

B"H

## INTRODUCTION

This compilation is made of different selections which were put together for various occasions, and is now presented as a kovetz for the Farbrengen in honor of the Fifth Yatzzeit of our dear Father a"h.

Otherwise known as "Reb Mottel," our father was extremely fond of the Yeshivas Bais Toras Menachem, and always asked about how the bachurim were, how the learning was coming along, where they were up to in Smicha, etc. His love and devotion to T'mimim stem back to the days when he was a beloved Rebbe in Lubavitcher Yeshiva for over 20 years.

Way back, as a young teenager, Reb Mottel had the privilege to attend the famous Yeshiva in Otvotsk, Poland. After World War Two erupted, he, along with two dozen Chabad students, managed to miraculously escape the horrors of the Nazi regime י"מ by fleeing to Vilna, and then across Asia to Kobe, Japan. They then found themselves in the ghetto of Shanghai, China feeling lonely, stranded, and traumatized with fear as to the welfare of their families. Nevertheless, in squalid living conditions, while subsiding on meager amounts of food for survival, they managed to establish "Tomchei T'mimim of Shanghai," and set up Sidrei Hayeshiva with intense study of Nigleh and Chassidus. They even printed classical Chassidus Sforim for themselves and the Jewish Community of Shanghai.

The hiskashrus of these orphans to the Rebbe which was a reflection of the loving deep concern the Rebbe had for his beloved disciples, continued to be the light which gave students hope and ability to withstand the pain and darkness of their trials. BH, they finally made it to the safe shores of United States and were reunited with the Rebbe. Eventually these teenage immigrants who barely knew the native language, having literally come "off the boat with the shirts on their backs," went on to rebuild their lives, b'Chasdei Hashem, and to become the leaders of the next generation, and establish families and dynasties of children, grandchildren and great grandchildren.

It is always our hope that we can impart to our bachurim, some of Rabbi Bryski's tremendous chayus in learning, in davening, and in practical every day Ahavas Yisroel - really caring for another's well-being. And most of all, Hiskashrus to a Rebbe, and Bitachon in Hashem, which stand the test of time. Please enjoy this small collection of selected parts of his history, some stories he loved to share, and personal impressions of some people who respected and admired this venerable yet humble Chosid.

May his neshama have aliya achar aliya, and may his wife, our dear Mother, Tibadel l'chayim, Mrs. Ettel Nechama bas Baila, zal gezunt zein, have arichus yomim v'shonim tovos and greet Moshiach gezunterheit and freilicherheit!!!

**Rabbi & Mrs. Mordechai and Rivka Katz**

14 Tevet, 5777  
Los Angeles, California

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## RABBI MORDECHAI MEIR HAKOHEN BRYSKI OB"Y



Rabbi Mordechai Meir (affectionately known as “Mottel”) Bryski was born in the small city of Chmielnik, Poland, in 1923, as one of six children born to Reb Chaim Elazar Hakohen, a widely respected “Chassidishe Yid” with ties to the Trisker and Aleksander dynasties, and Rochel Tzilka, daughter of the famed Rosh Yeshiva, Horav Yechiel Aaron Weinreb, also known as the Dalashitzer Rov.

When the time came for Mottel to move on to more advanced studies, various Yeshivas were given consideration until the final vote was rendered by his maternal grandmother, Chave Sarah, who declared that he should follow in the path forged by his uncle Kalman by attending the Chabad Yeshiva: Tomchei Tmimim Lubavitch in Otwock, Poland. The point was also made that Mottel should opt for Chabad, because it was known as a place where studies were pursued “*b’simcha*,” with a joyful spirit. Although young Mordechai would travel home periodically for the holidays, the Yeshiva in Otwock essentially became his new home, and the teachings of Chabad and his allegiance to the previous Rebbe his driving passion.

In September of 1939, German tanks rolled into Poland, swiftly crushing the ill-prepared Polish army and sending the country into chaos. The yeshiva disbanded as students fled Otwock for safer places. Although Mottel’s initial plan was to head back home to Chmielnik to be with his family, this was thwarted when, after waiting on line for days at the Warsaw train station, the ticket window was abruptly closed and all trains headed in that direction ceased running – a fortuitous twist of fate, as he would later learn that the Polish trains had been bombed by the Luftwaffe, the German air force.

Eventually, Mottel arrived in Vilna, then under control of Lithuania, where thousands of Yeshiva students had found their way, including many of his fellow alumni from Otwock with whom he was reunited in the Vilna branch of Yeshivas Tomchei Tmimim Lubavitch.

While in Vilna, the young Yeshiva boys were shocked and anguished by the often conflicting and terrifying reports they were hearing of what was happening to Polish Jewry back home. Mottel wrote to the previous Rebbe in early 1940 for spiritual guidance. The previous Rebbe, who had just arrived miraculously to the shores of the United States, replies from his respite in Lakewood, New Jersey.



As the dark clouds of Nazi barbarism and extermination continued to spread over Europe, it became clear to most that Lithuania was not likely to remain a safe haven much longer. While escaping into Russia was not all too appealing an option either, as it was likely to result in exile to Siberia, the students learned that if they could secure a sponsoring country willing to issue them transit visas, this would enable them to use Russia as a stop while en route to that country. But what country or consulate would issue such visas? It was then that another rescuing angel emerged to save Mordechai Meir's life, along with thousands of others.

Chiune Sugihara, the Vice-Consul for the Japanese Empire in Lithuania, agreed to issue legal visas to the endangered Jewish refugees, granting them passage to Japan on condition that they choose a different ultimate destination point. While many were reluctant to take these visas and utilize this convoluted escape route, the more than 6,000 Jews who did take them were spared the tragic fate of those who stayed behind, *hy"d*. Among the documents issued by the Japanese Consul was "Visa #1778" granted to one "Mordka Brzyski".

The details of Mordechai's and his fellow refugees' subsequent travels and travails could easily fill several volumes in and of themselves, and indeed, many books and films documenting the journeys of the so-called "Sugihara Survivors" have been published and produced over the years. After an exhausting series of trips across Russia on the Trans-Siberian Railway – including encounters marked by grueling searches and interrogations – Mordechai and his schoolmates eventually made it to the port of Vladivostok, Russia, where they boarded a ship headed for Kobe, Japan. The stay-over in Japan – though short in duration – turned out to be a memorable and eventful one for young Mottel.

When their stay in Japan ran out its welcome, Mordechai and the other thirty-eight members of his group of Chabad students made their way to Shanghai, China, where thousands of Jews had taken up refuge and did what they could to establish Jewish community life in that far-flung corner of the earth. While nine of the original 39 Chabad students would soon obtain passage to Canada the remaining 29 students (unfortunately, one student passed away from malnutrition [See Igrot Kodesh (Rayatz), Vol. 5 pg. 368, Vol. 6 pp. 171-173, 196-197]) would remain in Shanghai for some five long years – until the end of the war.

