

# WHO'S IN CHARGE HERE?

ענני גאלה ומשיח  
משיחות תשנ"ב



# PURIM ON WHEELS

“Yes, we’d like to cancel the hall. I understand. Yes. Yes. What about the deposit? No refund? Wow, okay. Okay. Thank you very much. Goodbye.” Mommy hung up the kitchen phone and sighed.

“Tzemach, I know we’re not supposed to eavesdrop, but did you hear that?” whispered Geulah from behind the cornflakes box.

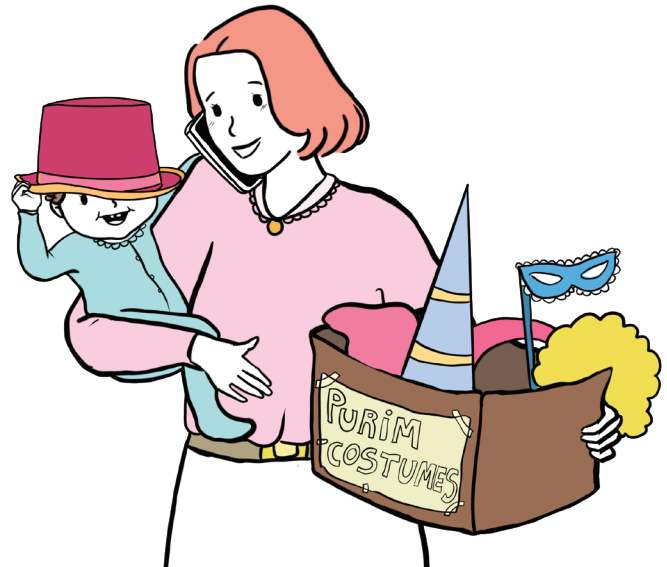
“Yeah, Geulah,” her twin brother whispered back. “Mommy canceled the hall for the Purim event...and I know why. I heard Mommy and Tatty discussing it before he left to shul. There are new regulations and all indoor events are banned.”

Geulah stopped eating. She was obviously very upset, because only a true disaster could distract her from her favorite cereal. “First I had to miss kinus, and now this?! It’s so unfair!”

Just then, Tatty walked in holding his tallis bag. “Twins!” he boomed and smiled a massive smile. “How would you like to go on a trip?”

“A trip?!” they exclaimed. “Where to?”

“Aha...” Tatty winked. “Bentch, put your bowls in the dishwasher and meet me at the car. You’ll find out!”



It was a fifteen-minute ride through morning traffic before the GPS announced their arrival.

“The police station!?” Tzemach and Geulah burst out.

“This is ‘our final destination’?” Tzemach looked out the window at the full parking lot.

“Tatty, Tatty, I’m sorry. I’m so sorry. I’ll never forget to cover the recycling can again! Please don’t—” sputtered Geulah.

Tatty laughed. “We’re here to get a permit for the Purim Party Bus!”

“Purim Bus? Yay!” And they jumped out of the car.

It was ninety minutes later, and they were stuck.

Tzemach glanced at the clerk, who was sitting in her glass-enclosed office doing busywork at her desk. She was making many, many problems.

First, Tatty had gone through all twenty-four pages (!) of the event form. It included a drawing of their route, requests for special permits to drive the

double-decker and play a loudspeaker on residential streets. It had a bunch of boxes to tick off to see if it would be possible to close the thoroughfare to traffic at their final stop outside the Chabad House. But the clerk said he had to start over because he had filled the pages out with a red pen.

The next set of forms got swallowed by the copy machine. Their patient and still-pleasant father had to do them again.

The third stack of papers he handed to the clerk was perfect. But then she knocked her coffee cup on them, and Tatty had to redo them a fourth time.

It was now 11:00, and the clerk left her office for a dark hallway in the back that seemed to go on forever. (Geulah peeked, but quickly ran back to Tatty.) While she was gone, the six other people now sitting around the waiting room started to stare at them.

Finally, the clerk came back with her supervisor, who told Tatty he wouldn't be able to get the permits on time.

Tatty started trying to reason with them, but it wasn't working. "Two weeks," the

higher officer said, "is not enough time to process these requests. The council needs at least six months' notice. I can try to get your bus approved for Yom Kippur!"

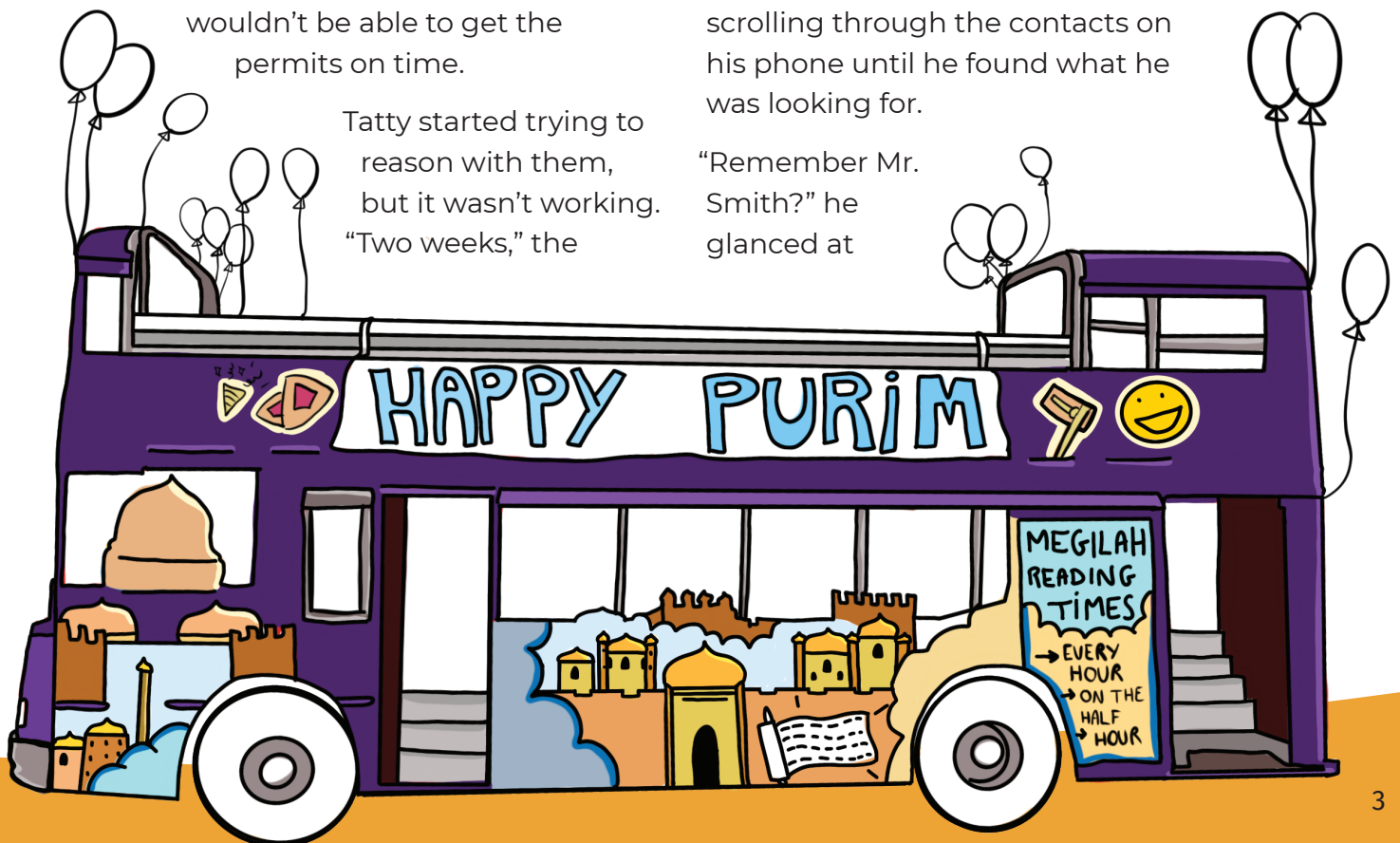
Tzemach tugged at Tatty's sleeve. "Let's go, Tatty," he urged. "I don't want them to get mad at us." He looked back at the frowning Wilmetteville citizens around the room.

But Tatty wouldn't waver. "We have mitvzoim to do! Nothing will stop me from spreading Yiddishkeit!" He turned to the irate clerk and the stern officer. "What do you suggest I do?"

Ms. Supervisor smiled. It reminded Geulah of the kind of smile the nurse gave her before she got a shot at the doctor's office. "Well, I can't help you. Maybe talk to the mayor?"

The old man behind them in line started laughing at her joke, but Tatty's eyes were twinkling as he ushered Geulah and Tzemach back to the car. As soon as he sat down in the driver's seat, he started scrolling through the contacts on his phone until he found what he was looking for.

"Remember Mr. Smith?" he glanced at



the seatbelted kids squirming in the back seat. "He went to school with Mayor Bower..." He trailed off as Mr. Smith answered at the other end.

In just ten minutes, Tatty was talking directly to the mayor and making arrangements for the city's top officials to hop along on the Purim Party Bus ride.

"You see, Tzemach!" Tatty announced triumphantly as he put on his own seatbelt. "Not only did he say the council will give us permission, but the mayor is joining us for a few blocks! What a nes!

"The council is helping us!" He finished off as he rewed up the engine.



"Vayehi bimei..." belted out the gigantic speaker at the top of the double-decker purple party bus. Purim was in the air!

"It's time for us to pick up Mayor Bower!" announced Tatty. The bus clown (Boruch) threw a wrapper in the garbage can and Mommy straightened her shaitel. "Yay!" Tzemach called from the top of the bus, knocking his horse-broomstick against the floor right on top of Geulah's head. She was standing near the back stairs helping two girls her age exchange shalach manos.

But wait. What was that? There stood the mayor in the front of his home with pointy shoes, a curled-up mustache and a triangular hat. Tzemach giggled, and snickered, "I think he's dressed as Haman. What a silly guy!"

But that was easily helped with a hat change from the costume pile. "I really do look good as Mordecai, don't I?"

He smiled at Tzemach and Geulah, as he waved to the crowds. "Haman doesn't quite suit me."



