

Nigri International Shluchim Online School

Chai Elul Hachana

Win a MP3 player!



What happened on Chai Elul?

It is the

- ✦ *Yartzeit of the MaHaRaL of Prague*
- ✦ *Birthday of the Baal Shem Tov*
- ✦ *Day that the Baal Shem Tov started learning with his special teacher – Achiya HaShiloni – when he was 26 years old*
- ✦ *Day the Baal Shem Tov revealed himself*
- ✦ *Birthday of the Alter Rebbe*
- ✦ *Alter Rebbe's Upsherenish by the Baal Shem Tov*

1

Read the Alef Bais letter of that day

2

Let us know! E-mail afterschool@shluchim.org how many days you read.

That's how many tickets you will get!

3

Win a prize!

1 winner will receive an mp3 player loaded with Chassidishe music.



For ALL students of Online School: please send in your total number of tickets by Chof Elul to afterschool@shluchim.org



NIGRI INTERNATIONAL
SHLUCHIM
ONLINE SCHOOL
בית ספר נט ליילדי השלוחים

Dear Student,

Welcome to the Chai Elul Hachana!

Let's fly across the world to a little tiny village, Okop, on the border of Russia. If we go to the edge of the town, we will find a little house. In this house lives an old couple, Eliezer and Sarah. They are very special people and they love to do the Mitzva of Hachnasas Orchim.

Once, they had a very mean guest. He barged in on Shabbos afternoon with a bag on his shoulder (so he had been traveling on shabbos) and demanded food and a place to sleep. Reb Eliezer served him with love and respect - as if he was a big tzaddik, and not a sinful beggar!

On Sunday, when the guest was ready to leave he told R' Eliezer, "I am Eliyahu Hanavi. I came to test you and you passed the test with flying colors. You are going to have a son, a very great son, who will save the Jewish people!" Then he disappeared.

One year later, on Chai Elul, little Yisroel was born. He was a very special child. He could walk and talk when he was only 3 months old!

Yisroelik was just a little boy when both his Tatty and his Mommy passed away. Before his Tatty passed away he told him: "Don't fear anything, except Hashem himself."

As the Baal Shem Tov grew up he became greater and greater but he kept it a big secret. Everyone thought he was just a simple teacher's helper, or a simple laborer.

On Chai Elul (his 26th birthday), a great man Achiya Hashiloni revealed himself to the Baal Shem Tov and told him that he would be his teacher. He taught him Torah just like they learn it in Gan Eden!

On Chai Elul (his 36th birthday), the Baal Shem Tov revealed himself and he started teaching chassidus to everyone.

We have to thank Hashem for the things that the Baal Shem Tov taught because he changed the world, and that's why we are where we are today.

The Baal Shem Tov was the first to start the chain of Chassidus- what we study and live by today. In this Hachana you will find the "Alef Ba'is of Chassidus," many different concepts of Chassidus. There are 18 pages in this booklet; one for each day until Chai Elul.

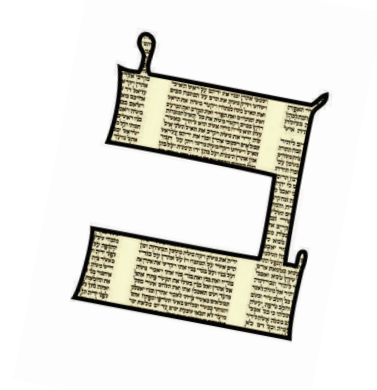
Read and internalize one page each day, and prepare yourself for Chai Elul the CHASSIDUS way, as a true Shliach and Nigri International Online School student should! As a side point, you may even win a prize!

אהבת ישראל-ל



A young man once entered into the office of the Mittlerer Rebbe and bemoaned a certain matter that was troubling him. The Mittlerer Rebbe rolled up his sleeve, bared his arm, and said, "You see how my arm has shriveled? This is due to your sins." The greatness of the Mittlerer Rebbe and his distance from such matters (of sin) is well known, yet he was so bound up with his chassidim that if something was wrong with them, it had a physical effect on the Rebbe.

ביטול



The Rebbe once told the story of a group of chassidim in Russia, who had a deep Fabrenge. They were walking home, in the oppressive atmosphere of communist rule. A police officer shouted, 'who goes there?!' They shouted back, 'bitul/nullity goes here!'