After the bombing of Pearl Harbor in 1941, the Japanese marched into Shanghai and took control of the city, stripping it of its international status and making it, in effect, a Japanese city. One of the first initiatives to result from this change (most likely as a result of Japan's alliance with Germany) was to turn the Jewish neighborhood into a confining ghetto. This made already excruciating conditions that much more agonizing and uncomfortable.

Pictured below is his Polish ID card as a Shanghai ghetto refugee:

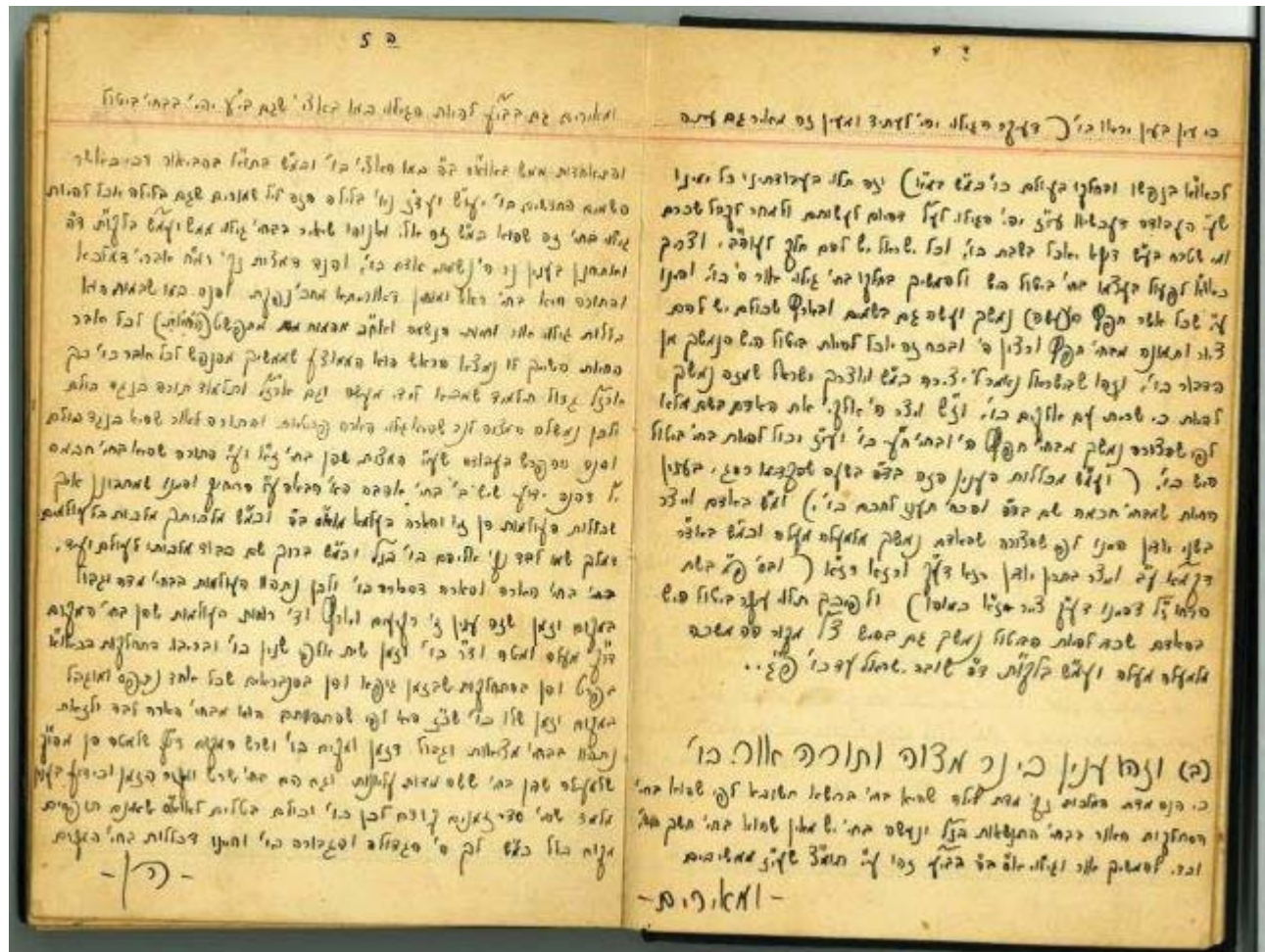




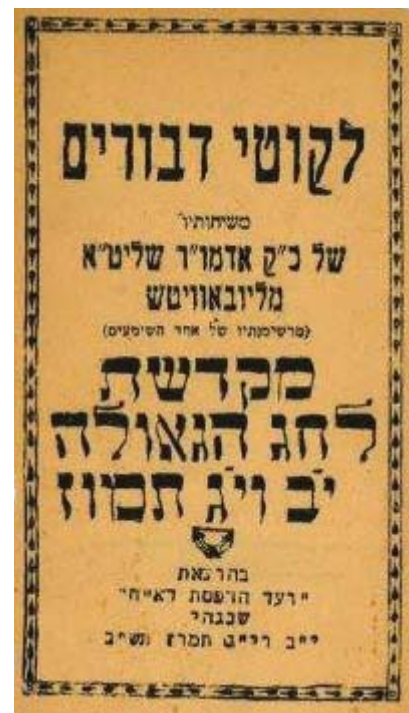
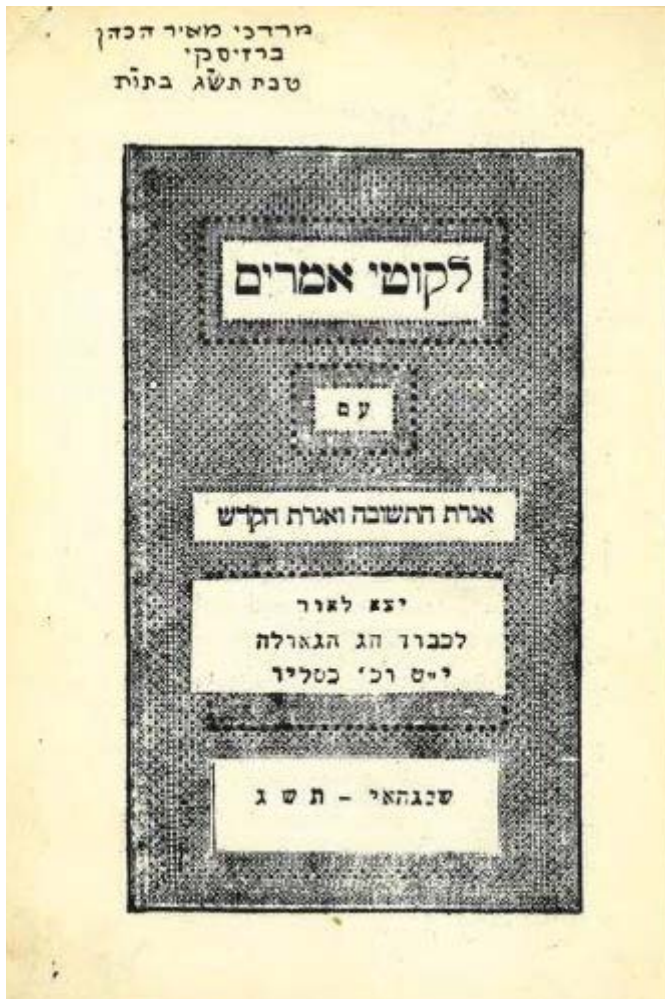
What happened with these young men during those five years – spiritually perhaps more so than physically – would go on to impact their lives in a deeply profound and everlasting way. They would be known ever thereafter as the “Shanchainiks.”