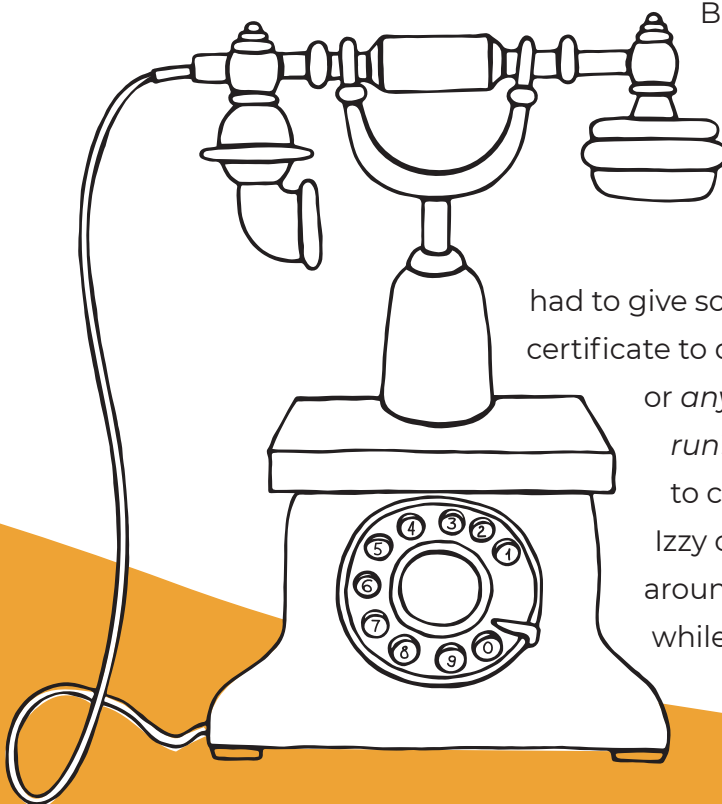
## SECTION 1

# TIMES OF CHANGE

*How do we act as the generation of Geulah?*

Lift up your right hand. Spread out your thumb and pinky while moving the tips of your three middle fingers together and down to the middle of your palm. Now bring your hand level with your cheek and put your thumb to your ear and your pinky to the corner of your mouth. What do you have? That's right, a telephone! Now dial back one hundred years to call your elter-elter bubby.

"Hi, Bubby/Savta/Avuela!" you say. (Just use one of the three, you know, depending on where she's from.) Then continue: "I'm so happy to finally get to speak to you! Aren't telephones fun? Boy, imagine if I'd have thought to make a video call! Anyway, I was walking to Cheder today, and as I waved goodbye to my Reb Yossel, my Chassidische bus driver, and was saying 'good morning' to the crossing guard, I saw my friend, Yisrolik..."



But Bubby won't let you go on. "Oy, tattele/ motek/peshiko! Be careful. You walk to Cheder? That's really dangerous. Just make sure you stay on the left side, and don't walk out of the gutter. And your driver? You mean a Yid got a job like that? I'm sure he had to give some official a big matanah to be able to get the certificate to drive a bus. Now, listen—when you see a guard or *anyone* wearing a uniform, you don't walk, you *run!* In the opposite direction! And it's a good idea to come up with a nickname for your friend, like Izzy or something. Calling someone 'Srul or walking around with your yarmulke and tzitzis hanging out while in the street will get you both in big trouble!"

You might want to laugh at a speech like that, but your great-great-grandmother is being absolutely serious! In most countries a hundred years ago, Yidden could only walk freely inside the Jewish ghetto, there were laws made just to embarrass them, such as these: they had to walk in the mud at the side of the road so that they wouldn't get in the way of any goy, and they were not able to do most official jobs legally. Law enforcement, more often than not, were out to fine or punish the Yidden, and you would have been poked fun of or punched (if not worse) if you walked around looking too obviously Jewish.

Baruch Hashem, that has completely changed! In fact, today, the government of the United States and most other countries help Yidden to do Torah and mitzvos! As you may remember from the second segment we learned called "It's a Whole New World", the Rebbe says that one of the signs of geulah is that Yidden can do Torah and mitzvos all over the world. Now, the Rebbe says, we actually have help to live a geulahdike life from a very unlikely source—the goyishe governments themselves!



## THE REBBE SAYS:



In our times, however, we see that these disruptions no longer exist, and the nations of the world allow the Jews to behave however they wish.

...In most of the generations, there were limitations from outside, such as government-made decrees, which didn't let a Yid stand completely above golus.

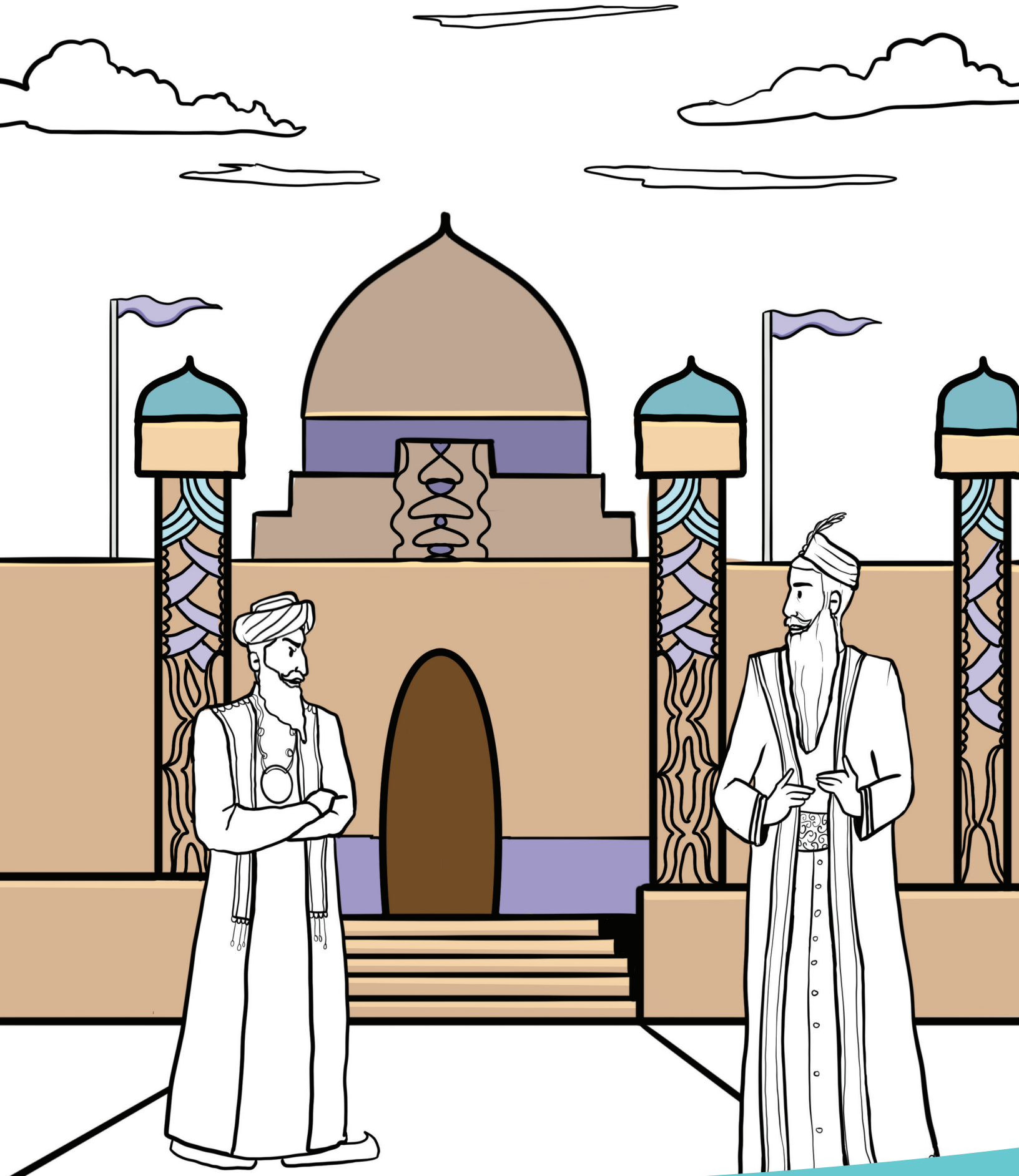
Our generation is different. It all only depends on what the Yid wants to do!

מה שאין כן בדורנו זה ובזמננו זה, זעט מען בפועל אז עס זיינען ניטא די בלבולים פון אמאל, און אומות העולם לאזן אידן זיר פירן כרצונם.

...אז ברוב הדורות זיינען געווען כמה הגבלות מן החוץ, גזירת המלכות וכיוצא בזה, וועלכע האבן ניט צוגעלאזט אז א איד זאל קענען זיר שטעלן אינגאנצן העקער פאר גלות, מה שאין כן בדורנו זה איז דאס תלוי נאר ברצונו פון א אידן.









## SECTION 2

# STANDING STRONG

### *How was life for the Yidden under the rule of Achashveirosh?*

“What’s wrong with him?!” hissed the palace guard to the gardener, as he tried to find a more comfortable way to lie flat on his face. “Look around! Absolutely *everyone* is bowing. Everyone! But that impossible Jew insists on standing!”

The gardener lifted his chin up to get a good look himself, noticing that lots of others were doing the same. “I don’t understand where he gets the chutzpah from to –”

“Shhh, Haman’s passing us!”

At the time of this story, Yidden were living outside Eretz Yisrael, without the Beis Hamikdash, and far from anything familiar and holy. How they longed to go back home! But since the new king had settled his foolish self on the throne, plans for construction of the second Beis Hamikdash had come to a grinding halt. Rebuilding Hashem’s Home could only be the stuff of dreams—for now.

The Yidden were now stuck deep in golus, subject to Persian rule. It was difficult to live how they used to, as good Jews, in a land so different to Eretz Yisrael. The king made demands of them to follow the law. The law made demands of them to be like the rest of society. Society made demands of them not to be different. It wasn’t easy to stand out!

But somehow, Mordechai found strength. When every single person at the gate of the palace was flat on the ground, he stood tall, unafraid and unwavering. He knew it was the law to bow; he knew that by disobeying, he was the talk of town. He also knew that it was likely Haman would find out and his life would be in danger. But Mordechai wouldn’t budge.

“I am a Jew. Haman has made himself into a deity, and I do not serve Avodah Zarah. I will not bow!” he declared.



