Redemption Weekly

THE WEEKLY JOURNAL OF THE DAYS OF MOSHIACH

200 Years Since the Mitteler Rebbe's Liberation

The Mitteler Rebbe [the second Rebbe of Chabad Chassidus] rose to leadership and broadened the understanding of Chassidus so that it should be understood by every Jew. The day of his Liberation – and especially in the year marking 200 years – is a festival and a time to take on resolutions to add in the study of Chassidus

This Erev Shabbat Kodesh we mark the day of Liberation, the 10th of Kislev – two hundred years since the release of the Mitteler Rebbe [the second Rebbe of Chabad Chassidus], Rabbi DovBer of Lubavitch, from imprisonment. A day earlier, on the 9th of Kislev, we marked his birthday and the day of his passing.

The Mitteler Rebbe was a truly wondrous figure. The Alter Rebbe [the first Rebbe of Chabad Chassidus] paved the way for revealing the teachings of Chassidus in breadth and in depth, and his son, the Mitteler Rebbe, broadened the scope and deepened the explanation, so that human intellect, too, could grasp and comprehend the light of Chassidus. Not merely the "point" of wisdom, as it was with his father, but the unfolding of the matters into their details, with understanding and comprehension.



The Ohel of the Mitteler Rebbe

The resting place of the second Rebbe of Chabad – Rabbi DovBer – in the town of Niezhin, Ukraine

Illuminating the Details

In a talk of the Rebbe King Moshiach Shlita on the 10th of Kislev, the inner meaning of the day of Liberation is explained: its connection to the verse "*Padah v'shalom nafshi*" (He redeemed my soul in peace) (the chapter of Psalms recited on the 10th of the month, according to the division of the Psalms among the days of the month in the daily Chitas). This is not only a release from physical imprisonment, but the Redemption of the teaching of Chassidus itself. The Mitteler Rebbe brought the revelation of the inner dimension of the Torah to a level at which it settles into human intellect, illuminating all the details and enabling the attainment of true unity. Whereas the revealed part of the Torah is made up of questions, debates and disputes, the inner dimension of the Torah reveals the point of G-dly unity that lies behind everything.

A wondrous story illustrates the might of the Mitteler Rebbe's soul. At the wedding of his daughter to the grandson of Rabbi Levi Yitzchak of Berditchev, in Zhlobin, the Alter Rebbe, his son the Mitteler Rebbe, and the tzaddik of Berditchev met. At first Rabbi Levi Yitzchak was surprised that the Mitteler Rebbe teaches deep Chassidus to the public, but after the Alter Rebbe made clear that he himself had seen the Ba'al Shem Tov, the tzaddik asked to hear words of Chassidus from him.



The Mitteler Rebbe began to say Chassidus with wondrous depth, until Rabbi Levi Yitzchak became so carried away that he rose from his place and covered his face with a tallit, fearing that even the angels would envy his level. This story reveals to us the mighty revelation of Chassidus of the Mitteler Rebbe.

The Power of Chassidus

Two hundred years have passed since the release, and the message is relevant to our generation as well – the generation of the ultimate Redemption. It is not enough to admire him through stories or by marking the day of Liberation with no practical result. The way to truly connect to him is through the study of his teachings, and above all, adding and expanding in the study of the teachings of Chassidus.

The Rebbe Rayatz [the sixth Rebbe of Chabad Chassidus] says that the 10th of Kislev is the birth of a Chassid, and the 19th of Kislev is the bris. The farbrengen [Chassidic gathering] between the two dates is an opportunity to be born anew as a Chassid. Let us seize these days to take upon ourselves a good resolution: to add a study session in the teachings of Chabad Chassidus, to deepen the learning, to learn with others, and to spread the wellsprings of Chassidus outward.

In addition, it is important to mention the establishment of a charity box in every home. One of the things the Mitteler Rebbe instituted was a charity box in every home – a custom that spread among all of the Jewish people. The Rebbe King Moshiach Shlita notes that there is a special segulah [a spiritual safeguard] for protection and safeguarding of the home in establishing the box, when it is fastened to the wall of the house with a screw or a nail. Today, when many fear earthquakes and the like, G-d forbid, it is our duty to publicize this segulah and to add to the security of all Jewish homes, until we merit the true and ultimate Redemption, with the revelation of the Rebbe King Moshiach Shlita immediately, now. Then every fear and worry will simply disappear.



