



THE REBBE'S NACHAS

פרשת ויקהל - פקודי כ"ד אדר תשס"ט

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The Parsha Alive

The fourth grade was having a contest to see who could study the most Mishnayos by heart. The teacher, Rabbi Stern, divided the class into two teams. Every student could earn points for each mishnah that he memorized and win a prize at the end. And that wasn't all, the more points each student earned, the higher the score for his team. Each student on the winning team would get an extra prize.

That morning, Moishy was in a bad mood. When Rabbi Stern announced who would be on each team, Moishy grumbled, "I don't want to be on any team!" Rabbi Stern didn't insist, and continued calling out the names.

The next day the fourth grade students spent every extra moment studying mishnayos. Rabbi Stern was especially pleased to overhear some boys encouraging others, "Come on, we need your points for the team to win". Later, when the boys lined up to be tested, Moishy joined them. "Rabbi Stern, I want to earn some points too. Please test me".

"I'm sorry, Moishy. If you want to earn points for the mishnayos you learned, you have to join your team".

"But Rabbi Stern, I studied and I know a lot by heart. Can't I just collect my own points?"

"Sorry, these are the contest rules. Your own points can count only when you join your team.

"You know, Moishy, we can see this idea in the names of the parshiyos Vayakhel and Pekudei. Vayakhel means and he gathered. It tells us how Moshe Rabbeinu gathered the Jewish people together, and joined them into a single group – Klal Yisrael. Klal Yisrael is made up of many different individuals. The Torah teaches us that this is not just a group of many people. It is one unit, bound together with achdus.

"The second parshah is pekudei which means "counting". Here, Moshe was taking inventory of the mishkan, counting every part, singling out each piece. This teaches us that each individual is special; every one of us counts".

"Vayakhel comes before Pekudei. To count as individuals, to show who we are and what we can do, we must first realize that we are part of the achdus which binds all Jews together".

Please Tell Me What the Rebbe Said
(Adapted from Likkutei Sichos Vol VI)



KIDS SPEAK

Hi, my name is Mendel Steinmetz, and I am 10 years old. I learn in the B5 Yiddish class. 3 weeks ago I broke 2 bones near my wrist. Yes, you could say that it hurts, but at the doctors' office, half of the pain was taken away from the Kiddush Hashem I made. When we came to the doctor's office he didn't have the immobilizer that I needed. So he called another doctor about 10 minutes away. On the phone the doctor said: "Yes... yes, 4 kids with the mommy and all of them have a Yarmulkah!" He probably never saw a Frum family behave so well, and he was impressed. The next story is: We walk in to the next doctor's office and he says, "Hi, what's your name... Steinmetz? I've heard there is a Jewish congregation and their rabbi's name is Steinmetz!!" Although both doctors didn't commit to come to Chabad, I was proud that we met 2 Yidden who never really knew of Chabad but hopefully this was a nice beginning.



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פרשת החודש

This special פרשה is connected to the month of Nissan and it's important in being the first month. On ספר תורה a second פרשת החודש is taken out and פסוקים are read that talk about the קידוש החודש מצוה - sanctifying the new moon and the מצוה of referring to ניסן as the first of the months.



פרשת החודש is also to remind people that פסח is coming and it is time to begin preparing for עלייה רגל - the מצוה to visit ירושלים on each of the שלש רגלים.

שבת before ראש חודש ניסן or on ראש חודש ניסן if it falls out on שבת.

Even though the calendar begins with ראש השנה (חודש תשרי), nevertheless, when we name or count the months, the תורה tells us to refer to ניסן as the first month. When the months are mentioned in תנ"ך, they are also called the first, second, third month and so on, starting from חודש ניסן.