The memories of those five awesome years – as later recounted by Rabbi Bryski and the other members of the group – are replete with intense studies of *nigleh*, the revealed teachings of Torah, and *Chassidus*, the esoteric teachings of Torah. They are highlighted by a sense of longing to be reunited with their families and with their beloved Rebbe, as expressed at *Farbrengens* (Chassidic gatherings) and in an entire collection of uplifting and heartwarming songs composed by members of the group which were repeatedly sung by the group as anthems of hope and yearning.

In mid 1942, due to the lack of Chassidus sefarim, Mottel decided to copy by hand (pictured below) the entire Kuntres Etz Chaim by the Rebbe Rashab as well as other Mammorim:



Motel also spearheaded the effort to reprint classical Chassidus Seforim in remote Shanghai. Pictured below is a sampling:



As Rosh Hashana 5703 approached, Mottel wrote a heartfelt P"N to the previous Rebbe for himself and for his various family members trapped back in Poland. Although he would not be able to send it by post, the Hiskashrus from a Chasid to Rebbe is not bound by distance or circumstances:

ב"ה  
פ"נ אב"ק אדמו"ר שליט"א  
אנא לעזרכ ר"ר אלקוב הכחמים והחסדים האמתים  
עבור לך  
של אדמו"ר אב"ק הכחמים והחסדים האמתים  
שיתעורר בתשובה שלימה  
ויקבל חיל וזו אמת שאת האסירה ונתת  
לרפואת הנפש ורפואת הגוף אב"ק שליט"א  
ושלכם אבתראות ב"ק אדמו"ר שליט"א

אנא לעזרכ ר"ר אלקוב הכחמים והחסדים האמתים  
עבור לך של חיות שבה רמ' ב"ה שבה  
אברהם בינה רמ' וברוך רמ' רמ'  
וברוך ח' מרומ רמ' וכל משפחותיה  
אברהם והצלה מכל צער ואלץ  
ושלכם ב"ק א' המוצר אל המרחק וכוונת

אנא לעזרכ ר"ר אלקוב הכחמים והחסדים האמתים  
עבור לך של חיות שבה רמ' ב"ה שבה  
אברהם בינה רמ' וברוך רמ' רמ'  
וברוך ח' מרומ רמ' וכל משפחותיה  
אברהם והצלה מכל צער ואלץ  
ושלכם ב"ק א' המוצר אל המרחק וכוונת

י"ת וצ"ח לופים ב' ד"ה אלו  
שבת אש"ל תורת שלח ה"ה יצ"א

ב"ה  
פ"נ אב"ק אדמו"ר שליט"א  
אנא לעזרכ ר"ר אלקוב הכחמים והחסדים האמתים  
עבור לך  
של חיות אדמו"ר הכחמים והחסדים האמתים  
אברהם אברהם שנתן רמ' ב"ה רמ' ב"ה  
אברהם ח' מרומ רמ' ב"ה רמ' ב"ה  
אברהם שנתן רמ' ב"ה רמ' ב"ה  
אברהם יחזקאל אברהם הכחמים והחסדים האמתים  
אברהם שנתן ח' מרומ רמ' ב"ה רמ' ב"ה  
אברהם והצלה מכל צער ואלץ  
ושלכם ב"ק א' המוצר אל המרחק וכוונת

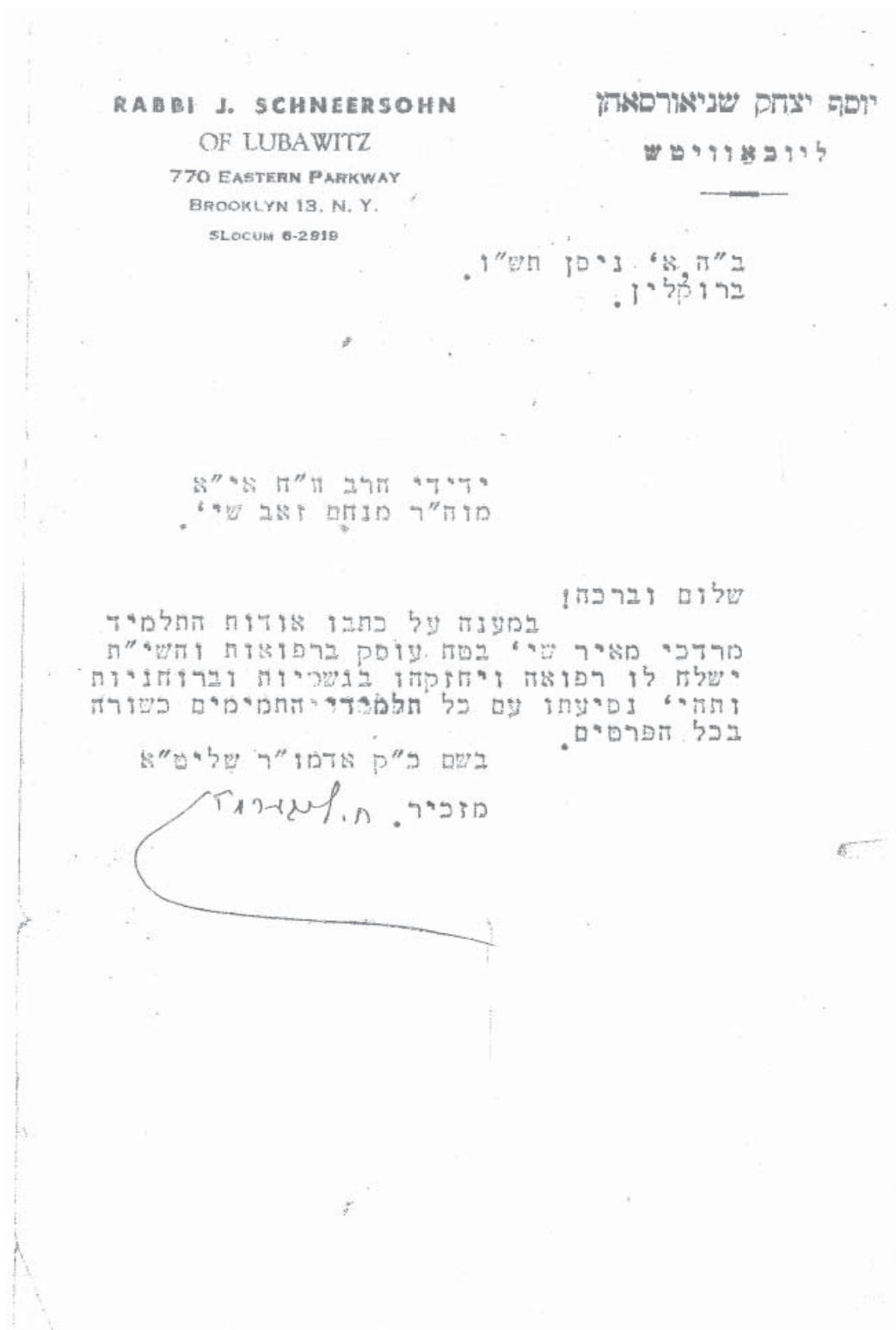
אנא לעזרכ ר"ר אלקוב הכחמים והחסדים האמתים  
עבור לך של חיות אדמו"ר הכחמים והחסדים האמתים  
אברהם אברהם שנתן רמ' ב"ה רמ' ב"ה  
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עבור לך של חיות אדמו"ר הכחמים והחסדים האמתים

