candle-lighting, the head of the household takes a Matzah, and some cooked food such as fish, meat, or a hard-boiled egg. He hands this to another adult and says:

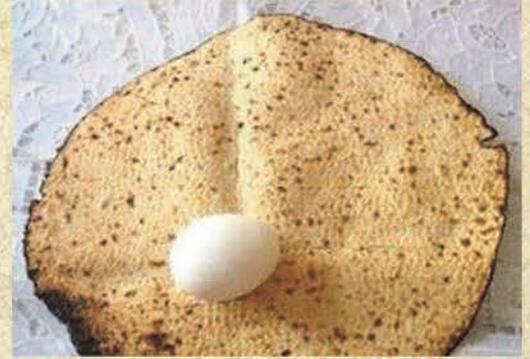
"I hereby grant a share in this Eiruv to anyone who wishes to participate in it and depend upon it."

The one holding the food then raises it up and then gives it back to the head of the household, who recites this blessing:

"Boruch Atoh A-do-noi Elo-hainu Melech Ho-olum, Asher Kid'shonu B'Mitzvosov V'Tzivonu Al Mitzvas Eiruv."

He then also says:

"Through this Eiruv it shall be permissible for us and all the Jews who live in this city, to bake, cook,



put away a dish to preserve its heat, kindle a light (from a pre-existing flame), and prepare on Yom Tov everything we need for Shabbos."

The food from the Eiruv should be put aside to be eaten on Shabbos. The best time to eat it is on Shabbos afternoon.

Not Only For Kids!



Rabbi Yankel Kreiman of the Bikur Cholim Society of Palm Springs California writes that **The Moshiach Times** is not only for kids. He gives out every issue to the Seniors he visits. His elderly friends tell him that they love the magazine because they learn so much from it, and it makes them feel young! Thank you Rabbi Kreiman.



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Mail to: Moshiach Times, 792 Eastern Parkway, Brooklyn, NY11213
 Or go online to Chabad.org/MoshiachTimes. Or call 718 907 8844



This is Azriel Lison (3) of Montreal. He sent in this Purim picture to let us know that loves getting his Moshiach Times

HAPPY SHAVUOS!!

