

Giving It Our All

By Yehuda Frankel 11th Grade

At the beginning of the Parsha (Vayikrah 1:2) Hashem instructs Moshe and Bnei Yisroel about the halachos pertaining to korbanos. Hashem says "Adam ki yakriv michem korban...takrivu es korbanchem" "When a man among you brings an offering... you shall bring your offering." In this pasuk the tense changes from singular to plural. We know that every single letter in the Torah is written carefully and with purpose, so there must be a reason or message behind why the tenses change in this pasuk.

Rashi explains that the Torah is telling us that although bringing a korban is an individual's expression of his devotion to Hashem, it is both allowed and even encouraged for several people to pool their resources and collectively offer a korban to Hashem. The Torah begins in singular tense as one ordinarily brings a korban individually. It then switches to plural tense to indicate that a korban can also be presented jointly.

Rabbi Yaakov Horowitz suggests that maybe by starting in singular tense, the Torah is trying to teach us that a person must give of him or herself in complete service of Hashem. This is a personal obligation. Although bringing a korban is an important mitzvah, our ultimate goal is to give of ourselves in many areas, specifically Torah, Avodah, and Gemilus Chasadim. These cannot be "outsourced" to others. We must engage in these mitzvot ourselves. Once we are introduced to the theme of personal sacrifice, we can then move to the topic of korbanos in plural tense because they can and often should be brought as part of a group.

Getting Closer with Korbanos

By Doni Sturm, 10th Grade

Both Rashi and the Medrash Tanchuma note that when introducing the subject of korbanos, the pasuk uses the word "Adam" to refer to man, instead of the usual term, "ish". They explain that the Torah is actually hinting to a specific Adam - that is, Adam Harishon, because the Torah wants to teach us an important principle in korbanos. Just like Adam could not steal from someone else since he was the only person in the world, so too we cannot offer stolen korbanos. The Midrash further notes that even if the thief acquires the stolen item by paying for it, he still may not offer the item as a korban. Additionally, the Torah requires us to remove the crop of the bird before burning it as an olah offering because a bird eats people's food. Therefore, if you would include the stomach in the korban you would be offering stolen food.

This obviously begs for an explanation, why is the Torah so stringent about this matter, not allowing anything even remotely connected to stealing to be brought as a korban on the mizbe'ach?

Perhaps we can answer this question by analyzing the Rambam's explanation of the purpose of bringing korbanos.

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Torah Teasers

By Rabbi Moshe Erlbaum, 9th Grade Rebbe

Parshas Vayikra**Questions**

1. Aside from Moshe, who else in the Torah does Hashem call out to first with the word "Vayikra"?
2. In this parsha, different offerings are discussed. Who is the first person mentioned in the Torah to bring an offering?
3. Who is the first person in the Torah to build an altar and offer animals upon it?
4. Where is honey mentioned in this parsha?
5. What bird appears in the parsha and elsewhere in the book of Genesis?
6. What does a flour offering (*minchah*) have in common with the Passover offering?
7. In this parsha, what animal is spelled two different ways, using the same three letters?

Answers

1. In parshas Bereishis, Hashem calls out to Adam before reprimanding him for eating from the Tree of Knowledge (Genesis 3:9).
2. In parshas Beraishis, Kayin brings an offering from the fruit of the ground (Genesis 4:3).
3. In parshas Noach, after the flood, Noach builds an altar and offers animals and birds upon it (Genesis 8:20). (The Torah does not mention that Kayin or Hevel built an altar.)
4. Honey cannot be offered on the altar (Leviticus 2:11).
5. Young doves are valid for certain offerings (Leviticus 1:14, 5:7). After the Great Flood, a dove was sent by Noach to check if the land was dry (Genesis 8:8).
6. With regards to both sacrifices, the Torah forbids any leavened food to be brought with them (Exodus 2:11, 34:25).
7. A sheep is sometimes called a *kesev* (e.g. Leviticus 3:7), and sometimes called a *keves* (e.g. Leviticus 4:32).



1st aliyah- Hashem calls out to Moshe from the mishkan and teaches him the halachos of the karban Olah . This aliyah discusses the halachos of the cattle, sheep, or goat Olah.

2nd aliyah- Hashem then teaches Moshe the halachos of the bird Olah. This aliyah then continues with a description of three types of voluntary meal karbanos: unbaked flour, baked loaves, and the shallow-fried meal offering. All voluntary meal karbanos also contained olive oil and frankincense (a smell given from burnt incense).