# THE REBBE SAYS:



The Yidden were then in Golus Poras Umodai under the rule of King Achashveirosh. It wasn't even like in the times of the Chanukah story, which happened while the second Beis Hamikdash was standing.

Despite all this, Mordechai would not bow—even though all of the king's servants were bowing to Haman because that's what the king had commanded! Even when the king's servants demanded, "Why are you disobeying the king's command?!" Mordechai still stood strong.

איך זיינען דעמולט געווען אין גלות פֿרס  
וּמְדֵי אַנְטֵעֶר דְּעַר שְׁלִיטָה פֿון מֶלֶךְ אַחַשְׁוֵרוֹשׁ,  
"עבְדֵי אַחַשְׁוֵרוֹשׁ אֲנִי" (נִיט ווי בִּימֵי הַחֲנוּכָּה  
וְנֹאס אִיז גְּעוֹוֶען בְּזְמַן קִיּוֹם בֵּית שְׁנֵי), און אָף  
עַל פִּי כֵן אִיז בַּא מְרֹדְכִי גְעוֹוֶען דִּי הַנְּהָגָה אַז  
"לֹא יִכְרַע וְלֹא יִשְׁתַּחֲוֶה", כְּאֵטֶשׁ "כָּל עַבְדֵי  
הַמֶּלֶךְ גו' כּוֹרְעִים וּמִשְׁתַּחֲוִים לְהֶמֶן כִּי כֵן צִוָּה  
לוֹ הַמֶּלֶךְ", און מְרֹדְכִי אִיז גְּעִשְׁטאַנען אַזוֹי  
בְּתוֹקֶף אָפִילוֹ ווען עבְדֵי הַמֶּלֶךְ הָאָבֹן אִים  
גְּעוֹזאַגט "מְדוּעַ אַתָּה עוֹבֵר אֶת מִצְוֹת הַמֶּלֶךְ."

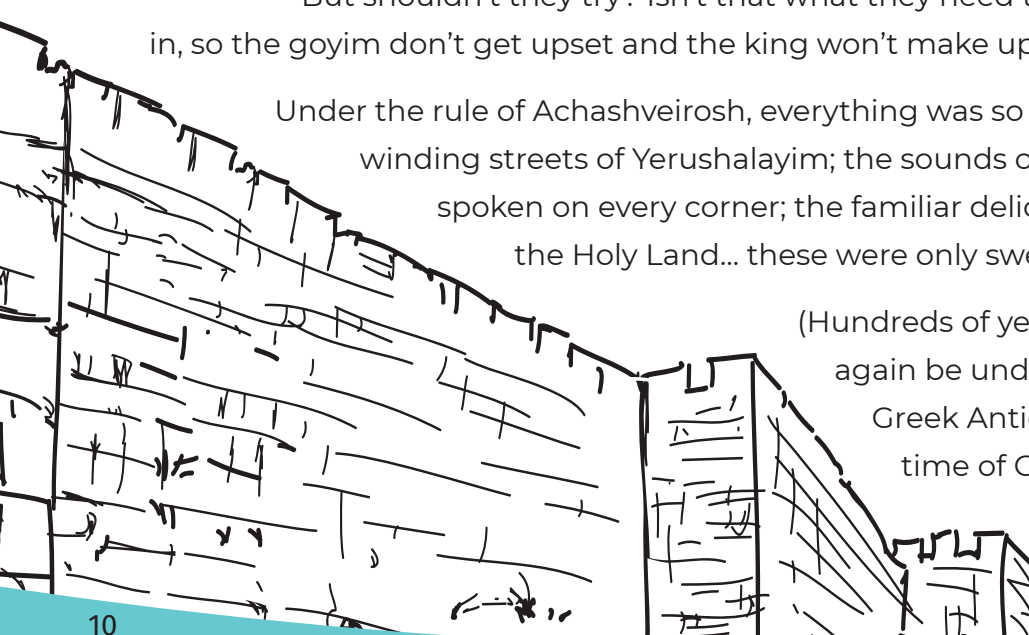


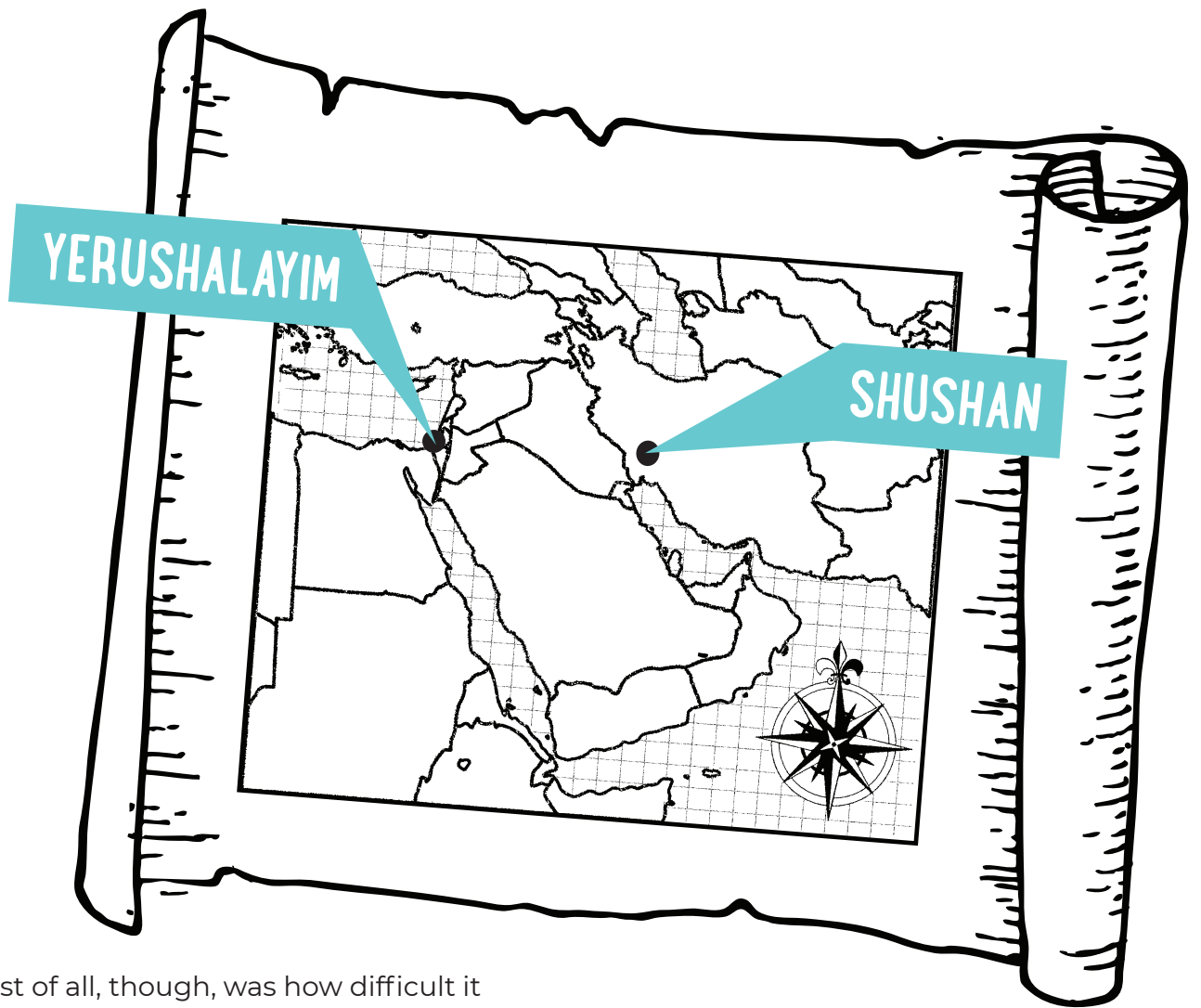
This golus lasted for seventy long years after the first Beis Hamikdash was destroyed but the second had not yet been built. For the Jews at that time in Persia, it was like being a piece of lego dumped into the box of dress-up toys. They did not fit in!

But shouldn't they try? Isn't that what they need to do in golus, just try not to fit in, so the goyim don't get upset and the king won't make up new decrees?

Under the rule of Achashveirosh, everything was so foreign and different. The winding streets of Yerushalayim; the sounds of Lashon Hakodesh being spoken on every corner; the familiar delicious fruits and vegetables of the Holy Land... these were only sweet memories.

(Hundreds of years later, the Yidden would again be under the thumb of the Syrian-Greek Antiochus, but at least then, at the time of Chanukah story, they were in Eretz Yisroel and had a Beis Hamikdash!)





Hardest of all, though, was how difficult it was to serve Hashem in golus. Back home, everything was set up exactly as a Yid needed to best fulfill Hashem's will, being able to bring karbonos and get closer to Hashem in the Beis Hamikdash. They had neighbors with a Yiddishe feeling and communities that helped them keep Yiddishkeit in the best way possible. There was even a local Beis Din that could help out when things were not exactly right.

Here in Persia, it was a constant fight to stay true to who they were.

But look at Mordechai! He didn't want to bow to the prime minister? There were many possible solutions. Pretend to give respect to Haman, but have kavannah to really bow to Hashem. If you're concerned how that would look to the people watching you, just make sure to stay away when Haman comes around, and no one would notice you're not bowing. But look at Mordechai just standing there and refusing to bow—he was going to make the king's highest minister angry! Why is he refusing? And what's really the right thing to do?

# AN ARGUMENT IN PERSIA

*Their real questions had begun almost seven years ago, when Achashverosh's grand feast was first announced...*

"I think you're crazy,"

"No, I think you're crazy!"

"Yehudah, there's nothing to talk about! You need to get down to earth. You live on another planet!" announced Yosef, hands on his hips.

"What are you saying, my dear Yosef? I live right here, in Persia. *Your* head is in the clouds!" Yehuda retorted hotly to his friend.



You  
are  
invited...  
כשר

"Excuse *me*, Yehuda!" Yosef pulled himself off his luxurious Persian cushion and stood up to his full height (which wasn't very high). "Answer this question: what country do we live in?"

Yehuda leaned back and rolled his eyes. "Persia."

"What do the Persians want us to do?"

"Go to the party."

"What are all of the other Jewish leaders besides Mordechai Hayehudi telling us to do?"

