



# ON AIR!

*Broadcasting the Rebbe's Farbrengens*

If you were to go into Kfar Chabad in the middle of the night you would see an astonishing scene. All is dark and quiet like any small Israeli village. Suddenly lights begin turning on in house after house, the streets soon filling with men, women, and children streaming to a large hall; some running, some walking, but all moving in one direction. The time? 4:30 AM. This is a Live Hookup from 770 Eastern Parkway, Brooklyn NY.

Downstairs 770, the Farbrengen of the Rebbe. Thousands of chassidim are packed into the large zal, sitting around tables or standing in the bleachers. All are waiting to hear the Rebbe speak. A farbrengen was the time the Rebbe spoke with the Chassidim, taught them, directed them, and highlighted the agenda for the coming days.

For a Chassid, hearing what the Rebbe has spoken about is like a drop of fresh water on a parched tongue, a spark of light that shines through the dark confusion of the world and leads him forward. Divrei Elokim Chayim.

Unfortunately, being as the Chabad community is spread across the globe – there are communities in America, Canada, England, Eretz Yisroel, South America, South Africa and Australia – these distant chassidim would have to wait days, sometimes weeks, until they received a transcript of the farbrengen. Only after the farbrengen was reviewed, transcribed, and retyped, would it be sent out by mail. The mail could take a few days or even a few weeks, depending on its destination. If the Rebbe farbrenged on Shabbos Shmos, the chassidim might receive the transcripts only before Shabbos Bo!

This was life for many years. As time passed and technology developed, a new idea came to the fore. A new medium was now available with which to participate in the happenings of 770: a live telephone hookup, or Shiddur. The story behind it goes as follows.

## THE IDEA IS BORN

Yud Shvat 5730 was known as Yud Shvat HaGadol “the Big Yud Shvat” celebrating twenty years to the Rebbe’s leadership.

[Incidentally, every ten years the Yud Shvat celebrations marking another decade of the Rebbe’s leadership would be held on a grand scale. For different youngerlies, depending on when they were in 770, Yud Shvat HaGadol can mean 5720, 5730, 5740 or 5750. It helps

to be specific when speaking about the “only” Yud Shvat HaGadol.]

The excitement of the chassidim was rising, the anticipation of the great day could be felt in all the Chabad communities around the world. This milestone, two decades of Chabad under the Rebbe’s leadership, was the topic of many newspaper articles. Letters arrived in 770 from people of all denominations, offering their best wishes and blessings to the Rebbe towards his continued leadership.

The excitement reached a new high when the Rebbe announced that the Sefer Torah of Moshaich would be finished on Friday, Yud Shvat. The Sefer Torah of Moshiach was started by the Friediker Rebbe in 5702 to greet Moshiach. For many years it lay unfinished in one of the back rooms of 770. Now the Rebbe said that the time had come to finish it.

A few days before Yud Shvat, two bochrim from the Yeshiva in Kfar Chabad approached Reb Itchke Gansburg, one of the well-known askanei Chabad in Eretz Yisroel, with a new idea. They wanted to broadcast the Yud Shvat farbrengen through a live telephone hookup. Reb Itchke consulted

with a technologically informed friend of his and the decision was made: the Farbrengen would be broadcast.

## THE FIRST LIVE HOOKUP

Reb Itchke called Shmulik Rivkin, a bochur with the technological skills necessary, who learned in 770, to arrange the hookup from that end. Shmulik immediately said yes, and recruited his friend Chaim Boruch Halbershtam (who was to later found WLCC) to begin working on the new project.

After they had arranged the technical aspects, Reb Itchke asked the Rebbe for permission to go through with the hookup. Reb Binyomin Klein soon gave over the answer: The Farbrengen was to be on Motzei Shabbos and the hookup would indeed take place.

Erev Shabbos was the Siyum Sefer Torah of Moshiach. Shmulik and Chaim Boruch, together with Meny Wolff, videoed and recorded the entire event. It was not possible to transmit the recording live to Eretz Yisroel, as it was already Shabbos there. On Motzei Shabbos, at the beginning of the broadcast, they replayed the Erev Shabbos Siyum and Farebrengen and then the Yud Shvat Farbrengen began.

The first live hookup was to four



Moments of excitement as a hookup begins



## FILMSTRIP:

Yud Shvat 5730



locations: London, England; Chicago; Los Angeles; and the Zal of Yeshivas Kfar Chabad.

To cover the expenses of the broadcast it was decided to sell entry tickets to the Zal of the Yeshiva. The tickets were snapped up; people were worried that there would not be any left. Reb Lipa Kertzvill was in charge of the hall and selling the tickets. He worked hard to make it possible for more people to join in the hookup. When the time came, over one thousand people crammed into the Zal awaiting the beginning of the Farbrengen.

