

A Chassidisher **Derher**

א חסידישער דערהער

75
YUD
SHEVAT
5710-5785

כאשר עוברים
שבעים שנה
וחמש שנים
מאותו זמן, אזי
ישנה תוספת כח
מיוחד מלמעלה

(שיחת י"ט תמוז תשכ"ח)



SHEVAT 5785
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Publishing The Torah Of Our
Rabbeim Through Each Generation



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Every Yud Shevat is special; the day that the Rebbe became our *nossi* and the dawn of *dor hashvi'i*. But this year is extra special: We mark 75 years of the Rebbe's *nesius*.

The number 75 is mentioned in the Torah as the age when Avraham Avinu began his journey from Charan to Eretz Yisroel.

Based on Torah Ohr, the Rebbe explains the significance of this number:

Avraham himself symbolizes the faculties of *sechel*—intellect. In order for intellect to manifest into *middos*—the faculties of emotion, it must go through a process of contraction and then revelation. The number 70 symbolizes the seven *middos* in their most complete state, each with all ten of its aspects. The number 5 symbolizes the five levels of *chesed*, which magnify and enhance the other *middos*, bringing forth their innermost core.

Not to leave it in esoteric terms, the Rebbe applies the lesson of 75 years as an opportune time to bring even the highest of divine levels down below, so that they manifest in a tangible way.¹

This is indeed a very pertinent message for Yud Shevat: The Rebbe taught us in his first *maamar* of *Basi Lgani*, that our job as *dor hashvi'i* is to complete drawing the *Shechina* down into this world.

As we approach the 75-year mark since the beginning of this effort, let us pray—and do all we can—so that this year we celebrate Yud Shevat with the open manifestation of the *Shechina* in this world, and the extraordinary joy and happiness that will bring, with the coming of Moshiach right now.

The Editors
טו טבת ה'תשפ"ה

1. Toras Menachem vol. 53, p. 298.

DERHER HONOR WALL

EXTENDING THANKS TO KEY DONORS, ON BEHALF OF THOUSANDS
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A Chassidisher Derher Visionary

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“נוספת על התודה ברכת מזל טוב, על שזכה בענין חשוב כזה, להיות מן המזכים את הרבים, להאיר בע"ה את נפשם באור דברי כ"ק מו"ח אדמו"ר שליט"א, ולהתעורר עי"ז לתורה, לעבודה ולגמילות חסדים...”
(מכתב יום ד' י' לחדש מנ"א תשנ"ה)

“In addition to thanks, I would like to add the blessing of ‘mazel tov’ for your merit in taking part in such an important project, bringing merit to the masses, illuminating their souls with the light of the words of my father-in-law, the Rebbe Shlita, inspiring them to Torah, Avoda, and Gemilus Chasadin...”

(THE REBBE'S LETTER, 10 MENACHEM-AV 5703)

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Thank you for bringing the teachings of Chassidus and the Rebbe's message to so many around the world, every day. Your impact is felt and inspires action—paving the way for the Geulah now!

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עדינה רחל ומשפחתם שיחיו לנדא
נאוואטא, קאליפארניא

Light in the Dark

IN HONOR OF 60 YEARS SINCE THE REBBE INTRODUCING
HIS REVOLUTIONARY APPROACH TO UNDERSTANDING
RASHI, 5725–5785, THIS MONTHLY COLUMN FEATURES AN
ADAPTATION OF ONE OF THE REBBE'S "RASHI SICHOS."

COMPILED BY: RABBI MENDEL VOGEL

וַיְהִי חֹשֶׁךְ-אֲפֹלָה בְּכָל-אֶרֶץ מִצְרַיִם וְגו' (י, כב)

And there was thick darkness over the entire land of Egypt

"וְלָמָּה הֵבִיא עֲלֵיהֶם חֹשֶׁךְ? ... שֶׁחָפְשׁוּ יִשְׂרָאֵל וְרָאוּ אֶת
כְּלֵיהֶם, וּכְשִׁיעָצוּ וְהָיוּ שׂוֹאֲלִים מֵהוּ וְהָיוּ אוֹמְרִים אֵין בֵּידֵנוּ
כְּלוּם, אוֹמֵר לוֹ, אֲנִי רָאִיתִי בְּבֵיתְךָ, וּבְמָקוֹם פְּלוֹנִי הוּא" (רש"י)

"Why did He bring darkness upon them [the Egyptians]?... The Yidden searched [the Egyptians' dwellings during the darkness] and saw their belongings. When they were leaving [Egypt] and asked [for some of their things], and they [the Egyptians] said, 'We have nothing,' he [the Yid] would say to him, 'I saw it in your house, and it is in such-and-such a place.'" (Rashi)

The same explanation (with some differences) appears in the Midrash, but with an additional piece:

"ולכל בני ישראל היה אור במושבותם" (י, כג)—"בארץ גושן" לא נאמר,
אלא 'במושבותם'; שכל מקום שהיה יהודי נכנס היה אור נכנס, ומאיר לו
מה שבחביות ובתבות ובמטמוניות."

"But for all the B'nei Yisroel there was light in their dwellings' [(10:23)]—it does not say 'in the land of Goshen,' but rather 'in their dwellings'; [this is to teach us] that in every place that a

*Yid entered, a light would enter [with him] and illuminate the contents of the barrels, chests and caches [that were there]."*¹

According to this Midrash, a miraculous light accompanied the Yidden when they entered the Egyptians' homes, and assisted them by illuminating all of the places where the Egyptians kept their wealth hidden. Thus, *makkas choshech* consisted of two miracles: 1. The darkness which befell the Egyptians. 2. The light which accompanied the Yidden on their searches.

Rashi, however, maintains that the Yidden were not assisted by a miraculous light; they found the Egyptians' wealth in a natural manner (and the words "*in their dwellings*" in *possuk 23* retain their simple meaning—the land of Goshen).

There are a few indications of this in Rashi's wording. One example: "*The Yidden searched and saw their belongings*"—meaning, that they had to *search* in order to find the Egyptians' belongings; there was no miraculous light illuminating the hiding places for them. Accordingly, the only miracle of *makkas choshech* was the darkness that befell the Egyptians, whose purpose was to help the Yidden by rendering the Egyptians immobile, thus enabling the Yidden to search the Egyptian houses unhindered.

The explanation for the difference of opinion between the Midrash and Rashi (whether finding the treasures was miraculous or not) is as follows:



We know that one should strive as much as possible to fulfill *mitzvos* in natural ways, and not miraculous ones. The same applies to the preparations for a *mitzvah* as well—they should be done in a natural way.

This latter point is reflected in a well-known story of the Alter Rebbe: At one point during the Alter Rebbe's imprisonment, he was transported by boat from one location to another. He asked the officer in charge to stop the boat so that he could perform *kiddush levana* properly. When the officer refused, the Alter Rebbe stopped the boat miraculously—but he still did not perform *kiddush levana*. Only after the boat resumed its movement and the officer agreed to stop the boat himself did the Alter Rebbe recite *kiddush levana*. The reason for this is that he wanted that even the preparation for the *mitzvah*—stopping the boat—should be done in a natural way, and not by means of a miracle.

That is why Rashi holds that the Yidden found the Egyptians' treasures in a natural way: The search for the Egyptians' treasures was a means towards an end; it was just a step towards fulfilling the *mitzvah* of “*Let them ask, each man from his friend and each woman from her friend, silver vessels and golden vessels*” (11:2). Since the search was a preparation for a *mitzvah*, it had to be done in a natural manner.

(The fact that the search was made possible by the plague of darkness (as Rashi himself says)—which is a miracle—is not a contradiction to the above-mentioned “rule of nature,” since the plague was only there to *enable* the search—not part of the search itself. This point is also brought out in the story of the Alter Rebbe: The reason the officer ultimately acquiesced to the Alter Rebbe's request to stop the boat was because he saw that the Alter Rebbe was able to do so through a miracle. This did not, however, detract in any way from the “naturalness” of the *mitzvah*, since the first (miraculous) stop was just an *enabler* for the second (natural) stop.)

The Midrash, on the other hand, differs from Rashi's approach—and for two reasons: 1. The Midrash is of the opinion that the principle which requires that the fulfillment of *mitzvos* be in a natural way only applies after *Mattan Torah*. 2. The Midrash is also of the opinion that taking the “*silver and golden vessels*” from the Egyptians is not a *mitzvah*, but rather a reward and compensation (as promised by Hash-

em to Avraham: “*After that they will leave with great wealth*” (Bereishis 15:14)). Therefore, there was no problem with the search happening with the help of a miracle.

In terms of *avodas Hashem*, Rashi's approach (namely, that the words in *passuk* 23, “*But for all the B'nei Yisroel there was light in their dwellings*” is not a part of *makkas choshech*) refers to the *neshamas*' journey:

The *neshamas* comes down to this world as a “descent for the sake of an ascent” (*yerida l'tzorech aliya*). Through the *neshamas* doing its mission of refining the physical world, it is able to attain a very high level of connection to Hashem—even more than before it came down to this world.

The *makka* of *choshech* was when the Yidden laid the groundwork for their ultimate acquisition of all of Egypt's wealth, which—as Chassidus explains—included the sparks of holiness (*nitzutzei kedusha*) which were trapped in Egypt, and which the Yidden took out with them together with the wealth. This symbolizes the general mission of the *neshamas*—to refine the world.

But the other part of the *passuk*, “*For all the B'nei Yisroel, there was light in their dwellings*” is a separate thing altogether. It symbolizes the *aliya* that the *neshamas* has after completing its mission. This is a level in which there is no place for the concept of “Egypt” and the struggle to refine it, but only for Yidden and Hashem alone.

Takeaway:

Even though we find ourselves in a very dark *galus*, Hashem arranges events in such a way that Yidden should be able to do their mission without hindrance. True, our *avoda* has to be done through natural means, but the world around us facilitates our *avoda* in a way that is higher than nature—at times, even in a revealed way.

(Likkutei Sichos vol. 31, p. 46)

1. Shemos Rabbah 14:3.



Compiled By: Rabbi Levi Greenberg (OH)
Written By: Rabbi Mendel Jacobs

לעילוי נשמת
הרה"ת ר' יעקב בן הרב
שמואל יוסף ע"ה
גרינבוים
נלב"ע מוצאי שבת קודש פרשת
ויחי יעקב ט"ו טבת תש"פ
ת"נצ"ב

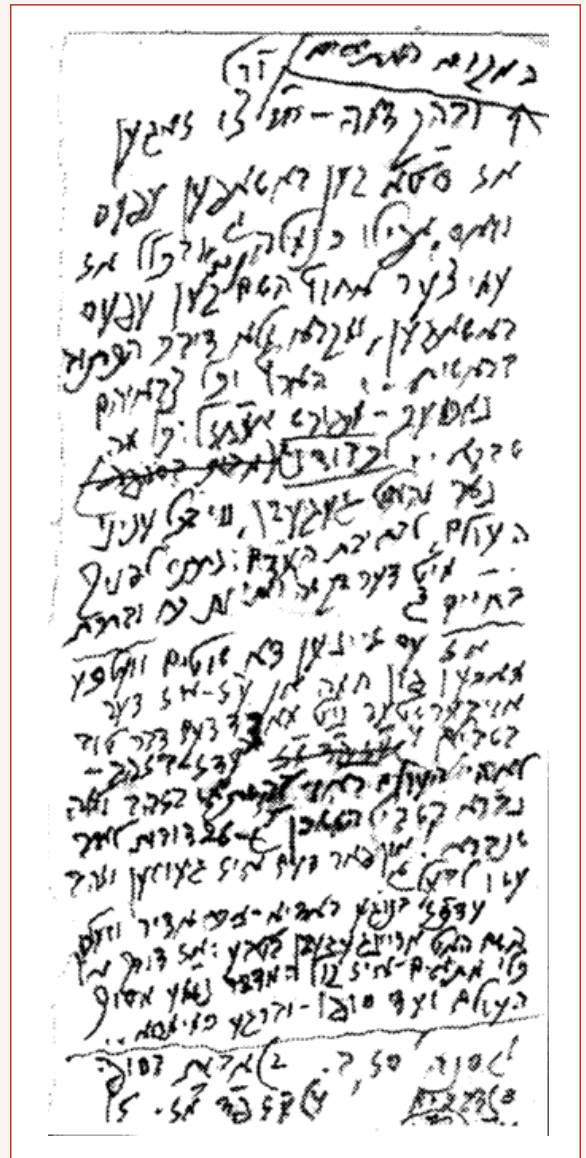
נדפס ע"י אשתו ביילא רישיא תחי'
ובנו מנחם מענדל ומשפחתו שיחיו
גרינבוים

Doing the Right Bidding

For many decades, a weekly *shiur* in Tanya was broadcast over the radio by Reb Yosef Wineberg (and others) on the WEVD station, New York. The Rebbe meticulously edited the notes for these *shiurim*, which were later published in the set "*Shiurim B'Sefer HaTanya*" (later translated into English as "Lessons in Tanya").

Motzei Shabbos Parshas Yisro 5744 marked the anniversary of the radio Tanya *shiurim*, and the Rebbe addressed the occasion at the next week's farbrengen.¹

When the transcript of the *sicha* was prepared for the Rebbe to edit, the Rebbe inserted a few paragraphs in his holy handwriting, complete with references, explaining how a technological advance such as the radio can and must be to spread Torah—even if some people see it as a channel of negativity.²



במקום המתאים

ובהקדמה – ח"ו ור"ל צו זאגען אז סט"א
קען באשאפען עפעס וואס, אפילו
כנמלה⁽¹⁾, ובכלל אַז עמיצער אחוץ השם
ית' קען עפעס באשאפען, ומקרא מלא
דיבר הכתוב בראשית... הארץ וכל
צבאיהם.

נאכמער – מפורש אמחז"ל: כל מה
שברא... לכבודו⁽²⁾ (אבות בסופה)

גאָר מ'האט געגעבן, ווי בכל עניני
העולם, לבחירת האדם: נתתי לפניך
... מיט דער בקשה ונתינת כח ובחרת
בחיים⁽³⁾

אז עס זיינען דא שוטים וועלכע
מאכען פון חמה אן ע"ז – איז דער
אויבערשטער ניט מאבד דעם דבר טוב
בשבילם⁽⁴⁾ ע"ז פ"ד מ"ז. עד"ז – בזהב
– לא הי' העולם ראוי להשתמש בזהב
ולמה נברא בשביל המשכן⁽⁵⁾ – 26
דורות לאחר שנברא! און פאר דעם איז
געווען וזהב עשו לבעל⁽⁶⁾.

עדכ"ז בנוגע ראדיא – אַ כח אדיר
וועלכען השם האט אריינגעגעבן
בטבע: אַז דורך א כלי מתאים – איז קול
המדבר נשמע מסוף העולם ועד סופו –
וברגע כמימרא...

(1) סנה' סז, ב. (2) אבות בסופה (3) דברים (4)
ע"ז פ"ד מ"ז. (5)

[The Rebbe indicates to the editors to add the following paragraph] in an appropriate place [within the *sicha*].

As a preface:

Heaven forbid [*Chas v'shalom* and *Rachamana litzlan*]
to intimate that *sitra achara* [negative forces] can create
anything, even [as small as] an ant. And more generally, that
anyone aside from Hashem Himself can create anything. The
Torah clearly states: "In the beginning [Hashem created the
heavens and the earth] and everything in them..."

Moreover: Chazal **explicitly** state: "Everything [Hashem]
created [in His world, He created only] for His glory..."

It is only that, as is the case with everything else in the
world, free choice was given to the person [to use these
items in the correct way or not, as the Torah states:] "I have
placed before you [today life and good...] along with the
request and the ability [from Hashem]: **"And you should
choose life..."**

Just because there are fools who make an idol out of the
sun, Hashem does not do away with the positive thing due
to their [actions, as the Mishna says].

The same is true with gold — [Chazal say that] the world
was not befitting of making use of gold; it was only created
for use in the Mishkan—which is 26 generations after it was
created! [Once gold existed, however, it was also used for
bad purposes], even before [it was used for the Mishkan, as
the *possuk* says, "I...multiplied silver and] gold...which they
used for the Baal [idol worship]."

A similar sentiment to all of the above can be said about
the radio—an immense power that Hashem included in the
nature [of the world]: With an appropriate device, the voice
of an individual person speaking can be heard from one end
of the world to the other end, instantaneously.

1. Shabbos Parshas Mishpatim 5744; Likkutei Sichos vol. 26, p. 359.
2. Published in Teshura Jacobson-Shlomo, 5759.
3. Here the Rebbe left a space for the editors to add the exact source.





טור 'לעבן מיטן רבי'ן הוקדש לזכרון
ולעילוי נשמת
ר' שמואל ב"ר יהושע אליהו ז"ל
ואשתו מרת שרה ע"ה בת ר'
יקותיאל ומרת לאה הי"ד
תנ"צ'בה

ע"י בנם
ר' יקותיאל יהודה
וזוגתו מרת פערסל לאה ומשפחתם
שיחיו
רוהר



A YEAR OF MIRACLES

Forty Years Strong

In a packed shul filled with thousands of Chassidim who came from every corner of the globe, Maariv comes to a close and the Rebbe ascends the *bima* and approaches the *shtender* to address the crowd. Not just the local crowd, but a global audience is in attendance as well, as the Rebbe's voice will be carried by hookup to hundreds of locations around the world.

Silence prevails across the room. The Rebbe begins in a loud voice, "*Vayehi b'arbaim shana...*" It's forty years since the *hilula-histalkus* of the [Friediker] Rebbe...

This month, we continue the story of Shnas Nissim,—5750 reliving the special day of Yud Shevat, marking 40 years of the Rebbe's *nesius*.

COMPILED BY: RABBI YANKY BELL

WRITTEN BY: RABBI MENDEL JACOBS



ON THE EVE OF YUD SHEVAT, RABBI YOSEF GUTNICK PRESENTS THE REBBE WITH AN ALBUM SHOWING CHABAD'S ACTIVITIES IN ERETZ YISROEL.

Fever-Pitch Preparations

Excitement was in the air as Yud Shevat drew nearer. Chassidim around the world busied themselves with preparations.

On the first Shabbos of the month—Shabbos Parshas Va'era, Rosh Chodesh Shevat, the Rebbe called on everyone to found new *mosdos*—institutions of Torah, Tefillah, and Tzedakah, in honor of the forty-year milestone. The Rebbe announced that anyone who would undertake to found a new *mosad* would receive a participation in the amount of forty from “*Kuppas Rabbeinu*”—thereby connecting all the new *mosdos* with the Rebbe, *Nessi Doreinu*.

During the week leading up to Yud Shevat, the Rebbe delivered several surprise *sichos* reminding everyone of the impending milestone.

On 6 Shevat, the Rebbe was given a report that the *bochurim* planned to arrange shifts of 40 hours of consecutive study in honor of Yud Shevat, beginning on Motzei Shabbos, 8 Shevat, and continuing through the morning of Yud Shevat, learning the Rebbe's Torah. The Rebbe gave an encouraging response in writing.

On the Friday before Yud Shevat, Crown Heights was packed with thousands of guests arriving from around the world to celebrate Yud Shevat with the Rebbe.

On Friday night, when the chazzan reached the words “*Arbaim shana*” (40 years) in the first paragraph of Kabbalas Shabbos, he spontaneously began singing the joyous *hakafos niggun* of the Rebbe's father, and the whole crowd joined in with the Rebbe's encouragement.

On Sunday, Erev Yud Shevat, the Rebbe gave out

dollars as usual, only that this week a much larger number of visitors were in attendance. As a result, the distribution ended much later than intended, and the Rebbe did not end up going to the Ohel as the initial plan had been.

After davening Mincha with the crowd downstairs, the Rebbe came up to his room, where a delegation of Chassidim headed by Rabbi Yosef Gutnick of Melbourne and Rabbi Leibel Kaplan of Tzfas were waiting. They gave the Rebbe an album about Chabad's latest activities in Eretz Yisroel, along with a collection of letters with well-wishes from members of the Israeli government. The Rebbe received the gift and gave them a *bracha* in return for about two minutes.

Vayehi B'Arbaim Shana

At 6:15pm, the Rebbe entered the big shul for Maariv of Yud Shevat. The Rebbe led the davening at the *amud* on the ground floor, and then ascended the steps to the *bima* where he usually davened and began to say a *sicha* with the words “*Vayehi b'arbaim shana...*”—it is now forty years since the *hilula-histalkus* of the [Frieddiker] Rebbe.

The theme of the *sicha* was based on the *possuk* that he had often been quoting over the past year: “וַתֵּן ה' לָכֶם” (לב לְדַעַת וְעֵינֵיכֶם לְרֹאוֹת וְאָזְנֵיכֶם לְשִׁמְעַת וּגו')—after 40 years in the desert, Moshe Rabbeinu tells the Jewish people that Hashem has finally given them a heart to know, eyes to see, and ears to hear. The Rebbe connected it with the *avoda* of “Chabad”—working through one's intellect to affect the emotions and actions.

Interestingly, the Rebbe mentioned the *maamar*

from the Rebbe Rashab known as “*V’yadaata—Moskva*” (Moscow), pointing out the irony that a *maamar* containing the deepest concepts of *Elokus* could be associated with a non-Jewish city that oppressed its Jewish inhabitants for so many years. This demonstrates how the concealment of *Elokus* itself is also part of *Elokus*, and how all the hardships and difficulties for Yiddishkeit in Moscow would eventually come to an end. (This *sicha* was heard live in Moscow in real time!)

After the *sicha*, the Rebbe distributed dollars for about an hour.

Later in the evening, a grand farbrengen took place at 770 until the wee hours of the morning, addressed by distinguished Chassidim and guests from around the world.

On the morning of Yud Shevat, the Rebbe once again davened at the *amud*. Shortly afterwards, the Rebbe walked out of 770 to leave for the *mikvah*, while a parade of 40 mitzvah tanks was making its way down Eastern Parkway to Manhattan. Instead of going straight into the car, the Rebbe walked towards the Parkway and stopped right at the curb of the service lane, gazing intently at the tanks with a look of pleasure on his holy face.

Once all the tanks were gone, the Rebbe walked back to the car and left for the *mikvah*, and then to the Ohel, where he stayed for some five hours.

Upon returning from the Ohel, the Rebbe led Mincha, after which he returned to his regular davening place for Maariv. Then the Rebbe delivered a short *sicha*, saying that now that we have entered the period after 40 years, when we truly begin understanding the teachings of our Rebbe, it is an opportune time to study Chabad

Chassidus—beginning with the Tanya. Therefore, the Rebbe said he would distribute a Tanya, the “*Torah Shebiksav*” of Chabad Chassidus, along with a dollar for tzedakah to each and every person present.

