

WE'RE GOOD & GEULAHDIK

עֲנֵנִי גָּאֵלָה וּמְשִׁיחָה
מְשִׁיחָה תְּשִׁנְבּ



SEARCHING FOR GOLD

“I’m so bored,” grumbled Tzemach from his perch on the windowsill.

“Well at least you weren’t supposed to be on the plane right now to New York for

the kinus,” huffed Geulah. She had been sulking on the couch all morning.

“Okay, get over it already, Geulah! Let’s do something.”



Gold Treasure Hunt!

- 1**
At matan Torah, every single Jew
No matter from when, and no matter who
Became forever connected to Hashem
A shining, holy, precious gem
- 2**
Physical things down below and heilig ones up high
To connect the two we couldn't try
But then the 'travel-ban' came to an end
Ruchniyus and gashmiyus were now friends
- 3**
To build the Mishkan, who could take part?
Did you have to be rich, holy or smart?
No! Donating was for every Jew.
Do you know what the women gave too?
- 4**
The Beis Hamikdash, home for Hakodosh Boruch Hu
But this time we have a much larger job to do:
To make the whole world into a home so big,
So get out your tools - it's time to dig!
- 5**
You all have a mishkan inside of you
It's the neshamah of every Jew!
But your bedroom should also be
A personal mikdash, really mini!
- 6**
Being rich means wanting to give
To help another Yid be able to live
If you help a friend wipe away a tear
You can be a really big gvir!
- 7**
"Every Yid, no matter how they look
Wants what Hashem wants," says the holy book
They have a neshamah deep inside
Which we have to uncover so it no longer hides!
- 8**
Are you feeling mad or blue?
Did someone do something wrong to you?
Peel back the golus layers so a neshamah you will see –
And you'll love every Jew, like you say in "Hareini"!
- 9**
Basketball hoops break and new markers never last
But that shouldn't make you feel upset or downcast
The things that are forever should bring you joy
Like when you make a brochah or share your toy.

But Geulah just pulled the throw over her head.

Big brother Boruch walked into the living room. "It looks like you two could use some fun!" he announced.

"You could say that again," sighed Tzemach.

"It looks like you two could use some fun!" repeated Boruch.

"No, I didn't really mean you should repeat—"

But when the twins saw Boruch winking, they burst out laughing.

Boruch sat on the couch next to Geulah and motioned for Tzemach to join them. He was holding a piece of paper. "Check out what I found!" he whispered.

"It looks like the instructions for a treasure hunt!" giggled Geulah.

"It is! Hidden around the house are golden coins –"

"Real ones?"

"Real golden chocolate coins left over from Chanukah," he smiled. "Each one is hidden behind a different object in the house. You can find them by figuring out each clue. Remember to check off—"

But Boruch didn't finish. The twins were already gone!

"Okay. What's first?" said Tzemach, scanning the paper. "It's so obvious! It's talking about matan Torah, so..." Down in the shul in the basement, they didn't even bother to turn on the lights. The coin was right there

in the spotlight the Ner Tamid made in front of the aron kodesh. Geulah got a ziplock snack bag from the drawer in the kiddush room, and Tzemach dropped the coin inside.

"Next!" said Geulah. Her eyebrows furrowed. "This one is hard! Where in the house can we see ruchniyus and gashmiyus being friends?"

"Literally everywhere. The house is full of physical things we use to serve Hashem! All the food in the kitchen, the toys, our beds, the laptop, my bike—"

"Okay, okay, I get the picture," laughed Geulah. "Boruch isn't sending us on a wild goose chase! Let's think harder..."

They moved back to the basement landing where there was more light from the stairwell. Tzemach focused for a minute on the paper. "Travel ban...Hey! Your flight was canceled because of a travel ban!" The twins raced up the steps two at a time and into the mudroom. Sure enough, right behind Geulah's no-longer-traveling suitcase that she had refused to unpack, was a shining, golden coin. Now, there were two coins in the bag!

"Number Three," read Tzemach. "Geulah, this one's for you. What did the women donate to the Mishkan?"

"Copper mirrors! The mirrors they had used to make themselves look beautiful in Mitzrayim."

"Are you sure, Geulah? I've never heard of mirrors in the Mishkan before."



Geulah giggled. "They were used for the kiyor. For the Kohanim to wash their hands and feet."

"Oohh," laughed Tzemach. There was no gold coin by the full-length mirror in the front hallway, but they found it by the netilas yadayim sink vanity.

"Boruch is making it easy-peasy!" announced Geulah, after reading Number Four out loud.

"Yeah," agreed Tzemach. "It literally says that we should go get the tools."

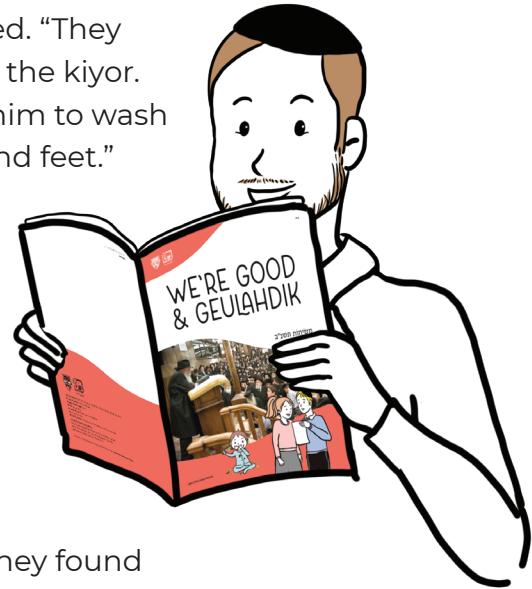
But there was no coin to be found in the toolbox. Ignoring the freezing temperature of the garage, Tzemach sat down on the floor and stared at the paper. "Look at the underlined word—**your tools**. Maybe he's talking about our toys?"

"Good thinking, Tzemach!"

When the twins reached the playroom, they burst out laughing. Baby Mussia was sitting right next to the plastic toolbox smeared in brown-colored goo. "Mussia!" they exclaimed. "Do you love chocolate?"

"She loves golden chocolate," came a voice from behind them. "Because baby Mussia is gold!"

And there was Boruch on the armchair in the corner, peeking out from behind the



latest booklet of the Tut Altz Moshiach curriculum.

They looked back at Mussia, covered in chocolate head to toe. "Baby Mussia really is gold," smiled Geulah.

"But Boruch!" she turned back to him. "Why did you put the coin next to the *kids'* toolbox! It's such a big job to build a house for Hashem. And to make the *entire* world into a house for Hashem? Only very important people can do that. Shouldn't it have been next to a real serious "Tatty" toolbox?"

"You just chickened out from going to the cold garage, right, Boruch?" asked Tzemach. But Boruch just smiled and rustled the booklet in his hand.

"Nah..." said Geulah thoughtfully.
"Boruch always has a reason..."

"What number are you up to now?" asked their older brother.

The twins looked at the paper. "Five. Off to the bedrooms!"

Geulah stopped in front of their doors. "Which one do you think—the girls' room or the boys'?"

"You look in yours, and I'll look in mine!" replied Tzemach. But a moment later, he joined Geulah in her room. "Geulah, I ran into my bedroom so quickly, but then I realized I have no clue what I'm looking for!" He peered down at the paper. "A mini Beis Hamikdash? It must be next to the items in my room that make it a Cheder Tzivos Hashem!" Sure enough, he soon had a gleaming coin plucked from the shelf next to his chumash, siddur, tehillim and blue tzedakah box.

"We got two coins this round!" said Geulah as she dropped hers into the bag. "We're rich!"

"We really are," agreed Tzemach. "We have so many coins to give out!"

Number Six took a bit of thinking, but they finally found a coin each on top of their allowance banks. "Wait, this reminds me!" Geulah exclaimed.

"It says on the paper that you are rich when you help a friend. Mommy told me this morning to do something to cheer someone else up so that I'll feel better about the fact that I'm missing the kinus."

"Oh! So you'd better listen to Mommy right away. I'll work on Number Seven."

Geulah came back grinning after she put the cordless back in its dock. "I called Zehava Goldberg. Her flight was also canceled because of the kinus.



She was so happy I reached out to her, and I could literally feel Hashem smiling at me that I did such a big mitzvah!"

"I think that the happiest one is you!" replied Tzemach, bouncing on a yoga ball in the hallway.

"Did you manage to figure out Number Seven?" Geulah asked him.

"No... It's really tough! I looked around all the seforim, because it says that every Jew wants to follow the Torah. But I couldn't find a coin there."

"Hmm.. Every single Jew... It doesn't matter how they look... Maybe it's talking about the Smith family we met in the airport?"

Tzemach jumped up and ran down to the front hallway, Geulah trailing behind him. He picked up a box with a UPS label for the Smith family, and, lo and behold, underneath was a shiny golden coin.

"What's in that box?" asked Geulah, shaking it. It didn't make a sound. "What are we sending them?"

"It's fifteen mehudar mezuzahs for their house!"

"Oh, wow! Good thinking, Tzemach! Now, Number Eight."

"Thanks. Okay, it talks about 'Hareini' in this one. It's about Ahavas Yisroel. It must be on the Siddur shelf!" Tzemach ran off to the den.

But Geulah didn't follow him. She walked back into her room, and over to her desk. Sitting there was a crumpled-up picture she had drawn of her teacher with evil teeth and a scary face. Yesterday, she'd been really mad when Mrs. Sapperstein took two points off her Chumash mark for calling out in the middle of the test by mistake.

To her surprise, right underneath the torn-up picture lay a chocolate coin.

"Geulah!" called Tzemach from downstairs. "The coin was next to the siddurim!"

Geulah slipped this coin under her pillow. "I'm coming!"

