

בקרוב הארץ"

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פוטעל ישוועות

The Story of Shnas HaKan

On Chof-Dalit Teves of this year, we marked 200 years since the Alter Rebbe's Histalkus. In the following essay, we read of the great tumult the Rebbe orchestrated fifty years ago, in the year 5723, for the 150th Yahtzeit (Shnas HaKan= ק"ף).

THE "YOVEL"

When it came to 200 years since the Baal Shem Tov's *Yahrtzeit*, in 5720, the Rebbe made an incredible *Shturem* about this:

The Rebbe sent letters to leaders throughout the world from every varied group, asking them to take this opportunity seriously and reach out to all Yidden, just as the Baal Shem Tov did.

In emphasizing this anniversary even more, the Rebbe decided to visit Camp Gan Yisroel (named after the Baal Shem Tov) – after a hiatus of three years in which the Rebbe did not visit camp. As it turned out, this was, in fact, the last time the Rebbe would travel to camp.

The Rebbe washed (on Challah that the Rebbe instructed to be brought along on the journey. This challah was originally from the Farbrengen of SHAVUOS (!) – the *Yahrtzeit* of the Baal Shem Tov). The Rebbe, of course, then distributed Kos Shel Brocha (through the counselors), and also pocket "Mincha-Maariv" booklets to all the campers and counselors.

From the Chassidim, the Rebbe asked that an emphasis on the Baal Shem Tov's Torah be created, and that people give *Tzedakah* in increments of 200.

When it was 100 years since the

Tzemach Tzedek's *Yahrtzeit* (in 5726), the Rebbe again made a big *Shturem* about this, as well as in the year 5743, One-hundred years since the *Yahrtzeit* of the Rebbe Maharash.

On Shabbos Emor, 5744, the Rebbe mentioned that one of the reasons for that Farbrengen was to commemorate the 150th year of the birth of the Rebbe Maharash (the past Friday, on Beis Iyar). The Rebbe then also spoke about the greatness of the three "Yovlos".

The Rebbe also did so in each tenth year of his parents' *Yahrtzeits*:

Chof-Ov 5714 (ten years since the passing of the Rebbe's father, Reb Levi Yitzchok in 5704. The Rebbe created a campaign about restricting the involvement of the *Chosson* and *Kalloh* before marriage, and to lessen the expenses of weddings); ten years later, in 5724 (a special fund for *Melamdin* who are not paid on time), ten years later again, in 5734 (checking *Tefillin* and *Mezuzos* each year in Elul), and again in 5744 (a big *Shturem* in several areas, including producing "*Marei Makomos*" on the Rambam and money for "*Kolel Tiferes Zekeinim*" – which was established in 5740, in amounts of 40).

Vov-Tishrei 5735 (ten years since the

passing of the Rebbe's Mother, Rebbetzin Chana –the Rebbe launched "*Mivtza Neshek*") and ten years later, in 5745 (the Rebbe establishing 20 funds for *Mikvaos*, *Kashrus* and *Neshek*; as well as addressing "women's lib" issues).

Another special "Yovel" that the Rebbe marked was Yud-Dalit Kislev, 5739, his own fiftieth wedding anniversary, by holding a Farbrengen.

Clearly, the Rebbe utilized special anniversary numbers in order to inspire Chassidim, and, by extension, all of *Klal Yisroel*, for motivation and for elevation. And the Rebbe said this much at the Farbrengen of Chof-Dalit Teves "*Shnas Hakan*" (150 years since the Alter Rebbe's *Histalkus*) in an answer to those who wonder about making something special about a specific anniversary: This was something that was done by *Rabbosenu Nesieinu* in private, until the time arrived to do so in public.

SHNAS HAKAN

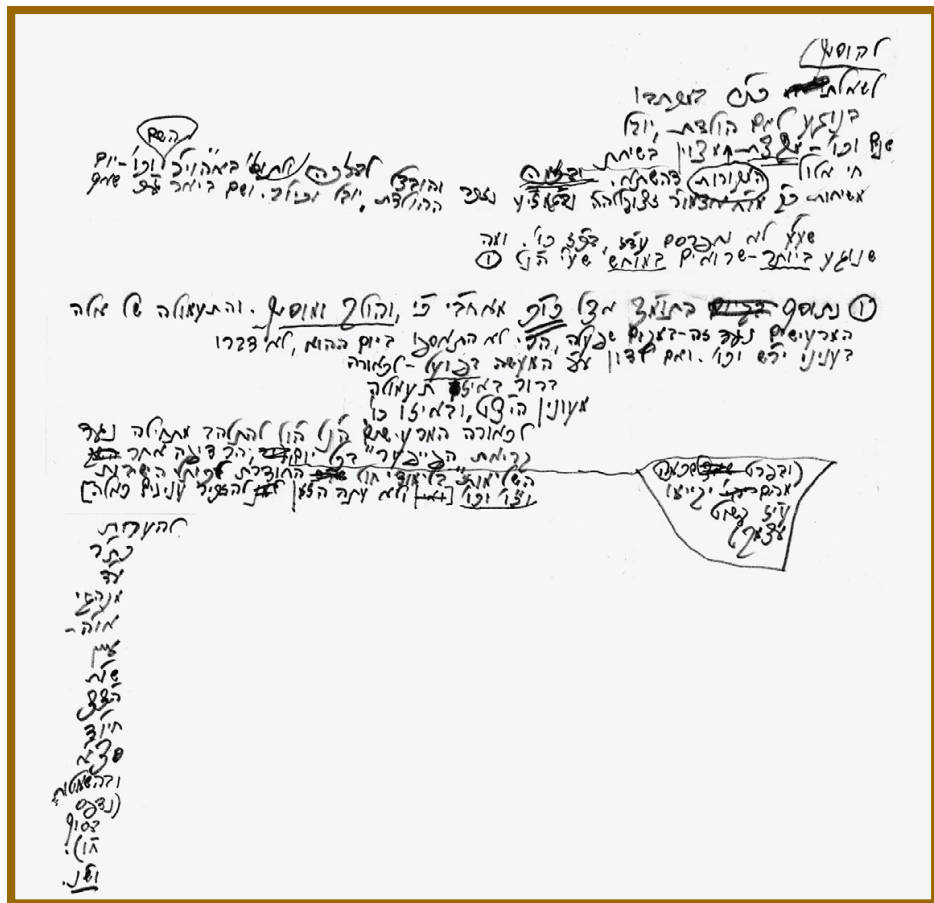
When it came to the Alter Rebbe's 150th *Yahrtzeit*, Chof-Dalit Teves, 5723, the Rebbe attempted to take this to the highest extreme, more than any time before of or since. The Rebbe took this particularly