(Adapted from e-chinuch.org)

מען דארף לעבן מיט דער צייט

אונזערע חכמים דערציילן, אז בשעת די אידן האבן געבראכט די נדבות אויף בויען דעם משכן, האבן אויך די קינדער פאר בר מצוה און פאר בת מצוה זיך באטייליגט אין דעם. פונקט ווי די קינדער האבן זיך באטייליגט אין אלע זאכן פארבונדן מיטן אויבערשטן נאך זייענדיק אין מצרים, ביז, ווי די חז"ל זאגן, "הם הכירוהו תחילה" (די אידישע קינדער האבן דערקענט דעם אויבערשטן פריער, נאך פאר אלע ערוואקסענע) – איז פארשטאנדיק, אז אויך אין די אלע צוגרייטונגען צום משכן, האבן די קינדער גענומען איינטייל, א ווארעמען איינטייל, און א לעבעדיקן איינטייל.

די אפלערנונג דערפון פאר אונז:

אידן דארפן זיך גרייטן, נאך זייענדיק אין גלות, צו דעם בנין פון בית המקדש השלישי, וואס וועט געבויט ווערן ארויסגייענדיק פון דעם גלות. און די צוגרייטונג צום בית המקדש השלישי איז דורך דעם, וואס נאך אין דער צייט פון גלות וועלן די עלטערן און די קינדער מאכן פון זייערער אייגענע היימען – א היים אויף וועלכער דער אויבערשטער זאגט "ושכנתי בתוכם", ער רוט אין דער היים, וויבאלד דאס איז א היים וואס פירט זיך ווי דער אויבערשטער וויל, ס'איז אן אמת אידישע היים. און כאטש דאס איז אפהענגיק פון דער אויספירונג פון אלע בני בית (פון דער גאנצער משפחה), איז אבער גאר ספעציעל דאס פארבונדן מיט קינדער, וואס זיי זאגן "זה א-לי ואנוהו" (אט דאס איז מיין אויבערשטער און איך מאך (פאר) אים שיין). זיי פילן אז זיי זיינען פארבונדן מיטן אויבערשטן און זיי ווילן מאכן אז דער "ושכנתי בתוכם" זאל זיין שיין אין אלע הינזיכטן – ובמילא טוען זיי אלץ וואס הענגט אפ פון זיי אז דאס זאל אראפקומען לפועל. און בשעת די אויפפירונג פון די קינדער, מיט דער גאנצער משפחה, איז אין אן אופן אז זיי מאכן פון זייער הויז א משכן, אז אויף דער הויז זאגט דער אויבערשטער "ושכנתי בתוכם" – וועט דאס די צוגרייטונג צו דעם בית המקדש השלישי.

(פון דער רבי רעדט צו קינדער, ר"ח ניסן תש"מ)

תורה "טרביה"

SOME SAY I'M FIRST,
SOME SAY I'M SEVENTH.

Last week's Question & Answer:

My first opens, my second lifts

Answer:

כי תשא

Winner: Pessi Fischer

You can be a lucky winner e-mail us at Newsletter@shluchim.org to be rewarded 1 reward point and **your name will appear in the following week's newsletter.**

Lemon Meringue Pie

Ingredients

- 1 cup sugar
- 2 tablespoons flour
- 3 tablespoons cornstarch
- 1/4 teaspoon salt
- 1 1/2 cups water
- 2 lemons, juiced and zested
- 2 tablespoons margarine
- 4 egg yolks, beaten
- 1 (9 inch) pie crust, baked
- 4 egg whites
- 6 tablespoons white sugar

Instructions

1. Preheat oven to 350 degrees F (175 degrees C).
2. To Make Lemon Filling: In a medium saucepan, whisk together 1 cup sugar, flour, cornstarch, and salt. Stir in water, lemon juice and lemon zest. Cook over medium-high heat, stirring frequently, until mixture comes to a boil. Stir in margarine. Place egg yolks in a small bowl and gradually whisk in 1/2 cup of hot sugar mixture. Whisk egg yolk mixture back into remaining sugar mixture. Bring to a boil and continue to cook while stirring constantly until thick. Remove from heat. Pour filling into baked pastry shell.
3. To Make Meringue: In a large glass or metal bowl, whip egg whites until foamy. Add sugar gradually, and continue to whip until stiff peaks form. Spread meringue over pie, sealing the edges at the crust.
4. Bake in preheated oven for 10 minutes, or until meringue is golden brown.