The suspense was thick, no one knew what to expect. The telephone lines of those days, especially the overseas lines, were not very clear and usually filled with static. Finally Meni Wolff came on the line and related all that had happened by the siyum of Moshiach's Sefer Torah on Friday and over Shabbos including the Shabbos Farbrengen. Then the tape of the siyum was played. For many of the people in the crowd, certainly the younger people there, this was the first time they heard the Rebbe's voice. For an even larger percentage this was the first time they heard the Rebbe say the psukim of Ata Hareisa with the special tune of Simchas Torah. The maamar "*Lehavin Inyan Ksivas Sefer Torah*" was then played. It is impossible to describe the feelings in the room at the time.

Minutes after the tape of Friday's proceedings ended, the Yud Shvat Farbrengen began. With closed eyes the chassidim listened to the Rebbe's voice coming out of the speakers. Many had tears in their eyes as they participated in the Farbrengen of the Rebbe from overseas.

### WHY SO FEW PLACES?

After Yud Shvat, the organizers reported to the Rebbe how the hookup went, how many places took part, and how many people participated. The Rebbe asked why the hookup was only to

so few places...

The day after the Farbrengen, the Rebbe gave a bottle of mashke to Reb Tvi Hirsh Ganzburg, Reb Itchke's brother, and told him to give it to his brother with a "*Yasher Koiach*".

The world turned over. Chassidim celebrated the new breakthrough, happily anticipating the next farbrengen.

Purim was the next weekday Farbrengen. They prepared to broadcast it live. Rabbi Binyomin Klein told Reb Itchke Gansburg what time the Farbrengen would start. Reb Itchke spread the time among the Anash of Eretz Yisroel.

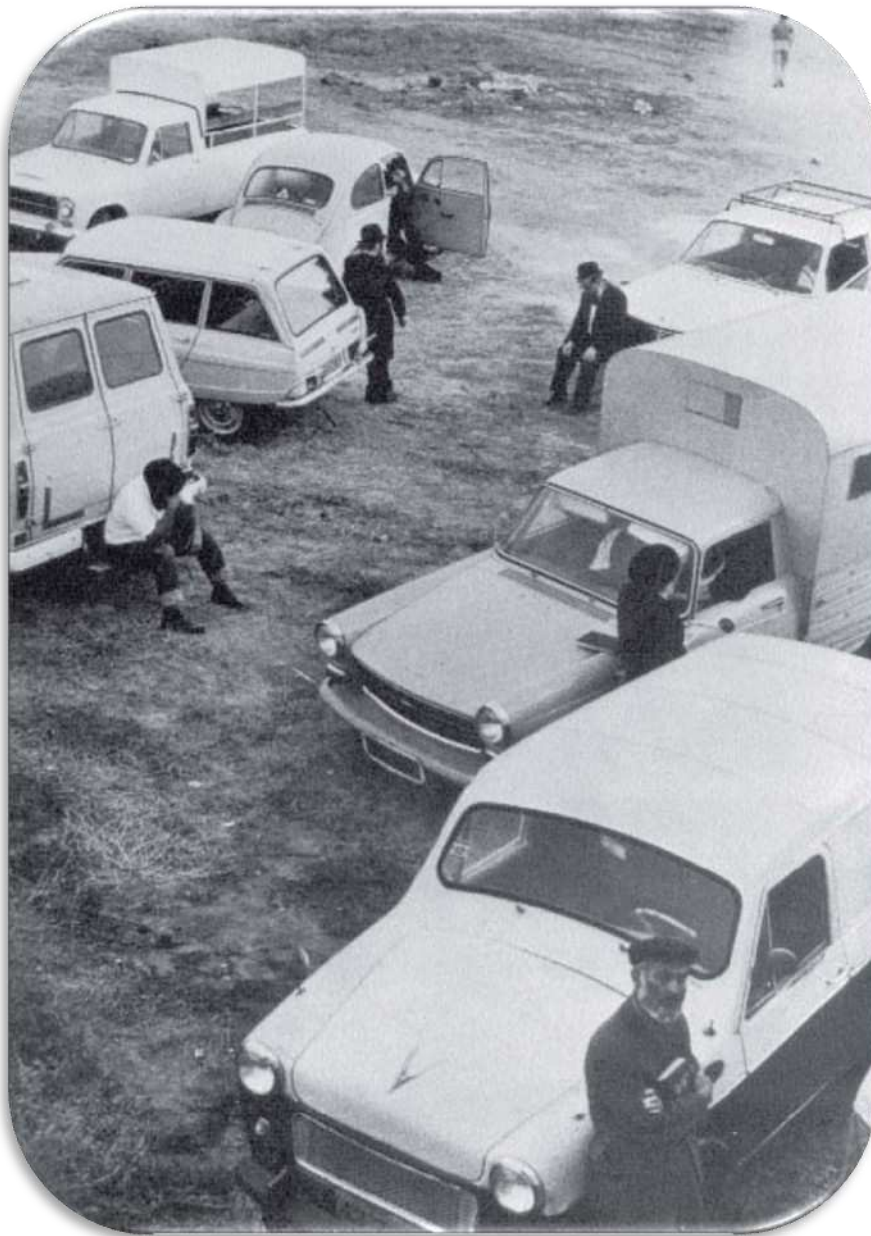
The newspapers soon carried the news that the farbrengen of the Lubavitcher Rebbe would be broadcast live. The organizers understood that the Zal would not be big enough to contain the large crowd that would take part in the Farbrengen – the Zal was barely big enough last time – and they therefore placed large speakers in the courtyard outside the Yeshiva.