"Go to the party."

"Exactly!" Yosef exclaimed. "When in Rome, do as the Romans do—"

"Wrong exile, Yosef. That one's not going to happen for another four hundred years. What you meant to say was, 'When in Persia, do as the Persians do.'" replied Yehuda. "But Yosef! Mordechai is the nasi, the Rebbe, the leader of all the Jewish people! He told us not to go. What he says comes first—before all of our other leaders!"

Yehuda picked up his Persian cushion, sighed, and buried his chin in it.



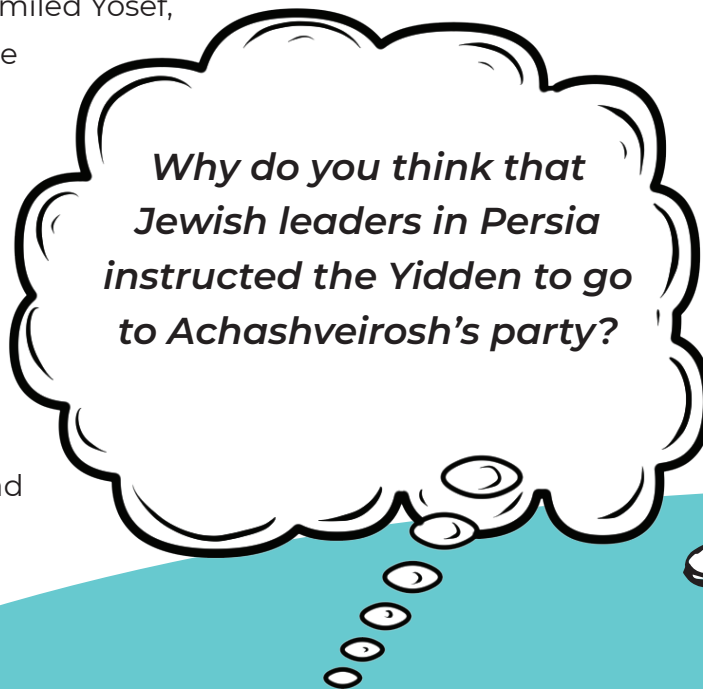
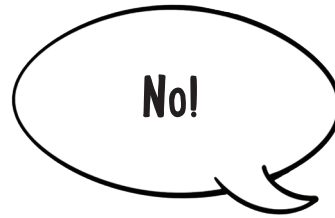
Let's go...



"Listen," said Yosef, more softly this time. He settled himself back down on the Persian rug and put a hand on Yehuda's bony shoulder. "It's true that Mordechai told us not to go. But Mordechai learns all day. He doesn't really understand what it means to live out here in the regular town of Shushan. He means well, but he doesn't realize that we need to be a part of society. We can't pretend we are still living in Eretz Yisrael, where we got to do wherever we wanted! We are in Persia now. Can you imagine what it would look like if we didn't go to the party? Can you imagine how much the Goyim would hate us?!" Yosef finally let himself sit back down.

"You're right, Yosef," Yehuda finally agreed. "And it's not like we are doing an actual aveira. The food is kosher, we won't go on Shabbos... We'll just have a good time!"

"Exactly, Yehuda," smiled Yosef, licking his lips at the thought of all the good food they'd be eating. "Now, don't worry about it so much. Can I offer you some of my wife's delicious Persian rice? I've already had three bowls!"



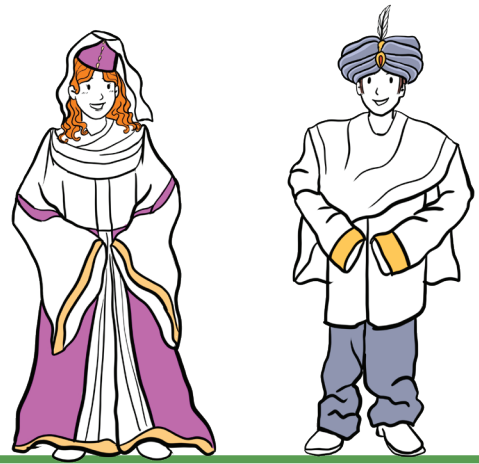
## 2 What was the challenge of the Yidden living in Golus Poras Umodai?

- A. Keeping kosher.
- B. Following Mordechai when the King's decree said the opposite.
- C. Making sure they didn't forget what the Beis Hamikdash looked like so they could rebuild it.
- D. Figuring out how to properly tie the Persian turbans, which were different than the Yerushalmi ones.

## SECTION 3

# SOMETHING'S STRANGE...

*What is avodah zarah?*



We all know that Haman wanted the Yidden to bow to avodah zarah. After all, he made himself into a deity and walked around expecting everyone to get on their knees as he passed by.

But that's nothing that we have to think about, right? We don't serve avodah zarah. Avodah zarah says that there is more than One Hashem, rachmana litzlan!

But the Rebbe explains that the idea of bowing to Haman was more than an issue of serving idols, and "not bowing" is something we still have to deal with today! So what or who is Haman, outside the real rasha in Shushan?

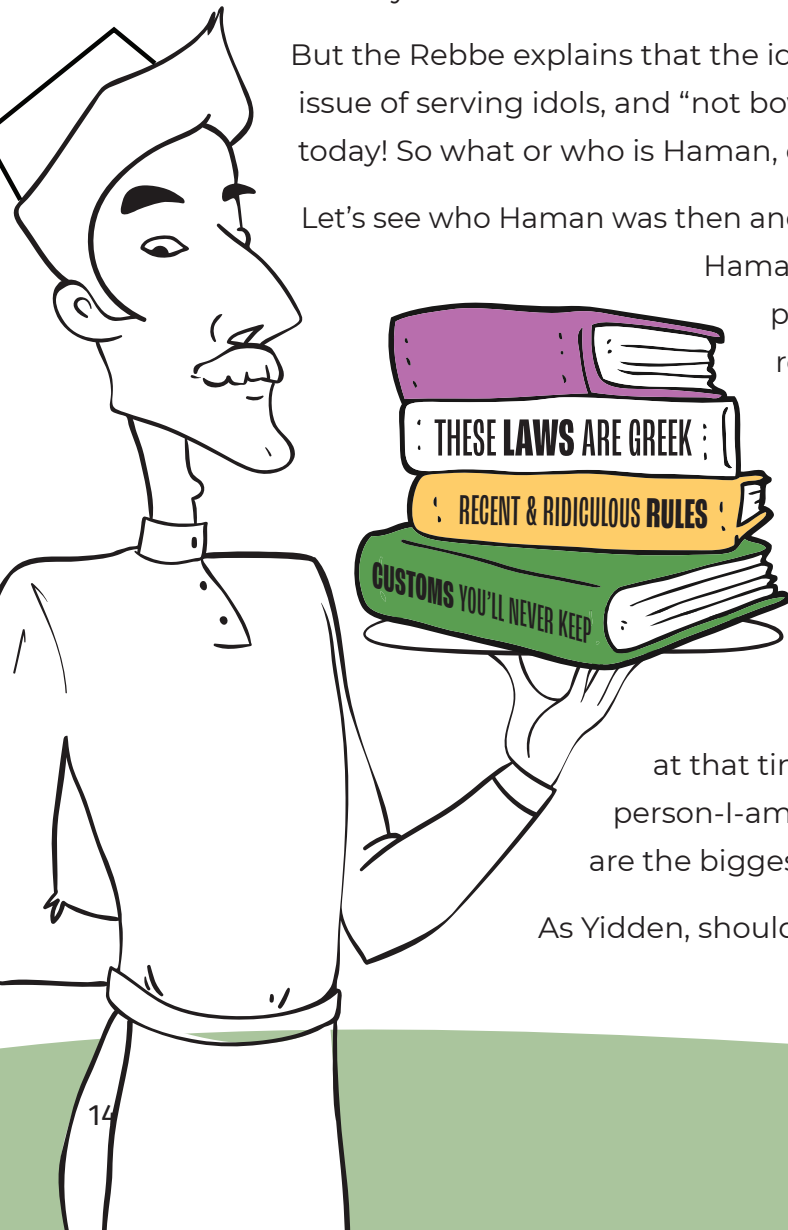
Let's see who Haman was then and we can learn where to find him even today.

Haman was the prime minister, the most important

person in Persia, the king's first-hand man. He represented all the many rules of golus. What are the "rules of golus?" Some are the actual laws and decrees of the land, others are just about what a "good citizen" might be expected to do (even though these customs are not necessarily written down in any law books...).

When someone bows they are showing respect to that person or thing. They don't talk at that time, but they are saying something like this: "See, person-I-am-bowing-to? I am making myself small, but you are the biggest and most important person or thing around!"

As Yidden, should we "bow" to the rules of golus?





# THE REBBE SAYS:



This isn't just talking about actual avodah zarah. Anything that isn't connected with serving the Eibeshter—even if it's not something that goes against Shulchan Aruch—is considered avodah zarah. It's an "**avodah shezarah** lo", anything that's strange to being a Yid!

Because what is a Yid all about? Doing what Hashem wants, as Chazal says: "I was not created for any reason but to serve my Master."

דאס איז כולל ניט נאר "עבודת זרה" ממש, נאר יעדער זאך וואס איז ניט פארבונדן מיט "ועבדתם את ה' אלקיכם" (אפילו אויב דאס איז ניט היפוך השולחן-ערוך), ווערט דאס אנגערופן "עבודת זרה" - "עבודת שזרה לו", דאס איז פּרעמד צו א אידן, ווארום דער גאנצער ענין פון א אידן איז - לעשות רצון אביה שבשמים, כמאמר חז"ל "אני לא נבראתי אלא לשמש את קוני."