3rd aliyah- The Torah describes the last type of voluntary meal offerings- the Omer offering, brought on the second day of pesach. Hashem instructs the Jews to add salt to every animal karban or meal karban, a symbol of our everlasting "salt bris" with Hashem. We are also commanded not to include any items with dough, or anything which contains honey in any קרבנות.

4th aliyah- The "Peace Offering," the Shelamim karban, is described in this Aliyah. The Shelamim- which could be brought from cattle, sheep, or goats- was brought on the mizbeach, which consumed some of the animal's fats, and the Kohanim and the person bringing the קרבן would get the meat. The aliyah ends with the issurim against eating blood and the specific fats which were offered on the mizbeach. These issurim apply to all animals, even those not offered in the mishkan.

5th aliyah- We now begin learning about the "Sin Offering," the Chatas karban, brought by an individual who is guilty of inadvertently doing a sin. This section discusses the unique Chatas brought by a Kohen Gadol who sins, by the Sanhedrin, who issues a wrong ruling which causes the people to sin, and a king who sins.

6th aliyah- The Torah discusses the fourth and final type of

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10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz
on yutorah.org

Transcribed by
Chezky Rothman

Celebrating Rosh Chodesh

- | | |
|---|--|
| <ol style="list-style-type: none"> 1. Gemara Eruchin 11b, Chagiga 18a, Shabbos 24a: It is permissible to do work on Rosh Chodesh 2. Gemara Megilla 22b: We read 4 Aliyos on Rosh Chodesh because no one is working anyways. So it wouldn't be taking away from people work to have an extra Aliah. <ol style="list-style-type: none"> a. This implies that people cannot do work on Rosh Chodesh. | <ol style="list-style-type: none"> 1. Beis Yosef 417: <ol style="list-style-type: none"> a. All types of difficult work b. Only work that they can make money for. 2. Bach: This is not supposed to be a Chumrah for women, it is supposed to be a Kullah, she should do whatever she wants. Furthermore, if a man employs a woman, he has to allow her to take it off. 3. Aruch Hashulchan Os 10: Women who work for a living go to work. Housewives can take the day off. <ol style="list-style-type: none"> a. Reason: If they don't do their paid job, then they will lose out on money, but to go one day without working at home won't cause a loss. 4. Shulchan Aruch 417 Os 1: It is a good Minhag for women not to do work on Rosh Chodesh. 5. Rama: It depends on the minhag of the place you are in. 6. Mishna Berura: Men should not take on this minhag 7. Halichos Shlomo: Rav Auerbach would not allow women to sew or do laundry (this doesn't apply to washing machines). |
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How do we resolve this contradiction?

1. Tosfos Megillah 22b: Work is permissible, but most didn't do it anyways.
2. Tur Siman 417: Women don't do work on Rosh Chodesh, but men do.
 - a. Proof: Gemara Yerushalmi Meseches Taanis Perek 1 Halcha 6: It is a viable minhag for women not to do work on Rosh Chodesh, to the exclusion of men.

Why do women not have to work?

1. Pirkei D'rebbi Elazar: Since they didn't contribute their jewelry to the "Eigel Hazahav", as a reward they celebrate Rosh Chodesh in a more profound way.
2. Darchei Moshe: Since a women's cycle is connected to the lunar month, it is more meaningful to them because it has a connection with her body.
 - I. Nafkah Minah: Are single girls included in this Minhag?
 - i. According to reason #1, since single women also did not give their jewelry, they would be included in the Minhag.
 - ii. According to reason #2, since the cycle doesn't apply so much L'halacha by single women, they would be excluded from this Minhag.
3. Tur quotes Rav Yehuda: 3 Regalim = 3 Avos; 12 Roshei Chodesh = 12 Shevatim: and since the Shevatim sinned by the Eigel Hazahav, it was given to the women.

If there are 2 days of Rosh Chodesh, which day should women perform this Minhag?

1. Halichos Shlomo (Rav Shlomo Zalman Auerbach): The women in Rav Auerbach's did not do work both days.

What is considered work?