### VEHI NOAM AND LECHAIM FROM ERETZ YISROEL

As mentioned, the telephone lines in general were not very reliable, specifically overseas. Once during the Farbrengen of Vov Tishrei 5731, the Rebbe asked that the people listening to the Farbrengen should say lechaim and those in 770 should respond with Lechaim VeLivracha.

Reb Itchke in Kfar Chabad ran to bring Mashke, while in the WLCC room (the hookup command center) in 770 they rushed to setup a speaker in the big Zal of 770 so the crowd could hear the lechaim coming from Eretz Yisroel. Seconds stretched into minutes; the connection was not working.

The Rebbe suddenly suggested that someone say the posuk of Vehi Noam out loud. Rabbi Yehoshua Yuzevitch, who was standing near the window of WLCC volunteered and said the posuk



Due to lack of space, many head outdoors to pick up the broadcast from the car's radio

out loud. Immediately, when he finished, the connection went through and in 770 they could hear the voice of Reb Refael (Fole) Kahn saying Lechaim.

[The makor of the sgula is from Tekias Shofar. There is a sgula that if the Baal Tokea is having trouble blowing the shofar, they should say the possuk Vehi Noam.]

After that episode, someone hung a sign in WLCC with the words Vehi Noam, just in case they needed to use it if the connection wouldn't go through...

### FINANCIAL PRESSURES

Although the broadcasts were a great success, now that the novelty of it began to wear off, the real pressures set in. Overseas phone calls costed a large amount of money; each minute ran exorbitant costs. With other expenses added in, including a hall and equipment, the cost only rose higher. It became very hard for the organizers to keep running the broadcasts.

One could never know beforehand how long the Farbrengen would last for. Sometimes it could last six, seven, even

eight hours. Once, a few hours into the Farbrengen Reb Itcke Gansburg realized that if the hookup would continue any longer he would not be able to pay the bill. He stopped the hookup and announced that he had no more funds to continue broadcasting the Farbrengen, if the crowd wanted to continue then they would have to collect more money then. Within a few minutes a nice amount was collected and the hookup resumed.

His "reward" was not long in coming. A note was sent by the Rebbe, "Were the Ziknei Anash consulted before this?!"

### SPREADS WORLD-WIDE

The telephone hookup to the Rebbe's Farbrengen began to spread. Now people from around the world began to call in to listen to the Farbrengen live. In many places they would set up speakers and broadcast the sicha live to a crowd of Anash.

Reb Zalmon Jaffe recounts in his diary how he once spoke with the Rebbe about the broadcasts in general, and the one in London in particular, and described the atmosphere:

"The Rebbe said he had received a 'nasty' letter from Israel – "Some of my best friends are Lubavitchers" – complaining about the money wasted by telephoning the Farbrengen to Kfar Chabad. It would be better to buy Phantom Jets! Cheek! It would probably cost them just a few shillings each in Kfar Chabad. In any case לא בחיל אלא בדבר ה'!"

"I said that the Farbrengens were received exceedingly well in London and in Manchester, now, too. Except that the Rebbe was not there in person, and also that it was at an awkward time – 2.00-9.00a.m. – otherwise it was very nice indeed. Comfortable chairs and tables, refreshments, no crush etc. "Shush" says the Rebbe, "don't tell anyone here, they will all want to go to London for the Farbrengen!" "Still" he added, "it is a pity I keep everybody up, all over the world."



In 770, the small room from which the first hookups had been connected now transformed into a full phone bank. This room was first chosen because it was onsite in 770, already had a phone line, and was the only room with a window into the big downstairs Zal. (This window can be seen in some of the videos of the early Farbrengens.)