As the distribution began, the Rebbe pointed to the people who had already received a Tanya to move on and clear the space around him, saying that he could handle the situation on his own. A few times throughout the night, whenever there was too much pushing or unnecessary noise, the Rebbe turned to Rabbi Leibel Groner and asked him to verify what the tumult was about. At one point, the Rebbe told someone to get down from a table. Overall, however, the Rebbe was in very good spirits, smiling to many of the people passing by. There were two young children sitting near the Rebbe and playing with the Tanyas they had received, and the Rebbe told Rabbi Groner, “Why are they playing with *seforim*? Give



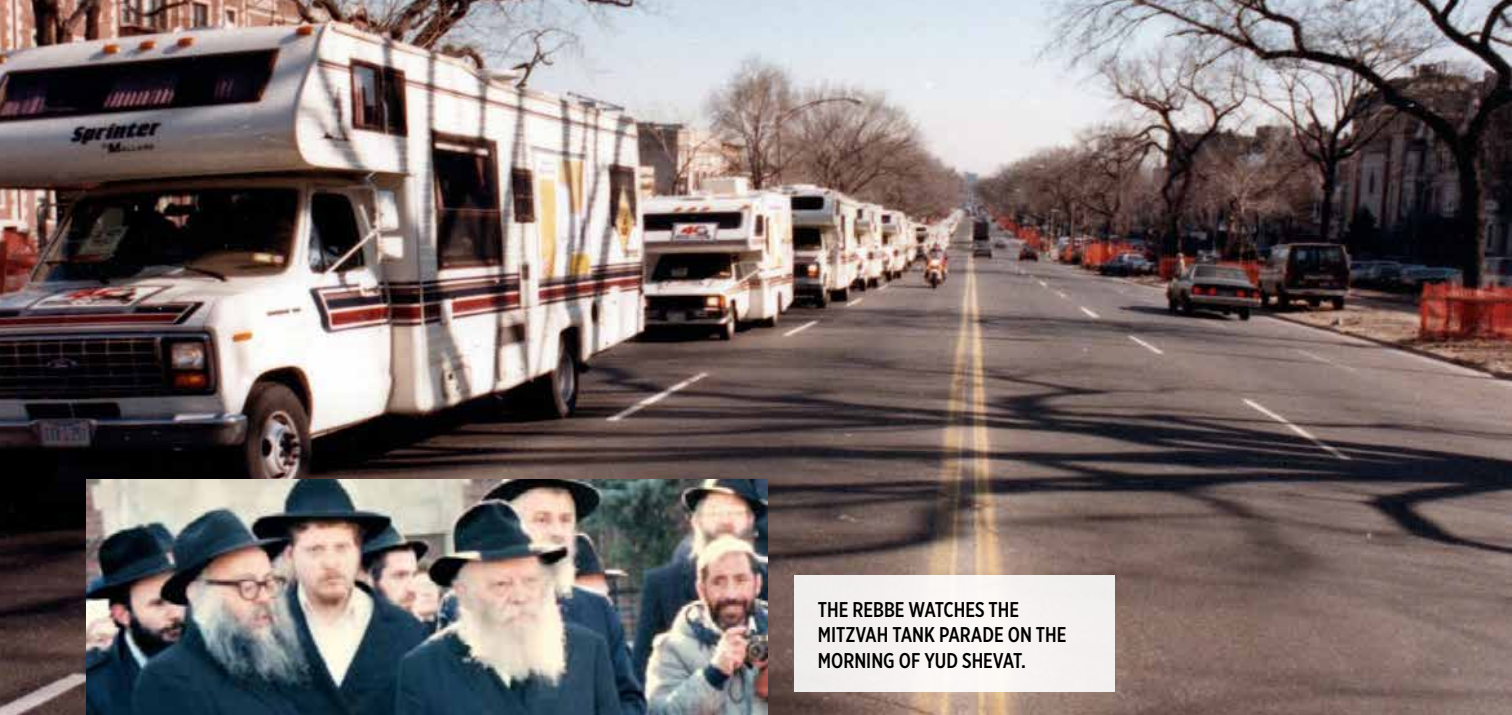
THE REBBE
DISTRIBUTING
DOLLARS ON THE
NIGHT OF YUD
SHEVAT 5750.

LEVI FREIDIN VIA JEM 235896



RABBI ADIN EVEN-YISROEL (STEINSALTZ), REB LEIBEL
RASKIN AND REB NOTEH BARKAHN DANCING AT
THE GRAND FARBRENGEN OF YUD SHEVAT 5750

LEVI FREIDIN VIA JEM 236062



THE REBBE WATCHES THE MITZVAH TANK PARADE ON THE MORNING OF YUD SHEVAT.

One year earlier, on the Rebbetzin's first *yahrtzeit*, members of N'shei Ubnos Chabad held a special conference in memory of the Rebbetzin, and the Rebbe asked them to publish an album about the event. This year, about three weeks before Chof-Beis Shevat, the Rebbe asked to ensure that the album would be ready in time for the *yahrtzeit*.

On Thursday, 20 Shevat, the Rebbe was given a copy of the album, and the Rebbe took it along with him to the Ohel, skimming through it during the ride there. Two days later at the Shabbos farbrengen, the Rebbe spoke about the album, and how it perpetuates the impact of the conference for a long time afterward.

On Friday, Erev Shabbos Chof-Beis Shevat, the Rebbe went to the Ohel again, returning only about half an hour before candle lighting.

That night, the Rebbe davened Kabbalas Shabbos at the *amud*, as well as Shacharis, Mussaf and Mincha of Shabbos day.

At the farbrengen on Shabbos afternoon the Rebbe spoke about the Rebbetzin, drawing lessons in *avodas Hashem* from both her names—"Chaya" and "Mushka." The Rebbe also spoke about the special qualities of Jewish women and their ability to positively influence their surroundings with a gentle, feminine approach.

At the end, the Rebbe called on everyone to increase in giving *tzedakah* in honor of the *yahrtzeit* by contributing in amounts equivalent to the *gematria* of the Rebbetzin's name—470.

The next day, on Sunday afternoon, the Rebbe went

them a toy instead!"

The distribution continued past midnight, during which the Rebbe handed out more than 10,000 Tanyas. Finally at 12:20 a.m. the Rebbe was ready to leave, and he asked Rabbi Groner to announce that whoever hadn't yet received a Tanya should come by. Some latecomers indeed took advantage of the announcement and were able to receive Tanyas before the Rebbe went back upstairs.

As the Rebbe left the shul, he saw Dr. Ira Weiss in the crowd and, with a smile, showed the doctor his pulse. When the Rebbe went back into his room, Dr. Weiss came with him and spent some time there with the Rebbe.

Chof-Beis Shevat

This month also has another *yahrtzeit*—the second *yahrtzeit* of Rebbetzin Chaya Mushka.

to the Ohel, and upon his return, the Rebbe announced that all *mosdos* are able to apply for a grant from the special fund set up in memory of the Rebbetzin — “Keren HaChomesh.” The Rebbe added, however, that only those *mosdos* which are worthy of being called a true “*mosad*” will be included.

The Rebbe then asked Rabbi Groner to announce where people could turn if they would like to receive the funds. Rabbi Groner announced that they should call Rabbi Yehuda Krinsky. Later, the Rebbe asked him to announce that in order to receive a grant, the administrator of each *mosad* should bring a written approbation from their local *rabbanim* or from the Rebbe’s *Mazkirus*.

Farbrengens

This month was unique in the fact that it contained 5 Shabbos farbrengens! The first one took place on Shabbos Parshas Va’era, 1 Shevat, and the fifth one on the second to the last day of the month, Shabbos Parshas Mishpatim, 29 Shevat.

The farbrengens were filled with words of encouragement to prepare for the upcoming big day of Yud Shevat, and deep explanations on the *possuk* “נתן ה' לָכֶם לֵב לְדַעַת” “וְיַעֲזִיבֵם לְרֵאוֹת וְאֲזַנִּימָם לִשְׁמֹעַ וּגו’”.

On Shabbos Parshas Bo, two days before Yud Shevat, the Rebbe used his explanation on this *possuk* to address a question on many people’s minds. The Rebbe said:

“Many people have asked: What is the special *avoda*

incumbent upon each and every individual now that we have reached the forty-year mark?”

By analyzing the *possuk*, the Rebbe said that the message is clear: Every person must recreate themselves into a new being, a “*metzius chadasha*.” In simple words: the person who you were yesterday becomes a completely new individual today! Doing so, not only will we be able to live differently and on a higher level after the forty-year mark, we will actually be able to elevate all of the past forty years and bring them up to our new, higher level as well.

Towards the end of the farbrengen, the Rebbe reiterated this message, adding that in addition to making of oneself a new being, each person should also create a new *mosad* (as he had already mentioned in the previous week) in honor of the forty-year milestone.

The following Shabbos was Chamisha Asar B’Shevat, and the Rebbe’s table was filled with four platters of fruit in honor of the special day. The Rebbe ate a very small portion of the fruit (one grape and one fig), and told Rabbi Groner to distribute the rest to people in the crowd.

The Rebbe spoke two *sichos* about the lessons in *avodas Hashem* that we can learn from each of the seven fruit of Eretz Yisroel, discussing each one in detail. Then the Rebbe turned to a group of guests, saying, “There are many guests here; several ‘*minyanim*’ of guests from Montreal. They should say *l’chaim* together with their leader.” Then the Rebbe smiled, “There are many other guests too; they should also say *l’chaim*!”



AT THE CONCLUSION OF THE DISTRIBUTION OF THE TANYAS THE REBBE EXITS THE SHUL, TAKING A TANYA WITH HIM. DOCTOR IRA WEISS CAN BE SEEN STANDING RIGHT BEHIND THE REBBE.

LEVI FREIDIN VIA JEM 238244



THE CHOZER REB YOEL KAHN RECEIVING A DOLLAR FROM THE REBBE ON 2 SHEVAT.



MAYOR OF NEW YORK, MR. DAVID DINKINS, ACCOMPANIED BY MR. ROBERT ABRAMS, VISITS THE REBBE DURING THE DOLLARS DISTRIBUTION ON 9 SHEVAT.

The final farbrengen of the month, on Shabbos Parshas Mishpatim, Erev Rosh Chodesh Adar, was remembered as one of the most joyous farbrengens of the entire year. Between the *sichos*, the Rebbe encouraged the singing vigorously. The look on the Rebbe's face was very intense—like he was pushing very hard to exude *simcha* (similar to the look during *hakafos* on Simchas Torah).

Dollars

On each Sunday this month, the Rebbe distributed dollars as usual. Only this month the number of visitors was significantly higher due to the guests who came for Yud Shevat.

On Sunday, 2 Shevat, a woman came to the Rebbe and said, “My only request from Hashem is that the Rebbe should be well and have long, healthy years!” The Rebbe smiled and said, “You are the first person I’ve seen who only has one request. May Hashem help you to have good news.”

The *chozer*, Reb Yoel Kahn, came to the Rebbe, and Rabbi Groner told the Rebbe that he is leaving for London to participate in the Siyum HaRambam there. The Rebbe gave Reb Yoel an extra dollar and said, “Give this to tzedakah in England, may [your trip] be with much success.”

Then the Rebbe gave him a third dollar, saying, “Presumably, at the farbrengens that take place during the week there will be a tzedakah box on the table. Put this in the tzedakah box on my behalf.”

An individual asked the Rebbe for a *bracha* for good health, and the Rebbe said: “You are already healthy; you just need to be even healthier, and then you’ll be able to do even more.” When this person asked for a *bracha* for a shidduch, the Rebbe said, “When you get a shidduch,

you become healthier.”

Another person told the Rebbe that he hopes to get many *brachos* for success, and the Rebbe said, “You have all the *brachos* already. You just need to cash them in!”

The NYC Police Commissioner, Mr. Lee Brown, came to the Rebbe, and the Rebbe told him, “When it comes to healing, the best approach is to seek preventive measures, thereby avoiding getting sick to begin with. The same is true for other areas of life [i.e. crime].” Mr. Brown said, “Yes, that’s my philosophy too,” and the Rebbe responded, “It shouldn’t be just a philosophy; it must be translated into action.”

On Sunday, 9 Shevat, the dollars distribution lasted a very long time, with many prominent visitors coming to see the Rebbe.

The Mayor of New York, Mr. David Dinkins came to see the Rebbe and wish him well in honor of 40 years of his leadership. He told the Rebbe that he was grateful for the Rebbe’s prayers and blessings, which had been very helpful until that point. The Rebbe wished Mr. Dinkins “another 40 years as Mayor,” and he replied, “I’ll be happy with four.” The Rebbe said, “That will be a good beginning...”

Attorney General Robert Abrams (who had a long-standing relationship with the Rebbe) was with the Mayor, and presented a proclamation on behalf of New York State in honor of the Rebbe’s leadership. The Rebbe gave him *brachos* for his work, as well as Mrs. Abrams, who was present as well.

Rabbi Chaim Gutnick of Australia came by and gave the Rebbe a proclamation on behalf of the Prime Minister of Australia. “We know that in the end, the Rebbe’s leadership will extend over the whole world,” he said. “For now,



RABBI CHAIM GUTNICK AND RABBI LEVI SHEMTOV PRESENTING THE REBBE WITH A PROCLAMATION ON BEHALF OF THE PRIME MINISTER OF AUSTRALIA.

we know that ‘the fifth continent’ [Australia] is already under the Rebbe’s jurisdiction.” The Rebbe thanked Rabbi Gutnick and asked if this was his doing. Rabbi Gutnick pointed to Levi Shemtov [still a *bochur* at the time] and said that he was the one who had arranged it. Levi Shemtov asked the Rebbe for a *bracha* that we should always be able to fulfill the Rebbe’s wishes, and the Rebbe responded, “My most important wish is that Moshiach should come. You most probably heard me speak about that.”

On Sunday, 16 Shevat, the Rebbe was visited by an individual from South Africa who was a bit worried by the unrest in the country. The Rebbe told him to convey that no one should be afraid in that country because Moshiach is coming soon. Until Moshiach comes, it will be good [in South Africa], and after Moshiach comes, it will be even better.

On Sunday, 30 Shevat (Rosh Chodesh Adar), an individual asked the Rebbe for a *bracha*, and the Rebbe said, “You already have a *bracha*. It says that when Adar comes, we must increase in joy. If you fulfill this, Hashem will make sure that you have even more to be happy about.”

Levaya

On Tuesday, 4 Shevat, the Rebbe participated in the funeral procession of Reb Yitzchok Aizik Kleinberg, a cousin of the Rebbe and Rebbetzin (his wife’s maiden name is Schneerson). The Rebbe saw the female members of the family and asked Rabbi Groner, “Are they joining?” to which he answered that they were not. The Rebbe said that they should join the procession from the side. A

question arose about when to perform *kriah* (tearing the clothes), since some of the children would not be at the burial in Yerushalayim, and it was decided that they should do it now. The Rebbe gazed intently as they performed *kriah*, then followed the *aron* across Kingston Avenue. After all the cars of the procession were out of sight, the Rebbe returned to 770.

Maanos

Some of the Rebbe’s written responses this month:

On 18 Shevat, Rabbi Gelbstein from Yerushalayim asked the Rebbe if he should return to Eretz Yisroel with his original ticket on Air Panama, since a terrorist group had announced that they planned an attack on an American airline. The Rebbe responded:

בכגון דא שב ואל תעשה עדיף, אזכיר עה"צ

In such instances, it's better to stay put and not do anything. I will mention this at the Ohel.

Rabbi Sholom D. Wolpe wrote to the Rebbe that the manuscript of his *sefer*, “*Yedaber Sholom*” vol. II, was ready, but that he didn't have the peace of mind necessary to prepare it for publishing. The Rebbe replied:

כבר ניתן לו מזמן רב וכמש"נ מאויבי (דחב"ד) תכחמי – שאין להם מנוחה וק"ל.

You have already been given [the peace of mind to get it done] long ago, as the *possuk* says, “From my enemies (the enemies of Chabad) I grow wiser — just like they [the enemies of Chabad] don't rest [in their quarrels with us, so too you must remain steadfast in your activities]. This is easy to understand.

Rabbi Wolpe asked the Rebbe for advice about what to do with the great responsibility of the organizations he heads, and the Rebbe wrote:

להמשיך בהוספה מתאים למש"נ : נתן ה' לכם כו'

Continue your work and add to it, in accordance with the *possuk* [about the 40 years milestone]: Hashem has [now] given you [a heart to know] etc.

He asked for a *bracha* to be able to return to Eretz Yisroel and continue his holy work with joy and peace of mind. The Rebbe circled “holy work” and added

בהוספה

With an increase.

He asked the Rebbe how to deal with a certain complicated situation regarding a major donor, underscoring that he was asking for a clear response from the Rebbe. The Rebbe circled “clear response” and wrote:

בהתייעצות בידידים מבינים, בסגנון זהו אופן ברור.

Seek the counsel of wise friends. As far as I am concerned, that is a clear response. ①


לזכות
הגה"ח הרב אברהם ליב וזוגתו שיחיו שוואט
שלוחי כ"ק אדמו"ר למדינת ונצואלה מאז
שנת תשמ"ה להצלחה רבה בכל המצטרך
נדפס ע"י בנם
הרה"ת שלום דובער ומשפחתו שיחיו
שוואט

Unleashing *the* Light

PUBLISHING THE TORAH OF
OUR RABBEIM THROUGH
EACH GENERATION

By: Motti Wilhelm





Today, if you walk into any Chabad home you'll likely see a bookcase filled from top to bottom with *sifrei Chassidus* containing the holy teachings of our Rabbeim. Not only the famous, basic seforim—like Likkutei Torah, Likkutei Dibburim and Likkutei Sichos—but voluminous sets of *sifrei maamarim*, *sifrei sichos*, *igros kodesh*, and much more.

What's most striking about this phenomenon is that although some of these teachings are more than 200 years old, almost none of these *seforim* existed until just several decades ago.

After being placed at the helm of “Kehos,” the Lubavitch publishing house, by the Friediker Rebbe, the Rebbe led a revolution when it came to printing and publishing Chassidus.

In earlier generations, *maamarim* were primarily disseminated in manuscript form, and the publication of Chassidus was limited, due both to practical constraints and spiritual considerations. But this began to change with Chabad's move to America, where the publication of Chassidus expanded on an unprecedented scale. The Rebbe took this momentum and elevated it further, urging the wide-scale printing of all of Chassidus Chabad. As the Rebbe once expressed¹, “We need to print 613 *seforim* of Chassidus so that everyone can find (and no one will be left without finding) a *sefer* and a topic that resonates with their inner inclination... The main thing is to study Chassidus!”

The Rebbe once explained that although the Rabbeim chose not to publish these teachings widely, he took the liberty to do so. Citing the famous *marshal* of the Alter Rebbe, when the king was willing to grind up his most precious stone in order to save the life of his only son, the Rebbe explained: “For some people, the only way to excite them about learning Chassidus is to print something new. It is worthwhile to ‘grind the precious stone’ just in case even one small drop will enter into their mouths...”

The Rebbe continued that it is extremely important for everyone to take advantage of all the Chassidus being printed, in order to show that the publishing was actually purposeful and not in vain. “Nevertheless,” concluded the Rebbe, “we are declaring here publicly that even if there are some people who will not learn the newly printed Chassidus, *chas v'shalom*, this will not stop me from printing more. On the contrary, the more flack we get, the more we will publish (‘כְּאֲשֶׁר יַעֲנוּ אֹתוֹ כֵּן יִרְבֶּה וְכֵן יִפְרֹץ’)...”²

In this article, we will trace the timeline of the publication of each of the Rabbeim's Chassidus—from the works printed during their lifetimes to those published by the Rabbeim and Chassidim after their *histalkus*, and continuing to the present day.

In addition to their Chassidus, the Rabbeim also contributed extensively in *nigleh*, authoring *Sifrei Halacha*, *teshuvos* and *chiddushim*, spanning all areas of Torah. They each penned many *igros kodesh* as well, addressing topics in *avodas Hashem* and communal activism, among others. These works are each worthy of their own spotlight; as such, this article will focus specifically on the publication of their *maamarei Chassidus*.

The Alter Rebbe's Chassidus

The Alter Rebbe, founder of Chassidus Chabad, built upon the teachings of the Baal Shem Tov and the Maggid of Mezritch, bringing their profound ideas into a framework that could be comprehended and appreciated. In this context, the Baal Shem Tov and the Maggid are associated with the *sefira* of “Kesser” which transcends intellect, while the Alter Rebbe represents “Chochma”—the first of the intellectual attributes.

The Alter Rebbe was also a halachic codifier—a “posek”—in both the revealed and hidden parts of the Torah. In *nigleh*, the Alter Rebbe authored the Shulchan Aruch, providing clear halachic rulings to guide practical, day-to-day life. In *nistar*, he authored the Tanya, which teaches a person how serving Hashem according to Chassidus is very attainable (“*karov me’od*”) in a practical sense.³



FIRST EDITION OF ‘TANYA MAHADURA KAMA.’

Tanya: The First Published Work

The first work of Chabad Chassidus to be published was the *Tanya*, the seminal text known as “the *Torah Shebiksav* of Chassidus.” It was first printed in Slavita in 5557, comprising the initial two sections: *Likkutei Amarim* and *Sha’ar Hayichud V’haemunah*. The second edition, published in Zhovkva in 5559, introduced the first version of *Igeres Hateshuva*, not yet divided into chapters. Seven years later, in 5566, the final edition of *Igeres Hateshuva* was included in a *Tanya* printed in Shklov.

During the Alter Rebbe’s lifetime, the *Tanya* was printed several more times in various locations. After his *histalkus*, his sons oversaw another printing in Shklov in 5574, which included the final two sections: *Igeres Hakodesh* and *Kuntres Acharon*.

Over the next 86 years, the *Tanya* was published an additional 27 times. In 5660, the renowned Romm Publishing House in Vilna printed the 36th edition, meticulously edited based on manuscripts. In the year

5669, they transferred the publishing rights to the Rebbe Rashab, and all subsequent editions have been based on the version he authorized.

Since then, the *Tanya* has been printed over 8,000 times, largely due to the Rebbe’s directive that a *Tanya* be printed wherever Jews live. The printing of the *Tanya* is a story in its own right, and two books have been written to tell it: *Sefer HaTanya – Bibliography*,⁴ by Rabbi Yehoshua Mondshine offers a bibliographic overview of the editions of *Tanya* and was published at the Rebbe’s request. *Toldos Sefer HaTanya*⁵ discusses the history of the *Tanya* from its composition to the present day.

It is worth noting that in 5738, the Rebbe requested the publication of *Tanya Mahadura Kama*—a scholarly edition comparing the various manuscript versions of the *Tanya*. This would allow for a deeper understanding of the text by highlighting differences between editions and clarifying the precise wording. In 5741, the Rebbe intensified his efforts to see the project completed, and it was accomplished in record time. The first edition was published before Yud-Tes Kislev 5742, followed by a second edition in time for Chof-Daled Teves of the same year.



THE REBBE VIEWING SIFREI CHASSIDUS AVAILABLE FOR PURCHASE AT THE KEHOS SHOWROOM (THEN LOCATED AT 788 EASTERN PARKWAY).

Other Works

After the *Tanya*, the next work of Chassidus by the Alter Rebbe to be published came after his *histalkus*. In 5576, three years after the Alter Rebbe's passing, the Mitteler Rebbe printed *Seder Tefillos Mikol Hashanah Im Pirush Hamilos Al Pi Dach*—commonly referred to as *Siddur Im Dach*. This work compiled the Alter Rebbe's *maamarim* related to the words of davening and was printed alongside the *tefillos* themselves.