גמילות חסדים



In the early 1970s, a young man from California decided to return to his Jewish roots. He left the university in which he was studying and enrolled in the Tiferes Bachurim program for late beginners in Jewish studies in Morristown, N.J. His parents were less than enthusiastic, considering the decision to be an irresponsible act. After a month in the Yeshiva, the young man returned home and attempted to smooth things out, but was unsuccessful. His parents remained outspoken in their opposition, declaring that their son was simply trying to avoid taking responsibility for his life. When he saw that nothing he could say would influence them, the young man returned to yeshivah. Now while he had been home, the young man had received a speeding ticket in the family car. For various reasons, he hadn't paid it, and so a copy had been sent to his parent's home. The unpaid ticket provided his parents with added ammunition. "This shows that we are right; see how irresponsible you are," they wrote him. "You break the law and leave us to pay your fines. Is there anyone in your beloved yeshivah who will pay your traffic ticket?!" The young man, emotionally drained, wrote to the Rebbe asking him for advice. To enable the Rebbe to understand his parents' perspective, he enclosed their letter. A few weeks later, he received a letter from the Rebbe full of support and encouragement, advising him on how to relate to his parents. Clipped to the letter was a \$30 check - the amount required to pay the ticket'

דאווען



When Rabbi Schneur Zalman of Liadi (1745-1812, founder of Chabad Chassidism) neared his twentieth year, he decided -- with the consent of his wife, Rebbetzin Sterna -- to travel to a center of Torah learning and service of G-d.

At that time Vilna and Mezeritch were the great Jewish capitals of Eastern Europe. Vilna was the seat of Rabbi Eliyahu, the famed Gaon of Vilna, and Mezeritch was the hometown of Rabbi DovBer (the "Maggid"), leader of the Chassidic movement. Related Rabbi Schneur Zalman: "I debated as to where I should go. I knew that in Vilna one was taught how to study, and that in Mezeritch one could learn how to pray. To study I was somewhat able, but of prayer I knew very little. So I went to Mezeritch.

"The Almighty blessed me with making the right choice. I became a devoted disciple of our Rebbe's and, upon my return to Vitebsk, I guided my students in the teachings of Chassidism, which were well received by them."

התשקרות



Another letter states explicitly: "You ask, what does your bond with me consist of, since I do not know you by face.... True hiskashrus is attained by the study of the Torah. If you study my maamarim of Chassidus, read the sichos, associate with my friends (the members of the chassidic brotherhood and the temimim in their studies and in their farbrengens, and fulfill my request concerning the daily recital of Tehillim and the observance of fixed times for Torah study, -- in this lies hiskashrus."

ופרצת



The Baal Shem Tov, in a conscious ascent to the high celestial regions, visiting the mansions of the Moshiach, asked the Moshiach, "When will my master come?" to which the Moshiach replied, "In this you will know; when your teachings are published and become manifest in the world and your sources spread outward, and that which I have taught you, and which you have attained, when even they will be able to effect such unifications and such ascendances as you do." This, then, was the mission of the Baal Shem Tov, to make the innermost wellsprings available to those on the "outside." Like G-d's promise to Yaakov: "Ufaratzta -- And you will burst forth westward, eastward, to the north, and to the south." The Moshiach's promise to the Baal Shem Tov became a rallying cry of the Chassidim.

זריזות



Once when Reb Yekusiel Leipler was sitting in shul right before pesach. The Tzemach Tzedek assistant brought him a package with food for the seder. Since he was thinking about bedikas chometz at the time, he thought the Rebbe sent it for him, for that. So he poured everything in a cup and drank it. When the first seder came, Reb Yekusiel had nothing. He ran to the Tzemach Tzedek and joined him in his seder. He turned to the Rebbe all confused. "Rebbe I need Moror! Rebbe I need wine! Rebbe I need Matzah!" The Tzemach Tzedek realized what happened and taught us a lesson for us to learn from him. Reb Yekusiel said this gave him strength to go on and do what his Rebbe wanted for the next fifteen years!

Just like R' Yekusiel drank the maror and everything together, the taste didn't make a difference to him, so too, even if something is a little hard for us, we still run and do it as if there's no difference.

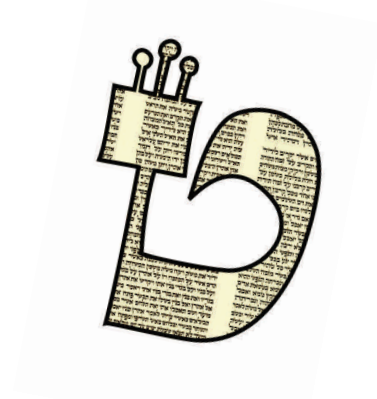
חסידות חב"ד



An entry in a Yeshiva student's diary from 1952: "The Rebbe Shlita has instructed Yeshiva students to visit Shuls in Crown Heights and the surrounding neighborhoods every Shabbos and to share Chassidic discourses with the congregants.