COUNT



I counted

48

FORTY-EIGHT CITIES OF THE LEVIIM WERE CITIES OF REFUGE

Wed. May 27

49

FORTY-NINE DAYS MAKE SEVEN WEEKS OF COUNTING THE OMER

Thursday May 28
Erev Yom Tov

I counted

42

FORTY TWO ARE THE LETTERS OF ONE OF HASHEM'S HOLY NAMES

Thurs. May 21

I counted

43

FORTY-THREE TIMES BLOOD IS SPRINKLED ON THE ALTAR ON YOM KIPPUR

Fri. May 22

I counted

44

FORTY-FOUR CANDLES ARE LIT ON CHANUKAH INCLUDING THE SHAMESH

Shabbos. May 23

I counted

36

THIRTY-SIX IS THE NUMBER OF HIDDEN TZADDIKIM IN THE WORLD

Fri. May 15

I counted

37

THIRTY-SEVEN WAS YITZCHOK'S AGE AT THE AKEIDA

Shabbos May 16

I counted

38

THIRTY-EIGHT YEARS THE JEWS TRAVELED IN THE DESERT FROM HAR SINAI TO MOAV

Sun. May 17

I counted

30

THIRTY IS THE AGE WHEN YOU ACHIEVE STRENGTH

Shabbos. May 9

I counted

31

THIRTY-ONE DAYS IS WHEN A FIRSTBORN CHILD IS REDEEMED BY PIDYON HABEN

Sun. May 10

I counted

32

THIRTY-TWO STANDS FOR THE HEART - LEV lamed + beis = 32

Mon. May 11

I counted

24

TWENTY-FOUR ARE THE BOOKS OF THE TORAH

Sun. May 3

I counted

25

THE TWENTY-FIFTH OF KISLEV IS CHANUKAH

Mon. May 4

I counted

26

TWENTY-SIX IS THE GEMATRIA OF HASHEM'S HOLY NAME

Tues. May 5

I counted

18

EIGHTEEN STANDS FOR LIFE CHAI = 18 LIFE

Mon. April 27

I counted

19

THE NINETEENTH OF KISLEV IS THE ROSH HASHANA OF CHASSIDUS

Tues. April 28

I counted

20

TWENTY IS THE TORAH AGE FOR MILITARY SERVICE

Wed. April 29

I counted

12

TWELVE ARE THE TRIBES OF ISRAEL

Tues. April 21

I counted

13

THIRTEEN ARE HASHEM'S ATTRIBUTES OF MERCY

Wed. April 22

I counted

14

FOURTEEN ARE THE BOOKS OF RAMBAM'S MISHNEH TORAH

Thurs. April 23

I counted

6

SIX ARE THE ORDERS OF MISHNA

Wed. April 15

I counted

7

SEVEN ARE THE DAYS OF THE WEEK

Thurs. April 16

I counted

8

EIGHT ARE THE DAYS OF BRIS MILA

Fri. April 17

Check off each day as you count it. Before counting, say the blessing, "Al Sefiras Ha-Omer." Then say, "Today is one day (two days, three days, etc) of the Omer."

I counted

1

ONE IS HASHEM

Fri. April 10
START COUNTING THURSDAY EVENING, APRIL 9

I counted

2

TWO ARE THE LUCHOS

Shabbos. April 11

COUNTING SEFIRAH - SERVING HASHEM

As we anxiously count the 49 days from Pesach until Shavuot, it is interesting to remember that each day reminds us of important events and people in our holy history.

I counted

45

FORTY-FIVE IS THE GEMATRIA OF THE NAME OF ADAM THE FIRST MAN!

Sun. May 24

I counted

46

THE FORTY-SIXTH DAY OF THE OMER STARTS THE LAST 3 DAYS BEFORE TORAH WAS GIVEN

Mon. May 25

I counted

47

FORTY-SEVEN POSITIVE MITZVOS IN RAMBAM'S SEFER HA'AVODA

Tues. May 26

I counted

39

THIRTY-NINE LABORS ARE FORBIDDEN ON SHABBOS

Mon. May 18

I counted

40

FORTY YEARS THE JEWS TRAVELED IN THE DESERT

Tues. May 19

I counted

41

FORTY- ONE DAYS AFTER THE BIRTH OF A BABY BOY, THE MOTHER BRINGS A KORBAN

Wed. May 20

I counted

33

Lag b'Omer THIRTY-THREE IS THE YAHRTZEIT OF Rabbi Shimon bar Yochai

Tues. May 12

I counted

34

THIRTY-FOUR STANDS FOR LOVE OF HASHEM WITH ALL YOUR HEART - ie ' LEIVOV' lamed +beis+ beis = 34

Wed. May 13

I counted

35

YEHOSHAFAT, THE THIRD KING OF YEHUDA WAS THIRTY-FIVE WHEN HE BECAME KING.