אברהם אברהם שנתן רמ' ב"ה רמ' ב"ה  
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אברהם שנתן רמ' ב"ה רמ' ב"ה  
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אברהם שנתן ח' מרומ רמ' ב"ה רמ' ב"ה  
אברהם והצלה מכל צער ואלץ  
ושלכם ב"ק א' המוצר אל המרחק וכוונת

The Shanghai experience for the students of Tomchei Tmimim was nothing less than a testimonial to the faith and devotion that is the hallmark of the Jewish nation. The previous Rebbe was known to often comment on how beloved his disciples in Shanghai were to him and was constantly working to arrange for provisions to be sent to them and to try to secure their emigration to the United States.

As the war was winding down, arrangements went into full gear by the previous Rebbe's office in New York to secure safe passage for the students from Shanghai. Due to health considerations, Mordechai Bryski was among the first to depart. Pictured below is a letter from the previous Rebbe to Mottel's good friend Rabbi M. Greenglass blessing Motel with a full recovery and a safe journey to New York:




Brayshi Mordra ay  
fore me this 19th day of

Hungerford B. Howard  
Hungerford B. Howard  
American Vice Consul

Description of Affiant:

Height: 5'6"  
Color of hair: Brown  
Color of eyes: Brown  
Distinguishing marks of features:  
Mole on right cheek  
Place and date of birth: Chmielnik,  
Poland, September 10, 1923  
Occupation: Student



101

John. Rodger. Asifint.  
Admitted at Honolulu, T. H.  
JUN 18 1945 194  
Phone NC-8888 4.  
under Section 4(a) of the  
Act of 1924, for - 2 years -  
as a student. Carlson.  
Visiting Inspector.  
Immigrant, Calif.  
Admitted at San Francisco, Calif.  
on 12/19/44.  
under Section 1  
Immigration Act of 1917  
E. A. L. P. G.  
Immigration Inspector

CANADIAN IMMIGRATION  
LACOLLE, P. Q.  
INSPECTOR

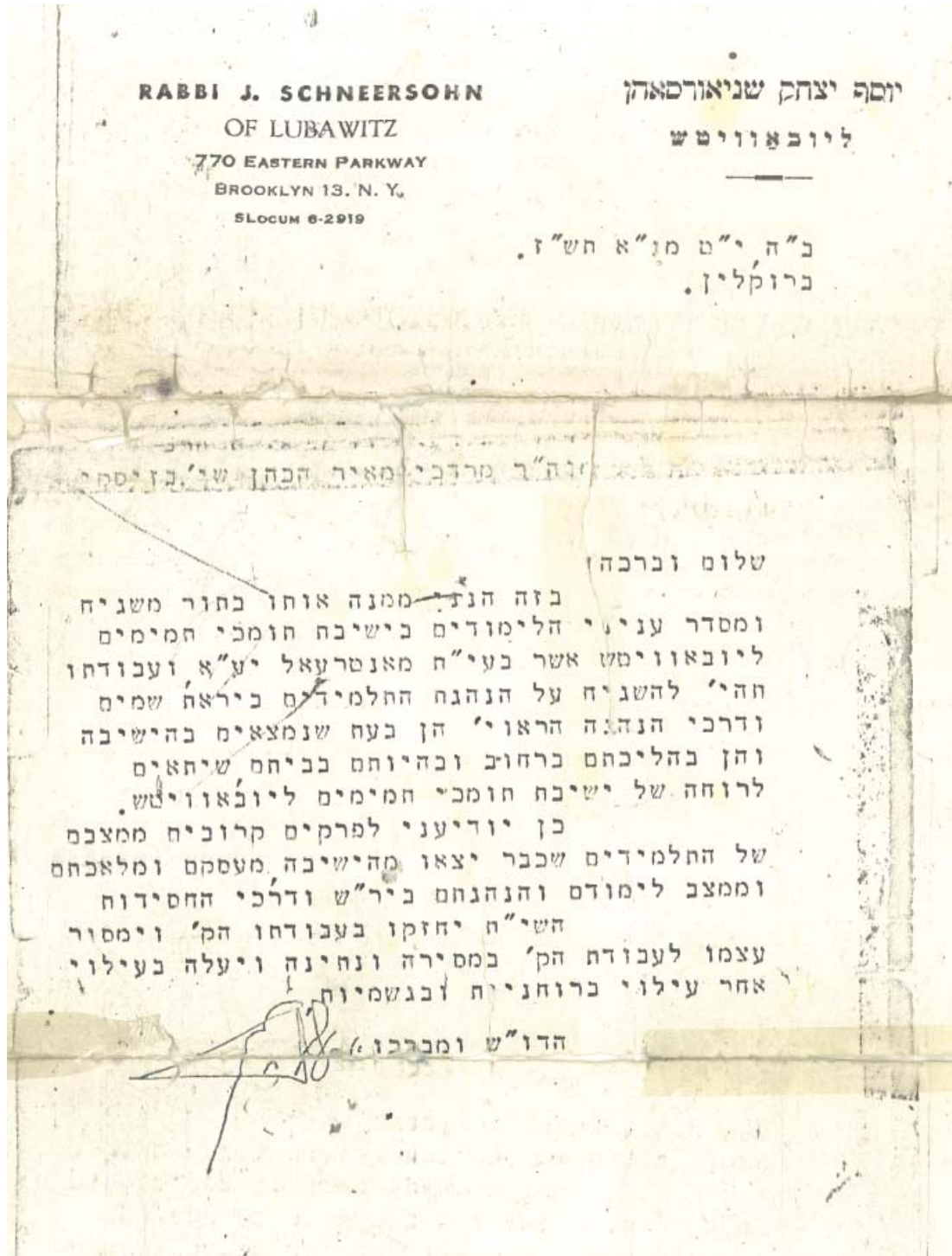
12/1/47  
11/17/47  
LACOLLE, P. Q.  
242  
CANADIAN IMMIGRATION  
LACOLLE, P. Q.  
N.E. 3.  
Admitted 12/1/47  
at Folsom Point, N. Y. 99-11  
under Par. 2 (1) of the  
Immigration Act of 1917  
113060  
PHOTOGRAPHED  
A  
CONSULAR SERVICE

CANADIAN IMMIGRATION  
LACOLLE, P. Q.  
LACOLLE, P. Q.  
10/10/47  
DATE INSPECTOR

At his first audience with the previous Rebbe in New York – an awe-inspiring encounter he had played over in his mind countless times over the years – he immediately recited the blessing “shehecheeyonu” (benediction of gratitude for having lived to experience a milestone) – to which the previous Rebbe responded “Amen”. After years of terrible suffering and anguish that would leave lasting scars, he had at last reunited with his Rebbe, whom he regarded as a caring and loving father.