In the introduction to *Siddur Im Dach*, the Mitteler Rebbe wrote to the Chassidim⁶:

"If your hearts are truly devoted to engaging with these teachings earnestly, to contemplate them, to walk in all the ways of Hashem, to incline your hearts toward Him—may these holy words, established upon golden foundations, the bastion of Torah's sweetness, become close to your souls and hearts, so that you may pursue knowing Hashem all your days and inspire your descendants after you... I will certainly not withhold goodness, as Hashem has graciously enabled us, to bring to print all the writings that elucidate the teachings of the Zohar and

all the Torah insights and explanations given each year..."

It seems the Chassidim fulfilled these conditions, as later that same year, the Mitteler Rebbe published *Biurei Hazohar*—*maamarim* of the Alter Rebbe that explain passages of the Zohar. These *maamarim* were transcribed by the Mitteler Rebbe in his unique style and enriched with his own explanations. As a result, the *sefer* is sometimes attributed to the Alter Rebbe and sometimes to the Mitteler Rebbe.

In the following years, the Mitteler Rebbe published several works of Chassidus that presented the Alter Rebbe's teachings alongside his own explanations and elaborations. These *seforim* will be explored further in the section on the Mitteler Rebbe's Chassidus.

Torah Ohr and Likkutei Torah

After the Mitteler Rebbe's *histalkus*, the Tzemach Tzedek began compiling the Alter Rebbe's *maamarim* on the weekly *parshiyos*. He focused on gathering the most precise *hanachos*, primarily those transcribed by

the Maharil, the Alter Rebbe's brother. These *hanachos* had been reviewed and edited by the Alter Rebbe himself. Although most of the original manuscripts no longer existed, the Tzemach Tzedek collected handwritten copies of them, relying on the style and precision of the text to determine their authenticity.

In 5597, the Tzemach Tzedek completed his work on the first volume and published *Torah Ohr*, which covered the *chumashim* of Bereishis, Shemos, and Megillas Esther. Plans were made to print a second volume, covering Vayikra through Bamidbar, the following year. However, by that time, the Czarist government had shuttered all Jewish printing houses in Russia, except for one in Vilna. This print house was overwhelmed with producing essential *seforim*—such as *siddurim*, *chumashim*, *Mishnayos*, *Gemara*, and *sifrei Halacha*—for all of Russian Jewry, leaving no capacity for printing works of Chassidus.

Several years later, the government allowed the opening of a second Jewish printing house in Zhytomyr, operated by the renowned Shapiro brothers, descendants of Reb Pinchas of Koretz. As devoted Chassidim, they prioritized the printing of *sifrei Chassidus*. In 5608, they published the second volume of the Alter Rebbe's *maamarim* on the *parshiyos*, under the title *Likkutei Torah*.

The change in title was necessitated by governmental restrictions. When the Tzemach Tzedek initially published *Torah Ohr*, he had applied for a permit to print a second volume under the same name but was denied.

Consequently, the second volume was issued as a stand-alone work with a new title.

This second volume differed significantly from the first, with substantial material added by the Tzemach Tzedek, following a remarkable dream involving the Alter Rebbe. As recorded by the Rebbe in *Hayom Yom*:

“When the second part of *Torah Ohr* was about to be printed, Chassidim knew that the Tzemach Tzedek had written glosses and commentaries on the *maamarim*. They pleaded with him to publish these with the *maamarim*, but he refused. He then dreamt that his grandfather, the Alter Rebbe, visited him and asked him to publish them, but he revealed this to no one. Only after three of his sons had the same dream and reported this to him did he agree to have his glosses and commentary printed with the second part of *Torah Ohr*. It contained *maamarim* on the remaining *parshiyos* and Shir Hashirim, which they now entitled ‘*Likutei Torah*.’”⁷

The publication of this new volume of the Alter Rebbe's Torah was not seen as merely a technical process or a convenience for Chassidim. When the Rebbe Maharash asked the Tzemach Tzedek about the *ketz*—an anticipated time for Moshiach's arrival—in the year 5608, the Tzemach Tzedek replied, “After all, *Likutei Torah* has been published!”⁸ This response highlights that he regarded its publication as nothing less than a revelation akin to the coming of Moshiach.

INSIDE THE
FIRST EDITION
OF 'SIDUR IM
DACH' OF THE
ALTER REBBE.



Ma'amarei Admur Hazaken

The next major collection of the Alter Rebbe's *Chassidus* was published nearly seventy years later, in 5673, to commemorate the Alter Rebbe's 100th *yahrtzeit*. The project was spearheaded by Rabbi Chaim Meir Hilman, author of *Beis Rebbi*, and Rabbi Chaim Eliezer Bichovski, a Liadier and later Babroisker chossid, renowned as one of the primary publishers of Chabad Chassidus in his time. The collection, titled *Me'ah She'arim*, consisted of exactly 100 pages and featured 50 *maamarim* from the Alter Rebbe, Mittlerer Rebbe, and Tzemach Tzedek, alongside 50 letters. It was initially included as an appendix to a *siddur* of the same name but was sold as an independent work as well.

In 5686, another collection of the Alter Rebbe's *Chassidus* compiled by Rabbi Chaim Eliezer Bichovski, titled *Boneh Yerushalayim*, was published posthumously in Yerushalayim.⁹

Thirty-two years later, in 5718, the Rebbe initiated the systematic publication of all the Alter Rebbe's *maamarim* in chronological order. The first volumes were based on specific *bichelach*—collections of *hanachos* named after their scribes or distinguishing features. For example, one such *bichel* was titled *HaR"p Z"l*, referring to *hanachos* written by Reb Pinchos Reizes. The *sefer*

printed from this *bichel* carried the name *Ma'amarei Admur Hazaken Hanachos HaR"p Z"l*. Another *bichel* was called *Es'haleich*—Liozna, named for the opening *dibbur hamaschil*, *Es'haleich lifnei Hashem*, and the location where the *maamarim* were delivered by the Alter Rebbe, in Liozna.

After those initial volumes were published, the *maamarim* were organized and released in chronological order, beginning with *maamarim* said in 5562. Once the *maamarim* through 5570 were published, additional volumes were dedicated to the "short" *maamarim* of the Alter Rebbe, generally delivered "before Petersburg"—prior to the Alter Rebbe's release from imprisonment in 5559.

Further volumes focused on *Inyonim* (topics), *Parshios Hatorah V'hameoadim*, *Nevi'im*, *Kesuvim*, and *Ma'amarei Chazal*. Most recently, the volumes covering the years 5571–5573 were published. The final volume includes a remarkable *maamar* that the Tzemach Tzedek recorded hearing from the Alter Rebbe in a dream two years after his *histalkus*!

Today, *Ma'amarei Admur Hazaken* spans 29 volumes. The most recent volume, printed just this past year, includes previously unpublished *maamarim* as well as alternate *hanachos* of published *maamarim* that had previously been available only in booklet form.



THE FIRST EDITIONS OF TORAH OHR AND LIKKUTEI TORAH.

The Mitteler Rebbe's Chassidus

The Mitteler Rebbe is known to represent the *sefira* of “*Bina*”—which functions to expound upon the foundational ideas of “*Chochma*.” True to this attribute, the Mitteler Rebbe’s extensive *maamarim* take the concise concepts introduced by his father, the Alter Rebbe, and expand on them with remarkable breadth and depth.

Additionally, the Mitteler Rebbe had a unique contribution to the dissemination of Chassidus. As the Rebbe explains:

“It is well known that the Mitteler Rebbe wrote numerous letters about the critical necessity of studying Chassidic teachings with understanding and comprehension... Therefore, he continues in his letters, he strives to print *ma’amarei Chassidus* immediately and in a way that these *maamarim* will be accessible to everyone, by printing each booklet separately, and its price will be so many kopeks (as he specifies exactly in his letter), ‘So as not to burden the buyers,’ ensuring everyone can purchase and study Chassidic discourses.

“In other words: Beyond dedicating his time to delivering *maamarim*, we see a special effort to print these teachings in a manner that would reach those with limited spiritual capacity in understanding, and even those with limited financial means, who can only spend a very small amount.

“To such an extent that he personally involved himself in this matter—not just through his emissaries and students, but personally labored to write these letters, personally worked to divide the *maamarim* in a way that would fit the size of each booklet, and personally set their prices, etc.

“...We did not find this approach among the other Rebbes, before or after him.”¹⁰

Following the Alter Rebbe’s *histalkus*, the Mitteler Rebbe immediately set to work printing and disseminating Chassidus, both his father’s teachings and his own. While he printed his father’s teachings as complete volumes, he chose to publish his own Chassidus in small, cost-effective booklets, making them more affordable for as many Chassidim as possible—a practice he detailed in the letter quoted by the Rebbe.

The Mitteler Rebbe’s Own Seforim

The first *sefer* of the Mitteler Rebbe’s Chassidus to be printed was *Pokeach Ivrim*, a treatise for *baalei teshuva* written and published in Yiddish—a novelty for

ma’amarei Chassidus. Over the following five years, he published several other works, each exploring a distinct theme in Chassidus. In 5577, he released the first volume of *Shaarei Teshuva*, which focused on *teshuva*, *tefilla*, and *bechira*. This was followed by the second volume in 5578, addressing *teshuva* and *chinuch*, and the third volume in 5579, which expanded on *teshuva* and was later reissued independently under the title *Derech Chaim*. In 5580, he published *Ner Mitzvah V’Torah Ohr*, featuring *Shaar Haemunah*, a collection of *maamarim* on *emunah* and Pesach, and *Shaar Hayichud*, which delves into *hisbonenus* and *sefer hishtalshelus*. In 5581, he authored *Imrei Binah*, exploring concepts of *Achdus Hashem* as expressed in Krias Shema, as well as *Ateres Rosh*, a collection of *maamarim* for the *Yamim Noraim*. The following year,

in 5582, he released *Shaarei Orah*, containing *maamarim* for Chanukah and Purim.

“Grandfather [the Mitteler Rebbe] had Chassidim of various types, as different from each other as east is from west. For each type of Chassidim, he wrote Chassidus according to their level. From *Pokeach Ivrim* to *Imrei Binah* is a progression of increasingly elevated levels, and this is Grandfather’s essence. He infused divine knowledge into the Yiddish *Pokeach Ivrim* and brought in deeper, more thoughtful explanations in *Imrei Binah*,” the Rebbe Rashab said, as recorded by the Frierdiker Rebbe.¹¹

Throughout this entire period, the Mitteler Rebbe continuously urged the Chassidim to study Chassidus and make use of the newly accessible booklets that were being distributed. In the introduction to *Derech Chaim*, the Mitteler Rebbe offers a keen observation about the nature of Chassidim—an insight that remains just as relevant today as it was when first penned in Czarist Russia.

“I am well aware of the nature of *anash*, that when it comes to handwritten manuscripts—even if they are full of errors—they spare no expense to acquire them. Yet, when the very same material is printed, they feel no urgency to purchase it, even at the lowest price. And even those who do buy it, they bind it beautifully and place it in a corner for safekeeping, telling themselves they will learn it ‘when they have time’—a time that never comes, as their spirit is wearied by the toil of their daily labor...”¹²

Elaborating on the Alter Rebbe’s Torah

After publishing these *seforim*, the Mitteler Rebbe sought to publish the Alter Rebbe’s *maamarim* on the *parshios*, along with his own explanations and insights. He named this project *Toras Chaim* and, in a letter written in 5584¹³ expressed his intention to publish the *maamarim* on the entire Torah over the next two years. In this letter, the Mitteler Rebbe outlined his plan to publish the *seforim* in small booklets, which would be distributed to subscribers.

Months passed, and the *sefer* had not yet been printed. On 2 Kislev 5585, the Mitteler Rebbe wrote again to the Chassidim,¹⁴ informing them of his plans to publish the first volume, which would include *maamarim* through *Parshas Vayetzei*. The second volume, covering the rest of *Bereishis*, would follow.

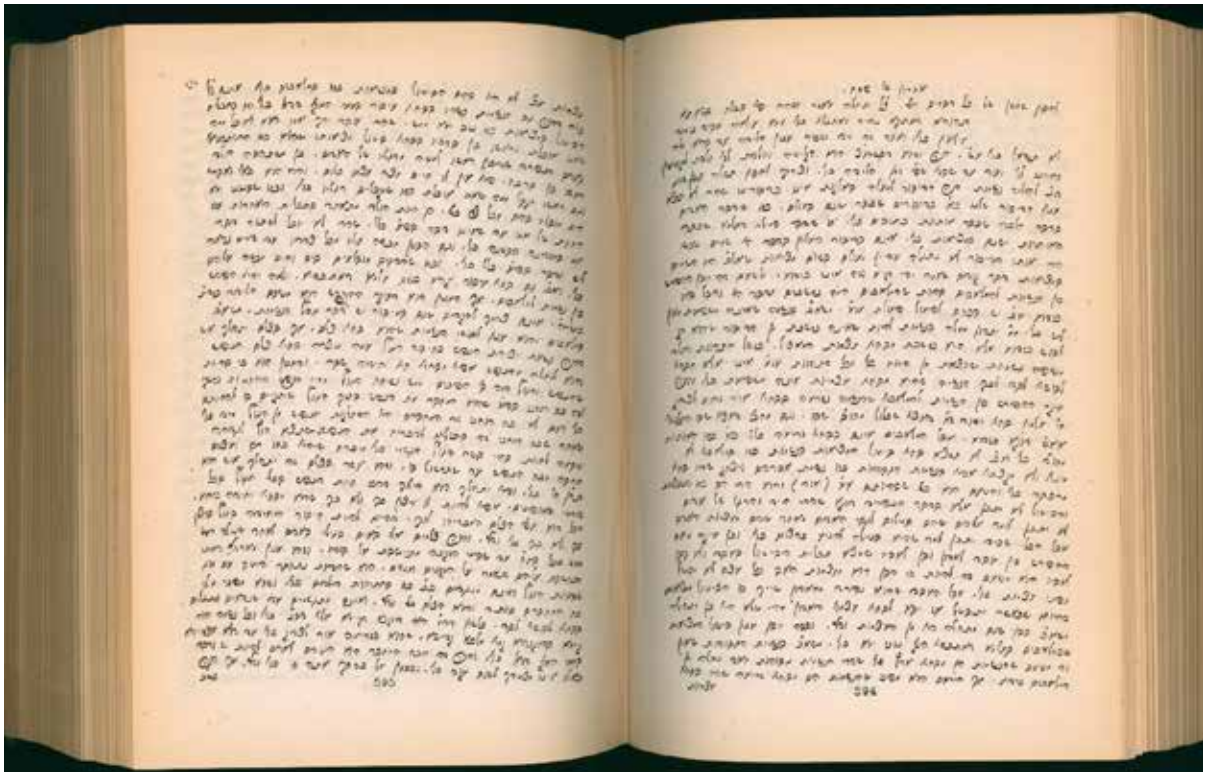
However, the harsh decrees imposed on the Jews of Czarist Russia, coupled with the Mitteler Rebbe’s declining



AN EARLY EDITION OF THE FIRST SEFER OF THE MITTELER REBBE'S CHASSIDUS TO BE PUBLISHED.

health, prevented him from continuing his efforts. As a result, when the *sefer* was finally printed in 5586, it only included *maamarim* through *Parshas Chayei Sarah*. The next volume, covering the rest of *sefer Bereishis*, would not be published until 5626, decades after his *histalkus*, by his son, Harav Menachem Nochum.

Toras Chaim on Shemos would have to wait several more decades before it could be printed. In 5707, seven years after the Frierdiker Rebbe arrived in America, he instructed that it be printed. The *sefer* was published using a photograph of the handwriting of Reb Shmuel Sofer, the renowned copyist in Lubavitch, known for his exceptionally clear and precise writing. It was not until 5763 that the *sefer* was typeset.



PRINTED EDITIONS OF THE MITTELER REBBE'S TORAS CHAIM ON SEFER SHEMOS BEFORE IT WAS PROPERLY TYPESET.

Other Works

Another work of the Mitteler Rebbe is a pamphlet titled *Kuntres Hahispa'alus*. Authored by the Mitteler Rebbe in 5574, it was first published in 5585, during his lifetime, although it seems to have been published without his knowledge.¹⁵

In 5627, another work titled *Perush Hamilos* was published, followed by *Iyun Tefillah* in 5631, and in 5642, two *maamarim* under the title *Ma'amarim Yekarim*. Sometime between 5573 and 5597, the Mitteler Rebbe's *maamar L'hovin Inyan Hahishtatchus*, which explains the concept of davening by *kivrei tzadikim*, was printed.

Another collection, *Shnei Hame'oros*, was printed in 5642 and attributed to the Mitteler Rebbe. However, in truth, these were *maamarim* of the Alter Rebbe that had

been recorded by the Mitteler Rebbe, but without his own explanations.¹⁶

At the farbrengen of Yud Kislev 5745,¹⁷ the Rebbe instructed the printing of the remaining *maamarim* of the Mitteler Rebbe, beginning with Vayikra. Since a large portion of the *maamarim* on the first two *chumashim* had already been published in *Toras Chaim*, the project began with subsequent volumes. Over the next few years, 19 volumes of *Ma'amarei Admur Ha'emt'ai* were printed, including three volumes of *maamarim* on *Bereishis* and *Shmos* that were not previously included in *Toras Chaim*.

An overview of the publication of the Mitteler Rebbe's Torah would be incomplete without mentioning the comprehensive bibliography compiled by Rabbi Alexander Zissel Piekarsky, published by Kehos in 5782, which meticulously catalogs and indexes every known edition of the Mitteler Rebbe's works.

The Tzemach Tzedek's Chassidus

The uniqueness of the Tzemach Tzedek's contribution lay in his ability to unify the inner and revealed dimensions of Torah, demonstrating how the inner teachings of Chassidus are revealed and manifest through the concepts of *nigleh*. The Frieddiker Rebbe related that, at the start of the Tzemach Tzedek's *nesius*, Chassidim struggled to understand and retain his *maamarim*. This was because they were accustomed to the Mitteler Rebbe's style, which primarily featured lengthy explanations in Chassidus alone. In contrast, the Tzemach Tzedek's *maamarim* were interwoven with *pesukim* from *Tanach* as well as teachings from *Chazal* found in *Midrash*, *Gemara*, and *halacha*.¹⁸

Even among the Rabbeim, the Tzemach Tzedek stood out as an extraordinarily prolific writer in both Chassidus and *nigleh*. It is said that he authored up to 60,000 leaves of *chiddushei Torah* and *maamarim*.¹⁹ Dividing this number across his lifetime yields an average of three and a half leaves **per day** from the time he turned eight until his *histalkus*²⁰—a remarkable figure, though, of course, not a literal reflection of daily writing, as it includes Shabbos and Yom Tov when writing would not have occurred.

During a *nichum aveilim* visit with Rashag, the Rebbe

commented²¹: “It’s known that the Tzemach Tzedek wrote an enormous amount—twenty-four or sixty thousand pages! Initially, I thought this was an exaggeration, but now we see the sheer volume of his *maamarim*, both those already printed and—even more—those still waiting to be published. So this is no exaggeration at all.”

However, unlike the Mitteler Rebbe, the Tzemach Tzedek did not publish his own Chassidus. Instead, he focused on compiling and printing the Alter Rebbe’s *maamarim*, first in *Torah Ohr* and later in *Likkutei Torah*.

In *Torah Ohr*, the Tzemach Tzedek edited the *maamarim* only minimally, mainly adding references to other *maamarim* of the Alter Rebbe that provided further explanation. In *Likkutei Torah*, however, his involvement was far more extensive. He included numerous cross-references to *sifrei Kabbalah*, *Midrashim*, and other sources, along with his own annotations, glosses, and explanations, significantly enriching the text. Notably, in the biographical sketches of the Rabbeim authored by the Rebbe and published in the first edition of *Hayom Yom* in 5703, *Likkutei Torah* is listed as a *sefer* of the Tzemach Tzedek, although this was changed in later editions.



AN EXAMPLE OF A 'LEAF' CONTAINING THE TZEMACH TZEDEK'S HANDWRITING WITH CHIDDUSHIM IN NIGLEH.

Over 50 Volumes of Chassidus

The next printing of the Tzemach Tzedek's Chassidus took place after the *histalkus* of his son, the Rebbe Maharash. The first was *Likkutei Torah L'Gimmel Parshios*, published in 5644. This work included the Tzemach Tzedek's glosses and explanations on the *maamarim* in *Torah Ohr* for the first three *parshios* and was attributed to the Rebbe Maharash due to a series of events, detailed later in the section about the Rebbe Maharash.

The next publication was *Haggadas Sod Kedoshim*, which was first printed in 5626 with *maamarim* of the Alter Rebbe and Reb Aharon Strasheler. In 5646, a new edition was released, which also included *maamarim* of the Tzemach Tzedek on Pesach-related topics. These *maamarim* were later incorporated into *Derech Mitzvosecha*.

In 5671, Rabbi Chaim Eliezer Bichovski began printing the writings of the Tzemach Tzedek. The first work he published was *Taamei Hamitzvos*—a unique text exploring the reasons behind mitzvos as explained in Chassidus,

which he titled *Derech Mitzvosecha*. The following year, in 5672, Reb Chaim Eliezer published *Sefer HaChakira*, a philosophical treatise by the Tzemach Tzedek written in connection with his trips to Petersburg, where he debated the *maskilim* and addressed complex philosophical questions.²² He gave this work the title *Derech Emunah*.

That same year, Reb Chaim Eliezer released the second volume of *Derech Mitzvosecha*, containing *maamarim* of the Tzemach Tzedek explaining the meaning of the words of davening (*pirush hamilos*). In his introduction to the 5713 edition of *Derech Mitzvosecha*, which combined both volumes, the Rebbe questioned the appropriateness of the title²³:

"It remains entirely unclear why the publisher chose to title this book the second volume of *Derech Mitzvosecha*, when the Tzemach Tzedek himself referred to it as a 'commentary on the words of prayer,' as the publisher himself acknowledges in his introduction. Furthermore, the content of this work bears no relation to *Derech Mitzvosecha*."

In 5673, Reb Chaim Eliezer Bichovski, together with Reb Chaim Meir Hilman, published another volume of the Tzemach Tzedek's *maamarim* organized by *parshios*. Titled *Ohr Hatorah*, the nearly 900-page first volume covered *Chumash Bereishis* and *Chanukah*. This series only

DERECH
MITZVOSECHA
AND SEFER
HACHAKIRA OF
THE TZEMACH
TZEDEK AS THEY
WERE ORIGINALLY
PUBLISHED BY REB
CHAIM ELIEZER
BICHOVSKI.



continued in 5710, when the Rebbe, on the instruction of the Frierdiker Rebbe, published *Ohr Hatorah Shemos Chelek Alef*, covering *parshas Shemos*. This was followed by volumes with *maamarim* and *reshimos* on *Megilas Eicha* (5711 and *miluim* in 5712), *Megilas Esther* (5715), *Shir Hashirim*, *Rus* and *Kohes* (5721), an updated volume on *Shemos* covering *parshios Shemos* through *Bo* (5721), *Vayikra* (5725), four volumes on *Devorim* (5725-5726), *Bamidbar* (5726), and five additional volumes on *Shemos* (5727-5728). As additional *maamarim* of the Tzemach Tzedek were discovered in libraries around the world or cataloged in the Rebbe's library, more and more volumes were printed. Today the set comprises 41 volumes on the five *Chumashim*, *Nach*, the five *Megilos*, *Siddur*, and *Ma'amarei Razal* and *Inyonim*.