"We have just one more left. It's about appreciating things that last."

Geulah didn't have to look twice before she ran over to Mommy's gratitude list on the fridge. "Boruch, we're done!" the twins called.

Boruch came running in, his thumb in the pages of his booklet so he wouldn't lose his place. They showed him the bag full of coins. "You guys are rich!" he said.

"We are!" laughed Geulah. "We are soooooo rich, but in more ways than one..."

SECTION 1

RAINING RICHES

How wealthy are you?

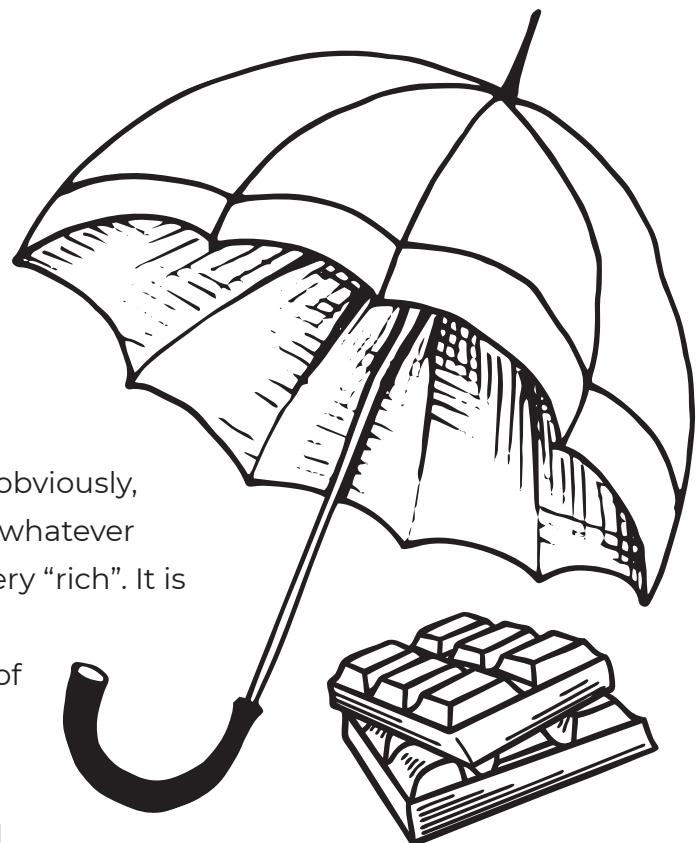
What does the word “rich” mean to you? Well, obviously, it means having a lot of money, so you can buy whatever you want! You can also have chocolate that is very “rich”. It is gooey and gooood, and gloriously messy. You might be very happy to have a life-long supply of chocolate—both pareve and milchig, of course.

But “rich” also means heavy, and chocolate should really be eaten in small portions. Because too much will make you feel sick.

Or maybe you have a sensitive stomach, and can’t really enjoy chocolate at all.

But imagine if chocolate never gave you a tummy ache. And you can eat as much as you want, whenever you want. Also all kinds of other nosh! Wouldn’t that be amazing?

It works that way with money also. Some people have more and some less. But what if we could all be rich with whatever we want?





THE REBBE SAYS:



Hashem rains and pours brochos in the best way...

This is especially true today because we are the last generation of golus and the first of geulah. We have completed all our avodah and all we still have to do is to actually "greet Moshiach".

So definitely, now, Hashem will bench all of us with wealth—real physical gold and ruchniyus riches as well, until we are as rich as the Yidden who left Mitzrayim!

אֵז מָוֹעֵרֶת פַּאֲרִפְלִיְצָט מִיט גְּשִׁמִּי בָּרְכָה אָרֶךְ וּרְקָלָמְעָלִיוֹתָא...

וְעַל אַחַת כִּמָּה וְכִמָּה בְּדוֹרֵנוּ זֶה - דָּעַר דָּוָר הַאַחֲרָן
אֵין גְּלוּת אָוֹן דָּוָר הַגָּרָא שָׂוֹן אַלְץ פַּאֲרִעָנְדִיקָט, אָוֹן עַס דָּאָרָף
נָאָר זַיִן קְבָּלָת פְּנֵי מְשִׁיחָה צְדָקָנוּ בְּפּוּעָל - אֵיז
זַיְכָּעָר אֵז דָּעַר אָוּבָעָר שְׁטָעָר בְּעַנְטְּשָׁט יְעֻדָּעָר אִיד
מִיט עַשְׂירָות בְּזָהָב בְּגַשְׁמִיוֹת וּבְרוּחָנִיוֹת, בֵּיז בְּאָפָּן
(וּי ס' אִיז גַּעֲוָעָן "כִּימִי צָאתָה מַאֲרָץ מַצְרָים" אָזָוִי
אֵיז אָוִיך אִיצְטָעָר "אָרָאנוּ נְפָלָאות").



We should all be really rich right now! One of the ways we get ready for the Geulah is by having a lot of money. Money, actually, that we will use to build the third Beis Hamikdash!

But the Rebbe is also telling us something else: it is true that we should all become rich in **gashmiyus** (like money and chocolate). But the real reason this should happen is because we are already wealthy! As Yidden, Hashem's chosen nation, we are really, most importantly, rich in **ruchniyus**.



Let's use a moshol: One of the most expensive materials in the world is gold! How do we get gold? It's hidden! We look all around and don't see it, even though we might be standing on a gold mine at that very moment! We have to mine the earth, uncover layer by layer until we find the veins of gleaming yellow. Then we have to be very careful and use mining tools to chisel out the good stuff from the surrounding rocks. Like gold, a Yid's greatness is hidden deep inside and can't always be seen when you look in the first place.

But as we get closer and closer to the Geulah, things that were previously hidden and not recognized are coming more and more out in the open. This is something the Rebbe tells us over and over in the sichos of Tof-Shin-Nun Beis. And maybe you already know some of them!

In the past lessons, we learned:

- Hashem gave Yidden an important mission, so everyone is His shliach. Today, we can see how every single Yid can actually do shlichus on the highest level and bring Moshiach!
- The entire world was made with the light of Hashem. G-tlichkeit is hidden in every single creation. Now, the world itself is starting to reveal how Hashem is truly everywhere because Yiddishkeit has reached the farthest places.
- Every Yid is supposed to have yetzias Mitzrayim all the time, by working on themselves to break through the limitations that keep them from serving Hashem. The real truth is that leaving Mitzrayim every day means living with the Geulah! We can do that right now!

Now, we explore the true value of every Yid—and that the riches that are **inside** are also able to be seen on the **outside**. In this booklet, we will find the right tools for a geulah outlook. We'll find the wealth in every single Yid now.

Are you ready to mine for gold?

1 Before the Geulah, every Yid should be rich because:

- A. We're not going to need gashmiyus anymore when Moshiach comes, so we want to "chap arein".
- B. Kosher food is getting so expensive!
- C. We're going to build the third Beis Hamikdah and we need a lot of money to do that.
- D. RICH is a roshei teivos for "**R**olling In **C**habad **H**ouses"



If you could be "rich" in anything you want, what would you choose? In which way are you rich right now?



SECTION 2

THE LITTLEST GIVERS



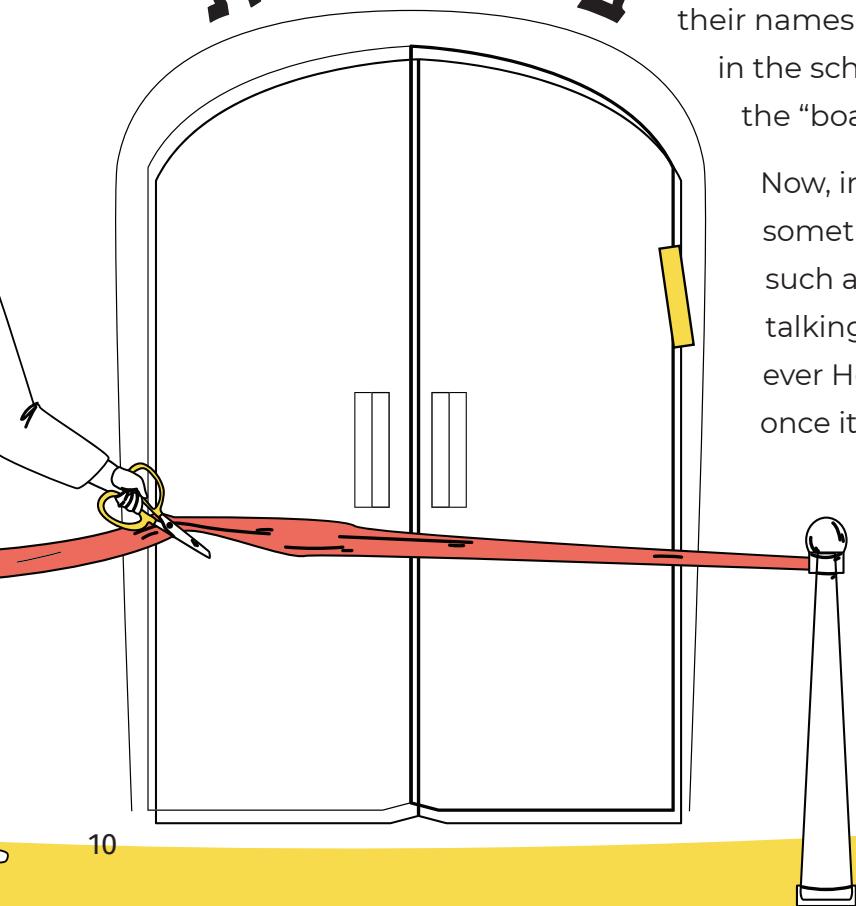
Who is important enough to donate to Hashem's House?