The room soon had ten phone lines. At first not everything worked right. During one of the earliest hookups, the phone bank began to smoke. Chaim Boruch Halbershtam and Shmulik Rivkin didn't panic and soon got the system working again.

The next Farbrengen to be broadcast was going to be Yud Alef Nissan. They built a proper system in the soon-to-be-called WLCC room (Worldwide Lubavitch Communication Center) and tested it many times. This time the system worked perfectly, and the hookup was broadcast without any hitches.

Not long afterwards, Shmulik Rivkin returned to Eretz Yisroel where he continued to be involved in the technological aspects of the hookups.

Not only was overseas talk very expensive, but also at times it could even be hard to catch a line to talk. There were some times when, in the middle of the hookup, other voices of other conversations would get mixed in! With much effort on the part of Chaim Boruch and Shmulik, and as the hookup became a regular part of the Farbrengens, the hookups became clearer and more secure.

The hookups became more widespread in Eretz Yisroel and the crowds would gather in various places to hear and participate in the Farbrengen.

From 5731, Agudas Chassidei Chabad of Eretz Yisroel would arrange the hookup. It would come overseas to the Yeshiva in Kfar Chabad, and from there they would hook in the other

- The first live Hookup was the Yud Shvat Farbrengen, 5730.
- The first Farbrengen to be transmitted over the radio was Purim, 5733.
- The first Farbrengen to be broadcast over cable television was Vov Tishrei, 5743.
- The first satellite hookup (audio and video) was for Chanukah Live, 5750.



TOP: 770, WLCC headquarters. BOTTOM: Yerushalayim.

locations in Eretz Yisroel.

Because of the expenses, they would charge a fee to those that wished to join the Farbrengen. In addition to the great costs of overseas phone calls, they would also hire a technician to be on-site during the broadcast.

From the letters between Reb Efroyim Wolff, the head of the Yeshiva, and Mazkirus (the Rebbe's Secretariat) we can see the financial hardship involved in doing the hookups. At one point Rabbi Chadakov sent Reb Efroyim a telegram stating that as a one-time occurrence the Rebbe was sending his 1,000 Lirot (the Israeli currency at the time) to cover the hookup of the previous Chof Av Farbrengen.

## THE SHLUCHIM ARRIVE IN ERETZ YISROEL

When the Shluchim arrived in Eretz Yisroel [more on that in a coming issue of the Derher] the Shiddurim received a boost. Although the Shiddurim had begun to shrink the distance between 770 and Eretz Yisroel, the Chassidim still felt far. As a consequence they also were out of the Chassidic circle in many ways. The incoming Shluchim invigorated the Chassidim of Eretz Yisroel and instilled in them a greater appreciation for the Rebbe's projects.

Once they arrived, and the hookups began to spread to many more locations, the main office moved from Kfar Chabad to Yerushalayim under the management of Reb Eliezer Lichshtein.

Soon there began a broadcast in the square of the Kotel. Many people would stream there in the wee hours of the morning to hear the Farbrengen of the Rebbe.

The Kotel broadcast was made possible through the efforts of Rabbi Meir Yehuda Getz, the Rabbi of the Kotel. Rabbi Getz writes in his diary: "From the early morning the Farbrengen of the Lubavitcher Rebbe was broadcast in the lower square of the Kotel. Most of



Listening to the hookup early in the morning

the Chabad Chassidim of Yerushalayim came to join. I gave my permission due to a personal letter [I received] from the Lubavitcher Rebbe..."

As with all good things, opposition reared its ugly head. Complaints were lodged that the loud noise disturbed the worshipers that davened there. Different politicians pressured Rabbi Getz to withdraw his permission. The shluchim reported to the Rebbe about the troubles and about the threats to Rabbi Getz. When the Rebbe heard he sent a letter to reinforce Rabbi Getz's resolve, and asked to relay the message orally even before the letter would arrive.

As Rabbi Getz writes:

"Today I was brought a personal



Rabbi Meir Yehuda Getz, the Rabbi of the Kotel

letter from the Lubavitcher Rebbe that was relayed by telephone. He was pained over the personal discomfort that I experienced due to the broadcast which is dedicated for the spreading of Torah and Yiddishkeit."

A short while later and the efforts of Rabbi Getz paid off; the broadcasts continued in the hall of the Kotel. This continued for two years, after which, due to many reasons, the broadcasts were moved to the Yeshivas Toras Emes in Yerushalayim, which then became the central broadcast site for the whole Eretz Yisroel.