Another *sefer* of the Tzemach Tzedek's Chassidus published by Reb Chaim Eliezer Bichovski was his *reshimos* on *Tehillim*, printed under the title *Yahel Ohr*. Released in 5678 in a limited edition,²⁴ the *maamarim* were reprinted in 5713 by Kehos, accompanying a *Tehillim Mikraos Gedolos*. This edition also included the *Kovetz Michtavim* of the Frierdiker Rebbe, an appendix found in every *Tehillim Ohel Yosef Yitzchok*. As a result, the *sefer* was titled *Sefer Tehillim Ohel Yosef Yitzchok Hasholem*, with the name *Yahel Ohr* retained specifically for the section with the Tzemach Tzedek's *maamarim*.

Other Works

In 5708, the Rebbe published *Kitzurim V'haoros L'Sefer Likkutei Amarim*, a collection of summaries, explanations, sources, and glosses by the Tzemach Tzedek on the first section of *Tanya*. In 5728, Kehos published *Biurei Hazohar Tzemach Tzedek*, which contained the Alter Rebbe's *maamarim* explaining the *Zohar*, alongside the Tzemach Tzedek's notes and elucidations.

A unique project in the publication of the Tzemach Tzedek's Chassidus was the Rebbe's initiative in 5737 to compile and print *Sefer Halikutim Tzemach Tzedek*, an encyclopedic work that organizes quotations from the Tzemach Tzedek's Chassidus by topic. The first volume, covering topics beginning with the letter *Tof*, was published in Adar of that year, and the final volume, covering the letter *Alef*, was released on Chof Av, 5742.

Despite the large number of *seforim* of the Tzemach Tzedek's Chassidus already published, there is more. A volume of the Tzemach Tzedek's *maamarim* arranged chronologically was published in 5757, covering the years 5614–5615. A new series, *Ma'amarei Admur Hatzemach*

The Publisher From Babroisk

It is worth taking a moment to discuss Reb Chaim Eliezer Bichovski, a pivotal figure in revolutionizing the printing of Chassidus. During an era when publishing was a daunting challenge—especially for Chassidus—Reb Chaim Eliezer prepared and published 14 *seforim* of Chassidus Chabad, an extraordinary accomplishment given the circumstances of the time. (A 15th volume he had compiled and edited was published after his passing.)

However, his contributions were not always welcomed in Lubavitch. As a chosid of Harav Shmayrahu Noach of Babroisk, Reb Chaim Eliezer took an active part in his dispute with the Rebbe Rashab over Colel Chabad in Eretz Yisroel. Due to the lack of respect he had shown for the Rebbe Maharash, the Rebbe Rashab refused to allow his published works to be used.²⁵

Decades later, after Lubavitch remained the only stream of Chabad, the Rebbe clarified that this earlier stance had been a *hora'as sha'ah* (a temporary directive)²⁶. Furthermore, the Rebbe not only oversaw the reprinting of Reb Chaim Eliezer's published *seforim* from the Alter Rebbe and the Tzemach Tzedek but also instructed that Reb Chaim Eliezer's own writings be published—albeit without the Kehos logo.

Tzedek – Hanachos, began on Yud Gimmel Nissan, 5777, marking 150 years since the Tzemach Tzedek's *histalkus*, and is ongoing. The series currently comprises three volumes covering *Bereishis* through *Beshalach*, with approximately seven more volumes anticipated. Additionally, a third volume of *Biurei Hazohar* was published just this past year, and several booklets containing previously unpublished *maamarim* of the Tzemach Tzedek are published by Kehos every year.

The Rebbe Maharash's Chassidus

The Chassidus of the Rebbe Maharash is unique in that it conveys exceptionally deep and profound concepts with remarkable brevity. This reflects the Rebbe Maharash's famous motto, "*L'hatchila ari-ber*": The ideas he taught were of the highest quality—far beyond what words could fully capture. Yet, he masterfully condensed them into short, clear paragraphs that even simple people could grasp.²⁷

Another hallmark of the Rebbe Maharash's Chassidus is the introduction of "*hemsheichim*"—a format in which a series of *maamarim* are presented as a continuous, interconnected progression of ideas. Each *maamar* builds upon the previous one, offering a structured and cumulative approach to understanding complex concepts in Chassidus.²⁸

FIRST SEFER TO BE
PUBLISHED UNDER
THE REBBE'S
MAHARSH'S NAME,
PRINTED IN THE
YEAR FOLLOWING
HIS HISTALKUS.



The first sefer to be published under the Rebbe Maharash's name was *Likkutei Torah L'Gimmel Parshios*, which became the focus of significant controversy. The Rebbe shared the following account, as related by the Friediker Rebbe²⁹:

"After the Rebbe Maharash's *histalkus*, emissaries from Lubavitch were sent to Vilna to print *Likkutei Torah L'Gimmel Parshios* – '*biurim, drushim and hagahos*' by the Rebbe Maharash on the Tzemach Tzedek's *maamarim*. When the Kopuster Chassidim learned of this, they devised a scheme and managed to remove the Rebbe Maharash's explanations and *drushim*, leaving only the *hagahos*. As a result, the *maamarim* that were printed were solely those of the Tzemach Tzedek, accompanied only by annotations from the Rebbe Maharash.

"The [Friediker] Rebbe related that the emissaries from Lubavitch were *batlonim* and did not pay attention to what they were printing—either because they felt it wasn't their responsibility to scrutinize the material, as their role was simply to fulfill the *shlichus*, or because they relied on the teaching of Chazal that '*shluchei mitzvah*

are not harmed.'

"When they returned to Lubavitch, they discovered that only the Tzemach Tzedek's *maamarim* had been printed. The Kopuster Chassidim then raised a great uproar: How could the Lubavitcher Chassidim print the Tzemach Tzedek's *maamarim* under the name of the Rebbe Maharash!

"This is also why the *Likkutei Torah L'Gimmel Parshios* did not gain widespread circulation among the Chassidim.

"In any case, the *sefer* contains many *hagahos* by the Rebbe Maharash..."

Since the *sefer* is primarily Chassidus of the Tzemach Tzedek, it is at times attributed to him, such as in *Shalshelos Kabbalos Hachassidus* authored by the Rebbe and published at the end of *Kuntres Toras Hachassidus*, where the Rebbe placed this *sefer* among the list of the Tzemach Tzedek's works. In the Rebbe Maharash's list of *seforim*, the *sefer* is noted as well, with a reference to see the Tzemach Tzedek's list. In 5730, this *sefer* was incorporated into the second series of *Ohr Hatorah* on *Bereishis*.



ONE OF THE FIRST HEMSHECHIM PRINTED BY THE REBBE WAS תרל"ז - וככה. THE REBBE WOULD OFTEN QUOTE FROM THIS HEMSHECH, AND ON SUKKOS WOULD BE SEEN CARRYING THE HEMSHECH TO AND FROM THE SUKKA, AS SEEN IN THIS PHOTO FROM HOSHANA RABBA 5737. IN THE EARLY YEARS, CHASSIDIM COMING INTO THE SUKKA TO BENTCH ON THE REBBE'S DALED MINIM WOULD SEE THE REBBE LEARNING וככה. MANY OF THE REBBE'S SUKKOS MAAMARIM ARE BASED ON THE HEMSHECH.

Maamarim

While the Rebbe Maharash's own *maamarim* were distributed in manuscript form already during his lifetime in "hundreds and thousands of copies,"³⁰ they were not printed until several decades later, and as such, they became hard to come by. As Rashag once told the Rebbe³¹: "In my time [in Lubavitch], it was difficult to find a *maamar* from the Rebbe Maharash, but now the *yungeleit* have everything—from the Rebbe Maharash and the Tzemach Tzedek—and they can study as much as they want!"

In 5705, the Rebbe, then director of Kehos, began publishing the *maamarim* of the Rebbe Maharash. The first to be printed was the renowned *hemshech V'hecherim* 5631. On the suggestion of the Frierdiker Rebbe,³² this *sefer*, and the subsequent ones, were named *Likkutei Torah* – *Toras Shmuel*.

In his introduction to the *sefer*,³³ the Rebbe outlined the plan to publish seven larger, well-known *hemshechim* and *maamarim* of the Rebbe Maharash, detailing which writings would come next. Over that year and the next, they were all indeed printed.

After those were completed, the Frierdiker Rebbe proposed that Kehos print the *maamarim* of 5626.³⁴ The publication was delayed, however, and the *sefer* was printed in

Shevat 5711, in time for the Frierdiker Rebbe's first *yom hilula*. This was followed by *Toras Shmuel* 5627 (5712), *Toras Shmuel* 5628 (5717), *Toras Shmuel* 5629 (5719), *Toras Shmuel* 5630 (5733), and a number of individual *maamarim*.

These *seforim* were originally not typeset but were photocopies of the handwritten manuscripts of Reb Shmuel Sofer. It was only in the 5740s, following the Rebbe's directive that all *sifrei Chassidus* should be printed in block letters (instead of the Rashi font commonly used for such works), that this approach was revised. As a result, the previously published *seforim* were reissued in new editions, and many additional volumes were published. Today, *Toras Shmuel* consists of 28 volumes, many of them printed for the first time in recent years.



THE FIRST OF MANY HEMSHECHIM OF THE REBBE MAHARASH TO BE PUBLISHED

The Rebbe Rashab's Chassidus

The Rebbe Rashab is often regarded as the “Rambam” of Chassidus. Just as the Rambam gathered and organized the diverse opinions found throughout Shas, Bavli, Yerushalmi, and other sources into a clear and systematic presentation of halacha, the Rebbe Rashab did the same for Chassidus. He synthesized the various approaches to understanding Chassidus found in the *maamarim* of the previous Rabbeim, presenting a cohesive and definitive “ruling” on these concepts.³⁵

The Rebbe Rashab's *maamarim* are also distinguished by their clarity and accessibility. Presented with exceptional precision and structure, they are approachable even for those with limited familiarity with Chassidus, offering a clear path to understanding its profound ideas.³⁶

During the years of the Rebbe Rashab's *nesius*, the use of mimeograph or “stencil” machines became widespread. These machines allowed for low-cost duplication of handwritten or typed texts without the significant time and expense associated with traditional printing. This technological innovation notably impacted the dissemination of *Chassidus*, as many *maamarim* began being produced and distributed via mimeograph.

A quick review of the entries in the Rebbe's library or the National Library of Israel under the Rebbe Rashab's name reveals numerous copies of his *maamarim* and *kuntreisim* printed by mimeograph. However, since these were more unofficial and quickly produced, it would be almost impossible to properly catalog or track these publications, much like photocopied works today. Accordingly, we will focus on the formally printed works.

A COLLECTION OF MAAMARIM OF THE
REBBE RASHAB FROM THE YEARS
5660–5668, PRODUCED AND DISTRIBUTED
VIA MIMEOGRAPH IN THE PERIOD BEFORE
THEY WERE PROPERLY PUBLISHED.



The Kuntreisim

The first Chassidus of the Rebbe Rashab to be printed was *Kuntres Hatefilla*, printed by the Romm Print House in Vilna in 5684, four years after the Rebbe Rashab's *histalkus*. It was reprinted with additional material in *Hatomim* journal volumes seven and eight, published in Warsaw in 5697 and 5698, respectively. It was reprinted on its own in Brooklyn in 5702, in Shanghai in the same year, and in Munich, Germany in 5707.

In 5702 in New York, an initiative was begun to print the Rebbe Rashab's Chassidus. The Rebbe relates what happened in his introduction to *Kuntres U'Maayon*,³⁷ published in 5703.

"On Beis Nissan, 5702—the *yom hilula* of the Rebbe Rashab—during a gathering of the *Tomchei Temimim* students, the suggestion was made to establish a special fund for publishing the *maamarim* of the Rebbe Rashab. The fund was named "Keren Shalom."

"With the agreement of the Rebbe, my father-in-law, *Shlita*, it was decided to first publish three booklets authored by the Rebbe Rashab: *Kuntres U'Maayon*, *Kuntres Etz Hachaim*, and *Kuntres HaAvoda*. (*Kuntres HaTefilla* had already been published earlier in the winter of 5702.)

"After the publishing committee successfully overcame various obstacles, this booklet, *Kuntres U'Maayon*, is now being published."

This was followed by *Chanoch Lana'ar* (5703), *Kuntres Etz Hachaim* and *Kuntres Ha'avoda* (both in 5706), and the *maamar Hechaltzu 5659* (5709). Over the subsequent decades, several *maamarim* were printed in individual booklets, the *kuntresim* were reprinted, and mimeographed volumes—generally titled *Kisvei Kodesh*—continued to be distributed. However, no formal seforim of *maamarim* were published during this period.

The Story of Samach Vov

In 5725, the Rebbe instructed Rabbi Mordechai Shusterman, owner of the Ezra/Balshan publishing house, to begin typesetting the famous *hemshech Samach Vov* in preparation for printing. However, the project was called off shortly thereafter.

In his memoirs, Reb Mordechai recalls the details of this episode³⁸:

"On the evening of Beis Nissan, 5725, after Maariv, Rabbi Hodakov called me and said that the Rebbe had



THE FIRST CHASSIDUS OF THE REBBE RASHAB TO BE PRINTED, FOUR YEARS AFTER HIS HISTALKUS.

instructed him to telephone me upon returning from the Ohel that day, with the following message: "Tonight they should begin typesetting the *hemshech* Yom Tov Shel Rosh Hashanah - 5666."

"He added: 'They should try to obtain the most carefully proof-read manuscript of the *hemshech*.'

"My son Gershon, who was still a yeshiva student at the time, had a mimeographed copy of the 5666 *hemshech*, which I obtained from him.

"I called Rabbi Baruch Shalom Schwei, who was then a typesetter at the printing house, and handed him the manuscript. He went to the printing house and began typesetting that very night—as the Rebbe had wished.

"They urged us to work quickly, and we continued.

"On *Motzei Acharon Shel Pesach*, during *kos shel bracha*, the Rebbe gave me a bottle of wine, saying: 'This is for the *Samach Vov*.'

"However, after a few weeks, Rabbi Hodakov telephoned to say: 'Do not continue typesetting!' Why? Why

* 5684-1924, 5697-1937, 5698-1938, 5702-1942, 5707-1947, 5703-1943, 5706-1946, 5659-1899, 5709-1949, 5725-1965, 5666-1906

suddenly stop after they had urged us to work?

"Later, we learned that one of the Chabad Chassidim in Eretz Yisroel had printed a large number of copies of the *hemshech* via mimeograph. When he heard that Kehos was publishing the *hemshech* in print in block letters, and realizing no one would buy his books and he would suffer a significant loss, he wrote to the Rebbe about this. We heard this was the reason for stopping the work.

"However, Rabbi Moshe Leib Rodshtein z"l, the Rebbe's secretary—and a friend of mine—told me not to pay attention to the instruction to stop, saying: 'Keep typesetting!'

"(He presumably knew the 'reason' for the stoppage... and therefore told us to continue.)

"During that time, we once had a work shortage, and we typeset around fifty galley—proofreading sheets (but we did not receive payment for typesetting that we were not instructed to do). I kept the bottle of wine the Rebbe gave me for *Samach Vov* in a concealed place, until further developments.

"...On Erev Rosh Chodesh Elul 5730, when I entered for a *yechidus*, the Rebbe himself asked me: 'What's happening with *Samach Vov*? Where does it stand?'

"I answered: 'We were instructed to stop—so we stopped, but Rabbi Rodshtein z"l (this was after his passing) advised us to continue typesetting, and we then typeset around fifty galley.' The Rebbe called out: '*Tavoi alav bracha!*'

"Indeed, on this occasion, we completed the typesetting and printing in its entirety."

"I Am Apprehensive to Print"

In 5735, the *hemshech* of 5670, known as '*Eter*', was printed along with the other *maamarim* of that year. In 5737, another famous *hemshech*, that of 5659, known as '*Ranat*,' was printed. A few weeks later, at the farbrengen of Chof Kislev, the Rebbe surprised Chassidim by announcing his intention to publish the *hemshech Ayin Beis*—the monumental, 124-*maamar* series renowned among Chassidim for its unparalleled depth and breadth. This announcement came as a shock, as the Rebbe had previously declined requests to publish it, including appeals from Rashag,³⁹ Reb Moshe Gurary,⁴⁰ and Reb Yaakov Landa.⁴¹

In the *sicha*, the Rebbe remarked,⁴² "There were several



OPENING PAGE OF HEMSHECH "AYIN-BEIS" IN THE REBBE RASHAB'S KSAV YAD KODESH.

reasons I was apprehensive to print this *hemshech*." As a solution, the Rebbe requested that each chossid contribute a dollar toward its publication, thereby making the responsibility a collective one. The Rebbe also specified that no names or dedications would appear in the *sefer*—only the names of the Rebbe Rashab and the Frieddiker Rebbe would be mentioned. (Accordingly, even the introduction was left unsigned and was not attributed to Otzar HaChassidim, unlike other Kehos publications.)

Toward the end of that year, *Sefer HaMa'amarim* 5646 was published, as well as *Sefer Hamaamarim* 5678, adding to the growing series of volumes containing the *maamarim* from individual years. This was quickly followed by 5647 and 5680, with the remaining years released over the next decade. In 5744, a collection of previously unpublished *maamarim* was printed, followed by another in 5753. These were later incorporated into their respective volumes. A complete set of *maamarim* from 5663, preserved in the Frieddiker Rebbe's handwriting, was discovered in the Russian Military Archive and printed in 5763.

The Frierdiker Rebbe's Chassidus

One of the Frierdiker Rebbe's groundbreaking contributions to Chassidus was his effort and insistence that its teachings be translated into multiple languages, making them accessible to people of all backgrounds around the world. This initiative significantly expanded the reach of Chassidus, bringing it to distant places and embodying the true essence Baal Shem Tov's mandate of "hafatzas hamaayanos chutza."

At the same time, the Frierdiker Rebbe sent shluchim across the globe to further advance this mission. These efforts served as the ultimate preparation for the coming of Moshiach, when the entire world will be transformed into a dwelling place for G-dliness.⁴³

During the Frierdiker Rebbe's *nesius*, advances in printing technology made the process significantly more accessible and affordable. This development enabled the publication of *seforim* and *kuntresim* on an unprecedented scale, including the Frierdiker Rebbe's Chassidus. The first booklets of his printed *maamarim* appeared as early as 5685, just five years after he assumed the *nesius*.

This publication trend continued with numerous *maamarim* printed independently, compiled in collections, or featured in periodicals such as *Hatomim*.

The first full *seforim* of the Frierdiker Rebbe's Chassidus to be printed were *Sefer Hama'amarim Yiddish* (5706), compiling the Yiddish *maamarim* prepared by the Frierdiker Rebbe for publication in *Hakriah V'hakedusha*, and *Sefer Hakitzurim - Shaarei Orah* (5708), containing *kitzurim* on the Mittlerer Rebbe's *Shaarei Orah*.

It was also during that period that Chassidus began to be published in English and other languages, marking the beginning of a significant development in making Chassidus more accessible to a wider audience, a full topic in its own right.

The series of the Frierdiker Rebbe's *Sifrei Maamarim* began with *Sefer Hamaamarim* 5710, printed in Shevat 5711. The next volume to follow was *Sefer HaMaamarim Kayitz* 5700, which was the result of an initiative launched five years earlier but only brought to fruition at that time.

On the eve of Yud-Beis Tammuz 5705, a group of 34 Chassidim, including the Rebbe, wrote a letter

to the Frierdiker Rebbe.⁴⁴ In the letter, they expressed their desire to honor the triple celebration of Yud-Beis Tammuz—a day marking the Rebbe's birthday, his liberation from imprisonment, and fifty years of his sacred communal leadership.



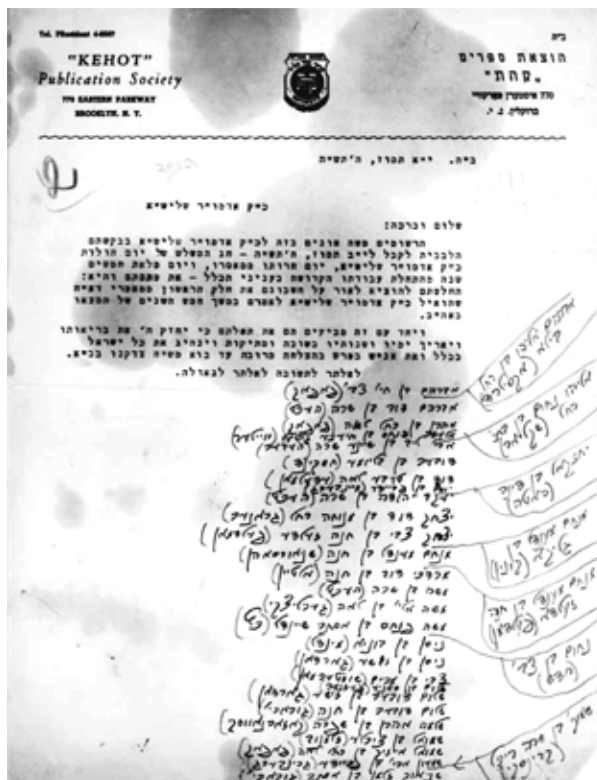
FIRST MAAMAR OF THE FRIERDIKER REBBE TO BE PRINTED, 5685.

They wrote: “We, the undersigned, turn to the Rebbe *Shlita* with a heartfelt request. In honor of Yud-Beis Tammuz, 5705, we wish to present a gift: our decision to publish, at our own expense, the first volume of *maamarim* delivered by the Rebbe during his five years of residence in the United States.”

This initiative led to the eventual publication of *Sefer HaMaamarim Kayitz 5700*, which had been planned soon after the letter but was delayed until its release several years later.

These were followed by additional *Sifrei Maamarim*, with new volumes continuing to be published as recently as the 5760s. ¹

LETTER TO THE FRIEDIKER REBBE SIGNED BY 34 CHASSIDIM, INCLUDING THE REBBE, ON 12 TAMMUZ 5705. THE LIST OF NAMES IS WRITTEN IN THE REBBE'S HANDWRITING WITH HIS OWN NAME BEING IN THE MIDDLE OF THE LIST. THE REBBE ALSO ADDED NAMES ALPHABETICALLY.



Chassidus from Chassidim

Another area where the Rebbe encouraged was the publication and study of *maamarim* authored by Chassidim, a practice that was largely discouraged in earlier generations.

Some of these include:

Reb Hillel Paritcher's Chassidus: Published as *Pelach Harimon*. The first two volumes, covering *Bereishis* and *Shir HaShirim*, were originally printed in 5648 and 5678, respectively. The Rebbe reprinted the volume on *Bereishis* in 5714 and, in 5716, printed the volume on *Shemos* for the first time. Subsequent editions included a reprint of *Shir HaShirim* in 5727 and the release of new volumes in more recent years: *Vayikra* (5762), *Tishrei* (5775), and *Bamidbar* (5783).