The Lubavitcher Rebbe
King Moshiach (Messiah) Shlita

Good News

Celebrating the Mitteler Rebbe's Liberation

On the 9th and 10th of Kislev we mark the birthday and the day of passing of the Mitteler Rebbe [the second Rebbe of Chabad Chassidus] (Rabbi DovBer, son of the Alter Rebbe [the first Rebbe of Chabad Chassidus]), and the day of his Liberation. In honor of the date, farbrengens [Chassidic gatherings] are being held, and this coming Shabbat, too, the farbrengens will continue in Chabad centers.

14th of Kislev: A Day of Connection

This coming week we mark the 14th of Kislev, the wedding day of the Rebbe King Moshiach Shlita with the righteous Rebbetzin Chaya Mushka, of blessed memory, about which he said: "This is the day that bound me to you and you to me, and together we will reach and bring the true and ultimate Redemption."

LONG LIVE THE LUBAVITCHER REBBE KING MOSHIACH FOREVER & EVER

Living the Redemption Already Now

After twenty years in the house of Laban [Lavan], Jacob [Yaakov] our Father sets out with his family and possessions back to his father's house in the Land of Israel. Laban the Aramean pursues him, but at the end they make peace, seal a covenant and part ways.

Jacob continues on his way, and then the Torah relates: "*V'Yaakov halach l'darko vayifg'u vo malachei Elokim*" (And Jacob went on his way, and angels of G-d met him) (ויצא לב, ב), and Rashi explains: "*Malachim shel Eretz Yisrael ba'u likrato l'lavoto la'aretz*" (angels of the Land of Israel came toward him to escort him to the Land).

The question arises: why did these angels come? After all, he already had angels with him who escorted him outside the Land, as G-d promised him: "*Ushmarticha b'chol asher teilech*" (and I will guard you wherever you go) (ויצא כח, טו). If so, what need was there for special angels to come from the Land of Israel to escort him?

Especially since the angels of the Land of Israel do not leave their place without need, for leaving the Land of Israel for outside the Land involves a prohibition.

An Escort of Honor

The answer lies in the words Rashi emphasizes: "*l'lavoto la'aretz*" (to escort him to the Land). The angels' role was not to guard Jacob from dangers, but to escort him in a manner of honor. Jacob is still on the way, outside the Land, yet G-d already sends him angels from the Land of Israel, to grant him – while he is outside the Land, in "exile" – the virtue and holiness of the Land of Israel.

This story reveals a special message that concerns every Jew. Geographically one can be outside the Land, yet at the same time already be connected to the Land of Israel. That is, although we are still in



"When a Jew looks at the reality of our times, and still does not see openly the true and ultimate Redemption, he may wonder how it is possible to live the Redemption"

a state of exile, we can already connect to a state of Redemption.

When a Jew looks at the reality of our times, thousands of years after Jacob our Father set out on his way to the Land of Israel, and still does not see openly the true and ultimate Redemption, he may wonder: how is it possible to live the Redemption when the world still looks like a world of exile?

Redemption Already Now

The answer comes from the special directive from the end of this week's parsha regarding the great virtue of every Jew:

"*Ma'aseh avot siman labanim*" (the deeds of the fathers are a sign for the children) – all the affairs of Jacob our Father are not merely a historical story, but pass by inheritance to every Jew. Just as Jacob merited angels from the Land of Israel who came to escort him while he was still outside the Land, so too every man and woman merits this. Not only does G-d guard him, look after his needs and accompany him wherever he goes, but He sends him "the angels of the Land of Israel," and grants him the strength to sense already now the light of the Redemption.

How is this done in practice? Through Torah study, and especially studying the story of Jacob, while conducting oneself in the manner befitting Jacob our Father. When a person learns Torah and applies its instructions, he turns the place where he is into a place where the Redemption is felt, for the Torah has the power to bring this about in the world.

Chassidus in Breadth

This directive takes on special meaning now, when we are close to the 9th and 10th of Kislev, the days on which we mark the birthday, the day of passing and the day of Liberation of the Mitteler Rebbe [the second Rebbe of Chabad Chassidus]:

One of the outstanding characteristics of the Mitteler Rebbe was the saying and explaining of maamarim [discourses] of Chassidus with tremendous breadth, with detailed explanation and depth in every single detail. His maamarim of Chassidus are characterized by length and broad explanation, and when a Jew studies Chassidus in breadth, he brings the matter of the Redemption into his life already now.