"I and the other participating students prepared a weekly report of the Shul visits. The Rebbe was pleased with the report, but not completely satisfied. The bottom of the report had the following response: "Next week's report should be twice as long."

טראכט גוט



A resident of Mezibuz had a quarrel with another. Once, while in the Baal Shem Tov's shul, he shouted that he would tear the other fellow to pieces like a fish.

The Baal Shem Tov told his pupils to hold one another's hand, and to stand near him with their eyes closed. Then he placed his holy hands on the shoulders of the two disciples next to him. Suddenly the disciples began shouting in great terror: They had seen that fellow actually dismembering his disputant.

יחידות



The word yechidus signifies a private meeting. But for chassidim, the concept of a yechidus with a Rebbe has a far deeper implication. The word yechidah refers to the highest rung of the soul, the innermost core which is at one with G-d in constant and consummate unity. A yechidus with his Rebbe - a one-to-one encounter between the yechidah of the chassid and the yechidah of the Rebbe - charges the chassid's yechidah with dynamism, so that it vitalizes his day-to-day conduct.

"Of all my yechidus experiences," related Rabbi Yehudah Leib Posner, "the one I remember most wasn't only for me. During the Spring of 1965, I was assistant principal of an elementary school for girls in Vineland, New Jersey. I had been trying to direct the eighth grade graduates to enroll in religious high schools. I suggested that they visit New York City and acquaint themselves with the different educational opportunities available for them there: Bais Rivkah, the Lubavitch High School for girls, the Beis Yaakov schools, and others.

"I organized a trip to New York on Sunday with a stop in Crown Heights and a tour of the Lubavitch school. I then phoned the office at "770" and arranged with the secretary, Rabbi Shalom Mendel Simpson, to arrange that the girls meet the Rebbe at yechidus for the girls at 3:00 on Sunday.

"The trip was very pleasant, and at 2:45 on Sunday we were waiting outside "770". However, in the office I was told that the Rebbe had unintentionally not been informed of the arrangement. Rabbi Simpson asked us to wait a short while, and then announced that the girls would be able to see the Rebbe after minchah at 3:15.

"It was Pesach Sheni, the minor holiday instituted to enable all those who had not offered a sacrifice on Passover to compensate by bringing an offering on this date. The Rebbe spoke to the girls about the lesson one can learn from this holiday, that *Es iz nito kein farfal'n* - Nothing is ever lost; there is always an opportunity to compensate.

"After the Rebbe finished talking to the girls, I requested an opportunity for a personal yechidus and the Rebbe consented.

"Afterwards, I wondered how great an exception the Rebbe had made to grant the girls yechidus on such short notice. I was curious how far in advance it was necessary to schedule yechidus. I asked Rabbi Simpson if he could arrange a yechidus for me in the near future. Rabbi Simpson shook his head.

"Of course, I don't mean tomorrow or the next day," I said quickly, fully aware of the waiting line for yechidus. "I had in mind about six weeks from today."

Rabbi Simpson shook his head again. "It's absolutely full. There are no openings until after Sukkos."

"I understood something about the Rebbe's choice of priorities. For myself, I had been told that I would have to wait at least five months to be received at yechidus. But when six young girls might possibly be influenced in their choice of high school education, the Rebbe took time in mid-day to speak to them despite the lack of previous notification."

And the Rebbe's words made a difference. Most of the six girls decided to continue their Jewish education.

כוונה



One day, the great Chassid Rabbi Hillel of Paritch (1795-1864) was struck with an immense longing to spend Shabbat with his Rebbe, Rabbi Menachem Mendel of Lubavitch. But to realize this desire was quite another matter: it was already late in the week, and many miles separated Babroisk (where Rabbi Hillel lived at the time) from Lubavitch. There seemed no way to make it to the Rebbe in time for Shabbat.

But then a young Chassid offered to make the trip. His sleek new coach and superb horses could do the job, he insisted. However, time was short, so Rabbi Hillel must agree to two conditions: they would take the highway (as a rule, Rabbi Hillel refused to make use of the paved roadway constructed by the wicked Czar Nikolai) and Rabbi Hillel would not take too much time with his prayers. Under the circumstances, the elder Chassid agreed.