Let's say your community is getting ready to construct an important building. They run a big campaign to get people to give money to pay for all the materials and labor that are needed. As it often happens, a few important, rich people give most of the funds. Then, when the building is all complete, these gevirim are invited to front-row seats at the Grand Opening, where the shul president calls them "pillars of our community" and hands them each a pair of shiny gold scissors to cut the red ribbon at the entrance of the building. The

Rabbi also uncovers a prominent wall plaque in their honor, so that anyone who enters the building can see their names immediately. And in the shul letterhead or in the school newspaper, these big donors are called the "board of directors."

Now, imagine construction is about to start on something that is a million times greater than such a shul. "What place is that?" you ask. We're talking about the Mishkan in the midbar, the first-ever House for Hashem! This is the place where, once it would be built, Hashem's shechinah would rest in the physical world!

Now, who is important enough to donate the money and materials for that building? Let's find out!





THE REBBE SAYS:

The Torah tells us that making a Mishkan depends on the donation of every Yid—men, women and even children!

How is it possible that any regular person, man or woman, or even a small child has the power to accomplish such a huge and first-time event, that the Shechinah should rest in a physical home in this gashmiusdike world?



זָגַט תֹּרֶה, אֵז דָעַר מִשְׁכָּן אֵיז טָלוּי זָוָקָא
אֵין דָעַר נְדָבָה וּפְעוֹלָה פָּוָן יְעַדָּעָר אֵין - סִי
אָנָשִׁים אָוָן סִי נְשִׁים, אָוָן אוַיר טִפְיָה!

אֵיז וּוִי הָאָט עַס אָן אִישׁ פְּשָׁוֹט, אָן אָשָׁה
פְּשָׁוֹטָה, אָוָן אָפִילָו אַ קְלִיָּן קִינְד, דָעַם פָּנָן צָו
אוַיְפְּטָאָן אָזָא חִידָּשׁ אֵז דִי שְׂכִינָה זָאָל שֹׁוָּרָה
זָיְן אֵין אַ פִּתְּגָשְׁמִי בָּעוֹלָם הָזָה הַגְּשָׁמִי...?!



Think about it for a moment: We are talking about making a house for **Hashem** in a **physical** building!

When we talk about ruchniyus and gashmiyus, they are usually two completely opposite things:

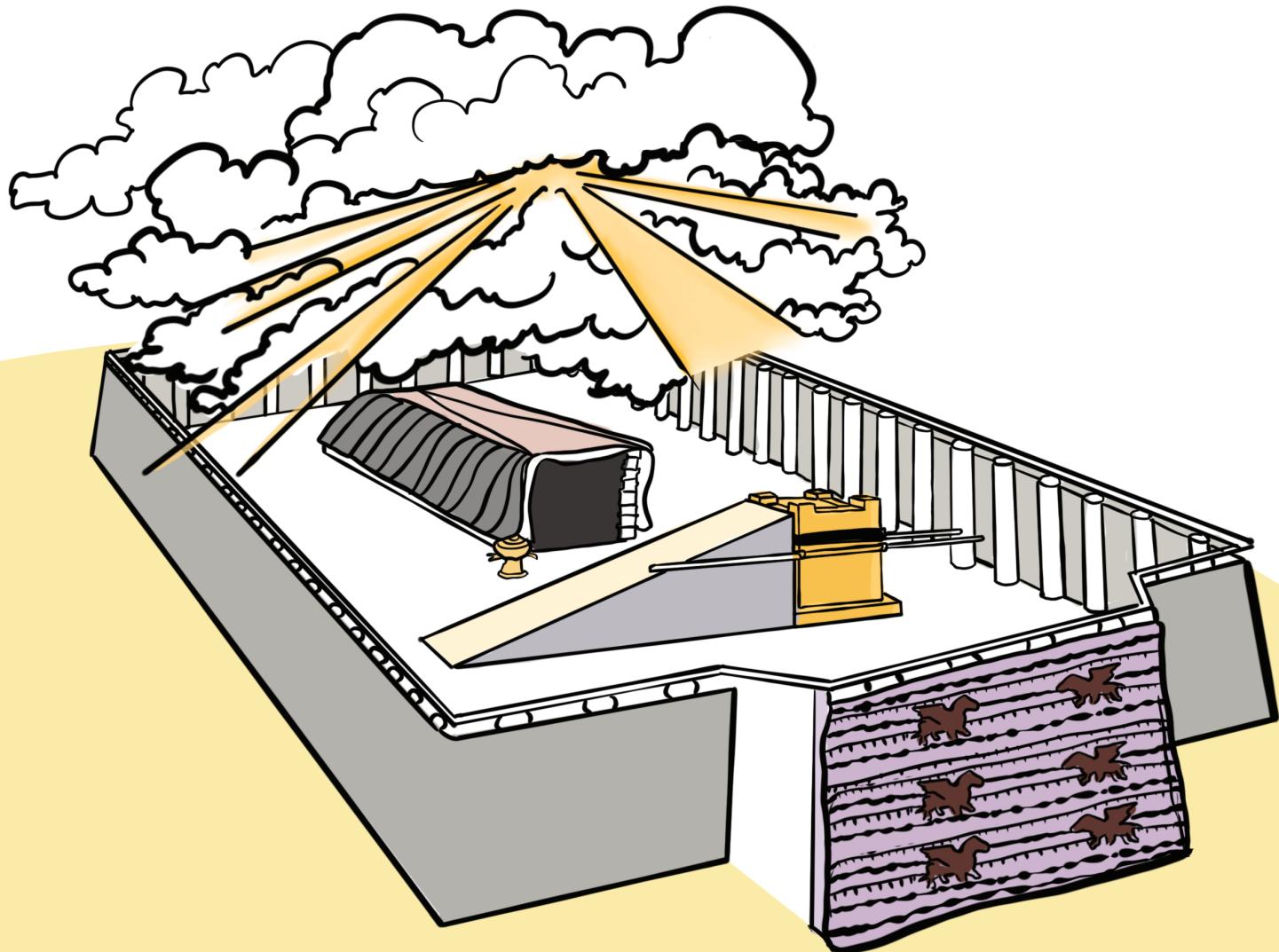
- 1 **Ruchniyus** is perfect kedushah. It can't always be touched or seen, like Hashem's shechinah, malachim, or the letters of the Alef-Beis that fly up to Shomayim when you daven. Your neshamah is also ruchniyus!
- 2 **Gashmiyus** are all of the physical things around you. You can feel, touch, hear, see or smell most gashmiyus things. Pancakes, parchment and parking-lots are all gashmiyus.

Even the malachim in Shomayim who are so heilig can't make a ruchniyusdike house to contain Hashem! And here, Hashem is telling Moshe that it is possible to create a **physical** space (the Mishkan) that would contain



something as **spiritual** and lofty as the Shechinah. That's a very difficult job! It must be that anyone involved in something so amazing as building the Mishkan would have to be a very, very special person. Like, the biggest tzaddik in the world!

Nope! Every Yid has to donate materials for the Mishkan. This means, the Rebbe tells us, that every Yid, no matter how young they are, how many mitzvos they have done, or how much of a talmid chacham they may be, they are able to do something as awesomely incredible as bringing the Shechinah into our world!



2

Who donated material to the Mishkan?

- A. The bechorim, because they were most important and they would serve in the Mishkan.
- B. Just the women, because they had the most expensive jewelry.
- C. Moshe Rabbeinu and Korach—they were the richest Yidden.
- D. Every Yid: all men, all women, and even small children.

SECTION 3



TRAVEL BAN

Thousands of years ago, the settled world was small. Within a few days' journey from each other, dozens of different nations lived. Each had their own government, their unique culture and national customs.

But they used the same rivers for transporting cargo, and sold or bartered their goods to each other. And they didn't always get along. They fought over the rights to the best land and roads. Wars would break when neighboring nations disagreed on the location of the border between their lands. They spoke different languages as well, so a discussion about something as harmless as the weather between a Roman and a Babylonian could end up in a fistfight! One day, the king of Rome announced a new decree: "I forbid any citizen of Rome to travel up to Syria and no Syrians are welcome to come here!"

This decree, it says in the Midrash, is a moshol to the way Hashem created the worlds. There is the spiritual world and a physical world, and they are very, very different.

In the spiritual, heilige world, where malachim and neshamos live, Hashem's presence is felt all the time. In fact, the beings that live in the spiritual world have only one goal: being close to Hashem.