1. Beis Yosef 417:
 - a. All types of difficult work
 - b. Only work that they can make money for.
2. Bach: This is not supposed to be a Chumrah for women, it is supposed to be a Kullah, she should do whatever she wants. Furthermore, if a man employs a woman, he has to allow her to take it off.
3. Aruch Hashulchan Os 10: Women who work for a living go to work. Housewives can take the day off.
 - a. Reason: If they don't do their paid job, then they will lose out on money, but to go one day without working at home won't cause a loss.
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7. Halichos Shlomo: Rav Auerbach would not allow women to sew or do laundry (this doesn't apply to washing machines).

Is their a prohibition to fast on Rosh Chodesh?

1. Mishna Taanis 15b: We do not declare fast days on Rosh Chodesh.
2. Beis Yosef Siman 418:
 - a. Rabbeinu Yerucham: We may now fast on Rosh Chodesh because we no longer have the Megillas Taanis.
 - b. Almost all Rishonim: It is still prohibited to fast.
3. Some Rishonim: It is an Issur from the Torah to fast on Rosh Chodesh.
4. Beis Yosef: It is an Asmachta, and is still Assur.

Is their a Mitzvah to eat something special on Rosh Chodesh?

1. Tur quotes a few sources of why you should have a Seudah on Rosh Chodesh:
 - a. Megillah 5a: Lists Seudas Rosh Chodesh with Seudas Purim.
 - b. Bamidbar Perek 10 Pasuk 10: Puts Rosh Chodesh with Simcha and Moed. We see it is comparable to a Yom Tov.
 - c. Shmuel Alef Perek 20 Pasuk 29: When

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PROGRESSIVE TAX RATES AND KORBANOS

EZRA SICKLICK, 10TH GRADE

In this week's Parsha, Parshas Vayikra, the Torah says, "V'im lo tagia yado dei seh, v'heivi...sh'tei torim..." (5:7), and "V'im lo tasig yado lishtei torim, v'heivi...asirit ha'eiphah solet..." (5:11). These Pesukim are referring to a specific type of korban chatas (sin offering) called the "korban oleh v'yoreid," which was given its name because the cost of the korban that must be brought goes up and down based on the wealth of the person bringing it. The starting point for this korban is that it be brought in the form of a female sheep or goat. If a person doesn't have the money for a female sheep or goat, then he can bring two turtledoves or two young doves instead. Finally, if someone can't even afford the doves, then he can bring one tenth of an eiphah of fine flour.

Different people are in different financial positions. It comes out then that they have different amounts of money that they can afford to spend on Korbanos and other items, so as long as they spend what they can afford, everything is just fine. What would happen, though, if someone brought flour when they could afford doves or a sheep? Chazal teach that if a man with a good amount of money sins and brings the level of korban chatas that costs less than he can truly afford, not only does such a person not achieve atonement but he is also violating the Torah by bringing unsanctified flour into the beis hamikdash.

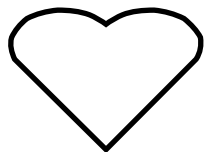
This idea of people being held to different standards based on their qualities or possessions applied even before the beis hamikdash was built and it continues to apply today as well. After the Jews left Mitzrayim, they wandered in the desert for forty years. We all know the story of Moshe hitting the rock. It is said regarding that incident that Moshe's punishment was so harsh mainly due to the fact that he was such a tzadik. While our initial reaction may be that if someone slips up once he shouldn't be so severely punished, Hashem was thinking that someone on Moshe's level of spirituality shouldn't have made a mistake at all; as a result, Moshe was forbidden from entering Eretz Yisrael with the other Jews. In the modern day, giving tzedaka has replaced bringing korbanos as a form of atonement. Thus, a person of substantial means has an obligation to give more money than a poor person if he wants to gain atonement. A pauper might be yotzei his obligation by giving 47 cents while a wealthier man may not even fulfill his obligation by giving thousands of dollars.

This is something we need to keep in mind with respect to tzedakah and other aspects of life. If Hashem blesses a person with wealth, he is obligated to give more to tzedakah. Similar to tzedakah, if a person is blessed with other good character traits, he also is expected to use them to his utmost in the service of Hashem. Hashem will judge each of us based on the raw materials (including our potential) that He has given to us. We must pay attention to and recognize the unique qualities that Hashem has bestowed upon each and every one of us, and make sure that they are using those qualities to the best of our abilities.