## SPEEDY NOTIFICATION

In the case of a regular Farbrengen, the time and date would be made known through the Chabad communities. However, if the Rebbe would make a surprise Farbrengen, or a surprise sicha, there was a special system in place to make sure everyone would know about it.

Even in the earlier years, but much more starting in 5748, the Rebbe would say a sicha after Mincha or Maariv. During Aleinu the Rebbe would turn around and look for the sicha shtender. This would be the sign that he would be saying a sicha after davening. Rabbi Chaim Boruch would run to WLCC and begin calling the different countries informing them that a sicha was about to

start. He would then prepare the phone system for the hookup.

In Eretz Yisroel each community had its way of making sure that everyone found out about the hookup. In Kfar Chabad Rabbi Moshe Slonim drove around in his car blaring “Shidur, Shidur” (Hookup, Hookup) through speakers attached to its roof. Lights would go on in house after house, the streets would fill with people, many running to Mikva before going to the Zal of the Yeshiva to hear the Shidur.

Nachalas Har Chabad had a different system. The person in charge of the Shidur was responsible to call two people to begin a chain of calls that would let everyone know that a Shidur was starting. (See Side Bar)

Around the world Chassidim would run to telephones to listen to the sicha. Depending on the location and the time difference, for some this was in the middle of the night or early in the morning. (In Australia, for example, Chanukah Live took place at ten o'clock in the morning.)

## **SIMULTANEOUS TRANSLATION**

As is well known, the Farbrengens of the Rebbe were simultaneously translated during the television broadcast into English. Additionally, for people in the crowd who did not understand Yiddish, small radios were provided for simultaneous translation into a few languages – English, Hebrew, French and others depending on the crowd.

The phone broadcasts, which had started over ten years before the television telecasts, also had a simultaneous translation. These were done by people on site in the different communities.

For example:

In Detroit, the Farbrengen was broadcast in the Nusach Ari Shul – Mishkan Israel. Rabbi Yitzchak Meir

Kagen would simultaneously translate the Farbrengen into English for the non-Yiddish speakers through headphones they would plug into their armrests.

In Eretz Yisroel, Rabbi Tuvia Bloi would listen in to the sicha and write notes in Yiddish. During the niggunim between sichos, Rabbi Chanoach Glitzenshtein would translate the sicha into Hebrew. At the end of the Farbrengen, the tape of the Farbrengen, together with the translation, would be ready for distribution.



The WLCC logo was made by the Chassidic artist Reb Zalmen Kleinman

## **ON ISRAELI RADIO**

The Israeli Radio station Kol Yisrael, expressed interest in playing the Farbrengen on the radio. Many times during the Farbrengen the Rebbe would talk about current events such as Shleimus HaAretz and Mi Yehudi. Rabbi Berke Wolff, in charge of the Chabad media-relations, arranged for Kol Yisrael to play selections of these sichos.

There were instances when the Rebbe directed Reb Berke to have certain sichos played over the radio. Reb Berke would go to Yerushalayim, and at the end of the broadcast, Reb Tuvia Bloi would add an introduction to the sicha, and Reb Berke would take the tape and translation to the radio studios of Kol Yisrael for radio broadcast.

## **MINI-RADIO STATIONS**

Telephone systems and large crowd broadcasts were not enough for the technologically minded Chassidim who wanted to make the Farbrengens as accessible as possible. In 5744, Reb Mordechai Kozliner and Reb Meir Freidman dedicated a room in the Yeshiva in Nachlas Har Chabad for transmitting the Farbrengens over short-wave radio. Now anyone in the area could tune in to the Farbrengen, an overseas Farbrengen mind you, from home.

A short while later, Reb Levi Yitzchak Ginsburg created a similar station in Kfar Chabad. This made it much easier for people to listen in to the 770 hookup. In the later years, when a sicha might be only 15-20 minutes long, this allowed the Chassidim to hear the sicha. Had they had to run to another location they would have arrived after the sicha ended.

## **WLCC – THE COMMAND CENTER**

As the years progressed, WLCC became a full telephone center. In 5752 there were over 500 phone lines hooking in live to the happenings of 770. The Farbrengens, sichos, and Kos Shel Bracha, were among the events Chassidim and Shluchim from around the world would call in to derive inspiration.

In addition to the telephone hookups and overseas telephone broadcasts, the WLCC room also became the media center of 770.