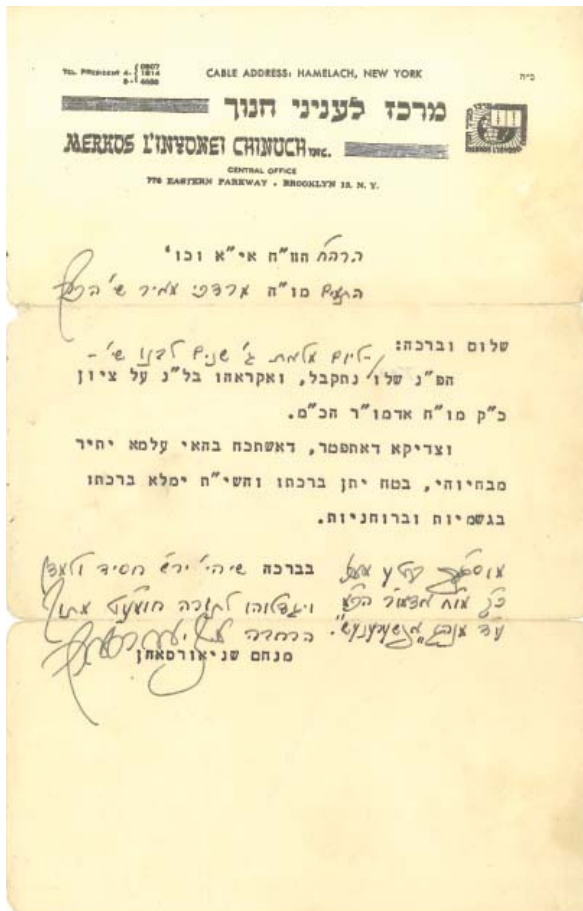
\*

In 1946, Rabbi Mordechai Bryski was introduced to Ethel Eckhaus – daughter of the highly upstanding and G-d fearing Yisroel Yosef and Baila Eckhaus, operators of the renowned “Boro Park Mikvah” on 52<sup>nd</sup> Street – as a partner in marriage. After spending his first year after marriage continuing to study Torah, and following the birth of their first son, Eliezer, Rabbi Bryski was dispatched by the previous Rebbe (letter pictured below) to serve as a spiritual guidance counselor at the Lubavitcher Yeshiva in Montreal, Canada.



In 1948, he returned to New York to serve as a *melamed* at the Lubavitcher Yeshiva in Bedford Stuyvesant, Brooklyn. In a teaching career that spanned 23 years, Rabbi Bryski was deeply beloved and respected by his students. Many are those who speak to this day about the unique warmth, wisdom and sensitivity he displayed as a truly caring and devoted educator.

Throughout this period, while residing in the Boro Park section of Brooklyn, Rabbi Mordechai and Ethel Bryski continued to build their family. With the birth of each new child, the destiny and purpose of his miraculous survival of the Holocaust was realized anew.



This letter was received during the month of Tevet, 5711

## TIDBITS FROM ZAIDY BRYSKI

### To Be A Chassid

\* A Chassid is “very talented” He knows how to do two things at a time!

He can - dance while he is sitting

- scream quietly

- stand straight with his head bowed.

Explanations:

- He can be sitting while dancing in his heart - בפנימיות - in his innermost self;

- He can say something worthy of being shouted, (something of great importance) softly. Not everyone needs to hear him;

- He can “stand proudly” yet with true humility.

\* There is a פסוק (sentence) that says: “אל תנו איש את אחיו” “One should not deceive his fellow.” Since Chassidim conduct themselves “לפנים משורת הדין” “beyond the letter of the law,” they need to see to it that they do not fool themselves either!!

\* There was once a “יונגערמאן” a young man who conducted “סיגופים” “mortification of the flesh” He did not sleep in a bed, did not eat meat, etc. He once decided to travel to the Rebbe of Apt (otherwise known as the “Ohev Yisroel”), wanting to see if the Rebbe would recognize his greatness! He decided that if the Rebbe would show him honor he would stay and become his Chassid, but if to the contrary, he would leave. When he arrived the Rebbe was in the midst of eating and barely seemed to notice him. He was about to take leave when the Rebbe sent a messenger to ask him to wait until he finished eating. When he returned, the Rebbe gave him Sholom Aleichem, and offered to go for a walk together. He then took his guest to a stable with horses and began to show them to him. The young man was quite perplexed! The Rebbe then explained: “These horses sleep very little, when they do sleep it’s not on a bed. All they eat is straw... and yet they are still horses!” The young man understood the message, and chose to stay on and receive guidance from the Rebbe, thus becoming his Chassid!

\* A student of the Mezritcher Maggid met a colleague of his to whom he commented: “וואס וועט זיין מיט אונז?” - “What will become of us? We have so many aveiros (transgressions)!” The friend answered: “That should not worry us. There is always Teshuvah - repentance. What should worry us are the Mitzvos ... if we don’t do them the way we should!” (That is harder to make up for.)

\* A Chassid and Misnaged were partners in business. For a while, the Chassid had been trying to persuade his partner to join him on a trip to his Rebbe. Finally, he agreed. When they arrived, the Rebbe was eating. The Misnaged was so “נתפעל” - excited, exclaiming to the Chassid, “I can see how your Rebbe is eating with such holiness - equal to the Kohen Gadol in the Bais Hamikdosh!” The Chassid was happy his partner had such a positive impression, yet something bothered him. He thought, “It’s his first time coming to the Rebbe - why does he see what I never saw?!”

The Rebbe perceived his wonder and put him at ease: “A Misnaged needs to see to believe. You, a Chassid, just need to believe...”

### Go Know When It Comes To A Shidduch!

\* Reb Mordechai Chernobler used to support hidden Tzaddikim who had no “פרנסה” (livelihood). One of his Chassidim, Reb Menachem Mendel contributed a lot of money towards this cause. Once he lamented to his Rebbe that he was donating so much money yet he never got to see any of the hidden Tzaddikim. He offered to increase his donation if only he could merit to see one of them!