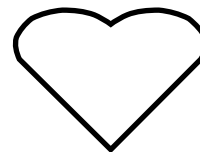
(Aliyot Summary- Continued from page 2)

Chatas, that of a common person who sins. Also discussed is the Korban Oleh V'yored, brought by an individual guilty of certain specific sins. The Korban Oleh V'yored depended on the financial position of the transgressor — a wealthy person brought a sheep or goat, a person of lesser means brought two birds, and a pauper brought a meal offering.

7th aliyah- This aliyah concludes the laws of the Korban Oleh V'yored. We then move on to the last korban discussed in this week's parsha, the "Guilt Offering," the Asham korban. Three types of Asham korbanos are discussed: a) an Asham brought by one who inadvertently steal mishkan property. b) An Asham brought by one who falsely swears regarding money owed to another. (In addition to bringing a sacrifice, these two individuals must repay the principal amount, and pay a fine equal to one fourth of the principal.) c) An Asham brought by a person who is uncertain whether he violated a Torah issur.



The Good Within Every Jew



Menachem Neiman, 10th Grade

In the third Pasuk of this week's Parsha, Parshas Vayikra, the Torah says, "Im olah korbano...yakriv oso v'lirtzono lifnei hashem," if your korban is an olah, "yakriv oso" and "v'lirtzono." Rashi on the spot asks that "yakriv oso" means forcibly while "v'lirtzono" means willingly, so which one is it, is one supposed to bring the Korban Olah willingly or forcibly? Rashi answers that we force the person to bring the korban up until he says he wants to, that is how it is both forcibly and willingly. An obvious question still remains: is that really called willingly, isn't the one bringing the Korban just giving in under pressure, how is that called willingly!? This question can be answered by looking at Hilchos Gittin. In Maseches Gittin, the Gemara says that a get must be given with full consent of the husband in order for the get to be valid; otherwise, it is invalid. However, the gemara does mention certain cases where beis din did, in fact, force the husband to give a get. Once again the same question arises: how is it considered a valid get if Beis Din forced the husband to give the get? The Gemara gives the same answer again: we force the husband to give a get up until the point where he relents and gives the get willingly. The same question on this answer can be asked: isn't the husband only giving a get to avoid the beating beis din will impose on him, how is this true consent with the right intentions? The Gemara gives the following answer: although the husband doesn't want to give a get, beis din realizes that if the couple stays married there will be fights and tension and the marriage will not work out, therefore, beis din steps in and forces the husband to give a get for the good of this couple. The same answer can now be applied to the one bringing the Korban. We force him until he gives it willingly, meaning that yes we force him, but we force him to bring the Korban for what is ultimately his best interest, namely, all of the spiritual greatness of bringing a Korban and the connection with Hashem therein. That is surely considered willingly.

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dared to approach him directly and ask for an interpretation of his change of attire. But they were terrified that he had decided to abandon his position as their leader.

Some time went by. The Rebbe's door remained closed to his disciples. The Chassidim felt abandoned. Then something happened that gave rise to a new burst of hope in their hearts. Rabbi Simcha Bunim of Peshischa arrived in town.

He, too, had been a leading disciple of the Seer of Lublin, and he too had accepted upon himself the mantle of leadership over a large number of Chassidim. Although he was much younger than Rabbi Fischel, the two of them had a close, affectionate relationship. The elder Strickover Chassidim implored Rabbi Bunim to influence Rabbi Fischel to retract his devastating decision.

The two holy men sat and talked in Rabbi Fischel's room for several hours. The Chassidim stood trembling outside. They felt that their spiritual survival was tied to the success of the Pesishcha's efforts.

Finally Rabbi Bunim emerged. The hearts of the Chassidim fluttered in joy when they saw the broad smile on his face. They heaved a collective sigh of relief. Their Rebbe would return to them; their prayers had been answered!

With the heavy boulder of their concern rolled from their hearts, the Chassidim were now filled with curiosity as to how the Peshischa Rebbe had managed to persuade his elder colleague to change his mind. They gathered around Rabbi Bunim and begged him to tell them all that had transpired.

What had happened was this: A few weeks before Rabbi Fischel's dramatic change of heart, a desperately poor

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Max Blumenthal

All For Hashem

9th Grade

This Parsha is saturated with Halachos regarding Korbanos and there is a halacha that the animal that is brought must belong to the person himself and it can't be stolen.

However, there are two different way to extrapolate this Halacha.

Rashi explains that the term Adam (in the 2nd Pasuk of the Parsha) implies that just as Adam Harishon didn't bring stolen animals for a korban, so too, we can't bring stolen animals for a korban.