Reb Eizik Homiler's Chassidus: His writings comprise two primary works: *Chana Ariel* on the Torah and *Yomim Tovim*, and *Asara Ma'amaros*—a collection of treatises on ten distinct topics, with

some individual sections extensive enough to constitute full *seforim*. In 5731, Kehos reprinted *Ma'amar Shnei Hameoros*—the most extensive of the *Asara Ma'amaros*—at the Rebbe's directive. In 5779, Kehos printed a new edition of *Chana Ariel*, and in 5784, a new edition of *Maamar Shnei Hameoros*. The remainder of his *seforim* are currently being worked on for publishing.

The Rebbe also encouraged the study and publication of the Chassidus of Rebbes in other Chabad dynasties, including those who had disputes with the Rabbeim, such as Harav Aharon Strasheler (“If I had Chassidim I could rely on, I would print them⁴⁶”), the *sefer Magen Avos* from the Kopuster (“The *maamarim* are *geshmak*, and based on the Tzemach Tzedek's *maamarim*, and they can be studied⁴⁷”) and the Raza (“Surely the time will come to print them⁴⁸”).

The Rebbe's Chassidus

Covering the publication of the Rebbe's Torah would require numerous articles, and indeed, *A Chassidisher Derher* has explored many aspects of the Rebbe's Torah in depth. Topics covered include *Likkutei Sichos* (Issues 58 and 60), *Igros Kodesh* (Issue 46), *Michtavim Kloli'im* (Issue 72), *Hayom Yom* (Issue 37), *Reshimos* (Issue 33), and more. For these articles, visit the index of *A Chassidisher Derher's* website at index.Derher.org.

Why Now?

On many occasions, the Rebbe explained that our generation specifically merited such an extraordinary outpouring of Chassidus for two key reasons: the intensifying spiritual darkness of the times and our proximity to the era of Moshiach.

As the Rebbe expressed on *Acharon Shel Pesach* 5730⁴⁵:

“This is also why, specifically in this final *galus*...new insights in Torah continue to be revealed. These insights emerge in an ever-expanding manner, particularly through the publication of the Rabbeim's *maamarim*, which are studied by one, two, three, or even more individuals.

“The underlying explanation is this: As time progresses and we draw closer to the coming of Moshiach—whether by another year, month, week, or even day—additional strength is granted to help us overcome the darkness of *galus* and transform it into light.”

1. 25 Tishrei 5730, published in *Toras Menachem* vol. 58, p. 206.
2. Shabbos Parshas Mikeitz 5746; *Hisvaaduyos* 5746 vol. 2, p. 152.
3. *Toras Menachem*—Maayinei Hayeshua, p. 179.
4. Kehos, Kfar Chabad, 1982.
5. Rabbi Yitzchok Menachem Stroh and Rabbi Moshe Marinovsky (Heichal Menachem, Boro Park, 2016).
6. *Siddur Im Dach*, revised ed. (Kehos, Brooklyn, NY, 2019), p. 54.
7. *Hayom Yom*, 15 Shevat.
8. *Likkutei Sichos*, vol. 6, p. 80, footnote 70. The story is also recorded in *Toras Shalom* (p. 237) and in the Friediker Rebbe's *Igros Kodesh*, vol. 1 (p. 485), with additional details and variations in the name of the questioner. See also *Migdal Oz* p. 484.
9. For more about this *sefer*, see R”D 25 Tishrei 5730 (*Toras Menachem* vol. 58, p. 202).
10. 10 Kislev 5745; *Hisvaaduyos* 5745 vol. 2, p. 768.
11. *Reshimas Yud Kislev* 5667, printed in *Hatomim*, no. 2, p. 79 (vol. 1, p. 173 in two-volume edition; Kehos, Kfar Chabad, 1984).
12. *Derech Chaim* (2022 edition), p. 9.
13. *Igros Kodesh Admur Ha'emtzai* (Kehos, Brooklyn, NY, 2012), p. 193.
14. *Ibid*, p. 206.
15. See Piekarski, Alexander Z., *Maftaiach Sifrei Maamorei Udrushei Admur Haemtzoee Udfuseihem* (Kehos, Brooklyn, NY, 2022), p. 510.
16. *Toras Menachem* vol. 43, p. 113.
17. *Hisvaaduyos* 5745 vol. 2, p. 778.
18. 29 Elul 5722; *Toras Menachem* vol. 34, p. 319.
19. *Reshimas Motzei Shabbos Metzora* 5662, printed in *Hatomim*, no. 3, p. 25 (vol. 1, p. 257 in two-volume edition; Kehos, Kfar Chabad, 1984).
20. *Reshimas Hayoman* (Kehos, Brooklyn, NY, 2015), p. 406.
21. *Toras Menachem* vol. 58, p. 205.
22. *Hayom Yom* 28 Teves.
23. *Derech Mitzvosecha* (Kehos, Brooklyn, NY, 1991), p. iii.
24. *Hakdama to Sefer Tehillim Ohel Yosef Yitzchok Hasholem*.
25. *Toras Menachem* vol. 58, p. 201.
26. *Ibid*.
27. *Motzei Shabbos Haazinu* 5739; *Sichos Kodesh* 5739 vol. 1, p. 66. See Shabbos Parshas Bechukosai 5744.
28. Shabbos Parshas Haazinu 5746; *Hisvaaduyos* 5746 vol. 1, p. 163.
29. 25 Tishrei 5730, *Toras Menachem* vol. 58, p. 200. The story with additional details is recorded in *Reshimas Hayoman* p. 280.
30. The Rebbe's *Hakdama to V'hecherim* 5631, published in *Toras Shmuel* 5631 (Kehos, Brooklyn, NY, 2004), p. 392.
31. *Toras Menachem* vol. 58, p. 205.
32. *Toras Shmuel* 5631, p. 396.
33. *Ibid*, p. 395.
34. The Rebbe's *Hakdama to Toras Shmuel* 5626, published in *Toras Shmuel* 5626 (Kehos, Brooklyn, NY, 1989), VI.
35. Hoshana Rabba 5742; *Hisvaaduyos* 5742 vol. 1, p. 209.
36. *Likkutei Sichos* vol. 7, p. 209.
37. *Kuntres Umayan* (Kehos, Brooklyn, NY, 2006), p. 4.
38. *Lema'an Yeda'u... Banim Yivaleidu* (Eshel, Kfar Chabad, 1997), p. 150.
39. *Hamelech B'misibo* vol. 1, p. 98.
40. *Igros Kodesh* vol. 2, p. 112.
41. *Ibid*, p. 147.
42. *Sichos Kodesh* 5737, vol. 1, p. 351.
43. See *Toras Menachem*—Maayinei Hayeshu, p. 301.
44. *Sefer Hama'amarim* 5700, VI - printed in *Sefer Hama'amarim* 5699-5700 (Kehos, Brooklyn, NY, 2014).
45. *Toras Menachem* vol 60, 127.
46. *Hamelech B'misibo* vol 1, 152.
47. *Toras Menachem* vol. 58, p. 201.
48. *Toras Menachem* vol. 4, p. 116.

לזכות
החיילת בצבאות ה'
זעלדא רחל שתחי'
לרגל יום הולדתה י"ד שבט

נדפס ע"י הוריה
חיים אפרים חזונו מרת
ח' מושקא שיחי
גאלדשטיין

Let's Talk About Eretz Yisroel

THROUGH THE LENS
OF THE REBBE'S TORAH

PART 5 Preserving Life

COMPILED BY:
RABBI MENDEL MISHOLOVIN
WRITTEN BY:
RABBI LEVI GREENBERG (TX)

*Special thanks to the Enduring Peace
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Pikuach Nefesh—preserving human life—is one of the highest values in Judaism. Every mitzvah must be violated to protect life, with only the three exceptions of idolatry, adultery, and murder. Shabbos restrictions are waived when a health emergency arises, and a bris is postponed if there is the possibility of a life-threatening risk to the baby. In addition, Chazal proclaimed¹ that one who saves a life is considered to have saved an entire world.

However, there are times when applying this fundamental rule necessitates the taking of life.

The Gemara states²:

הָבָא לְהוֹרֶגְךָ הִשְׁכֵּם לְהוֹרֶגוֹ.

If someone comes to kill you, rise up to kill him first.

The same Torah which obligates a Yid to sacrifice his or her own life to not violate the prohibition against murder, obligates you to kill someone who is coming to kill you. The would-be murderer is designated as a *rodef* and everyone is obligated to stop the *rodef* at any cost, even to the point of killing the *rodef*.

If this is the case regarding individuals, how much more so is this the case regarding a community of over 5 million Yidden, *kein yirbu*. Ever since Lavan tried to destroy Yaakov Avinu and his family, our enemies have tried to do the same. As the Haggadah declares, “In every generation, there are those who seek to destroy us, but Hashem saves us from their hands.” However, we must employ every natural means possible to protect ourselves from those who seek to harm, and to do so preemptively.

This principle of preserving life through preemptively striking the enemy is enshrined in Halacha as an obligation to violate Shabbos. Shulchan Aruch, Orach Chayim, Siman 329:

נִכְרִים שֶׁצָרָו עַל עִירֵי יִשְׂרָאֵל... וְאִם בָּאוּ עַל עֶסְקֵי נִפְשׁוֹת וְאִפְלוּ בָּאוּ סָתָם וְיֵשׁ לַחוֹשׁ שֶׁמָּא בָּאוּ עַל עֶסְקֵי נִפְשׁוֹת, וְאִפְלוּ עֲדִין לֹא בָּאוּ אֶלָּא מִמְשָׁמִשִּׁים
לְבֹא - יוֹצְאִים עֲלֵיהֶם בְּכָלִי זֶיֶן וּמַחֲלִלִין עֲלֵיהֶם אֶת הַשָּׁבָת.

When non-Jews take up arms against Jewish towns... if they come to kill, and even if they come with no expressed intent, but there is concern that perhaps they come to kill, one should confront them while armed and desecrate the Shabbos because of them. [Indeed, these steps may be taken] not only when their arrival is imminent, but even if they are merely threatening to come.

Since the lives of the Yidden living in Eretz Yisroel today are constantly threatened by our enemies, the supreme obligation of the government is to protect every single one of them.

While preemptively eliminating all lethal threats to preserve life may seem obvious and self-understood, recent

history has shown that other self-adopted principles can interfere with making the right choices, with devastating consequences.

In the spring of 5727, Egypt's President Gamal Abdel Nasser banished the United Nations Emergency Force from Gaza and the Sinai and mobilized a force of 100,000 Egyptian troops at the southern border of Eretz Yisroel. He then closed the Straits of Tiran to Israeli shipping. At the time, ninety percent of Israel's oil arrived at the southern port of Eilat, and blocking this narrow passageway to the oil tankers was aimed at crippling Israel's economy and capacity to wage war.

Earlier that year, Nasser signed a defense pact with Syria to Israel's north, and after closing the Straits of Tiran, he signed a similar pact with the Jordanians to the east. All three nations, backed by the entire Arab world, publicly threatened Israel with a war of annihilation, and the world did nothing to intervene.

Israel prepared for war but expected the worst. The military confirmed the only way to win such a war would be to strike the enemy first, but the Americans warned Prime Minister Levi Eshkol to not take the first shot, lest the Israelis be viewed as the aggressors.

The situation was very dire, and finally, the cabinet of the new unity government in Israel voted to attack preemptively. On the morning of 26 Iyar, the Israeli air force carried out a surprise attack destroying the entire Egyptian air force in a matter of hours. The war was on, and when the United Nations forced a ceasefire six days later, the miraculous victory astounded the world. All three enemy armies were destroyed, and Israel controlled territory over triple its original size. The nations of the world were highly impressed, and our enemies learned a bitter lesson. It was a clear victory for the Jews.

Six years later, early in the morning of Yom Kippur 5734, Israel's prime minister Golda Meir was notified that the Egyptians and Syrians would launch a coordinated attack that afternoon. The military establishment pushed for a preemptive strike, which was the winning strategy in the last war. However, the US ambassador to Israel delivered a message from Washington threatening the United States would abandon Israel if it started a war.

Despite the clear evidence that a preemptive strike or a full mobilization of the reservists would either avert the war altogether or, at the very least, tip the balance in Israel's favor and certainly save many lives, Prime Minister Meir bowed to American pressure for political reasons. Worried that a full mobilization of the army would be interpreted by the world as an act of aggression, she ordered only a partial mobilization at 9:30am. When the war started at 2:00pm, the nation was caught by surprise, and the results were devastating. Although

the war ended three weeks later with an Israeli victory, it came at an unbearable price. Thousands were killed, *Hashem yikom damam*, and many more thousands were injured and maimed.

Some tried to defend the decision of holding off on the preemptive strike to maintain good relations with the United States, by pointing out that nine days into the war President Nixon ordered an airlift of weapons and supplies to Israel to replenish their losses, known as Operation Nickel Grass. However, this justification is flawed. Had Israel ordered a full mobilization of the army in time, in all probability the war would have never started. Even if war was inevitable, had Israel utilized the opportunity to strike their enemies preemptively, the war would have been over in a few days and there would have been no need for the airlift. Besides, the weaponry and supplies that arrived on that airlift were not needed during the war, and when the war ended there were leftover weapons from Israel's pre war stockpiles.

Defense Minister Moshe Dayan told the international media that the decision to not strike preemptively was a political one. "It was the decision of the government not to strike first... in order to have that political... advantage at the expense of the military disadvantage."

Regarding this fatally flawed decision, Golda Meir later wrote in her memoirs, "The terrible knowledge [of the heavy casualties suffered during the war] will follow me all the days of my life. I will never be the same person I was before the Yom Kippur War."

These two case studies clearly illustrate that the guiding principle of "*hashkem l'hargo*" does not mean we respond to attackers only once we are attacked, rather we must preemptively neutralize all threats and deter our enemies from even trying to attack us.

In truth, this policy is one of compassion for all people, even for our enemies. The Gemara does not say "*hashkem v'horgo*—rise up *and* kill him." Rather the expression is "*hashkem l'horgo*—rise up *in order to* kill him." When the enemy sees you are willing to use your military superiority against them, they will back away from the fight—saving their own lives in the process! **1**

NEXT MONTH:

How does the principle of Pikuach Nefesh dictate the moral way a war must be fought?

Primary Sources: *Toras Menachem* vol. 55, p. 357; *Sichos Kodesh* 5738 vol. 1, p. 226; *Ibid.* 5739 vol. 1, p. 97, *Toras Menachem* *Hisvaaduyos* 5742 vol 3, p. 1743; *Ibid.* vol. 4. p. 1844, 1854.

1. Mishna, Sanhedrin 4:5.
2. Sanhedrin 72a.

לזכות החיילת בצבאות ה'
ביילא תח"י
לרגל הולדתה ר"ח אלול ה'תשפ"ה

ולזכות הוריה
מנחם מענדל וזוגתו מנוחה לאנא שיחיו

נדפס ע"י זקנייה
הרה"ת ר' יצחק ישראל וזוגתו מרת
רחל בריינא ומשפחתם שיחיו
מאגאלניק

The First Shliach to America

Reb Avraham Elye Akselrod

By: Rabbi Mendy Greenberg

The First Rosh Hashanah

It was the first night of Rosh Hashanah in the Nusach Ari shul in Baltimore, and the congregation was concerned. Despite the *chazan* having concluded the davening, the newly appointed rabbi hadn't moved from his place. He remained at the front of the shul, immobile, completely focused on the siddur in front of him. Tears were streaming down his face.

Something must be weighing heavily on his heart, they concluded. After some deliberation, they hit on the apparent reason: the salary they had offered him wasn't enough to

sustain his family. There was little money to go around in the Russian immigrant community of the 1920s, and rabbanim often earned a pittance. Clearly, the new rabbi was pouring out his heart to Hashem for a year of sustenance.

The good-hearted congregants weren't going to let the rabbi wallow in self-pity. Shortly after Yom Tov, the board called the rabbi to a meeting and informed him that they had decided to give him a raise. To their surprise, the rabbi didn't think he needed a raise at all.

The rabbi in question was Reb Avraham Elye Axelrod, a Tomim in Lubavitch who later immigrated to the United States. Despite moving to the new world, this devout chossid didn't change one iota; it seemed that he simply failed to notice America altogether.¹

The Earliest Rejection

This attitude began early in his life.

When he reached the age of Bar Mitzvah, Reb Avraham Elye came from his hometown of Kabilnik to enroll in Yeshivas Tomchei Temimim in Lubavitch. A short while later, a message came from his parents: they were emigrating to the United States. Young Avraham Elye faced a stark choice—go to America with his parents and give up the *ruchniyus* of Lubavitch, or remain in Lubavitch and potentially never see



REB AVROHOM ELYE
AKSELROD.

his parents again. He chose Lubavitch.

For fourteen years, Reb Avraham Elye remained ensconced in the holy atmosphere of Tomchei Temimim. He was a close pupil of the famed mashpia Reb Shmuel Gronem, and quickly became known as one of the exalted *ovdim* of the Yeshiva. He had an unusual ability for *hasmada*, and was well-liked by his peers for his good heart. "It's difficult to describe the level of his good-heartedness," his friend Reb Yisroel Jacobson later wrote. "He would often give his bed away to others, and needed nothing for himself."

The Very First Shliach

During the Russian Revolution, Reb Avraham Elye married and was looking for a place to settle down, and now, the idea of moving to America appeared again.

In earlier times, the Rabbeim disapproved of Chassidim moving to America; most Chassidishe families who moved to America did so on their own accord. Reb Avraham Elye's father, Reb Aharon Shlomo Axelrod, actually deeply regretted making the move; he wrote to his father back in Russia about the sorry state of Yiddishkeit in the new world, bemoaning the fact that it was no longer feasible for him to drag his family back to Europe.

But now, after the revolution, Reb Aharon Shlomo wrote to the Frierdiker Rebbe asking whether his son and daughter-in-law should join him in America, and this time, the Frierdiker Rebbe answered in the affirmative. In his will, the Rebbe Rashab had asked the Frierdiker Rebbe to continue the work of sending Shluchim to communities to teach Chassidus and open *chadarim*. Reb Avraham Elye would be the perfect Shliach to America.²

Reb Avraham Elye seems to have been the very first individual to come to the United States by the direct instruction of the Rabbeim. In a letter to the Chassidim in America, the Frierdiker Rebbe informed them of Reb Avraham Elye's arrival, saying that he was a "*yirei shomayim gadol, v'oved*," a person with great fear of heaven, who served Hashem diligently.³

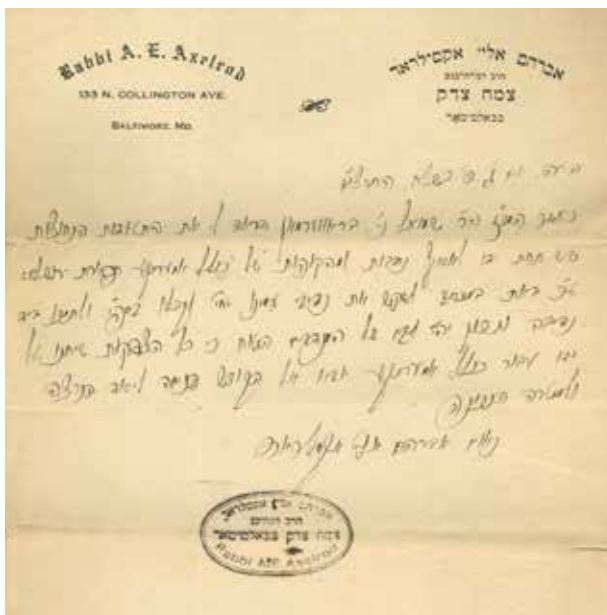
The Magnet

Upon moving to America in 5684, Reb Avraham Elye was appointed as the *rav* of the Tzemach Tzedek (Nusach Ari) shul in Baltimore, Maryland. As expected, his presence in the *goldene medineh* didn't change him at all. Instead, he tried to bring Lubavitch with him.

From his small corner in Baltimore, he began teaching Shiurei Tanya in various locations, even in Yeshivas Ner Yisrael, which was supposedly a bastion of *misnagdim*. When Reb Avraham Elye spoke, everyone listened. It was hard to ignore the sincerity and *emeskeit* that exuded from him.



THE NUSACH ARI - TZEMACH TZEDEK SHUL IN WHICH REB AVROHOM ELYE SERVED AS RAV FOR CLOSE TO 30 YEARS.



A LETTER OF APPROBATION BY REB AVROHOM ELYE FROM THE YEAR 5691.

Suddenly, the city of Baltimore was sending "*maamad*" funds to the Frierdiker Rebbe in larger sums, and local Jews became part of the effort to release the Frierdiker Rebbe from prison and to retrieve his library from the hands of the Russian government. He seemed like a *batlan*, but when important issues arose, Reb Avraham Elye was very active in *askanus tziburis* as well.

Nonetheless, his personal behavior didn't change. When the Frierdiker Rebbe arrived in Baltimore during his visit to

America, the Nusach Ari congregation came with a complaint. They loved their rabbi dearly and held him in the highest esteem—but would the Frierdiker Rebbe please tell his chossid to wear a shirt?!

Among Chassidim in the old world, shirts were a modern invention. They were accustomed to wearing the tzitzis out in the open, with a semi-undershirt below it. Reb Avraham Elye would appear in public in his tzitzis, and his congregants felt that it was unbecoming. They were concerned that his being so removed from normal behavior would make it difficult for their children to relate to him.

The Frierdiker Rebbe told them that they should feel lucky to have such a one-of-a-kind *rav*—but also told Reb Avraham Elye that it was time to start wearing a shirt. Of course, the chossid immediately obeyed, but to compensate, he adopted another trend-defying practice: he donned a very large yarmulka that would always peek out from behind his hat. He later explained that although it was a *chitzoniusdik* behavior, one which should have no place in the life of a Chabad Chossid, he felt that his *yetzer hara* would be specifically drawn to fight this behavior *because* it was *chitzoniusdik*—and that’s why he chose to do it.

Back in Russia, at a Simchas Torah farbrengen in Leningrad, the Frierdiker Rebbe told the Chassidim that “I can personally testify that Avraham Elye Kabilniker has never raised his eyes to see the tall buildings of New York!”⁴ On another occasion, after the Frierdiker Rebbe had mentioned a number of the great Chassidim of the time, he said, “They are all my children—but Avraham Elye surpasses them all.”

A Chassidishe Farbrengen

When the Frierdiker Rebbe established Igud Hatmimim, the members gathered for a meeting. Reb Avraham Elye’s suggestion to the crowd, as recorded in the protocol, was very simple:

“Reb Avraham Elye Axelrod suggested that once a year, the Temimim should gather for a farbrengen just like the *yomei d’pagra* in Lubavitch... It was determined that the yearly gathering of Temimim would be lengthened by one day, and on that day there would be no speeches or proceedings, just a farbrengen like in Lubavitch.”

By that time, major cities like New York or Baltimore had decent numbers of Chassidim, but—much like the case among Shluchim in most cities today—they were scattered throughout the city, each with their own shlichus and role in their own neighborhood. They didn’t always make the time to get together.

In a beautiful letter published in the “Chabad Bulletin,” Reb Avraham Elye gently chastised his fellow Chassidim.