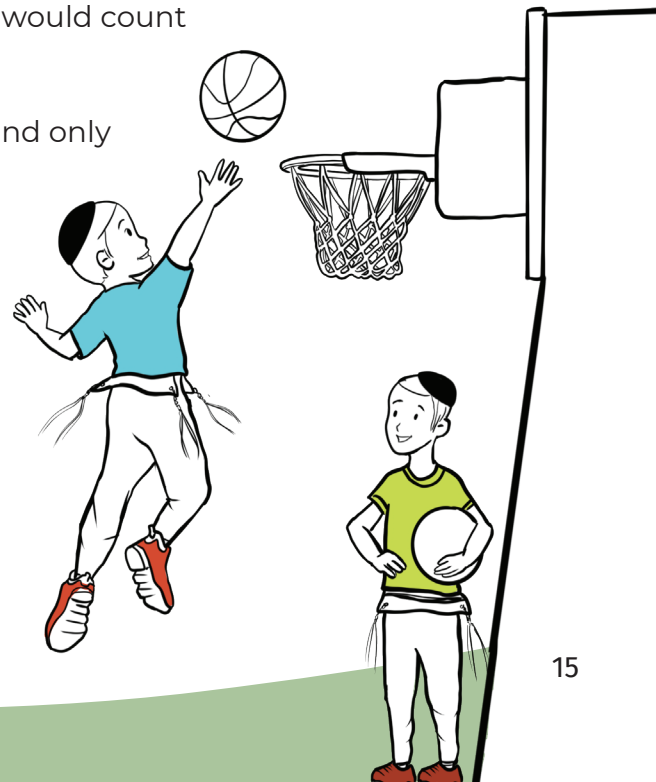
What is the translation of "avodah zarah"? Most of you probably just answered "serving idols". Good try! However, the exact translation of avodah zarah is "serving something strange or different". Chassidus explains that avodah zarah can be more than just serving a creepy-looking statue made of stone. It's doing anything that is strange or foreign to us, that isn't a part of being a good Yid!

What types of things are not a part of being a Yid? What would count as serving "avodah zarah"?

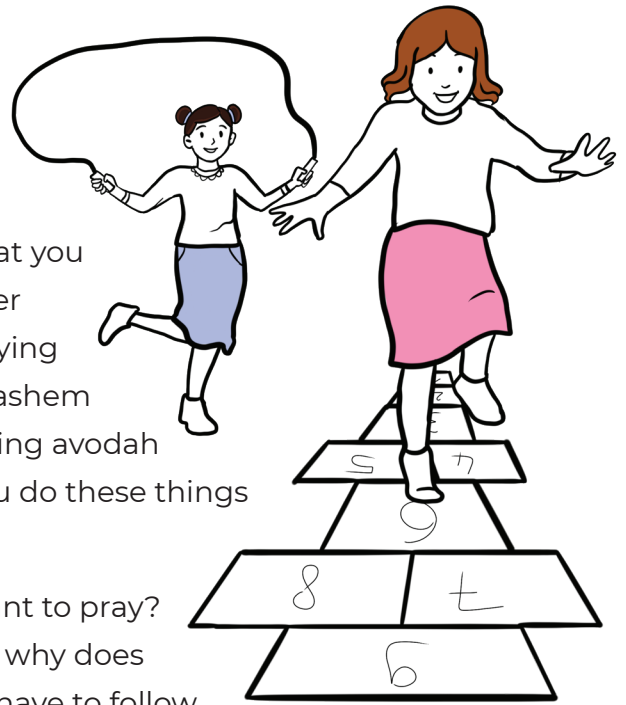
Let's think. You were put in this world to serve Hashem, and only Hashem. Since every single moment that you are on this earth is for a reason, and there is not one second that you are here just stam, for no reason. You need to be serving Hashem every single millisecond of the day.

But wait. Does that mean that you can never play ball again? Or sleep? Or take a shower? Does that mean you have to spend every single second of your life in front of a sefer, never taking a break to eat breakfast?

Of course not!



Some things are aveiros, like bowing to idols and eating treif. Some things are mitzvos, like davening and making a brochah. But then there is everything else, and that can go two ways. When you learn Torah and do mitzvos, everyone knows that you are serving Hashem. But you also need to remember that everything else that you do—having lunch, playing Rummy-O, and blowing your nose – has to be for Hashem also! Then these actions will not be considered serving avodah zarah, serving something foreign to a Yid. When you do these things for Hashem, they will *become* Yiddishe actions!



Haman didn't like that way of living very much. "Want to pray? Go ahead. Feel like eating kosher? No problem. But why does everything *else* have to be done Jewishly too?! You have to follow the law of the land and act like everyone else when you do 'normal' everyday things!" he claimed. "Come and hang out at the party. Have fun with us! No need to be so different."

Eating, playing, and using a tissue not for Hashem is actually doing what Haman wants! Studying Historia just to show off your good grades? Playing computer games just to pass the time? This is considered doing avodah zarah, doing something foreign for a Yid, because you're not doing them in a Yiddishe way! (Don't worry, it's not so hard! In the next few sections, we will go through this process bit by bit until we learn how we can really be this way.)



## L'CHAIM TO REAL LIFE!

It was a hot summer's day. Five-year-old Sholom Dovber, called the Rashab, and his older brother Zalman Aharon, the Razah, were playing in the yard. Nearby, their father, the Rebbe Maharash, was studying Torah in a shady part of the yard.

"I think that the difference between a Yid and a Goy," commented the Razah to his younger brother, "Is that a Yid learns Torah, both the

revealed parts and the hidden parts, and davens with dveikus to Hashem."

"But what about Yidden who don't do that?" countered the little Rashab. "Then how are they different from Goyim?"

The Razah was stumped.

Their sister Devorah Leah had been playing nearby. She ran over to the trellis where her





father sat to tell the Rebbe all about the conversation she overheard. The Rebbe Maharash instructed her to call the two boys over to him, as well as the house-servant Bentzion.

This Bentzion was a simple Yid. He didn't know much Torah, and he could barely read Hebrew, but he would say the entire Tehillim every day by heart, daven with a minyan, and make sure to come to shul for the shiur in Ein Yaakov.

When he came to their spot in the yard, the Rebbe Maharash asked him, "Bentzion, did you eat today?"

“Yes,” he replied.

“Did you eat well?”

“What’s well? Baruch Hashem, I was satisfied.”

The Rebbe Maharash continued, “And why do you eat?”

“In order to live,” answered Bentzion.

“Why do you live?” probed the Rebbe.

“To be a Jew and do what Hashem wants,” the servant replied, and then sighed.

“You may go,” said the Rebbe. “Send me Ivan the coachman.” Having grown up amongst Yidden all his life, Ivan spoke a perfect Yiddish.

“Did you eat today?” the Rebbe asked him.

“Yes,” replied Ivan.

“Did you eat well?”

“Yes.”

“And why do you eat?”

“In order to live.”

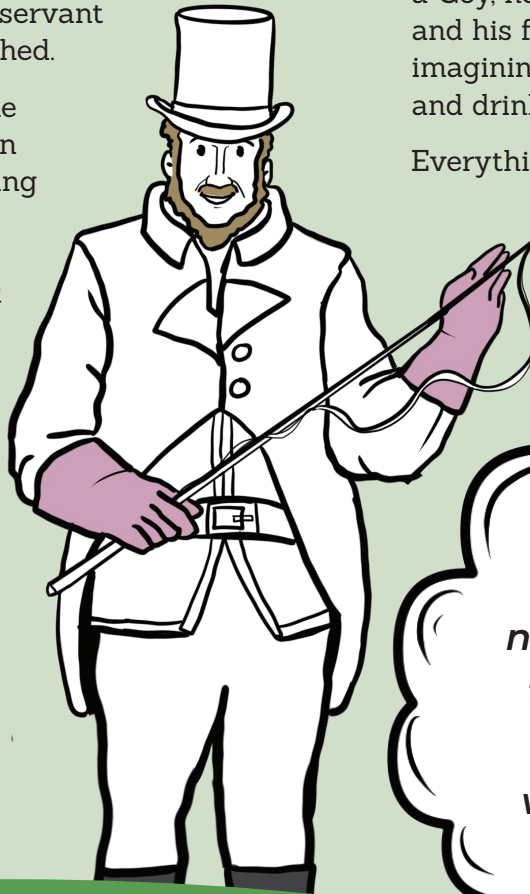
“Why do you need to live?”

“To take a swig of whisky and a snack,” smirked the coachman.

“You may go.”

The Rebbe turned to his children. “You see? A Yid must eat in order to live, and he lives in order to serve Hashem. But then he sighs, because he knows that there is more to serving Hashem as truthfully as he could. But a Goy, he lives for the sake of his mashkeh and his food. And then he laughs, because he’s imagining the pleasure he’ll get from eating and drinking, and it’s for pleasure that he lives.”

Everything a Yid does, even the “fun” parts, are for Hashem!



*Chaim and Shloimy are playing basketball right now. One of them is playing to serve Hashem, and the other one is playing in a way that is “strange” for a Yid. How can that be?*

### 3 What is the deeper explanation of “avodah zarah” according to Chassidus?

- A. Serving any getchkas, even those not made of marble.
- B. Bowing down to Haman, who wore an idol on his necklace.
- C. Passing too close to a Kloister.
- D. Doing anything that isn’t just for Hashem.