This Chassid, Reb Menachem Mendel had a son named Sholom Shachneh, of marriageable age, for whom he

asked Reb Mordechai for a "ברכה" - blessing for a Shidduch. The Rebbe asked him if any Shidduchim were being suggested, to which he replied yes, but his son was uninterested. There was, however, one exception - an offer which drew some interest, but the issue was the girl's father. Though he was an "עניי" - humble person, and "טובות" "בעל מידות" a man of virtue - he was a simple and unlearned watchman.

"Why should I compromise and "sell my son short"? All these years I struggled to raise him, so he could marry the daughter of a distinguished "תלמיד חכם" - "Torah Scholar"!!

The Rebbe commented: You are asking me about two things which I cannot really help you with:

1. The hidden Tzaddikim want to remain hidden and
2. Shidduchim are in HaShem's hands; I can't mix in!

After much begging to at least be able to see one hidden Tzaddik, the Rebbe relented, "Come to my home for the Pesach Seder and when we say "שפוך חמתך" - the prayer we say at the end of the Seder, perhaps you will have merit to have "גילוי א-ליהו הנביא" a revelation of Eliyahu Hanavi, who very often enclothes himself in the form of a hidden Tzaddik.

Reb Menachem Mendel of course made extensive preparation for this grand and awesome opportunity. The night of the Seder finally came and at "שפוך חמתך" - the prayer we say at the end of the Seder, someone was sent to open the door for Eliyahu Hanavi. The next thing Reb Menachem Mendel knew was that he was being revived from having fainted, after having seen before him the face of the "simple" watchman (the father of the prospective Shidduch)... Thus both of his "בקשות" - requests were granted and realized.

\* When Eliezer went to find a wife for Yitzchak he experienced many nissim - miracles. So for every Shidduch, HaShem performs Nissim - miracles.

## Moshiach

(May we immediately have the real thing instead of some nice little stories!!!)

\* Reb Yehoshua ben Levi asked Moshiach when he would come, to which he answered: "היום אם בקולו תשמעו" - "Today, if you will listen to His voice" Reb Levi Yitzchok of Berditchev asked: Does it not state - "אלה הנביא" - "Behold I will send to you the Prophet Eliyahu... who will precede Moshiach! So how can Moshiach come "היום" - this very day - before Eliyahu Hanavi?? Reb Levi Yitzchok explained: The purpose of Eliyahu Hanavi's arrival before Moshiach is if the "בני עולם" - people of the world - are so absorbed by worldly matters, he would have to wake everyone up and prepare them. However - "If you will listen to my voice", then Moshiach can come "היום" this very day, without the introduction of Eliyahu Hanavi, as it would not be necessary. People would already be removed from worldly things!

\* The Belzer Rebbe once commented: Many people come to me with bundles of "צרות" - problems, each needing a "ישועה" - salvation. Deep down each has "טענות" - complaints to HaShem, like it says: "יזעף לבו" "אולת אדם" "A man's foolishness corrupts his way, and his heart rages against HaShem."

However, in the days to come, we will see how everything was really good (since "זמלאה הארץ דעה את ה'" and the land will fill with the knowledge of HaShem) and it will be "יום שכולו שבת ומנוחה לחיי העולמים" Day that is all Shabbos and rest for eternity.

We will have peace and HaShem, too will "have a break from all our complaining...!

\* "ואלה שמות בני ישראל-ל הבאים מצרימה" "And these are the names of the Yidden who are coming to Mitzrayim." The question is asked - should it not say it in the past tense - who came to Mitzrayim?? A beautiful answer given is: Whenever Yidden will suffer in "Mitzrayim" - any form of Galus - exile - the Shvatim (tribes) are coming - constantly - to help us.

\* In "גמרא" Gemara it speaks of "לעתיד לבא" - in the days to come, HaShem will approach the "אבות" - fathers and state "בניך חטאו" "your children have sinned. What should be done? Of the three "אבות" Yitzchok was a "מליץ טוב", Yitzchok was a good advocate. This seems somewhat surprising, as Yitzchok correlates to the "מידה" - attribute of "גבורה" (strength) strictness.

Reb Meir Premishlaner explained: "יצחק" Yitzchok had a son "עשו" Esau who sinned, but he loved his son nevertheless, and he forgave him. Therefore, of all the "אבות" fathers, he can have "טענות" complaints - to HaShem: You should also be loving and forgiving toward your children even though they have sinned.

A hint this is based upon is - "וַיֵּאָהֵב יִצְחָק אֶת עֵשָׂו כִּי צִיד בְּפִיו" And Yitzchok loved Esau for he provided game for his mouth. This would be "ammunition" for his mouth; he would have with what to answer to HaShem so he should be "מוחל" forgive us.

## SNIPPETS ABOUT ZAIDY BRYSKI

Someone who davened next to him at the Aguda Shul on Crown Street, Crown Heights, said "Your father never failed to greet me with a huge smile on his face. These gracious and welcoming facial expressions that I will forever dearly miss, often continued into an in depth discussion on his fascinating memories of the 'world that was.' But his davening was unlike any I have ever witnessed. Your father would fuse all the Chassideshe niggunim tunes with the Holy words of davening, which portrayed to me how one can take a few minutes of their day and devote it to making Tfilos to Hashem so heavenly. One would be able to literally witness the beauty within the words by simply watching him 'sing his way through Heaven.'

\*

Someone who's grandfather learned in Otvotzk said:

"They spent their quality years immersed in Torah and Chassidus, inspired by the brilliance of Reb Yudel Eber, enveloped by the Tzidkus of Reb Itche Masmid, challenged by the genius of Reb Duvidel Riker and encouraged by the warmth of Reb Baruch Friedman, the Mashpia. Of course all of this dwarfed by the tremendous hashpa'a that the Frierdeiker Rebbe had on them as he walked in the halls of the Yeshiva and allowed the lucky few to participate in the Hisvaadus where the Rebbe said Mamarei Daach."

\*

One member of the Bukiet family told, how for decades, Rabbi Bryski would come one evening a week to their father's home to learn a Gemara Shiur together. He once observed how after the Shiur ended, they hugged and embraced each other with such love and affection. When questioning whether one of them was leaving town for a while, thus explaining the farewell hug, he was told "No, bez'H he will be back next week." So, why the embrace? "My father looked me square in the eye and said "Mir haben zich lieb viy bridder" (we love each other as brothers). This was the feeling of brotherhood between all the "Shangchainiks" who clung to each other under their dire circumstances. The same person told, that when their family was sitting Shiva for their Father, one of the guests related the following episode: "As I approached to enter your home I confronted Rabbi Bryski, who was standing outside in the bitter cold weather, bawling and wailing like a child. When I asked if I could help, he said "I am standing outside for over half an hour and every attempt to enter the home brings me to tears and uncontrollable crying. This was the home of my dear chaver and teacher...to have to approach his very children for a Shiva call breaks my heart and soul..." (notice it was not so much the sadness he felt personally over losing his close friend, but feeling the pain of the children...)