“I’m not sure what the custom is in other towns, but in

Baltimore, we used to have regular farbrengens among Anash for Melave Malka or other chassidishe gatherings. Now, this custom has nearly ceased, and that’s really not good.

“I heard from Reb Gronem that the Mittlerer Rebbe said that a farbrengen of *balebatim* is like reciting Tehillim, and a farbrengen among *chassidisher yungeleit* is like learning Shaarei Teshuvah.

“Reb Gronem explained: When *chassidishe balebatim* gather, they speak in praise of Hashem. This is like Tehillim. When *chassidisher yungeleit* gather, they discuss their deficiencies in their *avoda*—that is like studying Shaarei Teshuvah.

“Even if, here in America, Chassidim don’t discuss what Chassidim used to discuss back in the day, it’s still very necessary for Chassidim to meet as frequently as possible.

“Reb Zalman Havlin would share a story he heard from Reb Gershon Ber. He would often travel through a particular town where, at the chassidishe shul, people would speak *devarim biteilim*. Davening would be delayed, and it led to several other issues. So, they decided to enact a rule: no more *devarim biteilim* in shul.

“After a few months, they noticed that they had become strangers to one another. Previously, when they’d gather in shul, each would share with the other how business was going and what was happening in his family. Everyone felt closely connected. But after the rule was enacted, they became shockingly distant.

“So, they canceled the rule.

“Here in America, where the few Anash in each city are scattered across town and don’t even daven together in the



THE FRIERDIKER REBBE ARRIVING AT THE TRAIN STATION IN BALTIMORE, MARYLAND.

RABBI AXELROD DIES IN HOME

Was Spiritual Leader Of Zemach Zedek Synagogue

Rabbi Abraham E. Axelrod, spiritual leader of the Zemach Zedek synagogue of Baltimore for the last twenty years, died at 3 o'clock yesterday afternoon at the Hebrew Convalescent Home after an illness of several weeks.

One of the most respected of Baltimore rabbis, Rabbi Axelrod was the only representative of the Chabad philosophy of Judaism in the city.

Born in Lithuania almost 60 years ago, he was a disciple of Rabbi Schneierson, of Lubavitz, and trained for the ministry in Europe. In Baltimore he was a widely known scholar of Judaism and conducted weekly study classes in the Tanya course of Hebrew mysticism.

Rabbi Axelrod was a past president of the Baltimore Council of Rabbis and at the time of his death was serving as a member of the board of education of the Talmudical Academy.

Daughter Survives *

He leaves one survivor, his daughter, Mrs. Ruth Gruzovski, wife of Rabbi Samson A. Gruzovski, of Brooklyn, N.Y. His wife, Hannah, died last July.

Funeral services will be conducted at 3 o'clock this afternoon from the Zemach Zedek synagogue, 2120 Fairmount avenue.

A New York city delegation of rabbis of the Chabad school will join in the services, to be attended by all rabbis of the Baltimore area.

A CHASSIDISHE GENEIVAH

One year, the Merkos Shluchim returning from Baltimore brought the Rebbe a gift: a *bichel* Chassidus, a handwritten collection of *maamarim* which they had stolen (!) from the home of Reb Avraham Elye.

The Rebbe wasn't pleased. The Rebbe told the *bochurim* that he had known about the *bichel*; he had actually asked Reb Avraham Elye if he would gift it to the Rebbe's library (as part of the Rebbe's efforts to collect, categorize and publish Sifrei Chassidus) but Reb Avraham Elye had declined, saying that "you have so many *bichlach*, yet this is my only one."

The Rebbe instructed the *bochurim* to ensure that the *bichel* was replaced in Reb Avraham Elye's home, without him noticing that it was taken and returned.

After Reb Avraham's passing, the *bichel* was gifted to the Rebbe's library.

receive, not to give," he would tell them.

Throughout those years, he held extensive correspondence with the Rebbe (then known as Ramash) on *nigleh*, Chassidus, *minhagim*, and *hafatzas hamaayanos*. In those early years, when the Rebbe would write to *lomdim* even on mundane issues, the letters would always end with a few paragraphs of profound Torah, written somewhat in shorthand, with a long list of references. It was as if the Rebbe couldn't withstand the urge to share an idea in learning when the opportunity arose. The letters to Reb Avraham Elye are a very good example, replete with numerous references to all parts of the Torah.

In one letter, the Rebbe offers a beautiful explanation of Reb Avraham Elye's name. He explains that Avraham represents the highest levels of *Elokus* which are concealed, *chachma stima'ah*, while Eliyahu represents *Yesod*, which is revealed to the lower levels.⁵

It was an apt description of Reb Avraham Elye's character—a person who lived on the highest levels, but was sent down to elevate the lowest. ①

same shul, meeting each other only rarely—it's all the more essential that they gather frequently.

"First of all, it will then become inevitable that they will *derher* a *chassidisher vort* now and then which will inspire them to good behavior. Secondly, it's crucial to maintain friendships and remain connected—that we shouldn't become strangers, Heaven forbid, from one another."

Back in the Rebbe's Home

When the Frierdiker Rebbe arrived in America on Tes Adar 5700, Reb Avraham Elye was once again able to do what he loved: spend time in Lubavitch, near the Rebbe. Whenever circumstances allowed, he would come to 770, always only after receiving express permission from the Frierdiker Rebbe. After Yud Shevat 5710, he continued to come to the Rebbe on special occasions until his passing on 4 Adar 5712.

Whenever he would come to 770, the *bochurim* would ask him to *farbreng*, but he would rarely agree. "I came to

1. This article is based on the collection about Reb Avraham Elye published in Heichal HaBaal Shem Tov issues 7–8, unless otherwise noted.

2. Igros Kodesh Admur Harayatz vol. 11, p. 17.

3. Igros Kodesh Admur Harayatz vol. 1, p. 306.

4. Lubavitch V'Chayoleha p. 170.

5. Igros Kodesh vol. 1, p. 45.

נשי
ובנות
חב"ד

SHEVAT

N'SHEI
U'BNOS
CHABAD

COMPILED BY:
RABBI LEVI GREENBERG (OH)

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר

נדפס ע"י
הרה"ת ר' יצחק מאיר וזוגתו
מרת לאה ומשפחתם שיחיו
שפאלטר

A BEAUTIFUL HOME

The farbrengen of Shabbos Parshas Bo 5752 took place four days before Yud Shevat, and the Rebbe spoke about the theme of the maamar Basi L'Gani: the reason for the descent of the neshama into this world.

Speaking in particular of the neshamos of women, the Rebbe referred to the fact that the Friediker Rebbe encouraged the education of women and girls; to the prerogative of women in being the first to welcome the Shabbos into every Jewish home; and to the fact that this is done by the kindling of lights, which carry well-known connotations of tranquil joy and spiritual enlightenment.

DESCENT FOR THE SAKE OF ASCENT

The phrase from the *possuk*, "As a rose among the thorns," refers to the soul as it descends into this material world, and on a larger scale, to the existence of the Jewish people within *galus*. For both the soul and the Jewish people, this involves a formidable descent, a descent fraught with danger. At times, the path of life appears to be obstructed by brambles: events sometimes occur which our limited human intellect cannot comprehend. Paradoxically, however, it is through this very process of descent that both the soul and the Jews ultimately climb to their most complete level of perfection.

This is not to imply that the world is in itself negative. Quite the contrary, the words "*Basi l'gani*" (I have come into My garden) are used as an analogy to describe the return of the *Shechina* to this world. This indicates that the world is Hashem's own garden, a place which grants Him pleasure and satisfaction. Nevertheless, we are often unable

to perceive this positive quality. And this reflects the task and mission with which the Jewish people have been charged. Holding aloft “the lamp of a mitzvah and the light of the Torah,” they illuminate the world and reveal the good which is concealed within.

WOMEN AS LUMINARIES

In particular, this quality is manifest in those mitzvos that are associated with producing actual light, for example, the kindling of Shabbos candles. The visible light which they generate reflects how every mitzvah, and in a wider sense, every positive activity a Jew performs, such as a friendly word or an act of kindness, increases the light of *Elokus* within the world.

The mitzvah of lighting Shabbos candles has been entrusted to Jewish women; it is they who draw Hashem’s light into the home and introduce the atmosphere of Shabbos and holiness.

On a cosmic scale, the world has been described as Hashem’s dwelling—His home, as it were, and the Jewish people, as His bride. Developing these analogies: Just as the Shabbos candles are lit before the actual commencement of the Shabbos, our present performance of mitzvos in *galus* kindles the light that will illuminate the world in the time of Moshiach, which is referred to as “the Day which is entirely Shabbos.” This connection also highlights the role of Jewish women, for the prophecies associated with that age point out the superior qualities which Jewish women possess.

IN THE MERIT OF THE WOMEN

Chazal tell us that “In the merit of righteous women, the Jews were redeemed from Mitzrayim.” Similarly, the subsequent redemptions are also associated with the merit of Jewish women. We have been promised, “As in the days of your exodus from Mitzrayim, I will show you wonders.” The Arizal emphasizes that the future *geula* will follow the pattern of the *yetzias Mitzrayim*, and thus will also come as a result of the merit of the righteous women of that generation.

A HOME FOR A FAMILY: A MIKDASH FOR HASHEM

The role of the Jewish people, and in particular of Jewish women, in preparing the world for the *geula*, is analogous to the role of a woman in her own home. The Midrash teaches that Hashem created the world so that He would have a dwelling place in this lowly world, which will be fully materialized when Moshiach comes.


To develop this analogy: A person desires not merely to possess a dwelling, but that his dwelling be attractive and tastefully furnished. Generally, this task of shaping the home environment is the province of the woman of the house. Similarly, in the mission of making this world a dwelling for Hashem, it is Jewish women who make His dwelling attractive and radiant.

This greater role played by women within the world should also be mirrored in the activity of every woman within her own home. It is largely through the efforts of the woman of the house that every home is transformed into a “*Mikdash Me’at*,” a place where *Elokus* is revealed in a way which parallels and leads to the revelation that will permeate the entire world in the times of Moshiach.

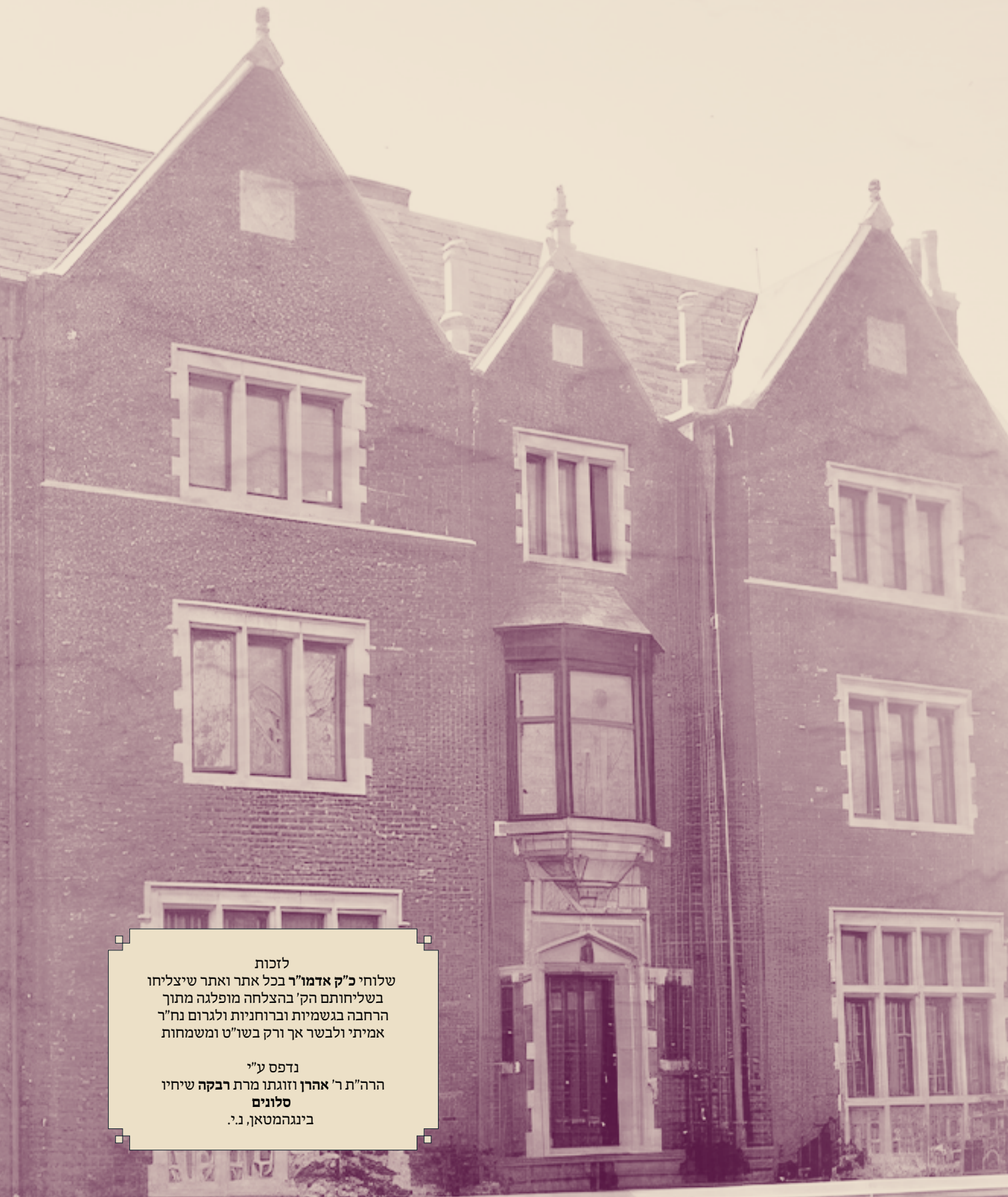
These efforts are reflected, not only in the spiritual influences which a woman instills within the home, but also in the manner in which she structures its interior design, for example, making sure that every member of the household possesses a Siddur, a Chumash, a Tanya, and a *tzedakah pushka* which is proudly displayed. Even the rooms of infants should be decorated with Jewish symbols, e.g., a “*Shir Hamaalos*.” These efforts mirror the way in which Yiddishkeit permeates even the material environment in which we live.

LIGHTING UP THE HOME: ILLUMINATING THE MIKDASH

Shabbos is referred to as a “microcosm of the world to come” (*mei’ein olam haba*) and conversely, the times of Moshiach are referred to as “the Day which is entirely Shabbos, and rest for life everlasting.” It is the woman of the house who introduces the atmosphere of Shabbos by lighting its Shabbos candles. Thus, to recall the analogy of the world as Hashem’s dwelling, it is the women who must usher the light of *geula* into the world.

The very same mitzvah, the kindling of Shabbos candles, is a powerful medium to accomplish this goal. For the visible light which the candles generate reflects how every mitzvah and, in a wider sense, every positive activity a Jew performs, such as a friendly word or an act of kindness, increases the Hashem’s light within the world.¹ 

1. Adapted from Shabbos Parshas Bo and Beshalach 5752; Hisvaaduyos 5752 vol. 2, p. 183. Translation by Sichos In English (with slight variations).



לזכות

שלוחי כ"ק אדמו"ר בכל אתר ואתר שיצליחו
בשליחותם הק' בהצלחה מופלגה מתוך
הרחבה בגשמיות וברוחניות ולגרום נח"ר
אמיתי ולבשר אך ורק בשו"ט ומשמחות

נדפס ע"י

הרה"ת ר' אהרן וזוגתו מרת רבקה שיחיו
סלונים
בינגהמטאן, נ.י.



My EARLY YEARS *with the* REBBE

An Interview with the Rebbe's Mazkir,
RABBI YEHUDA KRINSKY ש"י

*A Chassidisher Derher was privileged to sit down with Rabbi Yehuda Krinsky
for a fascinating interview about his early years in the presence of the
Friediker Rebbe and the Rebbe. Presented here in honor of Yud Shevat.*

Written By: Rabbi Mendy Greenberg

With special thanks to Rabbi Yirmi Berkowitz

My Childhood

When my parents got married in 1914, they had both recently immigrated to America. Seeing the state of Yiddishkeit in the new country, they made a vow: if Hashem would bless them with children, they would do everything in their power to raise them as *shomrei Torah Umitzvah*.

Born in 5694, I was the youngest, the “*ben zikunim*.” There was no Yeshiva in Boston—only after-school *cheder*—so I had to enroll in public school. I was a regular kid; I was very athletic, I would play baseball, and I was also one of the fastest runners in school. During the morning races before class began, I would often come in first. After elementary school and junior high, I got into a pre-Harvard prep-school, the Boston Latin School, which was—and still is—one of the most prestigious high schools in the country.

But after a short time there, my parents decided that I needed to go to Tomchei Temimim in New York. When local Jews would ask my parents how they could possibly remove their son from such a prestigious school to go to a Yeshiva, they responded, “We are not that interested in his learning how to make a living, as much as learning how to live.”

Lubavitch wasn’t new to us. My family had a close relationship with Lubavitch even before the Frierdiker Rebbe came to America. The *shadarim* who came from Russia—figures like Reb Mordechai Cheifetz and Reb Itche Masmid—would stay in our home, and my parents made sure they had everything they needed.

They were very strict about their personal kashrus; I remember Reb Itche Masmid watching my mother as she cracked the eggs in the kitchen to ensure everything met his standards. But they always ate what she cooked, and my parents did everything to make them feel comfortable.

As young as I was—maybe six, seven, or eight years old—watching these visitors was very special.

Hakafos with the Ramash

In 5707, I was supposed to come to New York to enter Tomchei Temimim after Simchas Torah, but one of my brothers was going to 770 before Hoshana Rabbah, and my parents decided I might as well go to the Rebbe for Yom Tov too. So, I ended up arriving the day before Hoshana Rabbah.

On Hoshana Rabbah night, I went to 770. When I opened the front door, I was struck by the image of a person standing in the *zal* at a *shtender* saying Tehillim. It was the Rebbe, then known as the Ramash. I was captivated by his countenance. There was something extraordinary about his face that drew me to him like a magnet.

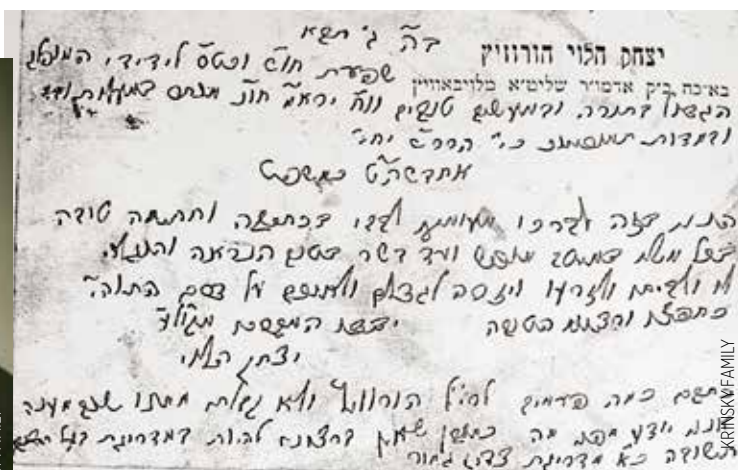
[It was actually not the first time I saw the Rebbe. The first time was at the wedding of Reb Avraham Hecht, in 5704. The Rebbe attended that wedding and spoke at length. Because the *mechutan* was of Hungarian descent, the Rebbe discussed a certain halachic matter from the *Chasam Sofer*. Of course, as a young boy, I didn’t grasp the content of the Rebbe’s words.¹]

On the first night of Shemini Atzeres, we went to *hakafos*. There were two *minyanim*—one downstairs in the *zal*, and one upstairs on the second floor, with the Frierdiker Rebbe. Naturally, the Rebbe attended the Frierdiker Rebbe’s *minyan*, and at around 10:30, the Rebbe came down from the *seudah* and went into his office; it seemed he was ready to go home. But then he came out, and walked into the *zal*, already wearing his coat.

I was there with five or six other *bochurim* from out of town who hadn’t gone home for Yom Tov. The Rebbe asked us, “Did you have a *possuk* of *Ata Horeisa*? Did you have



REB SHMAYA
KRINSKY,
FATHER OF
RABBI YEHUDA
KRINSKY.



A LETTER SENT FROM REB ITCHE DER MASMID
TO REB SHMAYA IN THE YEAR 5694.

a *hakafa*?” We told him that we had neither. We were just *bochurim*, and hadn’t participated in the *hakafos* beyond the actual dancing. Nobody had paid us any attention.

The Rebbe went back into his room for a moment and immediately returned to the *zal*. He had removed his coat. The Rebbe proceeded to arrange full *hakafos*, with *Ata Horeisa*, for us boys. Everyone had a *possuk*, and then we did *hakafos*, and he danced with us—for a very long time. By that time, other *bochurim* and people had joined us.

I was a 12-year-old boy, a shy newcomer. At first, I stood on the side, watching, hoping that the Rebbe would place his hand on my shoulder during the dancing. Finally, I mustered the courage to step into the circle. I got close to the Rebbe, and my wish came true—he put his hand on my shoulder. I was elated.

The Rebbe stayed with us until the end, and only then did he go home. I don’t think the Rebbe knew who I was, and I can’t recall who the other *bochurim* were. Why did he go through all the bother? For a bunch of young *bochurim*. I was really taken aback by the Rebbe’s warmth. From that moment, I was smitten.

That was the beginning of my life...

The First Glimpse

On Simchas Torah, my third day in “Gan Eden,” there was a gathering in the courtyard of 770—what later became the main shul—for Jewish children from the neighborhood. A few dozen children were present; they were given fruits and sweets while reciting *brachos*, and the Rebbe stood on a bench and spoke to the children in Yiddish. Afterwards, Rabbi J. J. Hecht translated the Rebbe’s words into English.

During the Rebbe’s talk, someone whispered to me that if I looked up to the second floor, at the kitchen window of the Frierdiker Rebbe’s home, I would see his holy face. I glanced up, and for the first time in my life, I beheld the shining countenance of the Frierdiker Rebbe. He was seated, wearing a *shtreimel*, looking down at his son-in-law—the Rebbe—who was addressing the children below.

There was another “first” for me at that gathering: Rabbi Hecht asked me to bring a box of fruit from the Rebbe’s room into the courtyard. That was the first time I entered the Rebbe’s room.

My Yechidus with the Frierdiker Rebbe

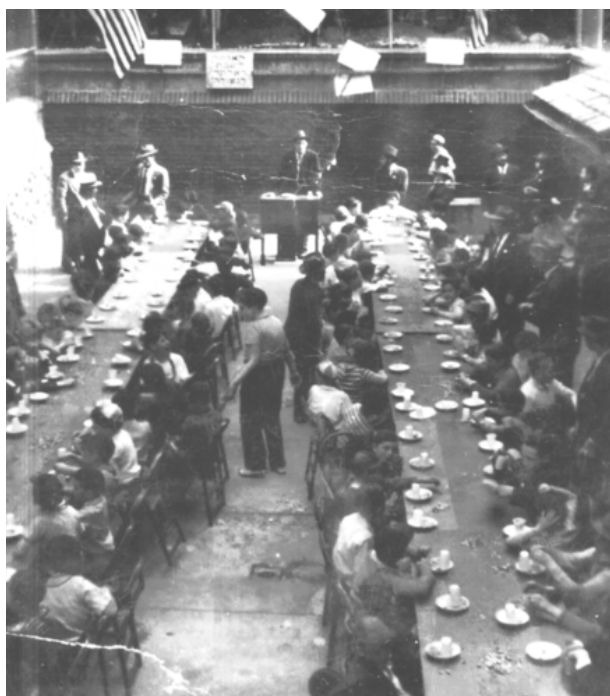
Just before my bar mitzvah on 15 Kislev, about two months after I arrived at 770, I went into *yechidus* with my brother, Yosef Dov.