That night they slept at a wayside inn. In the morning, the young fellow prayed and breakfasted and then looked in on Rabbi Hillel. Still praying. After a while he checked again -- same story. Hours went by, and still the old Chassid continued to pour out his heart before his Creator.

When Rabbi Hillel finally finished, his companion was quite upset. "I don't understand," he complained. "You wanted to spend Shabbat with the Rebbe, and you promised to hurry with your prayers. Now you've ruined all our chances of reaching Lubavitch on time!"

Answered Reb Hillel: "Let us say that you wished to journey to the Leipzig fair to purchase some rare merchandise, available nowhere else. But on the way you met another merchant, who is offering the very same wares at a good price. Only a fool would say, 'But I must go to Leipzig!' The purpose of the journey is not some town or another, but the sought-after merchandise.

"Why does one go to the Rebbe, if to not seek his counsel in how to arouse oneself to the love and awe of G-d in prayer? So if on the way to Lubavitch my praying goes well, should I dump the merchandise and run to Leipzig?"

לימוד



R' Berel Weiss related:

It was Shmini Atzeres of 5722, and through his relationship with Rabbi Raichik, he was encouraged to come to NY for Tishrei.

Rabbi Raichik told him to go up and say Lichaim to the Rebbe, and if he wants he can mention that he will give a donation. He did just that, and told the Rebbe - i'm pledging \$100,000 to the Mosdos! The Rebbe calmly replied his usual response L'chaim V'livracha! He was stunned! "I realized then how great the Rebbe was. He was not fazed by my donation. Had I been by a different Rebbe, he would told the Gabbai to quickly pull up a chair for me, and seat me at the front..."

After Yom Tov when he went into Yechidus, and the Rebbe addressed the donation. Then at a subsequent meeting, he told the Rebbe that he wants to take his business public. The Rebbe discouraged him, "who needs more baalei batim on themselves?" He said, "What do you mean? I'll make millions, and I'll give a million dollars for the Mosdos!" To which the Rebbe replied "And what will you bring me?" He was a little confused... The Rebbe continued, "How many Blatt Gemara will you bring me??" The Rebbe wanted him to learn a thousand Blatt by the end of the year!

He was not expecting that. But the Rebbe wouldn't let up. The Rebbe even shared with him a vort that Rashi writes about Zevulun, and concluded, "When Zevulun would go out on their ships, they would take with them a Tanya, a Tehillim'l, a Chumash'l, and learn in their free time! Its time you sat down and learned!!"

משיח



R' Mendel Futerfas, was a chossid who always found a lesson in all he did and saw. He was known to many as a jokester, however it was thru his joking that he was able to relay his messages.

One day, when R' Mendel Futerfas was a child, he was by the circus and there he saw a man balancing on a tightrope. The crowd cheered and applauded him as he went across. The tightrope walker went back and forth on the tightrope. After a while he began doing jumps and tricks while on the tightrope. The crowd got louder and louder with each trick that he did. He then blindfolded himself, and again the crowd cheered him on, and he continued. Then he took out a wheelbarrow and blindfold went across the tightrope while pushing the wheelbarrow. At this point the crowd was all standing and cheering for this tightrope walker, the noise was uncontrollable. Suddenly the tightrope walker stands in place and shouts to the crowd "Now who would like to go in the wheelbarrow as I push it across, with a blindfold on" In moments the crowd was silent and not a sound was to be heard. Not a single person offered themselves to ride in the wheelbarrow after seeing the success and skill of the tightrope walker. *LESSON:* R' Mendel Futerfas explained that this is a lesson for us. We have our Rebbe, who has done all these "bizarre" things like spread Yidishkeit to people of all walks of life. The Rebbe took it as a mission to bring Moshiach. We see our Rebbe, and all "cheer" him on when we speak of the miracle stories that he has brought about. Yet how many of us just stand as bystanders watching? When we say "We Want Moshiach NOW" are we ready to jump in the wheelbarrow and do whatever it takes to bring Moshiach? Lets not be bystanders who just cheer on, but we should actually do all we need to make it happen.



עבודה פארבריינגען



People used to claim that [the *farbrengens* addressed by the Rebbeim] did not give rise to *avodah* because the *maamarim* delivered by the Rebbeim were academic -- *haskalah*-oriented rather than *avodah*-oriented. In fact, however, the *haskalah* of Chassidus "purifies the vessel:" it refines the listener's receptivity.