And the main thing is that from the Liberation of the Mitteler Rebbe we pass to the true and ultimate Redemption, immediately, now.

(Based on the words of the Rebbe King Moshiach Shlita, Shabbat Vayetzei 5743 – translated)

Sparks of Redemption

"*Ein zeh ki im beit Elokim*" (ויצא כח, יז)

"Ki Yaakov hu zera hakodesh, mitah sheleimah bli pesolet, she'alav hayah kavanat habri'ah, ki Yisrael alu bamachshavah, v'al zeh mar'ah hagadol hasulam v'chu', ki yirmoz l'hishtalshelut ha'olam v'shehu nivra bishvil haTorah sheyekabluha umah Yisre'elit, v'romez al merkaz ha'olam shehu Beit HaMikdash, v'romez al binyano v'churbano uvinyano le'atid.. gam huzkar kan merkaz ha'olam shehu Beit HaMikdash, hakorbanot v'hakohanim, ul'vasof yirmoz al binyan Beit HaMikdash v'churbano uvinyano le'atid"

Translation: For Jacob [Yaakov] is the holy seed, a perfect bed without bad, for whom creation was intended, for Israel arose in [G-d's] thought; and of this was the great vision of the ladder etc., for it alludes to the unfolding of the world, and that it was created for the sake of the Torah, so that the Israelite nation would receive it; and it alludes to the center of the world, which is the Holy Temple, and alludes to its building, its destruction and its building in the future... also mentioned here is the center of the world, which is the Holy Temple, the offerings and the kohanim, and at the end it alludes to the building of the Holy Temple, its destruction and its building in the future. *(Shelah, Torah Shebichtav, Vayetzei)*

"*Vayiten lo et Rachel bito*" (ויצא כט, כח)

"Bishvil sheyad'ah Rachel sheYaakov ra'ui sheyisa shtei nashim, ki ein ha'olam hazeh shehu olam hachiluk v'haperud ra'ui sheyihyeh hakol b'achdut, v'im lo hayah l'Yaakov rak ishah achat hayu Yisrael echad v'lo hayah Yehudah miLeah v'Efrayim miRachel, kmo shelo yechatzu le'atid limot haMashiach, umipnei shera'atah Rachel davar zeh kiblah b'ahavah, ul'fichach gam ken ra'ui sheyimchol HaShem Yitbarach..."

Translation: Because Rachel knew that Jacob was fit to marry two wives, for this world, which is a world of division and separation, is not fit for everything to be in unity; had Jacob had only one wife, Israel would have been one, and there would not have been Judah [Yehudah] from Leah and Ephraim [Efrayim] from Rachel – as they will not be divided in the future, in the Days of Moshiach. Because Rachel saw this, she accepted it with love, and therefore it is also fitting that G-d, forgive... *(Maharal)*

Royal Words

All Is Ready for the Redemption

The only thing lacking is that a Jew should open his eyes in the proper manner demanded of him, then he will see that all is ready for the Redemption! There already is the Set Table; loaded with the Livyasan, the Shor Habor and the Yayin Hameshumar. The Jewish people are already sitting by the table, "the table of their Father" G-d, together with Moshiach... As is stated in halachic works that "in every generation there is an individual from the descendants of Yehudah who is born and is qualified to be the Moshiach." In our generation it is the leader of our generation, my sainted father-in-law.

(From the words of the Rebbe King Moshiach Shlita, Shabbat Vayetzei 5752 – edited, translated)

Shabbat Times

Local time	Jerusalem	New York	Montreal	London	Miami
Candle lighting	4:02 PM	4:16 PM	3:50 PM	3:36 PM	5:10 PM
Shabbat ends	5:16 PM	5:17 PM	5:07 PM	4:59 PM	6:07 PM

Haftarah: "V'ami teluim . . uv'navi nishmar" (הושע יא, ז – יב, יד)

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King Moshiach's directive that saved thousands:

Keeping a Chitas book and a charity box

Daily study of Chitas [Chumash, Tehillim and Tanya] · checking mezuzot and tefillin if not checked in the past 12 months