The Frierdiker Rebbe was sitting at his desk. His eyes were



RABBI YEHUDA
KRINSKY
AROUND THE
TIME OF HIS
BAR MITZVAH.

KRINSKY FAMILY



CHILDREN GATHER FOR AN EVENT IN THE COURTYARD OF 770 IN THE 5710S.

piercing, but full of warmth, and his face had a special glow.

First, the Frierdiker Rebbe *bentched* my brother, and then he turned to me and gave me a *bracha* as well. It was hard to understand the Frierdiker Rebbe’s words, so his secretary, Reb Elye Simpson, repeated everything for us.

Even now, I can still hear the tone of the Frierdiker Rebbe’s voice and the way he spoke when he gave me the *bracha*. Among the things he said, he repeated the word “*lernen*” (learning) three times, and also the word *ehrllich*.

This story had an interesting postscript, about 40 years



THE FRIERDIKER REBBE FLANKED BY THE REBBE AND RASHAG, 5703.

later. Once, while discussing one of the issues regarding the trial of the *seforim*, the Rebbe remarked to me: “*Bist doch ah chossid fun’m shver*—You’re a Chossid of my father-in-law.”

I didn’t understand what the Rebbe meant, and as if reading my thoughts, the Rebbe added, “Did you not receive a *bracha* from my *shver* for your bar mitzvah? If so, everything will be with *hatzlacha*.”

A Taste of Gan Eden

I was just a young *bochur*, and at my age, one wouldn’t typically be allowed into the Frierdiker Rebbe’s *farbrengens*. They were held on many occasions during the year, but were generally very short. They took place in the dining room on the second floor, and the space was limited. There were maybe 15 people seated around the table, with another 20 or so standing nearby.

At that age, I couldn’t get in. But that didn’t stop me—I’d stand by the doors and hope. There are two entrances to the second floor. One is the wooden staircase that comes up from near the Rebbe’s room, and the other is the staircase in the middle of the building which leads into the kitchen on the second floor. Even though I knew I wouldn’t be allowed in, I would stand by the door, just hoping, perhaps the door would open and I’d catch a glimpse.

Then, one time, when I was standing there alone, the door opened. It was Rebbetzin Chaya Mushka. I had never seen her before, and I’m sure she had never seen me either. But at that moment, she had *rachmanus*—like a mother. She told me, “*gei arein*” (go inside). I’ll never forget her kindness.

I walked into the *farbrengen* room. The Frierdiker Rebbe

was seated in his chair at the head of the table, his *shtreimel* on his holy head. The Rebbe was sitting to his left, Rashag to his right. He was already speaking. I couldn’t understand much of what he was saying, but the image—his presence, the aura, the way everyone was listening intently. It felt like I was in another world, in Gan Eden. Nothing else existed in those moments.

From that time on, the Rebbetzin had broken the ice for me. She let me in a few more times over the next couple of years, and the Rebbe let me in on several occasions as well.

When I didn’t make it into the *farbrengen*, I would stay nearby, and after the *farbrengen* ended, the doors would open, and everyone was allowed inside for a moment to pass by before the Frierdiker Rebbe and say *l’chaim*, and he would nod to each one. The Frierdiker Rebbe would be sitting, with the Rebbe and Rashag standing on either side of him—one on the left, one on the right—like soldiers.

I don’t know where I got the courage from, but I too would approach the table, pick up a glass with a bit of *mashke* and say *l’chaim* to the Frierdiker Rebbe—and he would acknowledge me with a smile. It was a blessed moment, and is still embedded in my memory.

When We Missed the Farbrengen

On one occasion, we missed the Frierdiker Rebbe’s *farbrengen*, so the Rebbe did *chazarah*.

On Shavuos 5709, Eretz Yisroel’s Chief Rabbi Yitzchak Isaac Halevi Herzog was staying near Crown Heights not

far from the yeshiva on Bedford Avenue corner Dean Street. Arrangements were made for him to visit the yeshiva for Mincha on Yom Tov, but the Frierdiker Rebbe was going to farbreng during those same moments in 770, so some *bochurim* were asked to remain at the yeshiva and not go to 770. Even the Rosh Yeshiva, Rabbi Mentlik, missed the farbrengen. I was asked to *layn* the *kriah* of that Mincha, and call the Chief Rabbi up to the Torah for *Levi*.

As compensation, the Rebbe promised that he would do *chazara* for all those who had stayed at the yeshiva to accommodate Rabbi Herzog. So, that night, after Yom Tov, we entered the Rebbe's room, and the Rebbe reviewed the entire farbrengen for us.

The Presence of the Ramash

In those days, the Rebbe was very reserved. Everyone knew he was a *ga'on olam* in all areas—*Nigleh*, Chassidus, Kabbalah, and beyond—and he was held in very high esteem.

For example, Reb Zev Kasinetz (who would later become my father-in-law) and Reb Yitzchok Dov Ushpal were in charge of researching footnotes for the *maamarim* that the Rebbe would prepare for publication. Once a week, they would enter the Rebbe's room with the references they couldn't find, and without hesitation, the Rebbe would tell them the exact source for each one. They never ceased to be amazed.

Despite the Rebbe's greatness, he was very warm to anyone who approached him. He was a "part of the crowd." He davened in the *zal*, and farbrenged with the Chassidim. On occasion, my father in Boston would send questions on halacha or other matters, and the Rebbe always graciously answered.

I would occasionally receive postcards and letters to the address of 770. Since the Rebbe oversaw the *mosdos* that

were based out of 770, all mail went through him, so when several letters of mine had accumulated, the Rebbe would send a message to the yeshiva that he wanted to see Yudel Krinsky. The first time this happened, I found the Rebbe in the Merkos office; he smiled at me, handed me the mail, and said, "This is for you."

Over time, I've reflected on why the Rebbe did that. He could have simply passed the letters on to me with one of the *bochurim*. Why did he go through the bother of always handing them to me personally?

One answer is that many of these were postcards that anybody was able to read, and perhaps the Rebbe didn't want personal correspondence laying around. But I think there was an additional reason. I was the youngest in my family; my parents were already older when I was born, and naturally, I was a bit more pampered. Leaving home at such a young age was difficult for me. So, the Rebbe made a special effort to draw me in and make me feel good.

At The Rebbe's Table

The Rebbe had a very specific pattern of behavior every Shabbos. Upon arriving at 770 in the morning, he would retrieve his key from above the sink at the end of the hallway, and go into his room. Then, a bit before *borchu*, he would come into Shul in his tallis, holding his siddur and a Tanya. He would first learn Tanya, and then begin to daven. One of the *mispa'elim* would bring him a Chumash; this was my brother Pinchus Shmuel's *chazaka* for a while, and I had the privilege of doing so later as well.

The Rebbe's place—the same spot as he would sit in after the *nesius*—was on the bench under the window that connected the *zal* to the *cheder sheni*. I sat on the same bench as he did. I knew that the Rebbe was a special person, but there wasn't any reason I couldn't sit close to him on the same bench. It just felt natural.

The Rebbe always received *shishi*. During *kriah*, he would stand at his place by the table, but for other parts of davening when one stands, he would move to the nearby wall facing *mizrach* (where a *shtender* was later placed for Shabbos).

After davening, the Rebbe would stay in the empty shul, davening at length, often for two hours after everybody had left. It looked exactly as it did in the years after he became Rebbe. His face was turned toward his *siddur*, completely still, with no external movements or audible sounds.

An impressive memory of those days: At that time, a learned Jew named Dr. Nass davened regularly in 770. He wasn't a Chabad Chossid, and occasionally, he would approach the Rebbe to discuss Torah—sometimes, even as the Rebbe was in the middle of davening. I recall one time, while the Rebbe was in the middle of davening, he came over with a



REB ZEV KASINETZ.

question on a Rambam. The Rebbe couldn't respond verbally, so he pointed with his finger to specific lines in the Rambam and motioned toward certain *seforim* in the library, indicating which ones Dr. Nass should bring to find the answer.

Shabbos Mevorchim Farbrengens

On Shabbos Mevorchim, the Rebbe would daven at a faster pace. The Rebbe would return his *seforim* to his room, and after a short while would enter the *zal*.

The farbrengen usually lasted about an hour and a half. Those present would say *l'chaim*, the Rebbe would say a few

sichos, and the crowd would sing *niggunim*. However, the Rebbe himself did not make kiddush.

One exception stands out in my memory: on Yud-Beis Tammuz 5709, which fell on Shabbos, the farbrengen was attended by a large crowd—around fifty people—including the guests who had come for Yud-Beis Tammuz, and on that occasion, the Rebbe did make kiddush.

Usually, around twenty people attended the farbrengen—those who were fortunate enough to understand how special the Rebbe was. One regular participant was a world-famous chess player, Mr. Samuel Reshevsky. The Rebbe once spoke about the lessons in *avodah* that may be learned from the game of chess, and it was later edited by the Rebbe for publication in *Yemei Bereishis*.

At the time, the regular crowd at 770 wasn't very large. Most Anash didn't live in Crown Heights, and many *bochurim* would travel home for Shabbos. The yeshiva's kitchen didn't operate on Shabbos, and I would eat at Rabbi J.J. Hecht's home, because he was a *mechutan* with our family. When he was appointed as a rabbi in Flatbush, I started to go to Rabbi Elya Simpson in Boro Park for Shabbos, but I never gave up attending the Shabbos Mevorchim farbrengens. On those Shabbosim, I stayed in 770. I would buy challah and wine and make kiddush in my room—but I never missed a farbrengen.

The farbrengens were very special. Sometimes, the Rebbe would speak about current events and then connect the subject to the names of the participants and their professions—seamlessly incorporating them into the *sicha*. It was an extraordinary thing to see. For example, at the Yud-Beis Tammuz 5709 farbrengen I mentioned earlier, the Rebbe spoke about the connection between the Biblical personalities of Yosef, Pinchos, and Yehuda—which were also the names of my brothers and I.



THE REBBE'S SHABBOS AND YOM TOV DAVENING PLACE (PHOTO FROM CIRCA 5730).



THE REBBE DAVENING SHACHARIS AT HIS SHABBOS PLACE.

Three Rebbes At Once

It was Friday afternoon on Beis Nissan 5709, around 3:30pm, when I was walking in front of 770 with my two brothers, Yosef Dov and Shmuel, I said, "Let's go into 770 and see what's happening."

We walked into 770, and standing there was the Rebbe in his short jacket. When he saw us, his face lit up. He was looking for a minyan for Mincha. It was the Rebbe Rashab's *yahrtzeit*, and the Frieddiker Rebbe was waiting in his room to daven at the *amud*, but there were only seven people there.

We went into the Frieddiker Rebbe's room. First, the Frieddiker Rebbe said *karbanos*, and then he began davening. It was very special; during *chazaras hashatz*, we were able to hear every word and every *bracha*.

After the last *kaddeishim*—since there wouldn't be a minyan later—the Frieddiker Rebbe continued with Kabbalas



THE FRIERDIKER REBBE IN HIS YECHIDUS ROOM IN MID-5709.

Shabbos until the end of *Mizmor Shir Lyom Hashabbos*, and recited that *kaddish* as well. With that, the davening concluded, and we left.

I later realized that three Rebbes were present at that minyan. There was the Rebbe, the Frierdiker Rebbe, and the Rebbe Rashab whose *yahrtzeit* it was. That day, I felt as if I had won the lottery.

Yud Shevat 5710

In those years—5708, 5709, and 5710—the Rebbe would publish a *maamar* of the Frierdiker Rebbe connected to the occasion, such as Pesach, Purim, etc., and these were the *maamarim* we learned in Seder Chassidus and so on.

The Thursday night before Yud Shevat, 5710, the *maamar Basi L'gani* was distributed. The *kuntres* contained two *maamarim*: *Basi L'gani* for Yud Shevat, the *yahrtzeit* of Rebbetzin Rivka, and the continuation, *Hayosheves B'Ganim*, for 13 Shevat, the *yahrtzeit* of Rebbetzin Shterna Sarah, and I remember gathering in the *zal* that night to learn the *maamar*.

There was also *yechidus* that night. One *yechidus* was with Reb Naftali Dulitzky, a Chassidishe *gvir* from Eretz Yisrael, and another was with the newly arrived group of *bochurim* from Paris—Reb Dovid Raskin, Reb Shalom Marozov, and Reb Itche Pevzner. The Frierdiker Rebbe was very pleased to see them, and he told them, “*Fun tzeit tzu tzeit vet men areingein*, from time to time you will come in [to see me].”

I remember eating *seudas Shabbos* that Friday night with a few close *chaveirim*; we sat in the kitchen with two other



THE KUNTRES WITH THE FRIERDIKER REBBE'S MAAMARIM, PUBLISHED FOR YUD SHEVAT 5710.

bochurim, farbrenging late in the night.

On Shabbos morning, I headed to 770 with two friends for Seder Chassidus at about 8:30 a.m. As we got to the corner of Brooklyn Avenue and Eastern Parkway, we saw the mailman coming from 770. He stopped us and said, “You better hurry up. Something’s going on in 770. It doesn’t seem too pleasant—you might want to get there sooner.”

When we got to 770, it was just minutes after the *histalkus*.

I went to the *mikvah* on Union Street. Normally, it wasn’t open on Shabbos, but that day it was, and I saw that the Rebbe was there, in a separate room. Afterward, we returned to 770 and went upstairs to say Tehillim in the bedroom. The Rebbe was there for quite a while, going in and out.

Ordinarily, the Rebbe joined the ten o’clock minyan, but that day, since the Rebbe was busy, he joined a small minyan in the Cheder Sheni at 10:30. When we reached *Chazaras Hashatz*, the *zal* had already emptied, and we wanted to move over there, but the Rebbe spoke up and said that *Chazaras Hashatz* must be recited in the same location as *Tefillas Lachash*.

Throughout the day, there was a small *minyan* saying Tehillim in the bedroom, but hardly anyone was there—nobody really knew about it. After all, it was still Shabbos. After Shabbos, the crowds began arriving.

The *levaya* took place around 11:30 on Sunday morning. The *aron* was carried down the wooden steps and carried on the shoulder out to the street until Rogers and Eastern Parkway. From there, it was placed in a car and driven to the yeshiva at Bedford and Dean. The procession paused there for a while before continuing to the Beis Hachaim.

I remember the Rebbe, just before the *kevura*, saying publicly that the burial was on condition that if a will was discovered which designated a different burial place, they would move the *aron* there.

Looking Forward

We were all terribly brokenhearted. Even I, a young *bochur*, cried like a baby. Nevertheless, we all had clarity about the future from the very beginning. The *bochurim* and almost all the *yungeleit* understood immediately what needed to happen. We always knew that the Rebbe was very, very special. The Rebbe was head and shoulders above anyone we had ever met, in Torah, in *yiras shmayim*, and in simple *menschlichkeit*, and in everything you could think of. To us it was certain—the Rebbe would be Rebbe.

In one of those first few months, after Yud Shevat, my father wrote to me that someone who worked with him had become ill and told me to ask for the Rebbe's *bracha*. I passed the message on to the Rebbe, and you can imagine my shock when the Rebbe's secretary, Rabbi Hodakov, told me soon thereafter that the Rebbe wanted to see me. I entered the Rebbe's room with trepidation.

The Rebbe asked me several questions about the person, and then said that he was puzzled. Boston was a major center for medical research, and there was research being done on this particular condition. Why were the doctors unaware of it? The Rebbe was under the impression that new developments should have already arrived. The Rebbe suggested that we reach out to those research centers directly.

Then the Rebbe asked, "Does he learn Chassidus?"

I responded that I didn't know.

"*Es darf doch zein b'derech hateva... Zog dem tattn er zol lernen mit em Chassidus, vet er hobben ah refuah sheleima—the cure needs to come in a natural way, so tell your father to*

learn Chassidus with him, and he will have a speedy recovery."

Do you need more of a Rebbe than that? To me, that was as much of a *kabbalas hanesius* as I ever needed.

But still, on weekdays, the Rebbe would wear a three-piece suit; it was a statement that he wasn't accepting the *nesius*, and as time passed, there was a groundswell growing—we need to finish it up already; the Rebbe needs to publicly accept the *nesius*. Every Erev Rosh Chodesh, the Rebbe would go to the Ohel in a school bus. The Rebbe would sit in the front, and older *bochurim* would travel with him and sit in the back. The visit itself was fairly brief, lasting about half an hour.

As the year progressed, the Rebbe said that if anyone wanted to give him *pidyonos* to take to the Ohel, they could do so at his door before he boarded the bus. People would hand him their *pidyonos*, which he take it along with him.

Things began to be more formal; at some point, *yechidus* was only available by appointment, but people would still stop the Rebbe in the street, or in the *zal*, or even when the Rebbe was walking between his room and the Merkos office with paperwork for the secretaries.

Kabbalas Hanesius, Yud Shevat 5711

A day after Yud Shevat, Rabbi Krinsky sent the following letter (translated from Yiddish) to his family in Boston, describing the events of the day. Presented here is his account in its entirety:

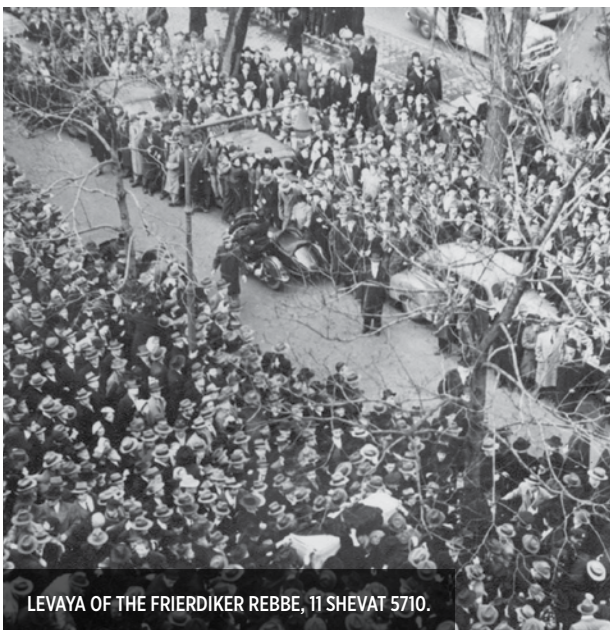
B"H, Thursday, Parshas "Vaya'aminu BaHashem Uv'Moshe Avdo" 11 Shevat, 5711

Dear parents, brothers and sisters,

I knew you would regret not coming for the *yahrtzeit*. Last night, the Rebbe *Shlita* spoke Chassidus on the *possuk*, *Basi L'gani Achosi Kallah*. There was a *sicha* before the *maamar*, and another following it. The Rebbe began the *maamar* by stating, "The Rebbe writes in his *maamar* for the day of the *histalkus*." He said this in a regular tone. Suddenly, "*Basi L'gani Achosi Kallah*" he said in the *niggun* of the *maamar*, and proceeded to deliver the Chassidus.

He recited several lines of the *maamar* and then explained how the Alter Rebbe explained it, what the Mittler Rebbe added, what the Tzemach Tzedek added, what the Rebbe Maharash added, what the Rebbe Rashab added, and what the [Frierdiker] Rebbe added (specifically, the explanation of the concept: "*Ikar Shechinah B'Tachtonim Haysah*"). The crowd was in awe.

Some fainted from the severe crowding, but the Rebbe's voice continued to resonate as he said the *maamar*, giving us strength to remain on our feet.



LEVAYA OF THE FRIERDIKER REBBE, 11 SHEVAT 5710.

In the middle of the *maamar*, the Rebbe paused twice. During the first break, he instructed us to sing the *Beinoni*, noting that the [Frierdiker] Rebbe cherished this *niggun*. Following that, we sang the Rebbe Rashab's *niggun*. During the second pause, we sang the Tzemach Tzedek's *Yemin Hashem Romeima* and a *niggun* from the Mittlerer Rebbe. (The Alter Rebbe's *niggun* was sung between the two parts of the *sicha* after the *maamar*.)

The beginning of the *maamar* was difficult, where he explained what the [Frierdiker] Rebbe wrote in the parentheses “*kol hashvi'in chavivin*—all seventh ones are beloved.” The Rebbe explained that we are now in the seventh generation, and the greatness of the seventh is that it is the seventh from the first.

In every section of the *maamar*, the Rebbe mentioned all the Rabbeim. In the third part (while continuing with the *niggun* of the *maamar*), he told a story about the Alter Rebbe, the Mittlerer Rebbe, and so on, and he repeatedly emphasized that we are in the seventh generation.

You'll see the *maamar* soon—it will probably be printed shortly. For many in the crowd, this was the first time they had heard a Rebbe deliver Chassidus, and the feeling in the room was indescribable.

Hershel [Fogelman] and Moshe [Yitzchok Hecht] were here, but Shea [Goodman] wasn't able to come.

I want to share with you about someone from here who was drafted into the army. His name is Harry Greenbaum, a young man and a *baal teshuvah* who would often come by. Perhaps you even know who he is—you'd likely recognize him if you saw him.

Before leaving, Harry went in to see the Rebbe. The Rebbe gave him a coin to keep with him and instructed him not to eat anything there that might carry a suspicion of being non-kosher.

He is currently stationed at Camp Devens. He wrote to one of his friends here in yeshiva, saying that he's “living off air,” meaning he has nothing to eat. He didn't provide his address, but he has ours. If he ever comes by, you should make sure to welcome him warmly. Perhaps it's possible for you to send or bring him something—I'm not sure how long he will remain there.

There's more I could write, but I want to send this letter in time for it to reach you before Shabbos.

Yesterday, as you would expect, there was a trip to the Ohel, and the site has already been built up significantly.

Maybe next week, I'll write another letter.

Make sure to write back. Be well, and may we hear good news.

L'alter l'teshuvah u'legeulah,

Yehuda



RABBI YEHUDA KRINSKY (RIGHT) AND RABBI LEBEL RASKIN (LEFT) ON MERKOS SHLICHUS IN THE EARLY 5710s.

P.S. After the *maamar*, the Rebbe said:

“Listen carefully, Yidden. Don't place birds in your pockets, [i.e., don't get carried away] thinking everyone will now go back to their peaceful lives, *ish tachas gafno v'ish tachas t'einaso*—each person under their vine and fig tree—as free people.... Remember: the Rebbe's mission, which he entrusted to each of us, remains fully intact.

“Coming to a farbrengen, saying *l'chaim*—this is good, but it doesn't suffice for the necessary *avoda b'koach atzmo*. Each of us must work on refining our *nefesh habehamis*.”