Reb Chaim Boruch Halbershtam relates:

“In 5732, I asked the Rebbe for permission to play the Farbrengen over the New York radio. The Rebbe replied that it was a good idea, but the time was not yet ripe. By Purim the next year the Rebbe gave his permission to Rabbi YY Hecht to transmit the Farbrengen over the radio. Rabbi Hecht would host the farbrengen on the radio from the WLCC



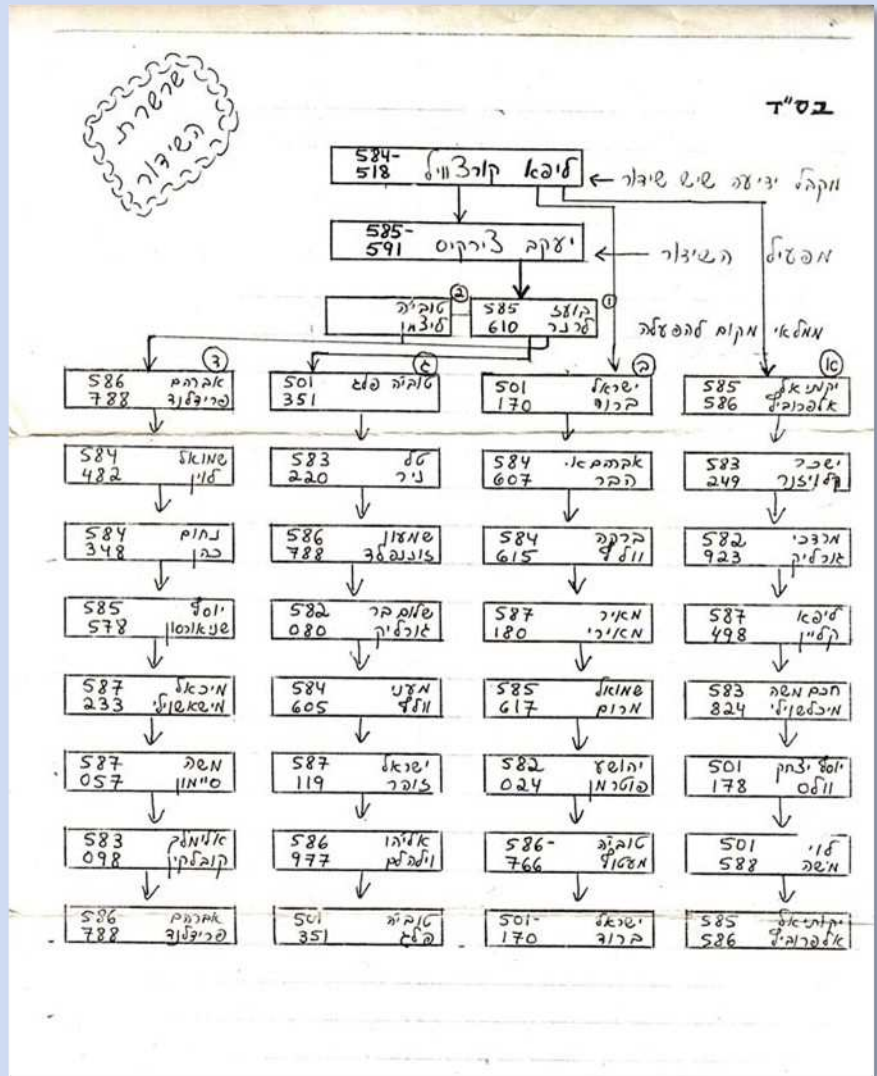
## RULES FOR A SHIDDUR

(Nachlas Har Chabad)

1. Lipa Kertzvil receives the news that a Shiddur will take place.
2. Lipa calls Yaakov Tzirkis to operate the Shiddur. If Yaakov is not available he calls Boaz Lerner or Tuvia Litzman.
3. Lipa calls the two heads responsible for phone chains A and B.
4. Yaakov Tzirkis calls only Boaz Lerner.
5. Boaz Lerner calls the two heads responsible for phone chains C and D.
6. If one of the leaders are not available Lipa or Boaz call the second name in line.
7. If one of the people on the chain cannot make connection with the next link in line, he should call the one after and not break the chain.
8. In an emergency - the one who cannot continue the chain must tell the person calling him, so that he can take the responsibility to call the next in line.
9. The last on the list is to call head to assure that the chain reached its end.
10. If, after ten minutes, the head was not called by the last on the list, he must call him. The last should call the one before, and so on going up. This way it will be clear how far the message got and where the chain broke.
11. Someone who failed to carry out their responsibilities three times will be removed from the list and another will be instated in his place.
12. Advice: hang the list of names and telephone numbers somewhere safe near the telephone.