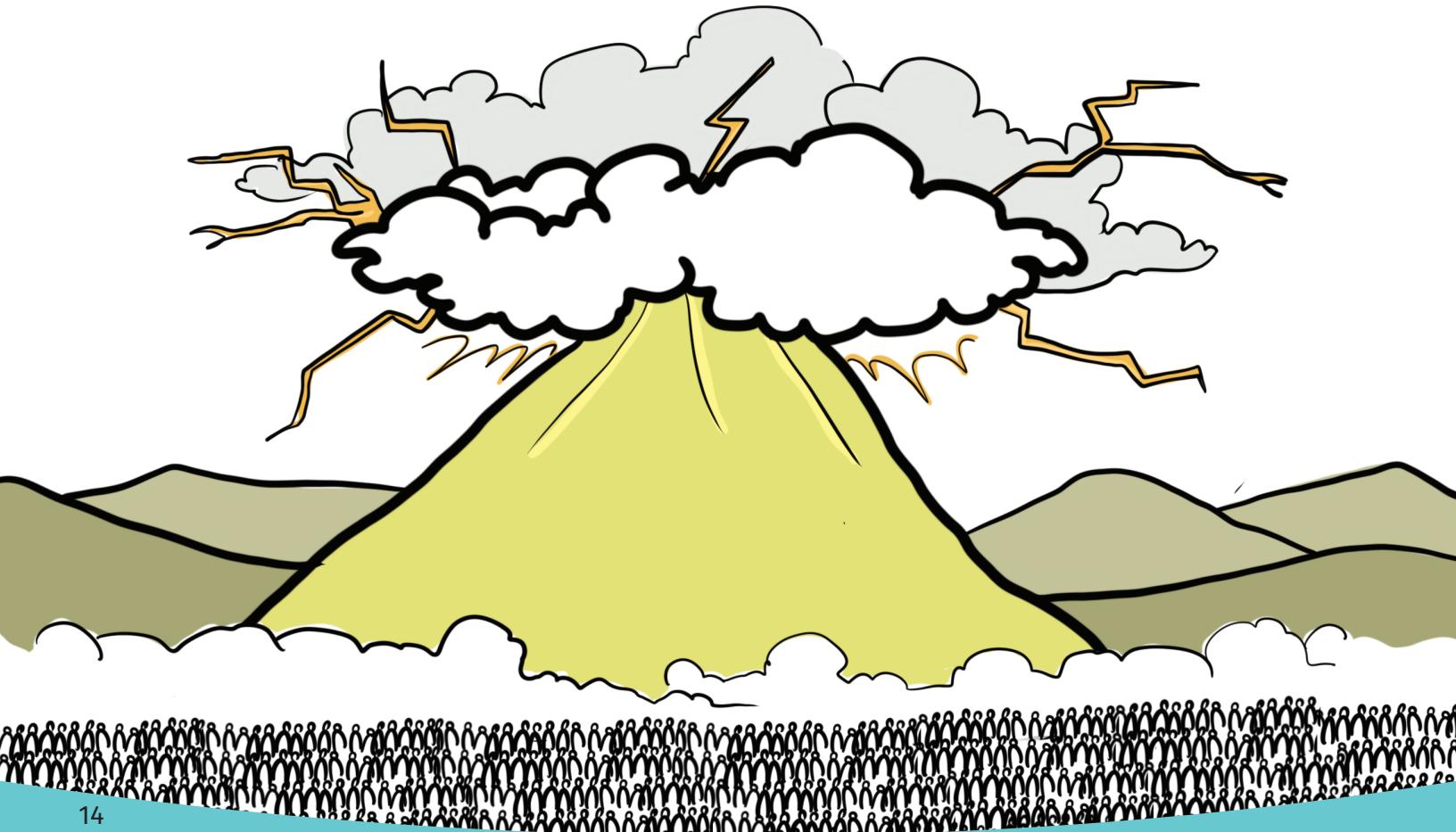
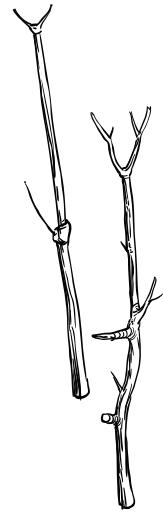
Then there is the physical world, where Hashem created people and all the physical materials and animal life they would need to survive. In that world, most are occupied with where their next meal would come from and how to have more stuff than their neighbor.

For the first 2448 years after the world was created, a gezeirah—a decree—existed: like Rome and Syria, the two worlds were completely separate, and you couldn't have both together. Anyone who chose to connect to Hashem would do so in a heilige way, as part of the spiritual world.

When the Avos would do mitzvos or bring korbanos, there would be no actual change in the physical materials they would use to do it. For example, the sticks Yaakov scraped for the sheep to look at at their watering hole had a similar ruchniyusdike effect as wearing Tefillin, but when Yaakov finished with them he could just throw them away! The sticks did not become “holy”. Ruchniyus and gashmiyus always stayed separate.

Then, at matan Torah, Hashem said, “That’s it! This gezeirah is over! It is time for the two worlds to mix with each other. And I will be the First One to travel between them!”

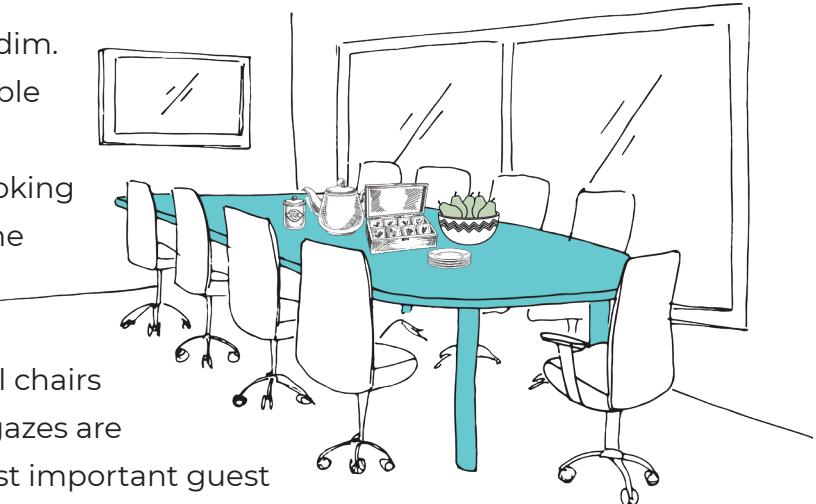
So Hashem “came down” on Har Sinai to give us the Torah. And then He told us to build a Mishkan, a place where His shechinah could rest in this world. The ruchniyus-gashmiyus travel ban was over!



CHOOSE THE JEWS

How did matan Torah change every Yid?

The door is closed, and the lights are dim. In the center of the big, dark wood table are some expensive teas, conference pears and dark chocolates (just for looking at, really). The heavy, sweet scent of the heirloom-rose arrangement wafts around. A few very important people sit on leather swivel chairs surrounding all these goodies. Their gazes are focused on the door waiting for a most important guest to arrive. They hold their breath. They can barely believe they are lucky enough to be here!



You see, the important people who were invited to this meeting were each hand-picked to be here. All these VIPS have—or will soon have—a lot of money to grow their businesses. One day soon, perhaps, they will have their names on big lit-up glass plaques in the grand shul lobby once it has been built.

And then the door opens and he enters—the special guest. All the executives rise. “Good morning, Mr. President,” they murmur.

The most important person in the country has arrived! It’s a private conference with the president! Sounds grand, doesn’t it? Why, you can’t even begin to imagine being invited to such an important meeting! Funny thing is, though, you were.

Really? Where?

Look around...you are standing at the foot of a mountain that has blossomed with flowers overnight! All around you are millions of Yidden—every one that will ever be born. And Hashem, King of all kings, will be coming down on that mountain in a sound and light show that has never been experienced before!

That’s right, you’re at matan Torah! You’ve been personally invited to a private meeting with Hakadosh Baruch Hu. And something special is going to happen that will change your life forever. Let’s find out what that is!



THE REBBE SAYS:

Hashem commanded the Yidden to build the Mishkan only after Matan Torah, as a continuation to giving them the Torah. What happened then? Hashem chose us from all other nations. Hashem chose every Yid as they were: a neshamah that lives in a physical body. In this physical world, we are Hashem's nation.

דער ציווי אויף עשיית המשכן איי געקבומען
זונקא נאך מטען תורה, אונ אלס הමישר צו מטען
תורה - ונאס דעמלט קאט זיך אויפגעטען
דער "זבננו בחרת מעל עם ולשון", די בחירה
פונ דעם אויבערשטן איין יעדן איזו, אונ זונקא
איין דעם גוף פון א איזו, איז אויך זיענדייך א
נשמה בגוף גשמי בעולם זהה הנשמי זאל ער
זיין "טמפלכט כהנים וגוי קדוש".



Sing along! "אתה בחרתנו מכל העמים" You, Hashem, chose us from among all the nations..." When did Hashem choose us? At matan Torah! Every single one of us—just the way we are!—was chosen by Hashem Himself to be His nation.

At that moment we became fancy-office, leather-chair, expensive-chocolate kind of people.

When Hashem came down to the mountain, that was just temporary. After giving us the Torah, one of our first projects as a nation was building a place for His shechinah to rest in the physical world. We needed to make a more permanent home for Hashem! What was that? The Mishkan!

And who do you think would be perfect for such a job? The Yidden! With heilige, ruchniyusdik neshamos in our gashmiyusdik, physical gufim chosen by Hashem, we are the perfect big shots people for this huuuuge construction project: We are the only ones who can make this world the perfect place for Hashem's shechinah.

Conference pears or not, you are a very important person who has the potential to do very great things!



ALWAYS CLOSE

"I had the zechus to attend the Lubavitcher Rebbe's farbrengens," Rabbi Yisrael Meir Lau said into the microphone.

Rabbi Lau was then the Chief Rabbi of Eretz Yisroel, and he was standing on the dais, his voice echoing through a huge hall. Before him was a crowd of important men and women who filled rows and rows of chairs set in a U-shape. Behind him was a wide wall built of Jerusalem stone.

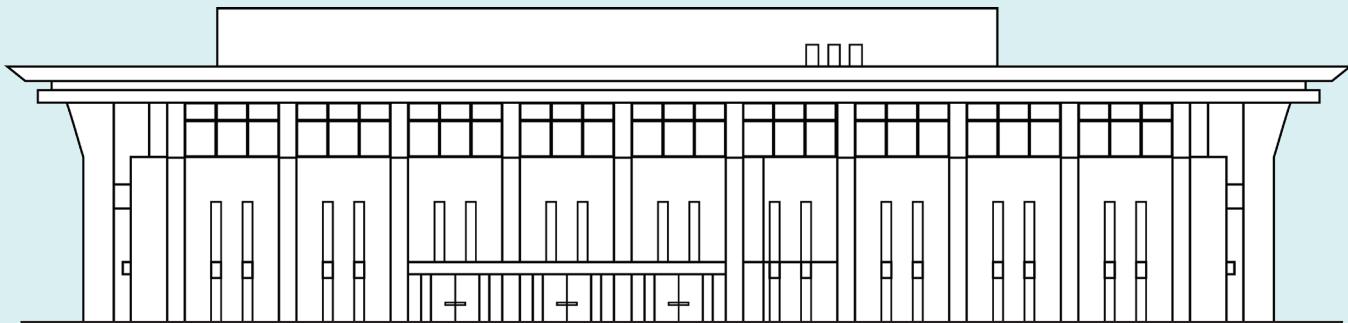
Rabbi Lau was standing in the middle of the Knesset, talking to the elected representatives who deliberated the country's

laws every day.