Thurs. May 14

I counted

27

THE TWENTY-SEVENTH CHAPTER OF TEHILLIM IS RECITED FROM ELUL TILL AFTER SUKKOS

Wed. May 6

I counted

28

EVERY TWENTY-EIGHT YEARS WE SAY THE BLESSING ON THE SUN

Thurs. May 7

I counted

29

ON TWENTY-NINE MENACHEM AV MOSHE WENT BACK UP HAR SINAI TO PRAY FOR THE JEWS

Fri. May 8

I counted

21

TWENTY ONE ARE FOR THE THREE WEEKS OF MOURNING FOR THE HOLY TEMPLE

Thurs. April 30

I counted

22

TWENTY-TWO ARE THE LETTERS OF THE ALEPH BAIS

Fri. May 1

I counted

23

TWENTY-THREE ADAR - THE DAY THEY BEGAN TO BUILD THE MISHKAN

Shabbos May 2

I counted

15

THE FIFTEENTH OF SHVAT IS THE NEW YEAR FOR THE TREES

Fri. April 24

I counted

16

ON THE SIXTEENTH OF IYAR THE MAHN BEGAN TO FALL

Shabbos. April 25

I counted

17

ON THE SEVENTEENTH OF TAMMUZ, ENEMIES BROKE THROUGH THE WALLS OF YERUSHALAYIM

Sun. April 26

I counted

9

NINE ARE THE MONTHS OF PREGNANCY

Shabbos April 18

I counted

10

TEN ARE THE TEN COMMANDMENTS

Sun. April 19

I counted

11

ELEVEN ARE THE STARS OF YOSEF'S DREAM

Mon. April 20

I counted

3

THREE ARE THE FATHERS

Sun. April 12

I counted

4

FOUR ARE THE MOTHERS

Mon. April 13

I counted

5

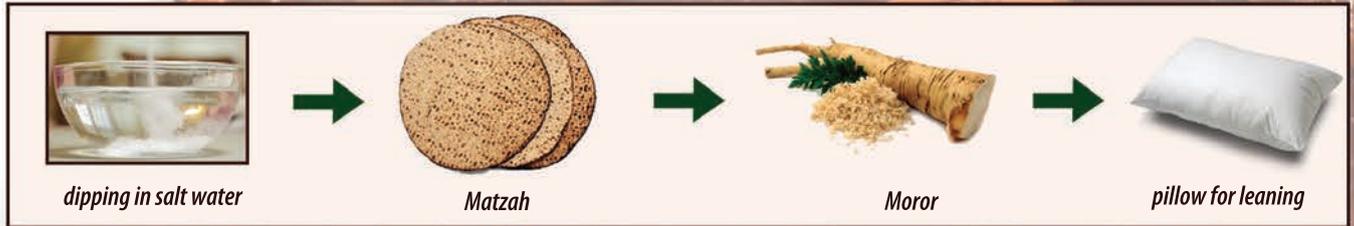
FIVE ARE THE BOOKS OF THE TORAH

Tues. April 14

Pesach Fun – Follow the Seder Maze

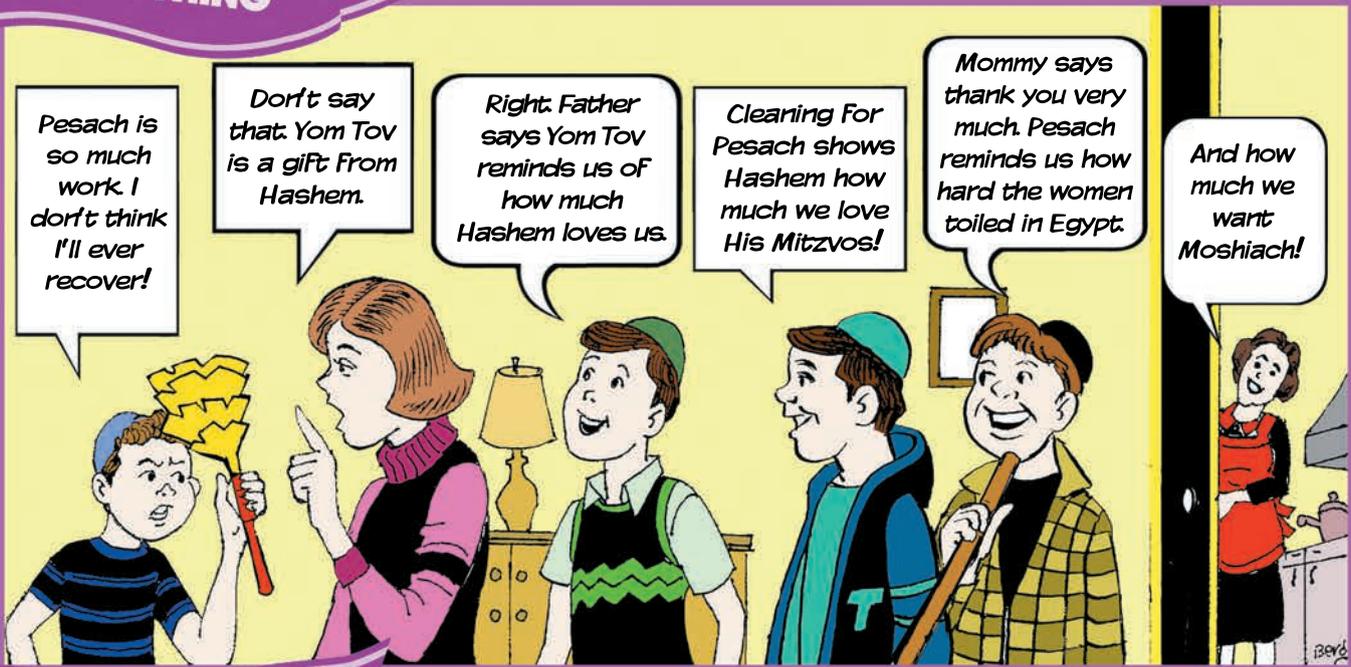
Follow the order of the Seder, Karpas, Matzah, Moror, Mesubin (Leaning), till you get to the finish. You can move right, left, up, down, or diagonally, but you must follow the order till you get to the end. Good luck!