Rabbi Leibel Groner relates, "One Shabbos, there was an unexpected *farbrengen*. The next day, Sunday, when I went into the Rebbe after Mincha, the Rebbe asked me about a particular bochur. 'I didn't see him yesterday at the *farbrengen*,' observed the Rebbe. I replied that on Friday morning, the bochur had asked me if I knew whether there was going to be a *farbrengen* on Shabbos. I replied that one had not been specifically planned. The bochur then said that since he lived out of town and his mother had not seen him for several months, he wanted to use the opportunity to go back home, and on Sunday he would fly back to New York and continue with his studies. And this is indeed what he did.

"The Rebbe then said, 'Although he had very good reasons for it, in actual fact he still missed a *farbrengen*, and he needs to take care not to miss *farbrengens*.' I then answered, "If so, [in future] should I tell the bochur that even when a *farbrengen* is not planned and I have no advance notice, he should still not spend Shabbos away from 770?"

"The Rebbe answered, "No, don't tell him that. He will think that this has come from me, and he will be upset just because I am so bothered that he was not at the *farbrengen*, and I don't want him to be upset because of me""



צבאות ה' קבלת עול



- ◆ *Establishment of Tzivos Hashem Activities Fall 1980 - 5741* The Lubavitcher Rebbe, Rabbi Menachem M. Schneerson encourages Jewish children to enlist in Tzivos Hashem. Enrollment pours in from many countries. Registration is recorded in pencil on cards
- ◆ *The Tzivos Hashem emblem is designed under the scrutiny of the Rebbe*
- ◆ *Soldiers go up in Rank*
- ◆ *The Rebbe hosts Rallies for Tzivos Hashem*
- ◆ *Children begin learning twelve Torah passages selected by the Rebbe*

An individual once told the Rebbe that he did not derive any geshmak (spiritual satisfaction) to be gained from a specific thing. The Rebbe replied, "At first you should do it with kabbalas ol (total acceptance), and only then will there be a geshmak."

רבי



Once, when Rabbi Shalom DovBer Schneersohn (who later served as the fifth Lubavitcher Rebbe in the years 1882-1920) and his brother, Rabbi Zalman Aharon, were children, they played at "Rebbe and Chassid." The young Shalom DovBer was close to five years of age at the time, and his brother a year and four months older. Little Shalom DovBer refused to play the "rebbe," asserting that, "There is only one rebbe" (i.e. the real rebbe, the children's grandfather Rabbi Menachem Mendel of Lubavitch). So Zalman Aharon acted the role of rebbe and Shalom DovBer played the chassid.

A chassid's consultation with his rebbe in *yechidut* (private audience) usually concerns one of two things: a query of *haskalah*--an intellectual question or problem-- or a request for guidance in *avodah*, the chassid's personal service of G-d. In the children's game, the "chassid" entered into *yechidut* with a query in each of these areas.

In the *haskalah* portion of the audience, the exchange went as follows:

"Rebbe, what is a Jew?"

"A Jew is fire."

"So why am I not burned when I touch you?"

"Fire does not burn fire."

The "chassid" then complained of a deficiency in his personal *avodah* and the "rebbe" advised him on how to correct it. To this the young Shalom DovBer said:

"You're not a rebbe."

"Why not?" asked Zalman Aharon.

"A rebbe," said the child, "would emit a sigh before replying."

שליחות תניא



There is a story from the Holocaust which holds a strong message to us as Shlichim. In a full cattle car, an old man was cold. He asked a young boy to rub his hands to keep him warm, and the boy did so out of respect. When the cattle car reached its destination, only two people were left alive; the old man and the young boy. Because the young boy did a favor for the old man, he in turn did a favor for himself, saving his own life. We, as Shlichim, must have the same approach. As much as we are helping others, Shlichis is in reality helping ourselves.

Excerpt from a Rebbe letter:

After the long interval, I received your letter of the 23rd of Tammuz. I was pleased to read in it about your work for the strengthening and spreading of Yiddishkeit among your friends. Although you write that your accomplishments have been "small," no one is really in a position to fully estimate one's accomplishments and what fruits might come forth from the tiny seeds that one plants.

A Tomim once asked the Rebbe for a bracha to be mekushar (have a spiritual connection) to the Rebbe. The Rebbe replied, "Think about the letters of the Tanya when you are in the street. As I do that as well, we will meet up with each other."