Revealed Miracles

When turning to the Rebbe King Moshiach Shlita for a blessing, advice and guidance through the Igros Kodesh

The Greatness of King Moshiach

More Exalted than Moses

The leadership of Moshiach will be more elevated than that of Moses [Moshe Rabbeinu]. For the Gemara teaches that Moshiach "*morach v'dayin*" (judges by his sense of smell) (סנהדרין צג, ב), whereas a king is permitted to judge only according to the testimony of witnesses. (The concept of "*morach v'dayin*" applies to Moshiach in his capacity as king, not in his capacity as prophet, for a prophet may not judge.)

The above observation throws light on the two views cited by our Sages (תנחומא סוף תולדות) on the verse "*Hinei yaskil avdi, yarum v'nisa v'gavah me'od*" (Behold My servant will prosper; he shall be uplifted and exalted, and held very high) (ישעי' נב, יג): (a) "*V'nisa miYitzchak*" (exalted above Isaac [Yitzchak]); (b) "*V'nisa miMoshe*" (exalted above Moses). The first view speaks of his gift of prophecy, and in this he will not be greater than Moses [see below]; the second view speaks of his leadership, and in this he will be greater even than Moses.

(Igros Kodesh, vol. 4, p. 181 – translated)

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Moshiach has a certain superiority even over Moses. On the phrase at the beginning of the Torah, "*V'ruach Elokim merachefet...*" (and the spirit of G-d hovered...) (בראשית א, ב), our Sages teach, "*Zeh rucho shel Melech HaMoshiach*" (this is the spirit of the King Moshiach) (ב"ר פ"ב, ד). That verse continues, "*...al pnei hamayim*" (...over the surface of the waters); this intimates a level higher than that of Moses, who was so called "*Ki min hamayim meshitihu*" (because from the water I drew him) (שמות ב, י).

And that is why this exile is so prolonged – in order that this lofty state be finally attained.

(Maamarei Admur HaZaken – Parshiyos, p. 237 – translated)

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A tradition handed down in manuscript [Migdal Oz, p. 187] recounts that the Tzemach Tzedek [the third Rebbe of Chabad Chassidus] once delivered a maamar of Chassidus which implied that Moses was loftier than Moshiach. He was distressed by this, and fell asleep.

The Alter Rebbe [the first Rebbe of Chabad Chassidus] then appeared to him in a dream and said: "Moses has a unique distinction and so too does Moshiach. Moses was a physician with practical experience, and that is why the practical mitzvos were given through him; Moshiach is not a physician with practical experience, and that is why he will reveal the pnimiyus, the innermost dimension, of the Torah."

(From the words of the Rebbe King Moshiach Shlita, Last Day of Pesach 5711 – unedited, translated)

Protected by the Tanya

The story begins a few years ago, when Rabbi Shmuel Goldberg, emissary of the Rebbe King Moshiach Shlita and rabbi of the central synagogue "Shocharei Tefillah" in the Kiryat Chaim neighborhood in Haifa, in the Land of Israel, who serves within the framework of the Military Rabbinate, signed a form committing to report for any reserve duty he would be called to – but on a clear and unequivocal condition: only when there is a major emergency event of corresponding significance.

A short time passed, and on the eve of Rosh Hashanah 5784, Rabbi Goldberg wrote, as is his custom on this day, a pidyon nefesh [a letter asking for a blessing] to the Rebbe King Moshiach Shlita. To his complete surprise, the answer of the Rebbe King Moshiach Shlita that he received was: "Success in the mission in the reserves."

Rabbi Goldberg was very surprised and even wondered at the answer. After all, he is a man engaged in education and active in the community, and his main work is educating Jewish children; and usually the blessings he receives concern education. What's more, he did not expect any reserve duty soon.

Only three weeks passed, and on Simchat Torah the answer became clear. The Military Rabbinate was mobilized in full force to handle the many difficult cases. Rabbi Shmuel was also called in for reserves.

A central part of his activity within the military framework, in the north of the country, was to deal with the many fallen, may G-d avenge their blood. These were sensitive matters of honoring the dead according to halachah.