↓
Start

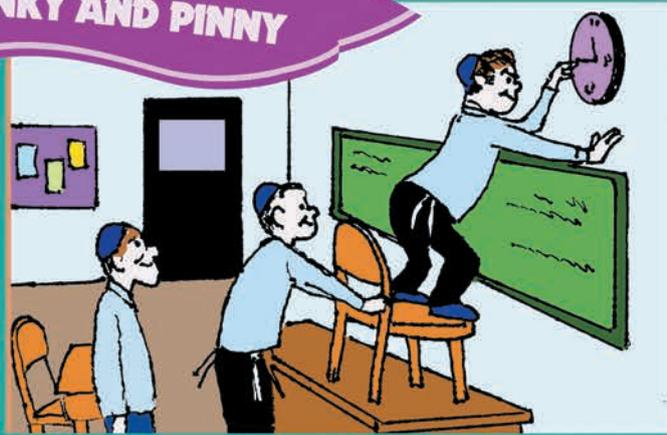


→ *End*

THE RIGHT THING



PUNKY AND PINNY



Punky thinks playing a joke on the substitute is a good idea.



When the teacher leaves the room, Pinny uses the time to review the work!

FUSSIE AND FAIGIE



Fussie drives her bike recklessly, scaring everyone!



Faigie reminds her sister of the safety rules before she goes out to ride her bike!

Heroes of Olde



Rabbi Sholom DovBer Schneersohn
the Rebbe Rashab

The Rebbe's *Brocha* *Rabbi Sholom DovBer Schneersohn* 21 Cheshvan 5621 (1860) - 2 Nissan 5680 (1920) THE 5TH REBBE OF LUBAVITCH

Rabbi Sholom DovBer Schneersohn, known as the Rebbe Rashab, was the 5th Rebbe of Lubavitch. A man of great piety, immense scholarship, and holiness, he was a courageous warrior fighting for the survival of Judaism in his time.

The Rebbe lived through tumultuous times of unrest and trouble in Czarist Russia. Then after the end of the First World War, there was the Bolshevik Revolution which turned life upside down in Russia.

As the new government took power, a reign of terror began for the Jews, with terrible persecutions of religious Jews and Jewish life.

With such drastic changes taking place, the Rebbe understood that something totally new was necessary to ensure that Judaism and Jewish life would survive.

And so he undertook to establish a new kind of Yeshiva in which the teachings of the Baal Shem Tov would be studied as part of the daily curriculum, in addition to the traditional studies of Talmud and Jewish law.

The Rebbe was a giant in recent Jewish history. In honor of his 100th yahrzeit on the 2nd day of Nissan (27th of March, 2020), we bring you the following little known stories which tell us a great deal about what the Rebbe was like.

One time the Rebbe happened to be traveling in a train, sharing his compartment with another Jew. Since the Rebbe dressed in a modest unassuming manner, his fellow traveler had no idea who he was.

"Where are you from?" he asked the Rebbe.

"Lubavitch," the Rebbe replied.