"One time when I met with the Rebbe privately,"

Rabbi Lau continued, "I said, 'I am involved with organizations that do kiruv rechokim— bring back Jews who are far from Judaism.'

"The Rebbe immediately corrected me: 'Who are we to call any Yid "far"? Do we really know who is closer and who is farther? All Yidden are close to Hashem!'"



What are some examples of how we can bring Hashem's shechinah into this world, even today?

3

Why did Matan Torah happen before building the Mishkan?

- In order for us to bring His shechinah into the world, Hashem first "came down" to us.
- The Mishkan was a house for the luchos, which the Yidden received at Har Sinai.
- Hashem took the Yidden out of Mitzrayim to build Him a House, and matan Torah was on the way.
- They are not really connected, they just both happened to take place in the desert.

SECTION 4

NOSH FOR THE NESHAMAH

What does a Yid really want?



Maybe you once said, “I’m in the mood of _____.” What was that thing you wanted? Were you hungry, so you wanted a slice of pizza? Maybe you were feeling a bit upset about something and wanted to call a friend to talk about it? It might have rained for three days straight, and all you could think of is green, springy grass under your feet as you run after a ball...

It might seem that all these “wants” are fulfilling some gashmiusdike need. You may say “*I am hungry*,” or “*I am unhappy*,” or even “*I am bored*.”

So what is the real “I”?

It’s your neshamah. Your neshamah is a part of Hashem, Who is forever and never changes. It’s like we say in morning brachos, “This neshamah that you placed in me is pure—untouched.”



And what does the neshamah want? Only to be closer and closer to Hashem.

But as we learned before about matan Torah, even your gashmiusdike body is one with Hashem. He loves you! And chooses you! All the time. Wherever you

are, you are still Hashem’s child. And no matter what the weather happens to be, it is your nature to do what Hashem wants.



Have you ever gone on mivtzoyim and asked someone, “Are you Jewish?” You ask because, sometimes, looking at the outside, you just don’t know. And then when they say “yes”, and agree to do a mitzvah (or even if they don’t), and you speak to them for a while, you will start to see them truly shine. Why is that? Well, because they were there! At that special, private conference meeting with Hashem! And what happened there will never, ever, change.





THE REBBE SAYS:

Starting at matan Torah and onward, the true existence of every Jew changed. We don't look at how they appear on the outside, because even someone who did an aveirah is still a Yid. Every Jew has a "pinteleh Yid" inside, and because of that, they don't ever want, and never can, chas veshalom, be separated from Hashem.



פָוָן מְפָנֵן תֹּורָה אָנוּ - אֲיז דִ' מִצְאָות פָוָן
פָעַדְעָר אִידְנוּ אָזָא, אֲזָ נִיטְ קָוְקָנְדִיק אָזִיךְ זַיִין
חִיצְוִיזַת, אֲיז "אָף עַל פִּ שְׁחַטָּא יִשְׂרָאֵל
הָוָא", עַר הָאַט "דָּאָס פִּינְטָעַלְעָ אִיד", וְוָאָס
מִצְדְּ דָעַם אֲיז נִיטְ עַר וּוְיל אָנוּ נִיטְ עַר קָעָן
זַיִין חַ"ו אַפְגָּעָנָרִין פָוָן אַלְקָוָת.



Every Yid, on their very inside, wants to be connected to Hashem and do the right thing, no matter what they seem to want. Or maybe even what they are even actually doing at any particular moment. It's true that we have a neshamah, but we live in a world with lots of distractions. We have a yetzer hara that takes advantage of how we are feeling, what we are seeing and hearing and covers up our nature to do what Hashem wants.

Why did Hashem choose us? Just because He wanted us! Not only because Yidden will listen to Him or to do good things. We are special just because Hashem chose us and made us His holy nation.

Sometimes, unfortunately, a Yid can get very far from Hashem before they realize what their neshamah really needs, and that is what they truly need, as well. But let's remind ourselves and other Yidden that we may happen to meet, wherever they may be: Hashem chose you, and in this gashmiyusdike world, you can listen to your neshamah and do Hashem's will (His mitzvos) at every opportunity. And one day, the world will be transformed and its purpose will be revealed—on that day all Yidden will recognize how special we are and Hashem's Presence will fill the whole universe!



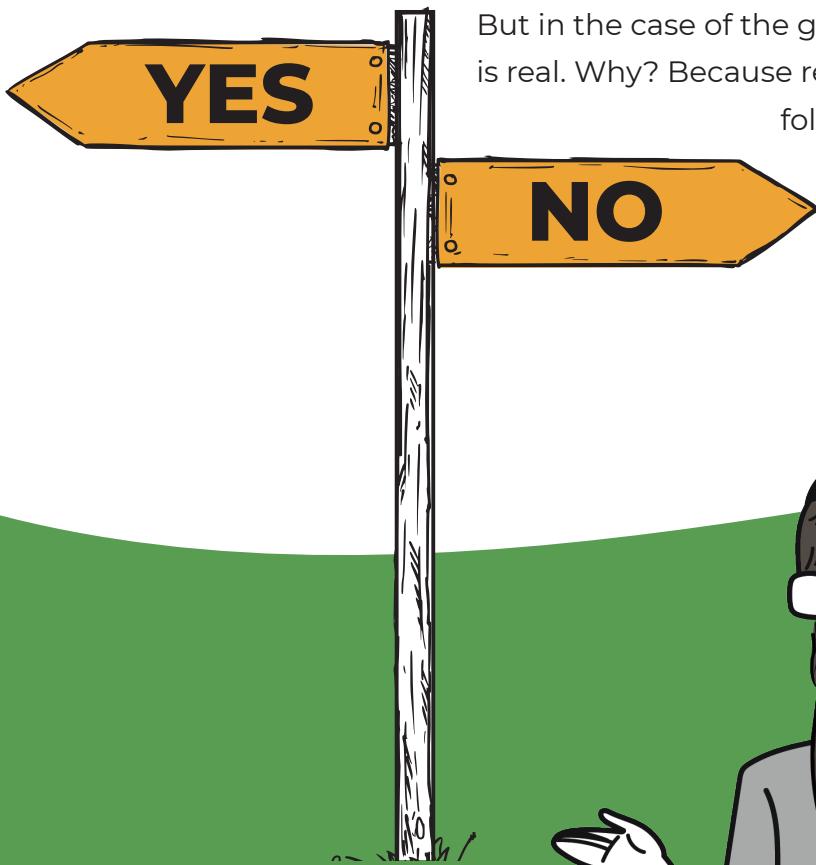
A LISTENING LESSON

"Every Yid, deep inside, wants to do what Hashem wants," we said. How do we know this?

The Rambam talks about this idea in a halachah about divorces. A woman who is not treated properly by her husband can get a gett, a contract that says she is no longer married. Now, what happens if a husband refuses to give a gett? If he was mean to her when they were married, he may very well be equally not nice when they are getting divorced! So the Rambam paskens: If the Beis Din decides that a husband has to give a gett, but he refuses, what should they do? The Beis Din can force him to say "yes"! Maybe he spends a night in jail, or they put a fine on him and make him pay for every day that he continues to hold back. (In olden times, they may have even beaten him until he agreed!)

But we have a very important question: Is the gett really kosher if the husband was forced to give it? He said "yes" because of a lot of outside pressure, while he really wanted to say "no!"

In other instances in the halachah, that's a very important point. Let's say a really not nice person visits his friend and sees a beautiful piece of artwork hanging in his home. The mean guy says, "That's a gorgeous painting. I hope you give it to me for my birthday next week—and if you don't, I'll send my cronies to beat you up!" If the art-owner gets scared and gives the painting away, can the bad boss keep it? No! A person can't give a present by force!



But in the case of the gett-giver the Rambam says: this divorce is real. Why? Because really, deep inside, every Yid wants to follow halachah, and it is only his yetzer hara that is getting in the way of following the psak of the Beis Din to give his wife her gett.



EVEN THE COMMUNIST KNOWS...

Where: Deep in the Russian gulag.

When: The afternoon of Yom Kippur.

Who: Reb Mendel Futerfas, a Chassid of the Friediker Rebbe imprisoned for the “crime” of spreading Yiddishkeit.

What: “וְכֹל מִאמְנִים” Reb Mendel whispered-sang.

He had davened Kol Nidrei the night before, some

of Shacharis this morning as well, but without a minyan or even a machzor, Reb Mendel struggled to remember the words of the Musaf davening. But he recalled the words of this niggun-tefillah and he sang it with all his heart.

But then he thought, *The tefillah says, ‘we are all true believers’—that means every Yid. But look at that beefy bandit Vladik* lying there on his plank. Is he also part of “true believers”? Ach—it says it in the machzor! Surely it’s true even if I don’t know exactly how...*



* This is a fictitious name

4 What is the meaning of a “pinteleh Yid”?

- A. It's one of the letters of the Alef-Beis, between Tes and Kaf.
- B. Every Yid has a part of Hashem deep inside so we are always connected to Him.
- C. Yidden are “small”. The other nations of the world are much bigger and stronger.
- D. Some mitzvos are related to very small items—like not eating bugs or getting rid of even the smallest piece of chametz before Pesach—but they are also very important.