After a short time, a dramatic report reached him about an extremely serious incident of direct fire at a group of soldiers lying in ambush on the northern border, facing Hezbollah in Lebanon – several soldiers were very seriously wounded.

Rabbi Goldberg rushed to the scene of the incident, and the work there was difficult and complex beyond measure. He returned to the dark and exhausted base at two in the morning, wanting only to go to sleep. But just as he reached his bed, a young officer at the base approached him and said: "Honored Rabbi, come, let us learn Tanya."

Even though he was exhausted to the end of his strength, Rabbi Goldberg remembered the answer he had received, which reminded him that he was on a mission. He gathered his strength and agreed. They sat together and began to learn from the Tanya in the late hours of the night. In the middle of the learning, the phone suddenly broke in with an urgent report of another security incident in that same area in the north, where the forces were.



Rabbi Shmuel Goldberg

> "The joint learning was cut off in the middle, as each one hurried to fulfill his role, when Rabbi Goldberg, from his experience, was already preparing himself to handle a situation like the one they had experienced earlier"

At once the joint learning was cut off in the middle, as each one hurried to fulfill his role, when Rabbi Goldberg, from his experience, was already preparing himself for reports of casualties and for handling a situation like the one they had experienced earlier that same day... Indeed, this time too, it was a hit by direct fire, like the earlier incident.

After the incident ended and he went back to rest, he learned from the commanders that at that very time an extremely difficult incident had taken place with that same force in the ambush. To their great wonder and amazement, and even though the danger was even greater than in the earlier incident – this time, in the merit of the Tanya learning that was taking place at that very moment at the base – the miracle of G-d almighty was seen in all its glory, and by an open miracle not one of the soldiers was hurt!

Later, a more formal debriefing took place in the military framework, attended by one of the commanders, who spoke gravely about the military circumstances that had led to the event.

Despite the most formal tone of the commander, Rabbi Shmuel interrupted and said that he was certain that the soldiers' rescue from harm was in the merit of the Tanya learning. The officer replied with a smile that this was indeed so, and even declared that this coming Shabbat he himself would come to the prayer minyan and read from the Torah himself...

Daily Rambam Study

10 – 16 Kislev

	Three chapters a day	One chapter a day
Friday	Hilchot Sechirut, chs. 10–12	Ma'achalot Assurot, ch. 10
Shabbat	ch. 13. Hilchot She'eilah uFikadon, chs. 1–2	ch. 11
Sunday	chs. 3–5	ch. 12
Monday	chs. 6–8	ch. 13
Tuesday	Hilchot Malveh v'Loveh, chs. 1–3	ch. 14
Wednesday	chs. 4–6	ch. 15
Thursday	chs. 7–9	ch. 16



From the words of the Rebbe King Moshiach Shlita on the wholeness of the Holy Land

G-d Decided to Give It to the Children of Israel

And the verse continues, saying "*Nachalat goyim*" (the inheritance of nations) – indeed, no one denies the fact that the nations were there – but in the same measure that it was the will of G-d to grant it then to the nations of the world, He afterwards decided to take it from the nations and give it to the children of Israel.

(From the words of the Rebbe King Moshiach Shlita, Shabbat Bereishit 5730 – unedited, translated)

Menachem Yaffe

A Fascinating Tour of the "Mitperet HaMikdash"

A well-known Talmudic principle that appears several times in halachic literature teaches us that the anticipation for the coming of Moshiach carries tremendous halachic significance. "*Chosheshin shema yibaneh haMikdash*" (we are concerned lest the Holy Temple be built), says the principle. This means that certain actions done today – such as kohanim drinking wine, disqualifying a herd of animals from bringing a firstborn as an offering, and more – could become a problem the very moment the Holy Temple is built and the holy service renewed.

This Talmudic principle is all the more relevant in our time – the generation in which the Rebbe King Moshiach Shlita announced that now is the time of the true and ultimate Redemption. Is everything ready for the service of the offerings, the incense and the lighting of the lamps, in the very next moment?

There are, of course, Torah and practical explanations for this question, but at Machon HaMikdash [the Holy Temple Institute] in Jerusalem they decided to bring the renewal of the service closer with a tangible and truly moving step: a unique sewing workshop that produces priestly garments custom-fitted for the kohanim of our day, for practicing the Holy Temple services and for immediate use at the very next moment.