Yatir MibiChayohi

During the months after the Frierdiker Rebbe's *histalkus*, the Rebbe spoke often about the Alter Rebbe's words in Tanya that a Tzaddik after his passing is more present than during his lifetime.

I was a young *bochur*, and I didn't understand why the Rebbe was speaking so much about the Ohel. We had the Rebbe, we loved him, and we weren't missing anything. Of course, there had been the *histalkus* of the Frierdiker Rebbe, and we had been touched deeply, but I still didn't understand why the Rebbe focused on it so much.

After Gimmel Tammuz, the Rebbe's words became clear. It was very cathartic and it was very encouraging. We are not lost; the Rebbe is with us—more so than during his physical lifetime.

Yud Shevat for me is a Yom Tov. Whatever I am and whatever I hope to be, I owe to the Rebbe. The Rebbe is my entire life. He always was, and he always will be. **1**

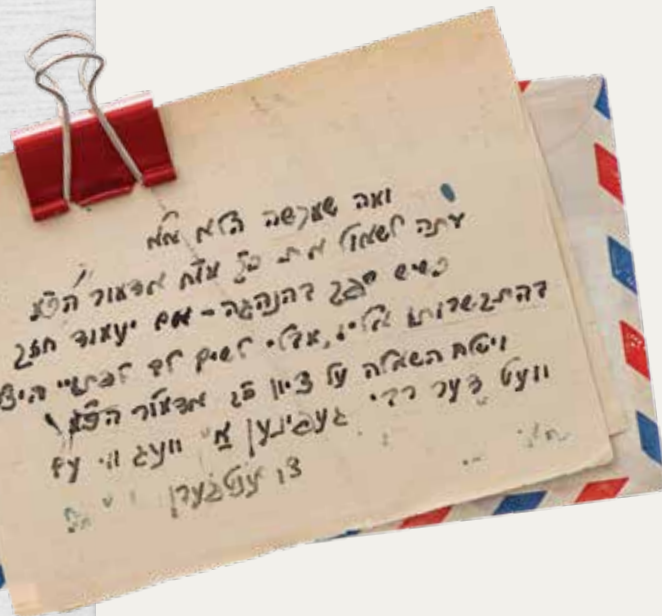
1. See *Mekadesh Yisroel*, p. 6.



Story

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר
נשיא דורנו

נדפס ע"י ולזכות
דוד בן שיינא וזוגתו מרת
פערל גאלדא בת לאה
ומשפחתם שיחיו



דער רבי וועט געפינען א וועג...

WRITTEN BY: RABBI LEVI GREENBERG (TX)

The Expedited Passport



AS TOLD BY
RABBI MENACHEM COHEN

(Elad, Eretz Yisroel)

Every year I travel to the Rebbe for Gimmel Tammuz. This has been my commitment for twenty years, since Gimmel Tammuz 5764. On Wednesday, 27 Sivan 5784 I took a taxi to Ben Gurion Airport to catch my midnight flight to New York for Gimmel Tammuz. But to my chagrin, the flight agent at the El Al counter informed me that my visa to the United States had expired a few days earlier!

"You are not going to board this flight to New York, Mr. Cohen," she said. "If you contact your travel agent quickly you can probably get a refund for this flight. They should

have never sold you this ticket without confirming you have a proper visa."

I was sorely disappointed at the turn of events and tried to find a quick fix. A few months earlier the Electronic System for Travel Authorization (ESTA) became available for Israeli citizens. I inquired whether I could quickly apply and enter the US without a regular visa. However, ESTA is only available for those with biometrically enabled passport books, and I had an ordinary passport.

Clearly, I would not be traveling that Wednesday night,

and I had less than a week to work things out. Applying for a biometrically enabled passport would take six weeks, so getting into the US through the ESTA program seemed impossible.

Back home, with a heavy heart, I wrote a letter to the Rebbe. I shared the entire story and requested a *bracha* that I should merit to be by the Rebbe this Gimmel Tammuz, and sent the letter to the Ohel. I opened a sefer of Igros Kodesh and this is the first letter I read from 5 Tammuz 5711:

"I received your letter from 24 Sivan with the notification that you received the exit visa and affidavit you need. May it all work out in its proper time. May Hashem bring you to your true destination, as Hashem wants, in a good and auspicious hour."

I felt the Rebbe had given me his *bracha* that it would all work out, and my apprehension was replaced by hope and anticipation for what would come next.

On Thursday morning, I contacted some well-connected friends who advised me to apply for a biometrically enabled passport. Although the standard processing time was six weeks, it was possible to expedite the process to a minimum of four working days. Gimmel Tammuz was Monday night and Tuesday and the timeframe did not look promising, but I made an appointment at the Interior Ministry for the new passport anyway.

On my way to the office, I received a call from a journalist friend who is a Litvisher Yid. I shared with him my predicament and he said, "Menachem, if you truly believe you will travel, the passport will certainly be ready for you on time."

Then, to my surprise, he shared with me a personal experience he had at the Ohel. "Many years ago, my daughter was diagnosed with Juvenile Diabetes, and she faced many health challenges as a result. Five years after her marriage, she did not yet have any children. After trying many *segulos*, I finally suggested to my son-in-law that we travel to the Lubavitcher Rebbe to ask for a *bracha*. At first, he was reluctant, but I convinced him it was the right thing to do, and we both flew to New York to daven at the Ohel. Nine months after that trip, my daughter gave

birth to a healthy boy."

I never imagined that a Litvisher Yid would be the one to inspire me to have perfect faith that the Rebbe would find a way for me to be at the Ohel for Gimmel Tammuz even this year...

Although the process for my new passport was in motion, I still needed to book a flight that would get me to New York in time, but for three days there were no availabilities on any airlines. On Monday evening, Leil Gimmel Tammuz, my travel agent found availability on a flight leaving Tuesday at 1:00pm, which would get me to New York in the late afternoon. Although my passport was still not confirmed, I decided to make a "vessel" for the *bracha*. I purchased the ticket.

On Tuesday morning, I was notified that my passport was ready, and by 10:30 am I had it in my hands. I immediately applied for ESTA but was told that it could take between one and 72 hours to be approved.

With mixed emotions and much faith, I headed out to the airport. I'm not sure what reality I was experiencing as I took my place in line at the El Al counter without having ESTA approval to travel to the US. As the line grew smaller, I sent a letter to the Ohel asking for a *bracha*, and three minutes later, at 11:33 am, I received an email with the header "ESTA Approval." Exactly one hour after I had submitted my application!

I have traveled to the Rebbe dozens of times, but this trip was beyond everything I had ever experienced, filled with many instances of clear *hashgacha protis* and open miracles. Throughout the flight, I felt I was traveling on miraculous "*ananei shmaya*," thrilled to have the *zechus* to travel to the Rebbe - as if it was the first time in my life. As the sun started setting in New York, I merited to be at the Ohel with the Rebbe on Gimmel Tammuz. **T**

YOUR STORY

Share your story with A Chassidisher Derher by emailing stories@derher.org.

לע"נ
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ברכה ע"ה
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וזוגתו מרת חי' מושקא שיחיו
גאלדשטיין
תנ"צ'ה'

COMPILED BY: RABBI LEVI GREENBERG (OH)

WRITTEN BY: RABBI TZEMACH FELLER

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P I N P O I N T S

STORIES OF THE RABBEIM'S
REACH AND IMPACT AROUND THE GLOBE

BUFFALO, NY



RABBI CHAIM DAVIDOVICH

Rabbi Chaim Davidovich served as a *rav* in Buffalo for 18 years and was an active member of the Orthodox Rabbinical Council of the city. During his tenure, the Frierdiker Rebbe corresponded with him on a number of occasions.

In a letter dated 7 Mar-Cheshvan, 5689, Riga, Latvia, the Frierdiker Rebbe wrote:

“Regarding what you wrote about the religious situation in your city, I read it with deep focus, for religious Jewish education in every country is incredibly important to me; for I have seen—may you not experience this—the awful and heartbreaking difficulty that many of our brothers are experiencing in Russia. They are broken and sighing—may Hashem have mercy on them—because of the bad education that a small number of evildoers received—and they are the ones causing the pain...”

The Frierdiker Rebbe went on to advise Rabbi Davidovich to come to a compromise with the other elements in the community, where he would have the last word in matters of religious education, the teachers, the curriculum, and the study schedule. He should focus on finding good teachers, and only then would he reach the goal of

creating good students.¹

In a follow-up letter two months later, among other matters, the Frierdiker Rebbe thanked him for the *Mazel Tov* that he had sent for the wedding of the Rebbe and Rebbetzin that had just taken place on 14 Kislev.

ACHEI TMIMIM

As soon as the Frierdiker Rebbe arrived on American shores, he set about establishing a network of *yeshivos* and schools. Among these were the Achei Tmimim schools and afternoon Talmud Torahs. Buffalo, with its sizable Jewish community, presented an opportunity for the establishment of a branch of Achei Tmimim, and in the summer of 5703, Rabbi Avraham Hecht visited the city on an exploratory mission to determine whether opening such a school was feasible.

On 19 Menachem-Av, 5703, the Frierdiker Rebbe penned a letter to the Buffalo Jewish community and its *rabbanim*. The Frierdiker Rebbe wrote that he was pleased to hear from Rabbi Hecht that the community had decided to create a branch of Achei Tmimim.

“I herewith wish to introduce you to my good friend and distinguished and most honored student, a *rav* who



REB CHAIM DAVIDOVITCH SHOWING CHILDREN HOW A SEDER IS CONDUCTED.

is outstanding in elevated qualities, an individual who has acted mightily in spreading Torah and the fear of Heaven...: Rabbi Yehuda Tzvi Fogelman. ...”²

Rabbi Hershel Fogelman became the first *menahel* of this new branch of Achei Tmimim. But the *yeshiva* was to face numerous challenges. Weeks after the above letter, the Frierdiker Rebbe sent another letter addressed to Rabbi Fogelman. “All beginnings are difficult, especially when it comes to spreading Torah with fear of Heaven, which requires hard work and immense effort. Don’t allow the fact that you are beginning with very few students to get to you ...”³

A month or so later, the Frierdiker Rebbe wrote to express joy that they had begun planning to purchase a building for the nascent *mosad*,⁴ and later recommended that they buy a large building, for “with Hashem’s help, the number of *talmidim* will increase.”⁵

In the beginning of 5704, they indeed purchased a building at 42 Butler Avenue, and moved in during Teves of that year. The new *yeshiva* in Buffalo was often spoken of in *Kovetz Lubavitch*. The very first issue spoke about the newly-founded *mossad*, and the move into the new building. “Tens of *talmidim* already study there,” it reported.⁶ Future editions of *Kovetz Lubavitch* reported on everything from visiting digni-

ties to final exams to annual banquets held for the *yeshiva*.

As the *yeshiva* grew, the physical and financial strain mounted, and it soon became clear that Rabbi Fogelman needed an assistant. Rabbi Michael Lipschutz, Ph.D. was hired as the assistant principal and co-educational director.

In 5705, Merkos L’Inyonei Chinuch opened a Beis Rivkah school for girls in Buffalo, with the assistance of Rabbi Fogelman. The Frierdiker Rebbe wrote to him expressing pleasure at the news that Merkos had opened the school, and that the local branch of *Pirchei Machne Yisroel* had begun *mesibos Shabbos* gatherings. This was a group for teens which, as reported in *Kovetz Lubavitch*, Issue 4, had been founded the previous summer. “Certainly they are strengthening their efforts to increase the number of students in the *yeshiva* and in Beis Rivkah. May Hashem help them, that they should be immersed in Torah study and in acting with *yiras Shamayim*, and through them, their parents will be blessed as well.”⁷

In a letter dated 23 Adar, 5705, the Frierdiker Rebbe wrote to the members of *Pirchei Machne Yisroel*: “You should know that you, my dear ones, are the students of Yeshivas Achei Tmimim Lubavitch. You must [therefore] dedicate yourselves to diligent study and a conduct of *yiras Shamayim* and *derech erez*, as the Torah directs. You should forever be fit to bear



HOUSE THAT SERVED AS THE HOME OF YESHIVAS ACHEI TMIMIM FOR MANY YEARS AND TODAY SERVES AS A SHUL.



with Jewish pride the holy banner of Yeshivas Achei Tmimim Lubavitch.”⁸

From 5717 to 5719, Rabbi Hershel Slansky (an early student of Tomchei Tmimim in the US) was the *menahel*. He found it difficult to raise money for the *yeshiva*, and would, from time to time, express his concerns to the Rebbe. At one point, the Rebbe said that he would help financially if some conditions were met. First, that the money go toward the *yeshiva* and not the shul that was there as well; second, that they send an accountant’s report stating that the *yeshiva* needed the funds. Indeed, the Rebbe sent a check for \$1,000 (which today would equal over \$10,000) from Merkos L’Inyonei Chinuch to Achei Temimim (with the Rebbe’s name mentioned on the memo). The next Yom Kippur, Rabbi Slansky stood before the congregation and held up a picture of the check. “There is a rabbi in Brooklyn who worries about your children,” he thundered to the community. The fundraising efforts were more successful that year.

In 5720, Rabbi Mottel Zajac traveled to New York from Brazil, with aspirations to open a raincoat factory. He went into *yechidus*, and as he was leaving, the Rebbe asked him, “Where did you learn?” “Here,” Rabbi Zajac responded, surprised at the question. “What did they teach you—to be a

clothier?” Rabbi Zajac asked what the Rebbe desired. The Rebbe replied, “I want to know how a young man such as yourself can sleep peacefully and eat peacefully, knowing that a *yeshiva* which my father-in-law opened has closed down.” “Where?” Rabbi Zajac asked. “Buffalo,” the Rebbe responded.

“I want you to go to Buffalo. I don’t mean that you must remain in Buffalo forever, but travel there and reopen the *yeshivos*.”⁹

Rabbi Zajac served as Dean and Executive Director of the *yeshiva* for more than three years, and once again it began building up its educational offerings. In the summer of 5721, the Rebbe wrote to the *hanhala* of the *yeshiva*, expressing his pleasure at hearing that its situation was improving physically, and hoping that it was also improving spiritually.

“Since we are commanded to increase in holiness, may it be Hashem’s will that you increase in this several times over.”¹⁰

Today, while the *yeshiva* is not open, the *minyan* in the building of Achei Tmimim continues, and *shiurim* and *yom tov* events take place as well.



RABBI MOTTEL ZAJAC, AT THE TIME HE SERVED AS DEAN OF THE YESHIVA.



CHABAD HOUSE OF BUFFALO

In 5731, Rabbi Nosson Gurary (along with his wife Miriam *a"h*) moved to Buffalo to establish the Chabad House of Buffalo, one of the first campus Chabad houses. He merited to receive unique guidance from the Rebbe, much of which continues to be taught and referenced by Chabad on Campus *shluchim* today.¹¹

Once, when Rabbi Gurary wrote to the Rebbe that he was lonely on *shlichus*, especially on *yomim tovim*, the Rebbe responded, "Since you're doing the work of the Rebbe *der Shver*, he is with you, and we are also together." ❶

1. Igros Kodesh Admur HaRayyatz vol. 16, p. 261-2.
2. Ibid. vol. 7, p. 354.
3. Ibid. p. 381.
4. Ibid. vol. 8, p. 10.
5. Ibid. p. 25.
6. Kovetz Lubavitch issue 1, p. 7.
7. Igros Kodesh Admur HaRayyatz, ibid. pg. 439-40.
8. Ibid. p. 571.
9. <https://videos.jem.tv/video-player?clip=2939>.
10. Igros Kodesh vol. 20, p. 300.
11. See Derher Cheshvan 5778 for an extensive interview with Rabbi Gurary.
12. JEM Here's My Story 187.

YOSSELE THE MISER

Rabbi Dovid Schochet was once invited by Rabbi Mottel Zajac to speak to local university students. Upon hearing that most of the audience would be non-Jewish, and that representatives from other religions would speak as well, Rabbi Schochet was inclined to turn the offer down, but he called the Rebbe's office. He was told that it was worthwhile to influence non-Jews positively, especially with regard to *tzedakah*, and that he should tell a story attributed to Reb Yom Tov Lipmann, the Tosafos Yom Tov.

So Rabbi Schochet spoke, and related the story of Yossele the Miser, who lived in Krakow. The local Jews hated him and buried him at the edge of the cemetery when he died, but a few weeks later, it was discovered that he had been secretly sponsoring food handouts for the city's poor. The Tosafos Yom Tov said that when he passed away, he wished to be buried next to Yossele.

A young priest came over to Rabbi Schochet and asked him to repeat the story. Even though he was not particularly interested, he invited the priest to his hotel room, where he fulfilled the request. The priest then told him, "I think I am descended from that miser." Before she died, his mother had revealed her background of Jewish ancestry, and she told him a very similar story about one of his forebears.

Rabbi Schochet told him, "That means you are a Jew. And if you are Jew, you are obligated to follow the Torah and keep its mitzvos."

Years later, Rabbi Schochet met a bearded, frum Jew in Yerushalayim, who introduced himself as that former priest.¹²



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The Rebbetzin's Words About the Rebbe's Maamar

In a letter to the editor in this year's Kislev magazine, a story was shared that happened with Rabbi Leibel Groner. Rabbi Groner had written to the Rebbe before his wedding that, since he wanted the Rebbe to be present spiritually at the wedding—in addition to the Rebbe's physical participation by being *mesader kiddushin*—he wished to repeat something of the Rebbe's Torah, and he asked what part of the Rebbe's Torah he should give over.

The Rebbe did not answer his letter, but on the Shabbos of his *ufruf* the Rebbe said the *maamar* “Lecha Dodi 5714” at the *farbrengen*, and therefore Rabbi Groner shared a number of the Rebbe's additions from that *maamar* as he *chazered* “Lecha Dodi 5689” of the Frierdiker Rebbe.

Following his wedding, the Rebbe asked him what he *chazered* at the *kabbalas ponim* and he replied that he had *chazered* “Lecha Dodi 5689” together with the Rebbe's *biurim*.

The Rebbe said: ‘*Zayer a gleiche zach* (a very good thing), certainly people will learn from you and do so as well (*mimenu yiru v'chein yaasu*), and it is worthwhile to publicize this to other *chassanim* that they too should do so.’

It should be noted that a special story happened with the Rebbetzin in regards to a *chosson chazering* specifically the Rebbe's Torah at his *kabbalas ponim* (as recounted in the article “Upholding the House of

Lubavitch” - Derher issue 127) :

When Reb Chanina Sperlin was preparing for his wedding, which took place in Elul 5747, the Rebbetzin asked him which *maamar* he planned on reciting.

Upon replying that he planned on reciting the *maamar* of the Frierdiker Rebbe from Yud-Daled Kislev 5689, the day of the Rebbe's wedding, the Rebbetzin asked “*Un fun mein man is nitta*—Is there no *maamar* from my husband?” After further discussing the matter with the Rebbetzin, Reb Chanina delivered both the *maamar* of the Frierdiker Rebbe as well as the Rebbe's *maamar*.

In a similar vein, with regard to the great *hiskashrus* of the Rebbetzin, Reb Meir Shlomo Junik relates a story that took place with him when he was a *bochur* in the mid-5740s.

Since his father was a *mashbak*, Meir Shlomo was also *zoche* to visit the Rebbetzin on occasion and speak with her.

One time he told the Rebbetzin that he was planning on making a trip to Eretz Yisroel. The Rebbetzin asked him why and he answered to visit the various *kevorim* and *mekomos hakdoshim* there. The Rebbetzin then asked him, “*Dem tatte'n iz nisht genug* — Is visiting the Ohel of my father not sufficient?”

B'tefilla that we be steadfast in our *hiskashrus* to the Rebbe,

Zelig Wolfe
MORRISTOWN, NJ

Rambam

Dear Editors,

The Rebbe instructed that at the time of Siyum HaRambam a great *hisorerus* should be made to strengthen the learning of Rambam according to the Rebbe's *takana* and to influence others to start learning Rambam in the new cycle. In connection with the 42nd Siyum HaRambam, which will be celebrated on 30 Shevat, I want to share an amazing story that happened with Reb Zushe Feldman of Crown Heights in which it was seen how learning Rambam and Chitas is literally a "*Kos shel bracha*", something which brings great *brochos* into our lives also *bgashmiyus*:

In the mid-5740s, Rabbi Feldman suddenly started suffering from terrible pain for a number of days and went to see his family doctor, a Lubavitcher from Crown Heights. The doctor conducted a thorough examination and informed him that unfortunately, he had a serious growth *ל"ע*, which was already the size of an Esrog (!).

He gave Rabbi Feldman a referral to go to the hospital straight away, and there they confirmed what the doctor had said—that it was a very life-threatening situation.

Rabbi Feldman immediately sat down and wrote to the Rebbe all the details.

A short time later, he received a phone call from the *mazkir*, Reb Binyomin Klein, who said that the Rebbe had instructed him to change doctors to another Lubavitcher family doctor from Crown Heights.

This was puzzling, since both were respected doctors in Crown Heights, and more so, the new doctor was a family doctor in a similar capacity as his original doctor and was not more of an expert in the field of this illness.

Rabbi Klein himself was very surprised about what the Rebbe had instructed and shared with Rabbi Feldman that "this is a '*Rebbe'she zach*'".

Of course, Rabbi Feldman listened to the Rebbe and took the other doctor as his new doctor, and indeed the advice of this new doctor is what (*b'derech hateva*) saved his life as he suggested for him to go to a new expert doctor with a new healing

method.

In the meantime, Rabbi Feldman went through a number of treatments, but his situation stayed very serious and life-threatening. At a meeting with the doctor at the hospital, the doctor did not mince any words and told Mrs. Feldman very clearly the difficult situation her husband was in.

Mrs. Feldman was obviously heartbroken and wrote a letter to the Rebbe sharing her feelings and asking for a *refuah shleima* for her husband.

In her letter, she used the words "I don't know what to do." Shortly afterward the Rebbe responded with an amazing answer. Next to where those words had been written, the Rebbe wrote:

(א) לימוד הרמב"ם וחת"ת ופקודי ה' ישרים משמחי לב וכל התוצאות המסובבות מזה כמוברן
(ב) אזכיר על הציון שיה' בהצלחה רבה ויבשר טוב.

1) He should learn Rambam and Chitas and "the commandments of Hashem are upright and enliven the heart" and obviously all of the results that come out of this.

2) I will mention at the Ohel that it should be with much success, and you should share good news.

Rabbi Feldman shared that from that day on, he is careful to learn three *perakim* of Rambam every day, and in a most amazing, unprecedented way, the illness totally disappeared.

It's meaningful to mention that on one occasion, the Rebbe also spoke publicly about the special *bracha* of health which is connected to learning Rambam every day:

This was during the special farbrengen of Motzei Zos Chanukah 5746 in which the Rebbe said a fascinating thing:

The Rambam set up the Mishneh Torah in 83 halachos (sections) and these correspond to the 83 types of sicknesses (the word *מחלה* is the *gematria* of 83) mentioned in the Gemara. The Rebbe continued that learning Torah, and particularly Rambam, serves as a cure to illnesses and ensures a G-dly way of healing that there should be nothing left of the sickness at all and even more that the person should not even become sick to begin with.

Shlomo Hoffman
BROOKLYN, NY