However, the gemara in succah derives that you must give from your own property from the word **מכם** from you.

What can we attribute this difference in the source of this halacha to?

The answer is that really we learn it, like the gemara in Succah says, from the word "Mikem".

Rashi is teaching us something very important.

That often when we commit sins we quickly run to "give a Korban". We dash to shul and daven with a lot of Kavanah. However, the truth is that many times this isn't done for Hashem it is done so people think of us in a certain way. We put on a show for other people as we attempt to deceive everyone.

That is why Rashi used Adam's Korban as the source.

When Adam was created, he built a Mizbe'ach and brought a korban to Hashem. At that time there was no one that he had to impress, there was no one watching to see how he behaved. His actions were completely for L'Shem Shamayim.

This is a big lesson for us. When we are learning, davening, or acting with derech erez, it shouldn't be to impress other people. Our sole purpose in doing these acts should be for Hashem.


(Doni Sturm- Continued from page 1)

Hashem does not need sacrifices; rather, korbanos are a means of drawing ourselves closer to Hashem ('korban' is related to 'karav' - closeness). By bringing a korban and giving up part of our possessions, we become closer and unite with Hashem.

To fully understand the Rambam's explanation, we first have to take a look at the severity of the sin of robbery. The Gemara in Sanhedrin learns that the fate of the generation of Noach was only sealed for destruction because they were guilty of robbery. This generation had plenty of other transgressions that would seem morally worse than stealing, such as adultery and avodah zara, but Hashem chose to wipe out the entire world with a massive flood just for the sin of stealing. The reason for this is because stealing is an act that distances us from our fellow man. So now we can understand - how could we bring a korban to get closer to Hashem with something that was attained through stealing, an act which creates distance? That is why the Torah commands that our korbanos be completely free from any taint of theft.

A second answer to this question can be found in the Gemara in Sotah, where it states that when a baby is conceived, a heavenly voice declares what property the baby will own. This shows that a person's property is predestined specifically for him. Thus, when a person offers a korban, he is actually giving a portion of himself to unite with Hashem. Therefore, the animal must be part of his predestined property. A stolen korban is not "part of a person" - so obviously it cannot be used to unite a person with Hashem! So even if the stolen item became yours through payment, it still contradicts the purpose of bringing the Korban. Similarly, the bird's stomach, which contains stolen food, was not part of your predestined property.

Although we can no longer bring Korbanos today, the principle and goal of Korbanos still exists today. If we want to grow close and unite with Hashem, we must act honestly and truthfully in all our actions without even a trace of deception or fraud.



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(SOG- Continued from page 5)

person had visited him in his room and confessed before him his plight. He had several daughters of marriageable age, but he had no money whatsoever to be able to provide for them and had exhausted all possible hopes of acquiring any. He was broken-hearted, and his daughters even more so.

Rabbi Fischel offered him advice but none of his suggestions bore fruit. Very much wanting to help the man, he said to him, "I see that I am unable to aid you by natural means. Therefore, I say this: go buy a national lottery ticket, and may the Almighty provide your salvation."

At the first possible opportunity, the man hurried to purchase a ticket. The system was that the ticket enabled its purchaser to participate in ten drawings over a period of ten successive days. The first drawing took place and the man did not win anything. Nor was his luck any better in the second or third. The pattern continued for the entire week. With each failure his frustration grew, and as each day passed his faith in the Rebbe's blessing weakened.

After the ninth drawing, he was completely disheartened. He decided bitterly that at least he should recoup his losses and make back the outlay of the ticket. And indeed, he managed to sell it to someone for the price he had originally paid.

The next day the news spread rapidly that Mr. So-and-so had won a huge sum of money in the lottery. He, of course, was none other than the lucky man who had bought the poor man's ticket.

The poor man ran back to the Rebbe, bemoaning his misfortune. In tears, he confessed the whole story. Rabbi Fischel, too, was affected deeply. He saw in the episode a divine message to him. He understood it as a sign that such miraculous behavior on his part was displeasing to Heaven. That was why, he figured, his blessing was distorted so bizarrely. It was fulfilled, but the person to whom it was given still did not benefit at all from it. His conclusion was that he was unfit for the role of Rebbe he had allowed himself to assume.

So how did Rabbi Bunim convince him to change his mind? He told Rabbi Fischel how he too had been approached by a desperately poor man with many children but not nearly enough income. He blessed him that he should meet financial success.