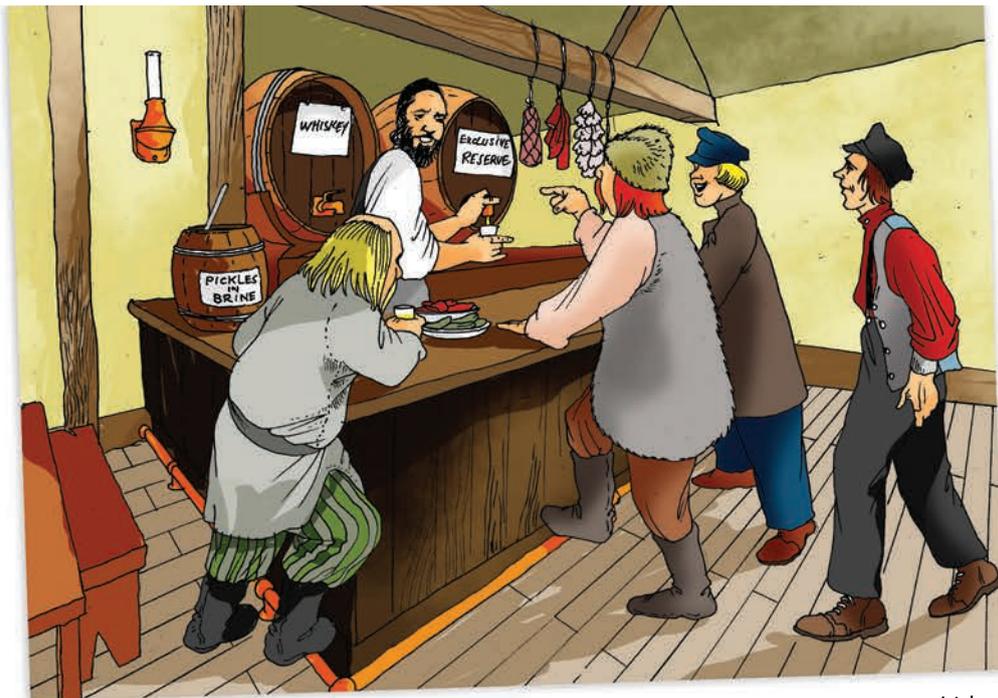
"Really?" the man said. "Do you know the Lubavitcher Rebbe? Did you ever meet him? They say amazing things about him. Do you think they are true?"

"I can't really say," the Rebbe answered. "Whoever he is, that's who he is. The only thing I know for sure is that he has not yet reached the level of his forefathers."

Our Sages taught that the words of the righteous are a blessing. (*Kesubos, 103a*). Even an offhand comment or a casual word from a *tzaddik*, has within it the deepest wisdom.

There was once a Jewish innkeeper in a small town, who made his living selling liquor to the local farmers and peasants. One day a non-Jew opened a new tavern right across the street, and began selling liquor for a lower price. Soon all the local folk began going to the non-Jew to buy their drinks.

Seeing that his business was dwindling, the Jew decided to go to the Rebbe Rashab and ask his advice. The Rebbe replied, "This is what you should do. Set up two big barrels of whiskey in your inn. Tell your customers that you are selling two types of whiskey. One is cheaper, and one is of a better quality. Hashem should bless you with success."



Soon all his old customers were coming back for the more expensive whiskey.

The innkeeper followed the Rebbe's advice. Soon people heard that the Jew had a better quality liquor. Before long all his old customers were coming back, insisting on getting the more expensive whiskey.

The Rebbe understood human nature. People will pay more if they think they're getting something special. And that lured them back, and saved the Jew's business.

What do you think about this story? Was it the Rebbe's clever advice or was it his blessing that did it?

Here's another story to consider:

There was a young man by the name of Shifman who learned in the *Yeshiva* in Lubavitch. He had an exceptionally sweet voice, and when he finished his studies in the *Yeshiva*, he was able to secure a position as a *chazzen* in a *Shul*.

At that time, Russia was involved in a terrible war, and Shifman was called up for the army. In those days, people who were sent to the warfront did not often survive. Shifman hoped the Rebbe would save him.

"You know how to sing," the Rebbe said. "It says in the *Mishna* about *Shabbos*, that animals which usually wear a bell around their neck, or which have a leash, are allowed to go out into the street on *Shabbos* with their leash. It is not considered carrying, which otherwise is not allowed."