A week later...

When: Friday night.

What: Reb Mendel attempts to daven Kabbolas Shabbos in a hidden corner, when a deep voice interrupts him.

Who: Vladik, the big, hulking Uzbek with bulging muscles and a scarred face.

Then...

Vladik: Rabbin, you pray, yes?

Reb Mendel nods.

Vladik: Vladik is also a Jew. This year, for the first time in prison, Vladik fasted. He even prayed. Vladik is Communist. His father is Communist. Does Vladik read Hebrew? Nyet. Did his father teach him to pray? Nyet. But many, many years ago, Vladik’s grandfather taught him to say the words, “Modeh Ani”. All Yom Kippur, this is what Vladik prayed: “Modeh ani. Modeh ani. Modeh ani...”

Reb Mendel (to himself): This is the answer from Shomayim to my question: Are “all of us true believers”?

Have you ever met someone like Vladik (the Communist Jew who met Reb Mendel after Yom Kippur)? Tell the story!



SECTION 5

GOING FOR GOLD

Why is gold the first of all the donations for the Mishkan?

MIKDASH MENU

- | | | | |
|---------------------------------------|--|---|--|
| <input type="checkbox"/> Gold | | <input type="checkbox"/> Acacia | |
| <input type="checkbox"/> Silver | | <input type="checkbox"/> Precious stones | |
| <input type="checkbox"/> Copper | | <input type="checkbox"/> Semi-precious stones | |
| <input type="checkbox"/> Dyed wool | | <input type="checkbox"/> Oils | |
| <input type="checkbox"/> Linen | | <input type="checkbox"/> Spices | |
| <input type="checkbox"/> Goat fur | | | |
| <input type="checkbox"/> Animal skins | | | |

Here's a list of all the materials that the Yidden donated to the Mishkan. The Torah tells us that the Yidden gave huge amounts of some of these items. How did they have so much? Well, before leaving Mitzrayim, they had asked their Mitzri neighbors for all their valuables. The Midrash tells us that when the Yidden left Mitzrayim, each of them took out at least 90 donkeys, each with a full load of valuables! That's a lot of expensive stuff!

So, what did they give? Lots of silver, copper and gold! They also gave spun wool and linen for the yerios fabrics, the huge carpet-like hangings that covered the entire Ohel Moed. Some of them had carried precious atzei shittim logs from trees Yaakov Avinu planted way back when he came down to Mitzrayim. The most unique of all the gifts were the spices, oils and precious stones.

We know that every single word and detail written in the Torah is important and teaches a specific lesson. So let's work this out: what can we learn from the order of materials listed?

Where does gold come from? Deposits of gold ore (rough metal) are found in mines under the earth's surface. Sometimes it takes a lot of mining, digging, splitting and a long purification process to separate the goods from the surrounding rocks. Many minerals are found in this manner, including salt, base metals like aluminum and iron, and other precious metals like copper and silver. But even in the precious metals, gold is the most rare and delicate. So it is also the most expensive.



When the Yidden left Mitzrayim, they had a lot of precious metals with them. But they had the most silver. And of the metals they donated in the Mishkan—copper, silver and gold—silver was also used more than the rest. So why is gold listed first?

The Torah is teaching us a very important lesson. We said that every single Yid is part of building the Mishkan for Hashem, even not-so-rich Yidden and little children. Now, we want to show the preciousness of each and every Yid and how connected they are to Hashem.

Remember in the first two sections, we spoke about front-seat, big-plaque-on-the-wall donors? And how each Yid is really on that level? Well, that's where gold comes in! Gold is the most expensive metal that was donated by the Yidden to build a place for the Shechinah to rest

in this world. Just like the gold was donated for the purpose of making

Hashem a home, we are all capable of using our most valuable stuff (the gold inside of us!) for the right reasons: bringing more of Hashem's light into this world and working everyday to bring Moshiach. And every Yid who does that—shines as brilliantly as gold!



Here, building of the Mishkan, after Hashem chose each Yid at matan Torah, every single one of them, even little kids have value comparable to the most extravagant gashmislike goods—gold!

GLEAMING & GLOWING

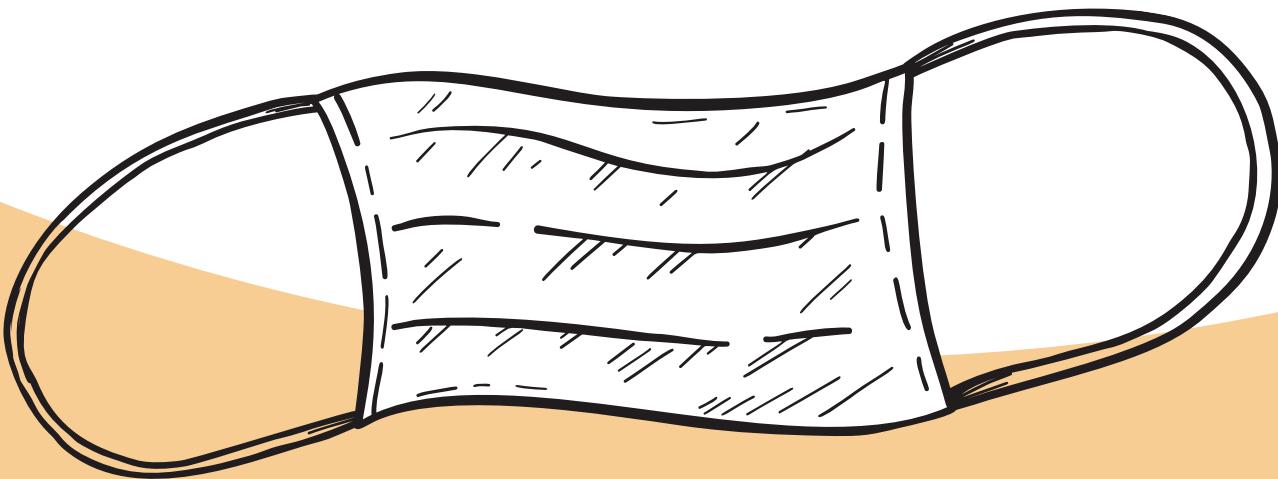
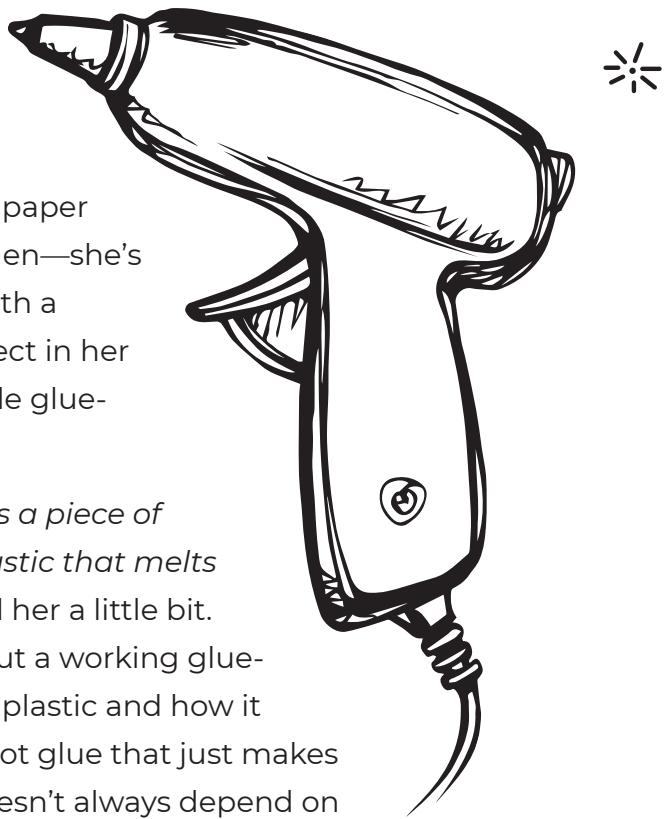
Your big sister is hard at work on a school project. She's made a Do-Not-Enter zone on the desk in her room. It is a clutter of cardboard and these tiny little pieces of felt and clay and shapes shaped from paper clips. You don't see her for three days straight and then—she's done. She walks into the kitchen, her face shining with a sense of accomplishment and a single, precious object in her hand. She pats it gently on the top. "You greatest little glue-gun!" she laughs, "You're good as gold!"

You might look at her like she's a little bit nuts. *That's a piece of plastic, you think. That you load it up with...more plastic that melts all over and makes a mess!* But you also understand her a little bit. Her whole project would have been a disaster without a working glue-gun! Right now, she loves that little piece of molded plastic and how it can plug into the wall and dispense little strings of hot glue that just makes everything work! What something is really worth doesn't always depend on what it looks like on the outside.

Or maybe, just a few short months ago, your father had a really important meeting to go to. He was late and he was frantic. He couldn't leave the house. You both looked high and low, literally in every corner of your house, until you finally found, in your big brother's coat pocket, that little square of paper and elastic—

A face mask! You struck gold!

If you didn't have this small scrap of material, you couldn't go in public without it! You could miss a super-serious doctor's appointment! The Rabbi would be late for a meeting with the shul committee and lost thousands of dollars in donations, *all for a little piece of material that covers half his face.*



When the Torah tells us that gold is the first of the materials donated to the Mishkan, it is hinting to us about the real value of every Yid. Every Yid is chosen by Hashem to be His—in the Torah a Yid is a “prince” or “princess”, even a “king” or “queen”. It doesn’t matter how they look on the outside, whether they have a long gray beard, tennis cap or ponytail. In fact, every Yid is like gold!