Moshiach Thought

Ultimately, the purpose of גלות is not to punish, but to purify the Jewish people and make them worthy of the revelations of ה' that משיח will bring about.

Now, during גלות, we need to prepare ourselves to be כלים for those revelations.

That is why in response to the question of the משיח to בעל שם טוב, "Master, when are you coming?" the answer was, "When your wellsprings will be spread outward" for the teachings of חסידות create vessels which can receive the great revelations of the time of גאולה.

ספורי חסידים

When the Rebbe Maharash was a young boy, about seven or eight years of age, he had a friend named Pinchas. (It is well believed that this Pinchas was a grandson of Reb Hillel Paritcher). The two boys often played in the courtyard, which contained a well. This well operated with two buckets which "depended" on each other: when one bucket was raised, the other one would descend into the dark recesses of the well and fill with water.

The Rebbe Maharash and Pinchas enjoyed playing with this well immensely, and spent many hours engaged in the following game: while one stepped into the higher bucket and descended into the well, the other reached the top in the other bucket and pulled his friend up. Many hours were thus spent happily in play.

Once during just such a game, the Rebbe Maharash went down into the well in one of the buckets. As he rode down, his friend Pinchas rode up. The Rebbe Maharash waited, expecting to be lifted up – but this was not happening, and he realized something was amiss. He looked way up at the other bucket and saw that it was empty: Pinchas had apparently left the well, leaving his friend stranded deep in the well! Patiently, the Rebbe Maharash waited until someone came to the well to draw water, and at long last he felt himself being lifted to safety.



Later, the Rebbe Maharash encountered Pinchas, and made the following remark to him: "There are many times when Parshas Chukas is attached to Parshas Balak. The same is true of Parshios Mattos and Massei. However, the Parsha between these Parshios, which is Parshas Pinchas, is never attached to the Parshios that precede or follow it. The reason for this is because Pinchas is a "shtechediker" (an instigator or attacker).

Many years later, during the Nesius of the Rebbe Maharash, this Reb Pinchas, the Rebbe's childhood friend, was involved in an argument. He came before the Rebbe Maharash requesting him to intervene on his behalf. To this the Maharash replied, "I cannot help you. I've already told you that Pinchas is a "shtechediker".

(From My Father's Shabbos Table)

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Pocket Calendar

כ"ז אדר

It was Monday, 'כ"ז אדר א'.

The Rebbe, like on all Mondays and Thursdays in the later years, traveled to the Ohel of the רבי פריערדיקער רבי. In the previous weeks, the Rebbe very much stressed about bringing the גאולה and that everyone should do what they can to bring the גאולה. It was חודש אדר, and the חיות was felt.



Suddenly, the news was heard around the entire world. The Rebbe fell in the אוהל! At first, we didn't fully understand what had happened, but it didn't take long to hear that the Rebbe had a "stroke"!

Chassidim didn't want to believe this. The happy days of אדר turned into dark, hard days.

Chassidim were certain that any day the Rebbe would become well and continue as before, making פארברענגענס and giving out dollars. However, as we have seen, Hashem decided to continue in a different way.

now, when Hashem stopped the גשמיות'דיקע חסידות, we must strengthen ourselves in the rebbe's holy work of הפצת המעינות until we will be זוכה to "והיו עיניך רואות את מורידך" – we will once again see our Rebbe with the גאולה השלימה now!

ב' ניסן



The fifth Rebbe, the ר' שלום דובער, ר' רש"ב, was born on כ' חשוון תרכ"א (1860). After his father, the רבי מהר"ש, passed away, in תרמ"ג (1882), he became Rebbe.

He passed away in Rostov on ב' ניסן תר"פ (1920) – 87 years ago.

His last words were: "איך גיי אין הימל און די כתבים לאז איך אייך" – "I'm going to שמים; I leave you the writings (מאמרים)."