With blessing,

The Organizers





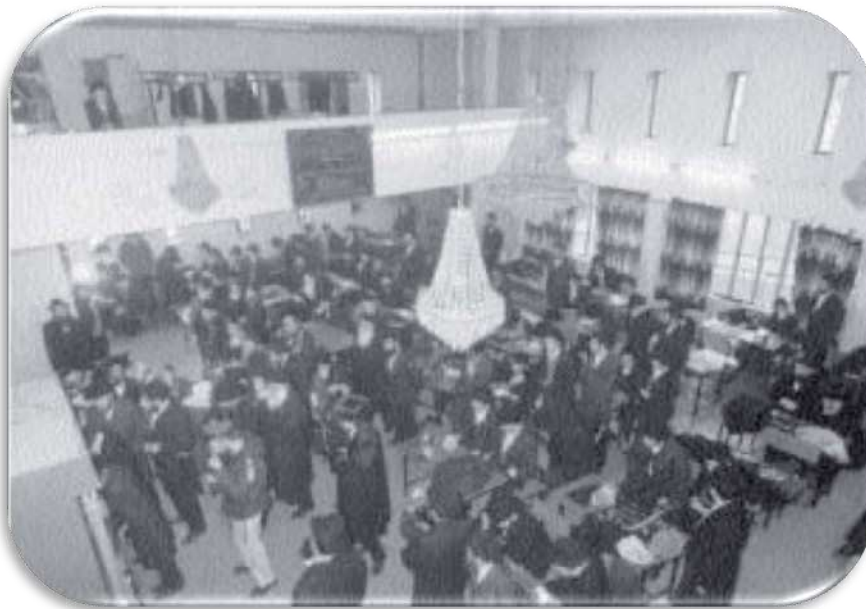
room, explaining ideas between sichos, and providing summaries into English. From that time on, all the major Farbrengens were transmitted over the Jewish radio station WEVD.

“After Shmini Atzeres, 5738, the Rebbe was confined to his room for a few months. The Shabbos farbrengens moved to Motzei Shabbos to allow the Rebbe to talk from his room over a microphone that was attached to speakers downstairs. This also allowed Chassidim from around the world to listen in to the regular “Shabbos” farbrengen. The Rebbe greatly appreciated that the Chassidim from out of town were able to tune in and so he continued the seder of Motzei Shabbos farbrengens until late 5739, long after he was feeling better. This way more people could hear the Farbrengen live.

“As an offshoot from this, Rabbi Yosef Weinberg would broadcast the Farbrengen on his radio show. Rabbi Yosef Weinberg taught Tanya every Motzei Shabbos on the radio. Because the Farbrengen was after Shabbos ended, he used the opportunity to broadcast the Rebbe’s words over the radio for the first half hour.

“From that time all the media transmissions were from the WLCC room. Rabbi Weinberg would originally travel to a studio to teach Tanya, now he would sit in 770. (There is a light over the WLCC door “ON AIR” – if it was on, the bochrim knew to keep quiet in the hall as someone was teaching a shiur on the radio or telephone.)

“Once the Rebbe moved the Farbrengens back to Shabbos day, the first half of Rabbi Wienberg’s show was



Hookup in the Beis Medrash of Yeshivas “Toras Emes” in Yerushalayim

devoted to reviewing that Shabbos’ Farbrengen. If there had not been a farbrengen that Shabbos then he would review sichos from the previous weeks. The rest of the time was spent teaching Tanya.

“The Rebbe would listen to Rabbi Weinberg’s shiur every Motzei Shabbos. From time to time the Rebbe would send a note, containing a point from the last Farbrengen or another idea he wanted Rabbi Weinberg to emphasize, with one of the Mazkirus down the hall to Rabbi Weinberg.”

## HOW DID IT ACTUALLY WORK?

If you wanted a line into 770, you would pay for a real, physical, phone line. It would be run into 770, into the WLCC room, and attached to a phone on their wall. This was your line and it had a regular number that belonged to you. To hook up to 770, the owner would call his phone and wait for Reb Chaim Boruch or Reb Yonoson Hackner to pick up. Once they did you stated your name and they would hook you into the switchboard. If the line got knocked off on your end, but not on theirs, you had to call the main number and ask them to re-attach your line. (The

way phone lines worked, it was not possible to recall your number until they hung up; all you would get is a busy signal.)

For a regular American Chassid or Shliach, the cost of a phone line was about forty dollars (about eighty five dollars in today’s currency) a month. This was besides for the ten-cents-a-minute cost for the long distance calls. Some people would share the line to cover costs, one calling the other before

hooking in.

The Talmidim HaShluchim in Australia saved all the money they earned from side jobs to pay for the hookups.

Some countries had a central switchboard for everyone to call into. The central switchboard’s operator in turn would call in to New York for the broadcast. As mentioned, in Eretz Yisroel this center was in Yerushalayim; London was the main switchboard for England and parts of Europe, and other areas had their “regional headquarters”.