However, the man refused to be satisfied with such a simply expressed blessing. He demanded to know exactly how it would be fulfilled, seeing that up to then he had failed miserably in whatever he had undertaken in order to make a living. Rabbi Bunim replied to him, "Woe to Bunim if thus is how he must serve G-d, that he has to provide advice for Him as to how He should enable a Jew to prosper."

Rabbi Fischel caught the gentle hint, and agreed to resume his post, and to do so with a changed attitude.

(10 Minute Halacha- Continued from page 3)

Yonassan needs to explain to Shaul why he isn't at the Seuda, Dovid tells him to say that he needs to get a family gathering for Rosh Chodesh.

- d. Pisikta: All of a person's food is set for him on Rosh Hashana, except for food that you buy for Shabbos, Yom Tov, Rosh Chodesh, or Chol Hamoed.
2. Beis Yosef: Rejects all these reasons:
 - a. The Ran in Megillah: that seuda is only for celebrating the Ibur Hachodesh, not for Rosh Chodesh itself.
 - b. It is only an Asmachta, it isn't an actual Halacha.
 - c. Since they were gathering on Rosh Chodesh, they happened to eat, not because they had to.
 - d. In the Gemara in Beitza 16, it quotes the same thing, without mentioning Rosh Chodesh, so we don't Paskin like that.
3. Bach: Defends these reasons

Bottom Line:

1. Aruch Hashulchan: Our Minhag is to not have a Seuda, because it is never mentioned in our Gemara, and the Beis Yosef rejected all the proofs for it.
2. Mishna Berurah: You should eat one extra food that you normally wouldn't eat, during the day time, for Rosh Chodesh. You can spend more than normal because it will be reimbursed.
3. Shaar Hatzion: It is best to have bread.
4. Magen Avraham: If it Rosh Chodesh falls out on Shabbos, you should extend your Seudas Shilishis.
 - Mishna Berurah: You should just have one extra food at a meal on Shabbos.

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The Lottery ticket

When the great Chassidic Rebbe, the "Seer" of Lublin (Rabbi Yaakov Yitzchak Horowitz, 1745-1815), passed on to his heavenly abode, he left behind a devastating void. A large group of his orphaned followers approached one of his outstanding disciples, Rabbi Fischel of Strickov, to become their "rebbe" and mentor, even though while the Seer was still alive Rabbi Fischel had been a hidden person who kept very much to himself, barely having personal contact with anybody, including his fellow Chassidim.

Rabbi Fischel had acceded reluctantly, as if under duress; "where there is no man, stand up and be a man." But soon thereafter the new Rebbe made it clear that he intended to hew a path strikingly different from his predecessors. In contrast to the custom of "miracle-working" Rebbes of the time who helped the impoverished and persecuted Jews of Eastern Europe with advice, prayers, blessings and even supra-natural intervention, Rabbi Fischel announced that he, for one, would not do so. He was prepared to advise his disciples in their relationship with the Creator and to guide them in Torah, prayer and the fulfillment of the Commandments, but had no intention to get involved in their material concerns. He felt it was not proper to bother the One Above with such petty matters.

The Chassidim were flabbergasted by this new policy and of course disappointed, but

they had no choice but to accept it. It was the price they had to pay in order to be connected to their new Rebbe.

Even so, it would happen occasionally that a suffering Jew would come and pour his physical misfortunes into the ear of Rabbi Fischel, and the Rebbe would always listen sympathetically and endeavor to find a natural solution for the person's woe. If the petitioner was in a desperate state of poverty, Rabbi Fischel would try to enlist one of his wealthier supporters to succor him, and if the problem was a medical one, he would recommend a doctor with expertise in the needed field. Always good practical advice, but no miracles or wonders.

Then one day something happened that shocked the Chassidim totally. The Rebbe's door was locked! He refused to receive any of his Chassidim in audience.

The Chassidim gathered around the Rebbe's house in consternation, desperate for an explanation of this new development. When Rabbi Fischel did step out, his appearance so startled them that their hearts began pounding in trepidation: the Rebbe was wearing a regular hat! From the day he accepted upon himself the leadership, Rabbi Fischel had worn a shtreimel (fur hat) in the manner of the Chassidic Rebbes in Poland. But now he was dressed just like any other Chassidic man on the street.

The Rebbe looked very serious and there was a worried expression in his eyes. No one

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