Shifman wondered, what was the Rebbe talking about? He needed a blessing not to be sent off to war, and the Rebbe was talking about animals on *Shabbos*!?

"Don't worry," the Rebbe said. "The Baal Shem Tov taught that the words for a 'leash' (*shair*) is written with

the exact same letters as the word for 'song' (*shir*).

"The *Talmud* is not only telling us about animals. It also has a spiritual meaning: Certain people express their whole attachment to Hashem through melody and song. That is the nature of their *neshama* (soul). There are angels like that too. That is how they connect to Hashem. Their souls go out to Hashem in melody and song."

It was as if the Rebbe was saying, "Don't worry, you will also go out (from the army) with song."

Shifman was very puzzled. The Rebbe's words were like a riddle which he didn't understand. But he didn't ask questions. He just hoped that things would work out as the Rebbe had hinted.

Soon he was called up and he had to report to the army. Before he could be sent to the warfront, however, his mother's *Yahrzeit* came up, and fell out on a *Shabbos*. Shifman asked the officer in charge for permission to go to the nearest town to say *Kaddish* for his mother. Permission was granted.

He went to the local *Shul*, and asked the person in charge if he could be allowed to lead the *davenning* in honor of his mother. They agreed, and his sweet melodious voice captivated the congregation. The *gabbai* in charge especially enjoyed his *davenning*, and invited the young man to come back to his home for the *Shabbos* meal.

The *gabbai* took a strong liking to this young man, and decided that he would do whatever he could to help him. Being a practical fellow, he contacted friends who had good relations with military officials, and they went to work on Shifman's case, and succeeded in arranging that he should be discharged from the army.

And so the Rebbe's words were fulfilled. He went out (from the army) all because of his song.

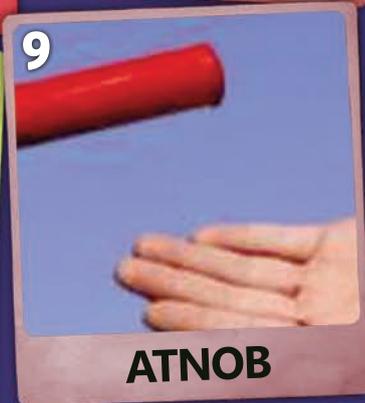
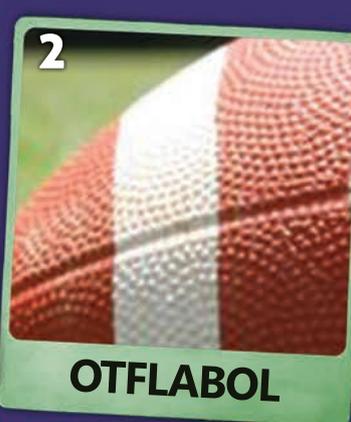
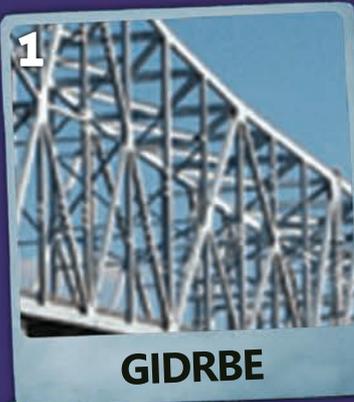
There are two questions we are left with. When the Rebbe taught Shifman the *Mishna*, did he know what would happen? Or did his blessing make it happen?

And when the Baal Shem Tov first taught the *Mishna*, amongst many of the things he may have had in mind, did he also think about a young man by the name of Shifman?



Up Close

At the *Seder* we tell the story of Passover: how Hashem "passed over" the Jewish homes and spared the first born Jews at the same moment as all the Egyptian first born were stricken. This is why the festival is called Passover. Unscramble the letters to figure out what other kinds of things we "pass" or "pass over!"



Answers: 1. Bridge 2. Football 3. Puddle 4. Judgement 5. Test 6. Time 7. Information 8. Clouds 9. Baton