Special Garments for the Kohanim



Practicing the Holy Temple services at the Institute

The kohanim serving in the Holy Temple are commanded to do so in special garments – four for an ordinary kohen and eight for the High Priest. According to halachah, a kohen who lacks one of the garments cannot serve in the Holy Temple, and if he served nevertheless – he is liable to death.

The Mitperet HaMikdash [the Holy Temple sewing workshop] initiative enables the kohanim of our day to prepare for the renewal of the service, by fitting them with clothing that matches the definition of the priestly garments that will be in the Holy Temple. Behind the initiative stands a team of Torah scholars from Machon HaMikdash, who have thoroughly researched the making of the priestly garments according to the required halachah in a practical way, so that every single detail will be done in accordance with the exact points of halachah and in the most beautiful manner.



A belt made by the workshop, ready for use

> "Making the special garment intensifies the feeling of anticipation for the true and ultimate Redemption, and is an inseparable part of learning about the Redemption"

Customized to the Thread

The set of garments also includes a belt suited for the service – woven in accordance with the halachic requirement, of wool and linen. So as not to stumble upon the prohibition of wearing shaatnez [a forbidden mixture of wool and linen], it is sealed in special packaging meant to be opened only for actual use, and only in the Holy Temple.

The process of preparing the garments at the Mitperet HaMikdash begins with an application by a kohen who is fit for the service. The workshop team measures the kohen's body, and according to these measurements they fit the cut of the garment. When the tailoring is complete, the kohen comes to receive his garments, which he takes home until he can serve in them in the Holy Temple.

The most interesting detail is that until the moment the kohen begins to perform the holy service while wearing his garments, the garments are still considered his property. But if the kohen actually serves with these garments in the Holy Temple, the priestly garments will no longer be his property, and they will become consecrated to the Holy Temple.

The Straight and Easy Path

Indeed, there is no way to know whether these will actually be the garments of the Holy Temple service, but the very making of the special garment, in accordance with the required halachic rules, intensifies the feeling of anticipation for the Redemption. It is without doubt an inseparable part of learning about the Redemption in a tangible and clear way, which hastens and speeds up its actual coming.

"Don't Forget That You Are a Kohen"

One of the moving stories that took place in the sewing workshop was when family members asked to order a set of priestly garments for the family's grandfather – an elderly Jew who in his childhood went through, may it not befall us, the horrors of the terrible Holocaust.

While being measured for the priestly garments prepared for him, the man related with emotion that his mother used to remind him again and again: "Don't forget that you are a kohen, and kohanim have special garments in order to serve in the Holy Temple." These words, said to a child in moments of great hardship, accompanied him throughout the years.

"When we heard the story during the measurements, we simply all cried together," they relate at the workshop. "It was a special and moving feeling to see how the ancient faith in the coming of Moshiach becomes closer and more tangible than ever."



Counsel and Guidance

From the letters of the Rebbe King Moshiach Shlita

"Rebelling" to Keep Torah and Mitzvos

As for the question why should G-d desire that a Jew should find it difficult to follow the right path, none of us can fathom the ways of G-d. Certain it is, however, that there is only one way for a Jew to follow, this is the right way, namely the way of G-d. Hence, I do not agree with your expression that you are fighting a "losing battle" or the like, G-d forbid. I may add that there is something rather encouraging in our generation, and that is that we see many cases where it is through the influence of children that parents return to the greater adherence to the Jewish way of life. This reflects "one of the signs of our pre-Moshiach" age, which our Sages of old have told us, namely that "A daughter shall rebel against her mother." And although from one point of view this appears to be rather negative, it also has a positive side. This is in the case where the parents unfortunately have failed to adhere to the Jewish way of life, when it is a very positive thing for children to "rebel" against their parents by their readiness to make a complete change from the direction of their home towards complete adherence to the Torah and mitzvos, thereby also taking their parents along with them in the same direction.

In light of the above it becomes very clear why it is so necessary to instill into the children the utmost measure of the proper influence, all the more so since that is when they are at a most impressionable age. In addition to the fact that this is the right thing to do, it being one of the greatest duties and privileges that a Jew can have, every day, hour and minute are precious, since one cannot know which is the right moment when the child is most prone to accept and respond to the right influence. It is surely unnecessary to elaborate on this.

(26 Kislev 5726)