\*

A woman who was the top secretary for one of his sons, a busy Shliach, told how whenever he called to speak to his son, he always first spoke to her, asking how things were, and thanked her for all she did for Chabad. "My father actually passed away when I was very young and he filled a very warm place in my heart that had been void for so long..."

\*

The donor who built the new “Center for Jewish life” in Agoura, said “I feel like my own father was somehow intertwined with this very special man. Both of them fled Poland and had their own stories of coming to America. The new building really touched him and created some sort of bond between us. I was overwhelmingly touched to receive a Chanukah gift from him -- in his last few weeks -- that he sent from New York! It now sits prominently on my desk. He also sent me a dollar bill that he received from the Rebb. I am quite overwhelmed with emotion trying to piece together how I am worthy to receive this ...”

\*

From another Agoura Community member: “His dance was the dance of a Chosid, he sang the songs of a Chosid, he spoke the words of a Chosid. But what was most notable to me was the sparkle in his eyes. His eyes reflected the light of Hashem and the light of having been dedicated to the previous and present Lubavitcher Rebbes. His sparkle emanated from a man who escaped death when death was all that surrounded him as it engulfed Nazi occupied Poland. The fellow teenagers who escaped along with him became leaders of their generation; what a befitting legacy to Hashem’s hand of mercy directing this caravan of refugees from Europe to Asia to America.

I can’t help but focus on the fact that above being a devoted Lubavitcher Chosid, he was first and foremost a devoted and loving husband, father, grandfather and great grandfather..”

\*

From a Lubavitcher who remembered him teaching at Lubavitch Yeshiva “I recall him proudly leading the special Yud Tes Kislev celebration choir. He was also the ‘go to’ when anyone cut themselves or was not feeling well, he was so ‘all-knowing’. He always had a smile and made everyone feel good whenever meeting them. I remember him davening Shacharis in the Rebbe’s room Shabbos morning with great geshmak.. ”

\*

Another person’s impressions: “Rabbi Bryski was such a source of personal inspiration to me. Over the years I had many one-on-one moments with him when he strengthened my emunah and helped me to be a better Jew and better person. I remember his reaction the first time I told him I made a resolution to say the entire S’firas Haomer without skipping a single day, and how that reaction inspired me to be extra careful. I will always remember the time when I was struggling with *parnassa*, how he spoke to me about the ‘Aleph’ of emunah and the ‘Bais’ for *bitachon*, and naturally he ended that talk with a blessing. Those words made a profound difference in my life, more than I can tell you. I will always remember watching the way he davened *and seemed to ENJOY davening*, deliberately, carefully pronouncing every word, often singing to himself without realizing that it could be heard by others.

\*

A frum Yid from Monsey, who worked in Brooklyn, joined the office staff (where Rabbi Bryski worked in his later years as a real estate agent) for Mincha, said, “He was a gentleman ‘par excellence’, and always had a good word for everyone. I remember him proudly coming to Mincha with his Kapoteh the last Yud Tes Kislev of his life, a month before he passed away.”

\*

A woman who heard him speak at the Grand opening of the “Center for Jewish life” in Agoura, said “I was so struck and moved by what a deeply congruent life emerges when one is totally steadfast in their faith and to their family, along with such kindness and love. It was obvious that his strength was waning that day (of the Grand opening of the Chabad “Center for Jewish life”), yet he spoke with such power and conviction, from the source that sustained him throughout his life-from the time he was a young Yeshiva bachur- all the way till the Bris of his great grandson...”

\*

A guest at the home of his son shared: "At Shabbos lunch, Rabbi Bryski spoke at length about his experiences during the war and his journeys through Russia, Japan, China, and finally America. His theme was that everything in his life was a miracle! At each juncture in his story, dark, difficult and frightening as it was, he would stop and say "And that was a miracle!" He did not eat for days, but then found food, and "that was a miracle"! He had no place to sleep, but there found, and "THAT was a miracle!" It did not matter what the hardship had been, *he only gave the dark parts over to prove his point*, that it was Hashem's deep love for him and the miracles which sustained him and his comrades...**that was the entire focus**. Not the bitterness... My favorite part of the story was, when he spoke of being a poor bachur in Crown Heights with no money or job, and the Frierdiker Rebbe gave him the Brochos to find a shidduch. At the end of the story, when he related how he met his wife, his face lit up like a room full of candles as he exclaimed, "and this was the BIGGEST miracle!!" Your mother's smile at his exclamation in that moment was a wonder to behold.

"Your father reminded us that everything and everyone is a miracle to be celebrated, never to take anything or anyone for granted."

## HAYOM YOM - 14 TEVET

*How appropriate that the Hayom Yom for the day of Rabbi Bryski's Yartzeit alludes to the 'hand' of the Baal Shem Tov warming the heart of another Tzaddik, making lasting impressions forever.*

*The strength he drew from his Rebbeim empowered him and his colleagues to survive and thrive and they, in turn, kept and continue to keep the Chabad world perpetually inspired.*

"The Shpola Zeideh ("Grandfather of Shpola"), a disciple of the Maggid of Mezritch, was a man of intense fervor, far more than any of his colleagues - the Maggid's other disciples.

"When he visited the Alter Rebbe in Liadi in 5569 or 5570 (1809 or 1810) he related that when he was a child of three he saw the Baal Shem Tov. "He placed his holy hand on my heart and ever since I have felt warm."

"A gesture of a Tzadik, certainly seeing him and hearing his voice, must make an impression never to be forgotten."

*Reb Mottel lived, breathed, and sung every moment about the Geula, thus we find it fitting to quote the Rebbe's prophecy, and the Brochos we will soon merit to say upon Kabbalas P'nei Moshiach, may he come immediately and "V'heikitzu v'raninu shochnei afar v'hu b'socham"!!!*

## THE REBBE'S PROPHECY

The Rebbe, Rabbi Menachem M. Schneerson of Lubavitch, issued a call that "**The time of our Redemption has arrived!**" and "**Moshiach is on his way!**"

The Rebbe stressed that he is saying this **as a prophecy**, and asks us all to prepare ourselves for the Redemption, through increasing acts of goodness and kindness.

**Let us all heed the Rebbe's call.**

## THE BLESSINGS THAT WILL BE APPLICABLE WHEN MOSHIACH COMES

Are there special blessings that we will recite when Moshiach comes?

According to many opinions there are five blessings that will be applicable when Moshiach comes.\*

#1

**BO-RUCH A-TOH ADOI-NOI E-LOI-HEI-NU ME-LECH HO-OILOM GO-AL YISROEL.**

**TRANSLATION:**

Blessed are You, L-rd our G-d, King of the universe, Who redeems Israel.