But you might think that this is something invisible, just a ruchniyus-neshamah-Shomayim thing. Maybe Hashem and someone like the Rebbe with ruach hakodesh can see how everyone is truly gold but... Here, in this gashmiyus world? Can this rule really apply? Can a Yid with a ponytail really be just as important as a big tzaddik?

Yes! Even in a world where money and face masks and glue guns are important, and all we can see is the outside of a person, we are now in a place where we can live a geulahdik life. We have the ability to see how EVERY Yid is actually gold!



THE REBBE SAYS:

Gold is listed first of all the donations, because it's a hint to how each Yid is special. Each and every Yid—men, women, and children—have the power, and therefore, the instruction, to make a Mishkan for Hashem.

(The Mishkan is not just a one-time building in the desert but also something ongoing.) So this means that every Yid always has the power to transform the things in this world to be holy and make a dwelling for Hashem down here, a place where the physical materials are transformed to kedushah, just like in the Mishkan and Beis Hamikdash. And Hashem will say about these actions: I will dwell in them!

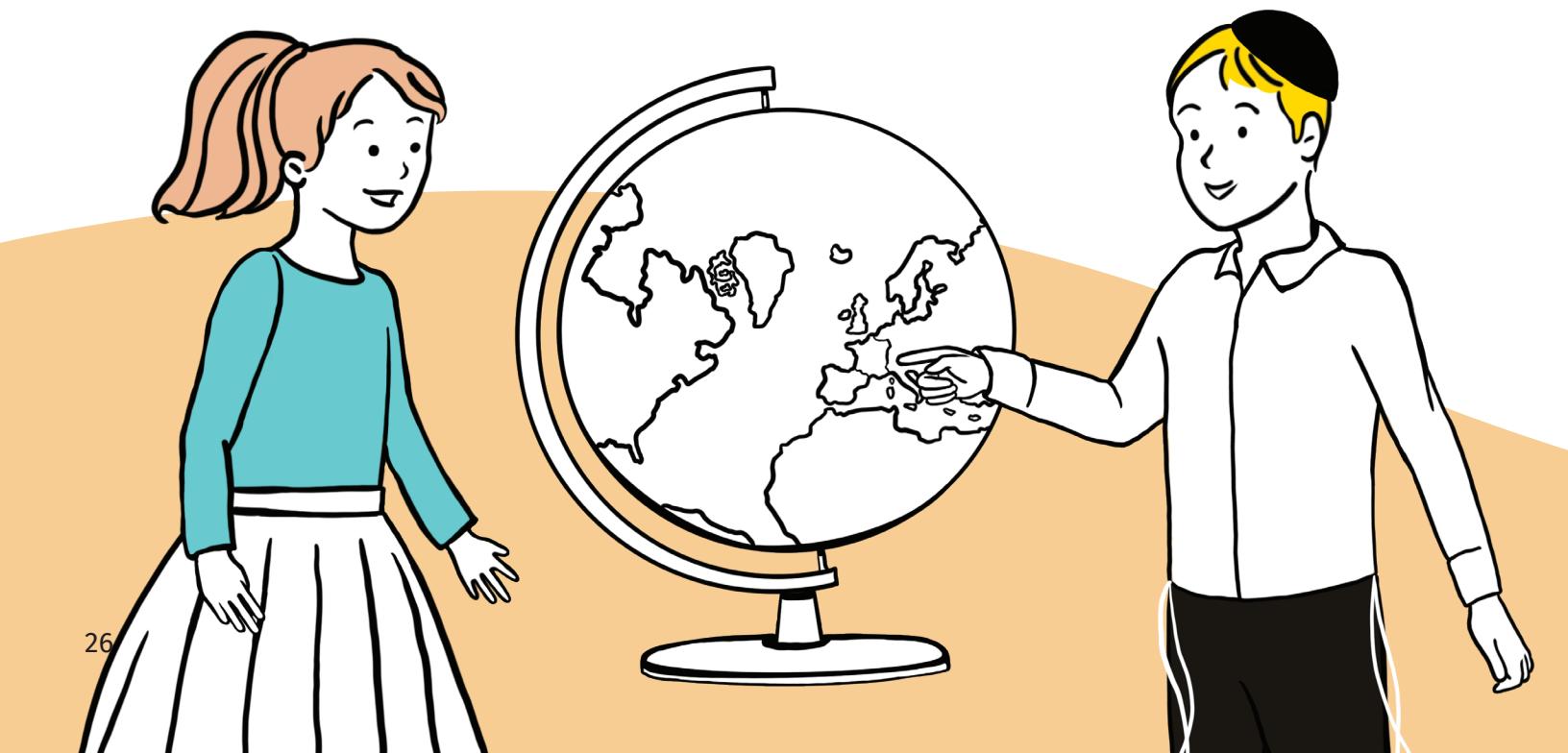


איז מובן וויאזוי יעדר איד -
אנשימים נשים וטף - האט דעם
ציווי וכפץ צו מאכן דעם משכן
לה'...

אונ דעריבער האט ער בפֿען צו
אויפמאכן איז אויר מציאות העולם
(פתחתונים) קען ווערטן קדושה
(עליזנים), בייז א "דערה לו יתברעה
בטחתונים", א משכן ומתקדש לה'
אויף וועלךן ער אויבערשטער
זאגט "וישכנתיכם בתוכם".

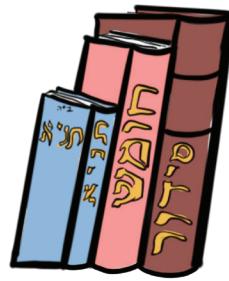


What was the purpose of the entire Mishkan? To bring Hashem's shechinah down into this world where it could stay. This means that a lofty, spiritual light would be contained in physical materials of wood, metal and fabric—total opposites! Is that possible? It sure is! But only a Yid whose guf is chosen by Hashem can accomplish it in this world! That's rich! And it's as good as gold.



MISHKAN IN ME

לְעֹשֵׂה לִי מִקְדָּשׁ וֶשְׁכַּנְתִּי בְּתוֹךְ—These are the words with which Hashem commands the Yidden to build a Home for Him in the desert. The possuk means: “Make a Mikdash (a holy place) for Me, and I will dwell in them.” Meforshim ask why Hashem uses the plural “them” instead of “it”. The Mishkan is one single building, so it would make more sense for Hashem to say “and I will dwell in *it!*”



The answer is that really the word “Mishkan” is a codeword for something else—it is not just a physical building that was constructed in the desert and then, many years later, twice more on Har Habayis (and we are waiting impatiently for the third!)

The secret of “I will dwell in them” is that Hashem is really inside each and every one of us! And when we learn Torah and do mitzvos to bring more of Hashem’s light into this world, we are also uncovering the Mikdash that is in our heart for all to see.

In the beginning of this lesson, we learned how the Rebbe says that every single Yid—men, women and even children—are part of building the Mishkan. So when it comes to building a small Mikdash, and especially when it comes to fulfilling the true purpose of bringing Hashem into our gashmiyus world, you young people are definitely involved. Get your hardhats and hammers, because there is a special task in this area that the Rebbe gave especially to kids. Do you know what it is?

 Think: Which space do you have that is also like a Mishkan or Beis Hamikdash, but a mini version? It’s your own room! The Rebbe tells each and every Yiddishe child that they can express the mini-mikdash in their heart by constructing their own space into a place that welcomes Hashem in.

What items do you have in your Cheder Tzivos Hashem?



5 Which material is listed first in the donations for the Mishkan. Why?

- A. The precious gemstones, because they were most expensive.
- B. Copper, because the big Mizbeach was constructed from it and it was the main avodah of the Mishkan.
- C. Tachash, because the skins of this exotic animal took the most effort to bring to the desert.
- D. Gold is first, because it represents the power of every Yid's neshama to make a home for Hashem in this world.

Each item in a Cheder Tzivos Hashem is connected with another part of the Avodah in the Beis Hamikdash. How do they match up?



ARE YOU A DIAMOND MAVEN?

"Every Yid is Hashem's treasured land," the Tzemach Tzedek says in the name of the Baal Shem Tov. This is a possuk in Navi. But what does it mean? Like gold and diamonds lay deep beneath the surface of the earth and even the smartest people can't see it from the ground, we can never know what special kochos lie hidden inside every Yid.

"I don't understand what's so special about them," The Chossid Reb Monye said to the Rebbe Rashab in yechidus. The Rebbe had been speaking very highly of some people who seemed to be simple Yidden.

"They're very special," the Rebbe responded. "I just don't get it!" Reb Monye shook his head.

"Do you carry any of your diamonds today?" the Rebbe asked the Chossid, who had a successful business in these precious gems.

"I do," the diamond dealer replied. "But the light here is not good to see them to their best advantage. It would be much better later



in the day, and in the other room there."

Later, the diamonds were spread out in front of the window next door. Rainbows of reflected light danced around the room as Reb Monye carefully selected one gem and handed it to the Rebbe.

"This one," he said. "It is the most expensive of them all."

"I don't see what's so special about it," the Rebbe Rashab told his Chossid.

"Ah," Reb Monye said, "To see how valuable it is over the others, you need to be a maven—a diamond expert."

"When it comes to understanding the specialness of a Yid's neshamah," the Rebbe answered his Chossid, "You also have to be a maven."

SECTION 6

HOMING IN ON HAPPY

How does knowing you are precious make you feel?

THERE'S A POSSUK LIKE THAT!

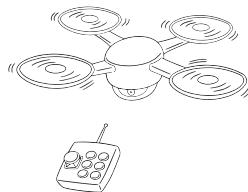
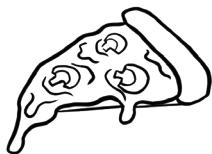
ישמח ישראל בעוטין, פירוט
שכל מי שהוא מזע ישראל יש לו לשמהות
בשחתה ה' אטר שט ושמחה בדירתו בתתונותים

Everybody has something that gets them excited. If you asked a little baby (if that baby would be able to talk) that “something” is totally different than what an older kid or a teenager is thrilled with. And what about an adult?