## SECTION 4

# JUST HUMAN... OR HAMAN?

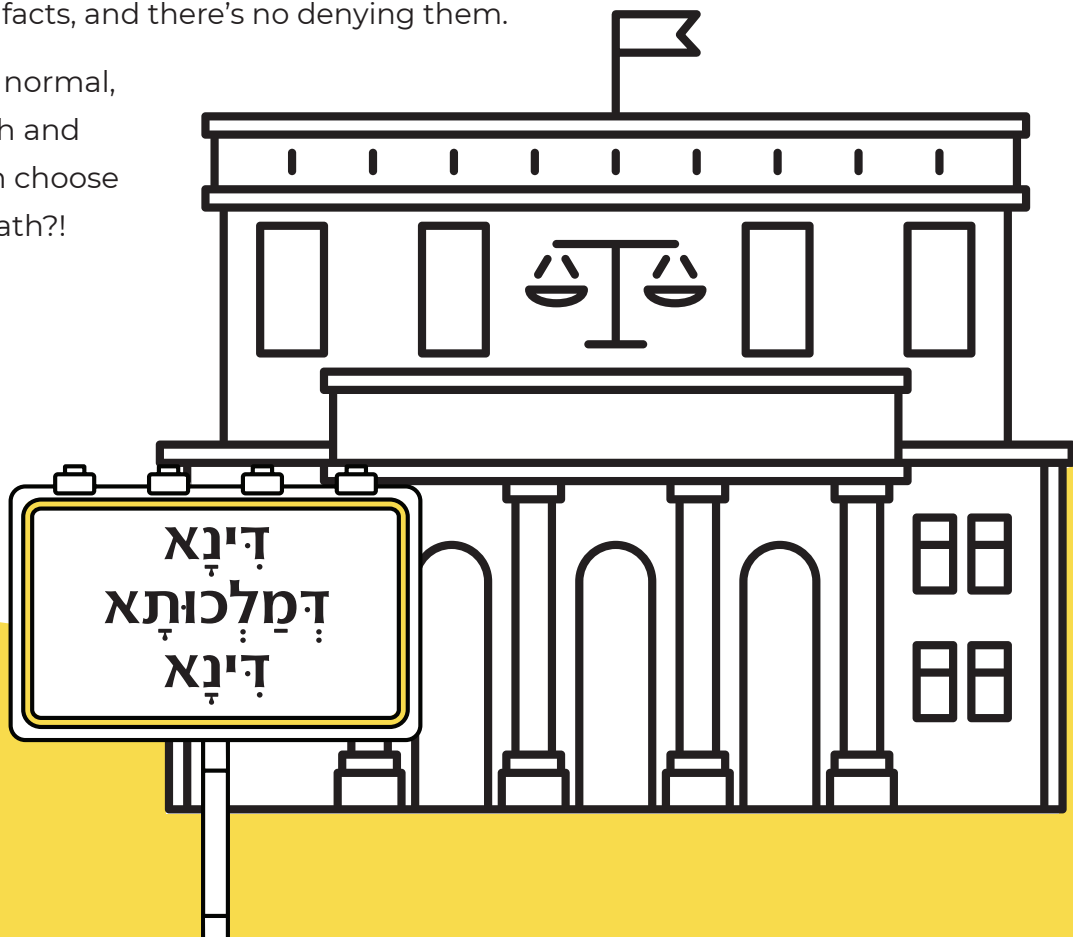


*Does a Yid need to fit in with the ways of the world?*

In the previous sections, we spoke about how following Haman is completely the opposite of what a Yid is supposed to do! But at first glance, the Haman way of living doesn't seem so crazy. If you live in the world, you need to be a part of it. Hashem Himself tells us that as long as the country's laws don't go against the Torah, you need to follow them!

So, for example, if you want to go on mitvzoim but you see that the shopping mall discourages soliciting, you have to find yourself a new route. If you want to shecht chickens for kapporos but the new law forbids it, you'll just have to use money or fish this year. Or if you want to organize a Lag B'Omer parade but the weather forecasts rain, you need to cancel your plans, unfortunately. You have to "bow to Haman" and you can't close your eyes to reality. These are the facts, and there's no denying them.

Wouldn't any normal, down-to-earth and with-it person choose the Haman path?!





# THE REBBE SAYS:



The opposite of this:

Haman wants avodah zarah. And not only actual avodah zarah rachamana litzlan, but everything that's foreign to a Yid— anything that's not about serving Hashem.

This is his claim: Since we are in this physical world and in golus, we are under the laws and limits of nature (which is something Hashem Himself created). Therefore, we have to respect those limitations, at least with matters that deal with the world we live in and the non-mitzvah things we do.

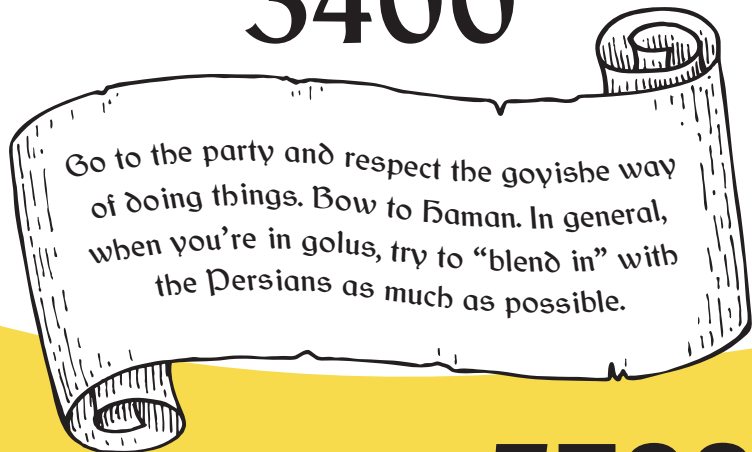
דאקעגן, רצון המן איז - עבודה זרה, ניט נאר עבודה זרה מממש רחמנא ליצלן, נאר יעדע עבודה שזרה לו (פאר א אידן), זייענדיק ניט עבודת השם.

און זיין טענה איז: וויבאלד מיגעפינט זיך אין עולם הזה און אין גלות, איז מען אונטערענווארפן די חוקים והגבלות פון הנהגת הטבע (וועלכע דער אויבערשטער האט באשאפן), און דעריבער דארף מען זיך דערמיט רעכענען, על כל פנים בנוגע צו דברי רשות ועניגי העולם.



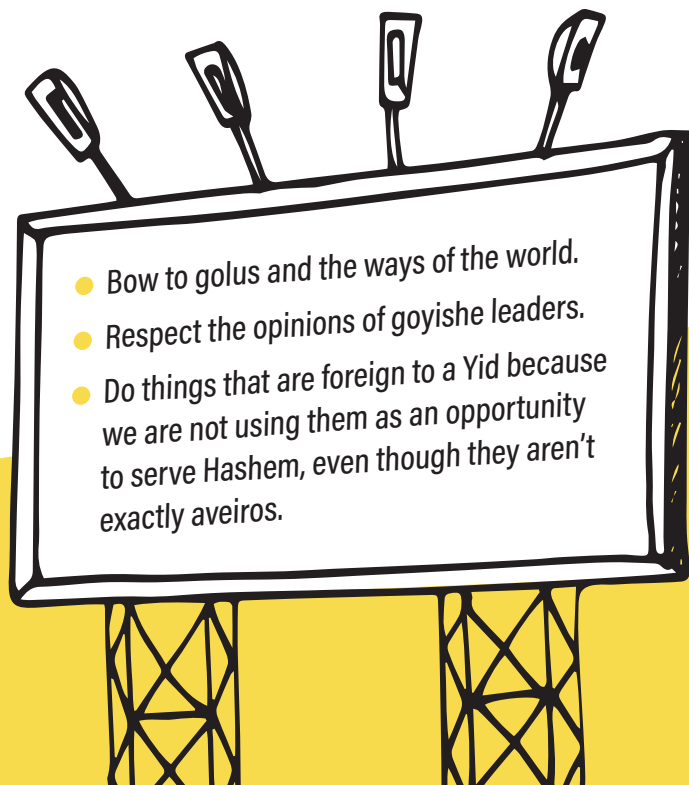
In the times of Mordechai and Esther, Haman wanted us to bow to idols and serve avodah zarah. The Haman with the pointy hat might be long gone, but his way of thinking still lives on:

# 3400

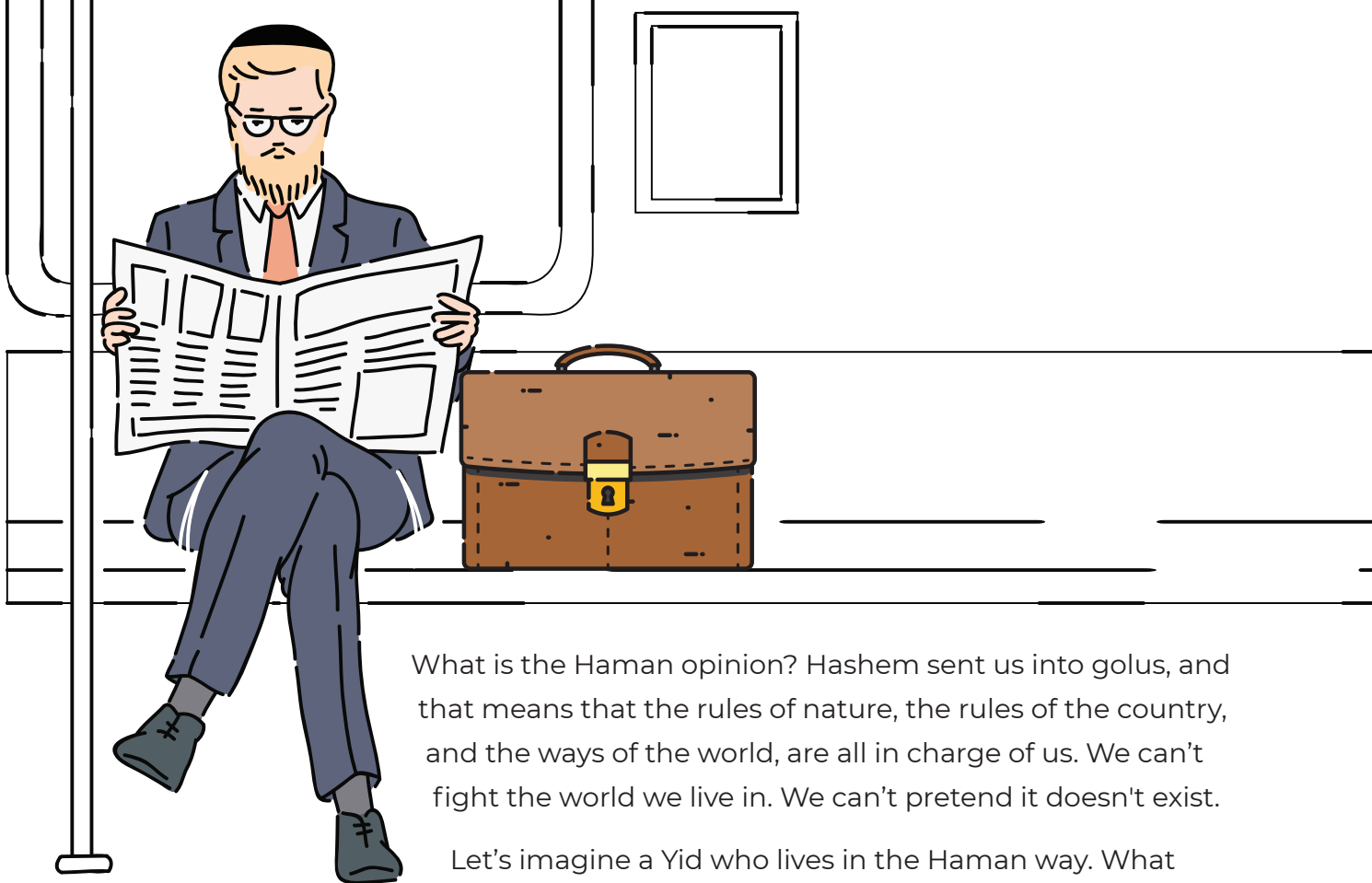


Go to the party and respect the goyishe way of doing things. Bow to Haman. In general, when you're in golus, try to "blend in" with the Persians as much as possible.