#2

**BO-RUCH A-TOH ADOI-NOI E-LOI-HEI-NU ME-LECH HO-OILOM SHE-HE-CHE-YO-NU VE-KI-YE-MO-NU VE-HIGI-O-NU LIZ-MAN HA-ZEH.**

**TRANSLATION:**

Blessed are You, L-rd our G-d, King of the universe, Who has granted us life, sustained us and enabled us to reach this occasion.

#3

**BO-RUCH A-TOH ADOI-NOI E-LOI-HEI-NU ME-LECH HO-OILOM SHE-CHO-LAK MEI-CHOCH-MO-SOI LI-REI-OV.**

**TRANSLATION:**

Blessed are You, L-rd our G-d, King of the universe, Who has given wisdom to those who fear Him.

#4

**BO-RUCH A-TOH ADOI-NOI E-LOI-HEI-NU ME-LECH HO-OILOM SHE-CHO-LAK MI-KE-VOI-DOI LI-REI-OV.**

**TRANSLATION:**

Blessed are You, L-rd our G-d, King of the universe, Who has given honor to those who fear Him.

#5

**BO-RUCH A-TOH ADOI-NOI E-LOI-HEI-NU ME-LECH HO-OILOM CHA-CHAM HO-RO-ZIM.**

**TRANSLATION:**

Blessed are You, L-rd our G-d, King of the universe, the Wise One of secrets.

## TIME FOR UNITY; TIME FOR STRENGTH!

The most important principle in the Torah is the protection of Jewish life.

It's more important than *Shabbat*, more important than holidays, even fasting on Yom Kippur.

Right now, in Israel, and everywhere, Jews must stand together in unity and do whatever possible to protect Jewish life.

The Rebbe teaches that there are **ten** important *Mitzvot* we can do to protect life. See what you can do:

- 1) **Ahavat Yisroel:** Behave with love towards another Jew.
- 2) **Learn Torah:** Join a Torah class.
- 3) Make sure that Jewish children get a **Torah true education**.
- 4) Affix kosher **Mezuzot** on all doorways of the house.
- 5) For men and boys over 13: Put on **Tefillin** every weekday.
- 6) Give **Charity**.
- 7) Buy **Jewish holy books** and learn them.
- 8) **Light Shabbat and Yom Tov candles.** A *Mitzvah* for women and girls.
- 9) Eat and drink only **Kosher Food**.
- 10) Observe the laws of **Jewish Family Purity**.

In addition the Rebbe urges that:

Every Jewish man, woman and child should have a letter written for them in a *Sefer Torah*.\*\*

Every person should study either the Rambam's *Yad Hachazakah* -- Code of Jewish Law -- or the *Sefer HaMitzvos*.

Concerning Moshiach, the Rebbe stated, "The time for our redemption has arrived!" Everyone should prepare themselves for Moshiach's coming by doing random acts of goodness and kindness, and by studying about what the future redemption will be like. May we merit to see the fulfillment of the Rebbe's prophecy now!

\*. Adapted from "L'Chaim weekly" publication, Issue #1003, published by the Lubavitch Youth Organization, Brooklyn, NY. ([www.lchaimweekly.org](http://www.lchaimweekly.org)).

\*\*. There are several Torah scrolls being written to unite Jewish people and protect Jewish life.

Letters for children can be purchased for only \$1. Send your Hebrew name and your mother's Hebrew name plus \$1 to:

"Children's Sefer Torah," P. O. Box 8, Kfar Chabad, 72915, Israel, or via the Internet, at: <http://www.kidstorah.org>



## TRANSLATION OF THE "SONG OF REDEMPTION"

## שִׁיר הַגְּאוּלָּה

Let us live until the time comes.  
May it be revealed  
The helper and supporter  
Ariel will stand up like a leopard.  
It is upon us to bring the geulah.  
Our captives to be returned to the land.  
He descends from the sons of Peretz.  
He is a King; He is anointed.  
A strong one and a man of spirit.  
He will come and quickly rise up  
His victory will quickly be revealed  
Give us strength until he comes.

The day that the redeemer  
Will lift his arm we will merit  
and also we will soon talk about it,  
The galus pangs as it will be behind us

The strong ones (enemies) should go down  
And we will be left to be a nation.  
Let us live many days.  
In the 3rd Redemption we'll be found living.

הַחַיִּינוּ אֶל עַד מוֹעֵד  
יִתְגַּלֶּה עֹזֶר וְסוֹעֵד  
אַרְיֵא־לִי יִקּוּם כְּלָבִיא  
גְּאוּלָּתְךָ לָנוּ לְהַבִּיא  
שְׁבוּתֵינוּ לְהַשְׁיב לָאָרֶץ  
תּוֹלְדוֹתָיו מִבְּנֵי פֶרֶץ  
הוּא מֶלֶךְ וְהוּא מְשִׁיחַ  
בְּעַל זְרוּעַ וְגַם אִישׁ רוּחַ  
וְהוּא בָּא וְעַד קֵץ יִתְעַלֶּה  
נִצְחֻנוּ חֵישׁ יִתְגַּלֶּה  
חֲזַקְנוּ אֶל עַד בּוֹאוֹ  
יוֹם יַחְשׁוּף גּוֹאֲלֵ לְזְרוּעוֹ  
שֶׁנִּזְכָּה וְכֵן נִשְׁיחַ  
מִחֲבֵלֵי הַמְּשִׁיחַ  
תִּקְיִפִּים יִרְדּוּ דוֹמָה  
אוֹתֵנוּ הַשְׁאִיר לְאוֹמָה  
יַחַיִּנוּ מִיּוֹמִים  
בְּשִׁלְיֵשִׁי נִמְצָא חַיִּים

A copy of the lyrics above, which had appeared during World War II in the famed Lubavitch publication, "Hakriah V'Hakedushah," (in the first issue of Tishrei 5701) was sent to the refugee yeshiva boys trapped in Shanghai.

Although the lyrics in the periodical "Hakriah v'hakedusha" were signed 'anonymous' there was a 'shmuah' (rumor) that the previous Rebbe may have written them, almost as a 'N'vuah' of what would be...

The melody to these words, was composed by one of the students in the Chabad Yeshivah in Shanghai, Rabbi Yisrael Dovid Rosenberg ob"m, who was a remarkable composer, and he composed a melody for it, and it soon became the "theme song" for the far-flung group, as it epitomized their hope for a better future with the coming of the geulah.

Its message, that the struggles of Am Yisroel would soon end, and victory would be achieved with the coming of Moshiach is extremely timely and relevant, as we are now surely in the most bitter final stage of the birth of Moshiach.

\*

Our father, Rabbi Mottel Bryski wrote, that a truly memorable event was when the Shir HaGeula was sung in the presence of the previous Rebbe and the Rebbe at the Yud Bais Tamuz Farbrengen in 5706/1946, and the previous Rebbe strongly cherished this song.

Also, he wrote, that "we would sing the songs very often, with GREAT EMOTION and DEEP SPIRITUAL FEELING, raising our spirits during the difficult days of the Shanghai exile."