1-year-old:
“Me love
Cheerios!”

5-year-old:
“I have the
best time
when my
aunt takes
me to the
pizza shop!”



10-year-old:
“When I got
this really
cool
remote-
control
drone!”



15-year-old:

“Bungee-
jumping,
for sure!”

Adult:
“Have
you seen
my new
Tesla?”



While new things and experiences can get us excited, it doesn’t usually last. But there is one thing that every Yid has that should make them really happy. Do you know what that is?

The Alter Rebbe asks in Tanya: What makes a Yid happy? When they realize that Hashem is happy because He loves us and He is close to us—in this gashmiyusdike world. Wherever you are right now—even when you’re getting frustrated that the drone won’t fly or your slice of pizza fell face-down—thinking about how Hashem is with you, and it should bring a huge smile to your face!

BUBBLING OVER WITH JOY

When a Yid recognizes they are rich in their connection to Hashem, they can be truly happy. And true happiness spills over into everything we do! Picture in your mind the last time you got upset. (Let’s take a few moments for this, because it takes awhile to think so far back into the past, right?)

Okay, now imagine, if in that situation you could have turned a switch in your mind, and said:

I know this is a tough situation. Golus is hard. But I am here right now, a part of Tzivos Hashem. I am Hashem’s prince/princess. He believes in me, that I can accomplish a lot of good in this world with my neshamah and my guf—so I am rich! I have the power to bring out my “gold” to make this difficult stage in my life a place of geulah—where I can experience Hashem’s Presence right now!

What happens then?





THE REBBE SAYS:

The feeling of happiness is something that spills into every corner. When someone is happy, their entire life is happy, everything they do is done happily and every situation they come upon has a happy ending. They also make all those who are around them happy too! They become more successful in everything they do and their quality of life is so much better. Look around and you'll see!



די תכונה פון שמחה אייז, איז זי פועלט און געומט דורך אלע עניינים פון א מענטשן. בשעה א מענטשן אייז שמח - ליעבט ער אלין א פרילען לעבן, א פרילעקייט וואס ווירקט אויר אלע זיינע טועכז און איין אלץ וואס ער קומט אין באריונג, און ער אייז אויר משמעת אנדרערע ארום אם. וואס זי שמחה גיט אריין מעור האצלה אין אלע זיינע פעלות און זיין גאנצן לעבן - ווי מײַעט במוֹחַש.



The power every Yid has is this: we can change any situation to make it positive! We can be happy no matter what! We can share this happiness with everyone we meet and make all the lives around us richer!

Now that you know that you are gold, how are you rich?

- Rich in **ruchniyus** means doing lots of mitzvos.
- Being truly rich in **gashmiyus** is having a lot of money—literally. Acknowledge that you have everything you need and share what you have with others!

And you know what? Because we are so close to the geulah, and soon we will be actually donating our valuables to the Beis Hamikdash, the Rebbe says that every Yid deserves to be rich, for real. Even kids, from their own money! Remember that next time your parents are giving out your allowance!





A PART OF HASHEM'S "CLUB"

Rabbi Berel Solomon gets a lot of funny questions. That's okay, because he is a really happy and funny guy. Today, he creates entertaining videos to teach people all about Torah and mitzvos. But it wasn't always that way. When Berel was younger, he was a rich, spoiled kid.

"You see," Berel says, "I had everything anybody could ever dream of. I grew up in a wealthy family in Montreal. I went into business and owned a bunch of clubs. Then I started to help my father run his businesses. I knew a lot of famous people and had a lot of fun."

"My dad couldn't understand why I wanted to leave it all behind and go to yeshiva. But I went anyway, and it was the best thing I ever did in my life!"

Rabbi Solomon learned a lot in yeshiva and today, he gets a lot of questions about Yiddishkeit. But the one people ask him all the time is this: *Why did you become frum when you had everything a person could ever want in their life?*



"Do you think that you only look for Hashem and Yiddishkeit if you are missing 'stuff' in your life?" Berel answers. "Let me tell you, it's when you have everything you could possibly ever need or want and you're still not happy that you know you have to find what is really missing."

"And for Yid that answer is to listen to his neshamah, do mitzvos and get closer to Hashem!"

There is nothing funny about that.

Think of someone you know who is going through a tough situation. How can you give them some of your "riches" and help them feel better?

6 What happens when a person is truly happy?

- A. They are more successful in their projects and can improve the mood of those around them.
- B. They giggle a lot.
- C. Eventually, their toy breaks, and then they're not happy anymore.
- D. What!? How can we be happy in golas?

SECTION 7

PRACTICALLY PRECIOUS

Can you see the gold in someone else?

We went through a lot of different feelings and “stuff” throughout these lessons! What you might have realized is that the trick to understand the secret to life is by always remembering



what is really important. Our connection to Hashem is forever. That means even if we are having a hard time doing what we need to do, He's there with us. And every mitzvah and positive action in this world brings ruchniyus into gashmius and will bring the geulah soon.

You now know how to get out of feeling down—just remember that you are gold! But here is another idea: how does learning this affect the way you act with others? You might get hurt, or mad, or frustrated by what someone else does, but does that mean that's who they really are? Is it who you are? Is it what you both are together?

Another Yid is gold, too! Here is a very practical way to always remember the lesson!



THE REBBE SAYS:

When you daven "Yevarechecha" in the morning brachos every day, say it with a true feeling of Ahavas Yisrael. As we can see, just a couple tefillos later, we say "Hareini", accepting the mitzvah of Ahavas Yisrael.

As we know, Birches Kohanim includes every possible brachah in the best possible way, because it is both a blessing and a request. In this way, we can draw down the greatest brachah of all—the final and complete geulah, immediately.

 You get up in the morning...YAWN! You have a lot to thank Hashem for! Your neshamah, your freedom, the Torah and the mitzvos He gave you to do.

When we come to the end of those morning brachos, we say a special brochah—the same one that the Kohanim use when they duchan in the Beis Hamikdash.

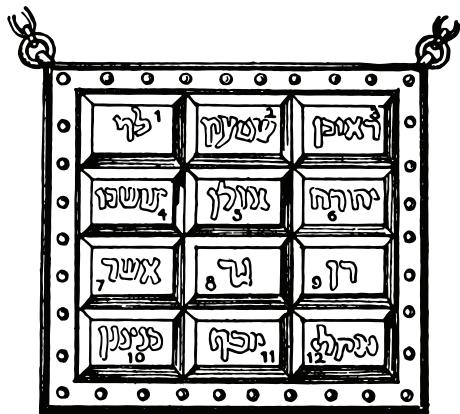
What is the secret of this brochah? Drawing down Hashem's love for every Yid. How do we do that? By acting with Ahavas Yisroel. In fact, moments after we "remind" Hashem and ask Him to shower all Yidden with brachos, we affirm our own commitment to show our love for every Yid. It goes like this: **הַרְיָנִי מְקַבֵּל עַלְיָמֶנֹת עֲשָׂה שֶׁל וְאַהֲבָתֶךָ לְרַעַע כְּמוֹז.**

When Yidden didn't get along (for a lot of not-real reasons), Hashem's shechinah left the world with the destruction of the Beis Hamikdash. The Rebbe has told us many times that exercising Ahavas Yisroel without limitations will have the exact opposite effect—the



...בָּנוּגָע לְבָרְכַת כְּהָנִים שָׁמְבָרַה כֵּל אָחָד וְאַחֲת מִישְׁרָאֵל ("וְאַתֶּם תְּהִיוּ לִי מַמְלָכָת כְּהָנִים") בְּפִתְחָלָת כֵּל יוֹם (לְאַחֲרֵי בָרְכַת הַתּוֹרָה) שֶׁאֲרִיכָה לְהָאָמָר מִתּוֹךְ רָגֶשׁ שֶׁל אַהֲבָת יִשְׂרָאֵל, וְכַמְדֻגָּשׁ גַּם בְּכָרֶב שְׁבַחַמְשָׁר לְזָה (וְעוֹד קָצֵם הַתְּפִלָּה) אָוּמֵר כֵּל אָחָד וְאַחֲת מִישְׁרָאֵל "הַרְיָנִי מְקַבֵּל עַלְיָמֶנֹת עֲשָׂה שֶׁל וְאַהֲבָתֶךָ לְרַעַע כְּמוֹז..."

וְעוֹד וְעַקְרָב - שְׁבָרְכַת כְּהָנִים כּוֹלֶלֶת כָּל הַבָּרְכּוֹת בְּתְּכִלַּת הַשְׁלָמָות הָן הַמְעָלָה דָּבָרָה וְהָן הַמְעָלָה דְּתְּפִלָּה, וּבְפִרְטַת הַבָּרְכָה הַכִּי עַקְרִית - בָרְכַת הַגָּאֵלה הַאַמְתִיתָה וְהַשְׁלִימָה תִּכְרַף וּמִיד מִפְשָׁת.



building of the third Beis Hamikdash. This is the best and most complete brochah that we hint at when we say birchas Kohanim every day.

Part of the “trick” to being able to exercise our love for another no matter what is by looking deeper than what is most obvious on the outside, and see how they reflect their shining neshamah inside. We peel back the golus murky “stuff” and, there, we find the secret of the geulah! Because when Moshiach comes, it will be a time when gashmiyus and ruchniyus will be BFF—best friends forever!

Let's live with the geulah today!



7 Seeing the “gold” in another Yid will cause us to have

- A. Better light to read by.
- B. More money to buy stuff.
- C. Ahavas Yisroel without limit.
- D. An excuse to give the hard tasks to someone else to do.



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