# 5782



- Bow to golus and the ways of the world.
- Respect the opinions of goyishe leaders.
- Do things that are foreign to a Yid because we are not using them as an opportunity to serve Hashem, even though they aren't exactly aveiros.



What is the Haman opinion? Hashem sent us into golus, and that means that the rules of nature, the rules of the country, and the ways of the world, are all in charge of us. We can't fight the world we live in. We can't pretend it doesn't exist.

Let's imagine a Yid who lives in the Haman way. What will he do? How will he act? Well, he wants to follow the

Torah, but he still thinks we need to pay attention to what the world wants from us. "The way for a Yid is to 'bow' to the norms of golus," he says. "Act like the rest of the world does, but, of course, according to Shulchan Aruch!"

So he'll daven Shacharis in the morning with a minyan, eat a kosher breakfast, and then, wearing his fancy suit (depending on the current fashion, it will have one button, or two or six). Then he'll pick up his brown leather work bag—designer, of course, because the goyim have to respect him, and sit on the subway reading the politics columns in the morning newspaper (because you have to know the news if you want to be a part of society).

It's literally being a normal human—or, shall we say, Haman?—being!

# 4

## What is living according to the will of Haman?

- A. Going to parties whenever you can.
- B. Wearing triangular hats.
- C. Trying to fit in with the outside world and being "trendy" and "politically correct."
- D. Selling getchkes on Amazon

## SECTION 5

# LIVING LIKE MORDECHAI

*Is it possible to be totally in charge in this world?*

There are two ways of living in golus:



I keep Torah and mitzvos. But because I live in this golus, I must respect the worldly ways and limitations. It's important to be "normal" in the eyes of the world and fit their mold.



Everything I do, even things that aren't specifically Torah and mitzvos, I must do as a Yid. We cannot bow to anything in the world. We need to live above it!

Living like Mordechai seems impossible. Fact is, we are in golus. We can't fight it! Don't we have to deal with the world? Don't we have to deal with nature, which Hashem Himself created?

Or should we close our eyes to reality, and pretend that we live in a totally Torah world? Should we just live like Moshiach is already here? Should everyone quit their jobs, because money will grow on trees? Not get passports, because eagles don't ask us to show our ID before boarding? Should we ignore the weather reports when we plan a Lag B'omer parade, because how can it rain when we are doing something good?

Those don't sound like such good ideas. Is it possible to live in this world, and still be above it, not letting it get in our way? Doesn't seem so!

But it is possible, says the Rebbe. And the Rebbe tells us how:





# THE REBBE SAYS:



A Yid can be *in* this world, in golus, and still be totally *above* anything to do with the world and golus, "not bowing"! They can stand so strong that they can even have an effect on the goyishe king who is ruling over him!

א איד זאל זיך געפינען אין דער וועלט און אין גלות ("עבדי אחשו"ש"), און צוזאמען דערמיט זאל ער שטיין אינגאנצן העכער פאר כל עניני העולם והגלות, "לא יכרע ולא ישתחוה", ביז אז ער זאל פונעל'ן אויף אויף דעם מלך פון אומות העולם וואס איז "שולט" איבער אים.



It is possible to live two opposites. You can:

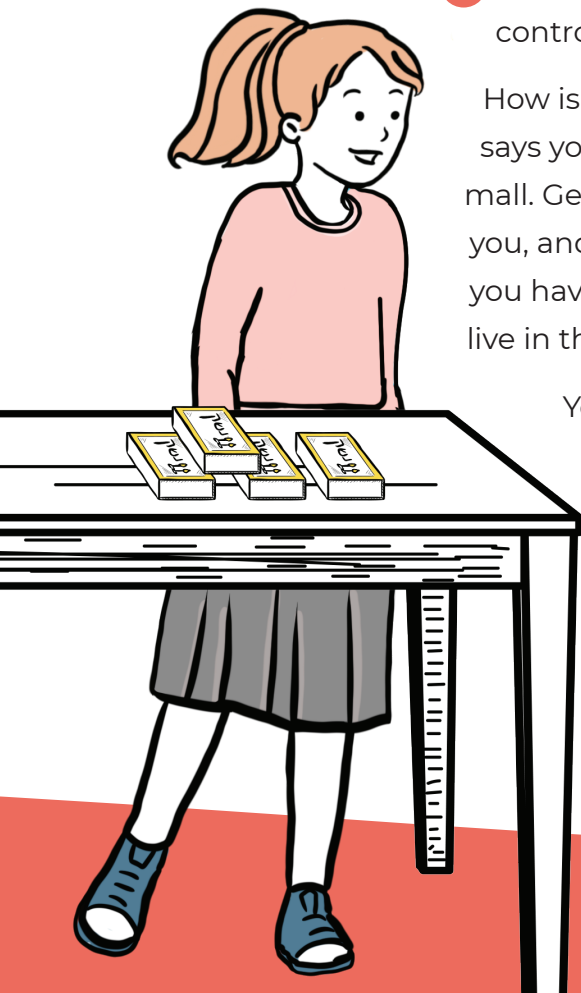
- 1 Live in the world:** Realize that we are in golus and have to be part of the world, acting like normal people in society.
- 2 Live above the world:** Never bow to it and let it control us and what we do.

How is it possible to have both? Golus says you must not do mitzvot in the mall. Geulah says don't let the world stop you, and do mitzvot anyways. How can you have those together? How can you live in the world, and still be above it?



Yes, by remembering that the most important thing is what Hashem wants, and everything we do in this world is for Him!

Then, we can **change** the world! We can make it work for us! Just like Mordechai Hatzaddik, who was able to influence King Achashveirosh himself to override the decree so the Yidden could defend themselves, and had Haman hanged.

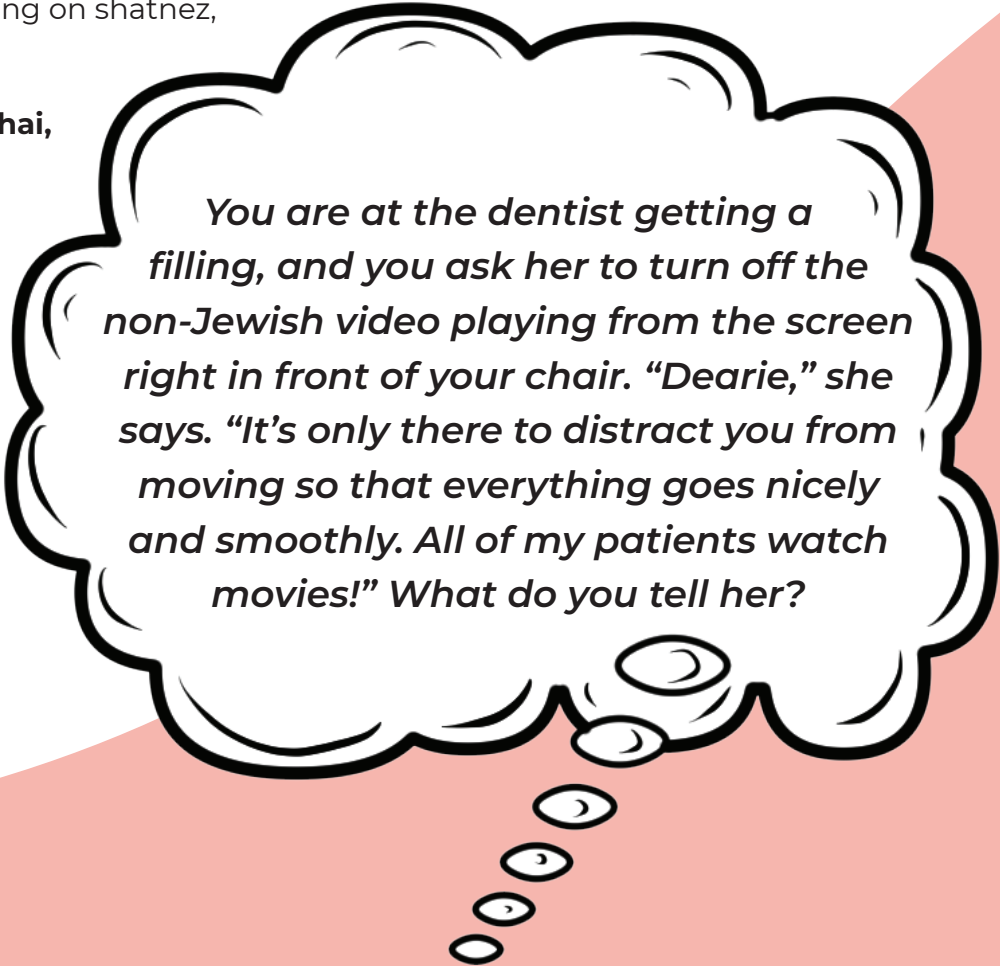


We don't know how it will happen, but the bottom line is, that if you do it for Hashem and trust that He will get it done. One day, there may be a new manager at the mall who decides Chabad is good for business, and he'll set up a special location for mitzvot activities! Or He has some other Plan in mind that will help us do what we need to do.

Yes, we have the challenge of living in this world. But we can't let the world rule over us. Instead of bending over to the world and bowing to *it*, we can make the world bend to us.

When the Yidden tried to be a part of the world, acting just like everyone else and going to the party, they ended up eating from the keilim of the Beis Hamikdash, sitting on shatnez, and doing many aveiros.

**We must listen to Mordechai, and not bow to golus! We have to live in a Moshiach way, and make the world become Moshiachdik too!**



*You are at the dentist getting a filling, and you ask her to turn off the non-Jewish video playing from the screen right in front of your chair. "Dearie," she says. "It's only there to distract you from moving so that everything goes nicely and smoothly. All of my patients watch movies!" What do you tell her?*

## MINI HAMAN

Of course, Haman was last seen swinging ten cubits high in his backyard. By now, he is *loooong* gone. So when we say that Haman wants us to do something, who are we talking about? Who wants us to do things that are foreign, strange and different for a Yid? Who wants us to live just like the Goyim?