In the later years, the system became more automated, with the ability to call in and automatically hear the hookup. The system would replay the previous sicha until the next sicha took place, enabling anyone to call in and hear the recording. On Motzei Shabbos the hookup played the chazzara of the Shabbos Farbrengen by one of the Chozrim. This gave the Chassidim from out of town a short preview of the Farbrengen they would see in print later that week.

In the later years, with sichos almost every night, it was a common sight to walk into a Yeshiva in New Haven, Morristown, Detroit, Miami, and see the

entire Yeshiva, from the bochrin to the Rosh Yeshiva, crammed into a small office, crowded around a speakerphone, listening to the sicha of the Rebbe.

## THE REBBE'S ATTENTION

Many times during a Farbrengen, the Rebbe would talk about the fact that people from around the world were listening in. Sometimes when saying something to the crowd in 770, the Rebbe would repeat what he just said for the benefit of those who would be listening in.

For example, on Purim, 5734, the Rebbe told everyone to say Lechaim multiple times. After a while of answering Lechaim, the Rebbe said that those listening in – who were not sure how many times to say Lechiam – should say Lechaim again.

At the end of every hookup the Rebbe would wait for a Duch on who was involved; how many people and places participated. The Rebbe took

special interest in the Shidurim and constantly reinforced them in their work.

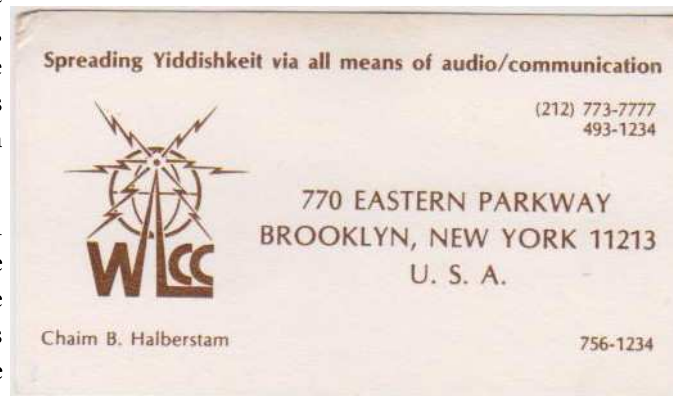
When Shmulik Rivkin went in to the Rebbe for Yechidus in 5736, the Rebbe gave him a hundred dollar bill “for the Shidurim (Hookups)”. At many Farbrengens the Rebbe also gave mashke to the organizers and answered their Lechaims from the window.

When Rabbi Chaim Boruch would receive Matzos from the Rebbe – or Lekach, Dollars, Haddasim – the Rebbe would many times give him an extra item “for the Shiddurim”.

According to Rabbi Chaim Boruch, the Rebbe would bring the reports of the Hookups and broadcast to the Ohel on Erev Rosh Hashana where he would read them.

This is the inside story of the Hookups, or Shiddurim. New technology, thousands of hours of hard work, and, mainly, a few dedicated individuals made 770 and the Rebbe accessible to thousands of Chassidim around the world.

May we be zoche to hear the Rebbe's Farbrengen from the Rebbe's holy mouth speedily in our days.



The original business card of WLCC.

...מ"ש שאינו מעורב עם הבריות וכו', הנה אם גם ה' המצב כזה, הרי העבודה דאיתהפכא לא בשמים היא ולא ניתנה למלאכי השרת אלא דוקא לבני אדם קרוצי מחומר, והעיקר שכל אלו שזכו ללמוד בתומכי תמימים אשר מייסדי ישיבה זו הם כ"ק אדמו"ר (מהורש"ב) ובנו כ"ק מו"ח אדמו"ר - זצוקלה"ה נבג"מ זי"ע, הכתירו את התלמידים בשם "נרות להאיר" דוקא, והרי דברי צדיקים נוקבים וחודרים ובודאי פועלים פעולתם ליתן היכולת בזה לכל אלו שהכתירו בתואר זה, ואין הדבר תלוי אלא שפב"פ יוציאה מן הכח אל הפועל. אלא שכמבואר בתניא בנוגע לכמה ענינים לפעמים מספיקה ע"ז התבוננות קלה ולשעה מועטה ולפעמים צריך יגיעת נפש ויגיעת בשר בהתבוננות עמוקה בכדי לבוא לאמת זו.

(אג"ק ח"י ע' שיב)

A visitor once blessed Rebbetzin Chaya Mushka: The Rebbe should be well, and have much *nachas* from us.

The Rebbetzin replied: Our *nachas* is when we hear that you're having *nachas*. (*ateres malka* p 290)