That's right, I'm pointing at you, Mr. Yetzer Hara!

The yetzer hara tries to convince the Yiddishe children in Tzivos Hashem to listen and bow down to him. He slyly tells them, "You live in this world, with all of the Goyim! You can't be





so different.” He tries to get you to eat a snack without making a brochah, chas v’sholom, or without making sure it’s kosher first. He tells you to stay and play ball instead of going to study more Torah.

But Jewish children are not impressed by the yetzer hara. They don’t pay any attention to what the Goyim are doing! Instead, they do all the mitzvos in the best possible way, and learn Hashem’s Torah which is more precious to them than anything in the world. They don’t bow to the yetzer hara, no way!

If a soldier in Tzivos Hashem wins money for learning Torah, he first puts aside some of it for tzedakah. If she goes on a plane, she brings along a Tanya to learn some lines baal peh, or a Yahadus book to study for Chidon.

Yiddishe children live differently! And not only that, but they encourage their friends not to bend or bow down to the yetzer hara either!



## 5 How can we live in this world and above it at the same time?

- A. By always making sure the plane stays under the clouds.
- B. By changing the world to make it work for us.
- C. By doing the 613 mitzvos and not doing any aveiros.
- D. By doing very worldly things at the top of the Eiffel Tower.

## SECTION 6

# POWER FROM ABOVE

*How can we be superhuman Torah Yidden?*

We want to do good things. We want to set up that giant menorah for Chanukah, but the law opposes blocking off the street. We want to eat our own kosher snacks in the amusement park, but the sign says no outside food. We want to ask the flight attendant if we can wash negel vasser in the kitchen, but we're nervous they'll get annoyed at us.

There's nothing we can do, right? We are only simple human beings, and we can't make the world work for us...

Or can we? Hmm...

How did Mordechai and Esther—and in the end, all the Yidden who followed them to win over Achashverosh and Haman—do it?





## THE REBBE SAYS:



Mordechai stood with complete bittul to Hashem, refusing to bow and in that way denying the power of the avodah zarah. This connected him with the strength of Hashem (which is above the ways of the world), giving him the power to completely not bow or give in even while he was in golus in Persia under the rule of King Achashveirosh. In the end, it caused Haman's decree to get canceled and Mordechai to be promoted to prime minister!

דורך דעם וואס מרדכי היהודי איז געשטאנען מיטן גאנצן ביטול צו דעם אויבערשטן, "לא יכרע ולא ישתחוה", "כופר בעבודה זרה", האט דאס אים פארבונדן מיט דעם תוקף פון דעם אויבערשטן (שלמעלה מהנהגת העולם), וואס גיט דעם כח אז זייענדיק אין גלות פֿרס תחת מלך אחשורוש זאל זיין די גאנצע שלימות פון "לא יכרע ולא ישתחוה", ביז אז דאס האט אויך גע'פועל'ט דעם ביטול פון גזירת המן, און די עלי'ה פון מרדכי צו ווערן "משנה למלך".



Maybe it's true that all by ourselves, we could never transform the world to make it work for us, to conquer golus and make this gashmiyus world actually help us serve Hashem. If we are stuck *inside* this lowly world, we can't change it! You can only change something if you are above it, and stronger than it.

But the good news is that we are **not** alone! When we connect ourselves to something that is above the world, we **can** do anything! We can be above the world and transform it to help us serve Hashem!

Mordechai knew that he couldn't stand up to Haman with his *own* power, and he knew that the power of a Yid is completely from Hashem. Therefore, he connected himself to Hashem, and that's how he was able to rise above the world. He was able to *change* the world to the point that instead of

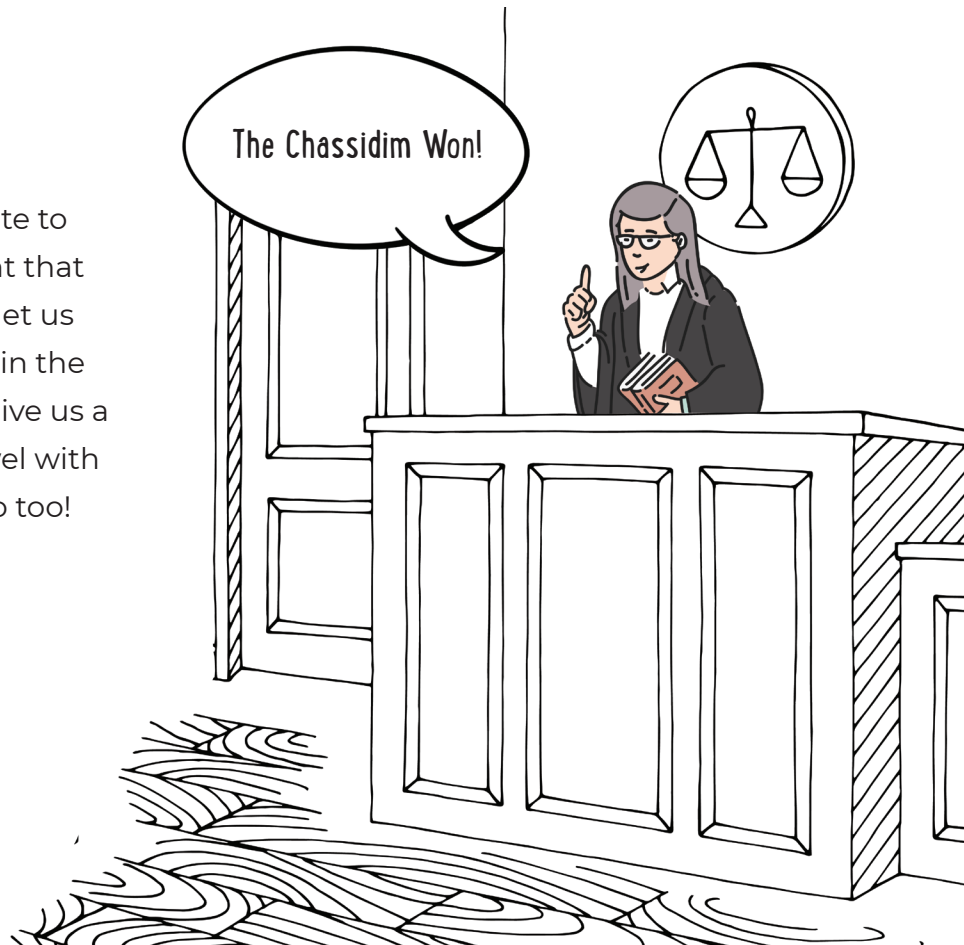
the world stopping him from doing the right thing, it helped him! How? There was an evil decree to kill all the Jews. Not only did he manage to make Achashveirosh work with him to change the evil decree, Mordechai even got promoted to be the prime minister! Wow!



When we connect ourselves to what is higher than us, we can do anything! We can make such a kiddush Hashem at the police station that not only will they let us set up a giant menorah, they will redirect traffic for us. We can explain about the mitzvah of keeping kosher so proudly to the amusement park workers that not only will they let us bring in our own kosher food, they'll let all the other Yidden who come as well!



We can be so polite to the flight attendant that not only will they let us wash negel vasser in the kitchen, but they'll give us a complimentary towel with the company logo too!



# MINI MORDECHAI

Maybe you have this question:

Mordechai was a very big tzaddik—actually the greatest one of his time, the Nasi Hador!—at the time of the Purim story. So it wasn't impossible for him to rise to the level where he could access Hashem's power, be geulahdik and actually change the world! But how is this in the ability of every Yid?

Well, we have a question for you in return: did you learn the previous segments of this series, specifically one that's called, "Get out of Golus"? In that sichah, the Rebbe talks about being connected to the Nasi, who then "lifts us up" to live with geulah. That was what happened to the Yidden in the time of Mordechai and Esther, and we can do it now too!

So don't forget, you can rise above the Haman conditions and you can even use the golus rules to make them "work" for you (and Hashem). It's not with your own koach that you can do all these things, but with a special ruchniyusdike koach that you get when you are connected to the Rebbe! Be mekushar and live a geuladike life!



מֹשֶׁה רַבֵּינוּ



מַרְדֵּכַי הַיְהוּדִי



רַבִּי אֱלֶעָזָר בֶּן עֶזְרָיָה



רַמְבַּ"ם



דְּעַר אֱלֵטֶעַר רַבֵּי



דְּעַר מִיטְעֵלֶעַר רַבֵּי



דְּעַר צֵמַח צַדִּיק



דְּעַר רַבֵּי מֵהַר"ש



דְּעַר רַבֵּי רִשְׁבִּי



דְּעַר פֿרִיעֶרדִיקֶער רַבֵּי



דְּעַר רַבֵּי נִשְׂיָא דוֹרֶנוּ



# WHO SCHEDULES VACATION?

“Two weeks early!” The head investigator’s shout would have scared anyone but this particular menahel, who didn’t even blink. Sitting across the desk in the principal’s office were several officials from the Misrad Hachinuch, the central office for education in the Israeli government.

They had arrived just a short time earlier, after they realized that this particular school, Reshet Oholei Yosef Yitzchak, opened for the school year on Rosh Chodesh Elul instead of Yud-Daled Elul, like the rest of schools that operated under the Misrad Hachinuch. They continued to yell and make threats: “You may only be in session when we tell you you should. If you don’t stop holding classes during the national vacation period, we will close down your school!”

Scary, right? These schools were established just three years earlier under the direction

of the Rebbe. They were run by Chabad chassidim in Eretz Yisroel, but their students were children from non-frum homes. Parents were happy to send their children to these schools because they were part of the regular Israeli network run by the government. In the United States, you might call a place like this a “Talmud Torah Public School.” Isn’t that an amazing idea?

But now the government officials were warning the principal that if he didn’t follow their own dates for operating the school, they would shut them down!

The principal just shook his head. He did not beg them for mercy or argue, to try to explain how he had the right to keep the school open according to the law. How was he so fearless?

You see, this Chossid had a secret. Actually, the secret might have been hidden

somewhere right in that very room! The secret was a letter from the Rebbe written to the Chassidim in charge of the Oholei Yosef Yitzchak network. *Start school two weeks early this year so your*







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