Above: The Rebbe visits Camp Gan Yisroel in 5720, marking 200 years since the *Histalkus* of the Baal Shem Tov.

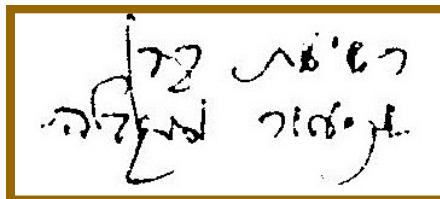
Inset: The *Mincha-Maariv* booklet distributed by the Rebbe while in camp.

Right: The Rebbe's handwritten response to a Rov who had asked for the source in Torah to mark an anniversary.





Right: Postscript of a letter to Reb Yitzchok Dubov of Manchester. The Rebbe acknowledges receiving pledges from his community for the newly-founded “Keren Schneur” fund to print the Alter Rebbe’s Torah.



seriously. So much so, that the Rebbe publicly expressed major frustration about people not utilizing this time.

Four months later, on Lag B’omer, which fell that year on a Sunday, the Rebbe did not come out the parade. People say one of the reasons was the lack of focus on utilizing the opportunity of “*Shnas Hakan*” – as it was known that year. (There was a long and extremely sharp answer from the Rebbe that year before Lag B’omer about the people not doing what should be done. Still, people also attributed the lack of focus on *Shnas Hakan* – as we shall elaborate upon later on – that led to a year in which the Rebbe was quite unhappy).

In the second (of the three) Farbrengens around Chof-Dalit Teves, the Rebbe ex-

plained how a “*Yovel*”, fifty years, is a time whereby things they return to their original state (“*L’kadmusom*”). Hence, that year (as well as this year, 200 years) holds significance. At other times in the year, the Rebbe emphasized that, unlike decades, which return every ten years, the fiftieth “*Yovel*” only occurs once every fifty years.

When the actual *Yahrtzeit* arrived, the Rebbe’s *Hanhogas Hakodesh* was unprecedented and it seemed as though many aspects were straight out of *Shomayim*.

Aside from what happened around the date itself, though, there was a build up to this, which was unmistakable.

All of this happened before I was born. I am very grateful to my father, Rabbi Osher Zeilengold, and Rabbi Shlomo

Zarchi who were all Bochrin around that time. It is really fascinating and gratifying when talking to the aforementioned and hearing how, after fifty years, excitement fills their voices and they talk loudly about this special time.

I can tell you another thing: These *Chevra* remember even the smallest details, including words the Rebbe used at this Farbrengen – and none of them have gone back to listen to the audio or look at the “*Hanochah*”. The events from these days have permeated their hearts and souls... I also thank Rabbi Chaim Shaul Brook for some of the archives.

Here are some of the details I was able to gather to the best of my ability:

EARLY BEGINNINGS

It was revealed by the Frierdiker Rebbe that Chai Elul was the birthdays of the Baal Shem Tov and the Alter Rebbe. When this date fell out to be on a Shabbos, the Rebbe would Farbreng; but almost never on a weekday.

All this changed in 5722. The Rebbe Farbrenged – and this, despite the fact that a wedding took place that night (of R. Leibel Alevsky, *zol gezunt-zein*, in Cleveland), something the Rebbe did not usually do. (From 5731 and on (until 5748), the Rebbe Farbrenged every year for Chai Elul).

This was a real “sudden” Farbrengen. Although it began at 8:00, it was so unexpected that hardly anyone was there.

The Rebbe used this opportunity as a launching point for the *Peulos* of “*Shnas Hakan*”. The Rebbe wasted little time, and even before getting into the *Hadran* in the first *Sicha* (on *Misechta Beitzah*), the Rebbe mentioned that the Alter Rebbe’s 150th *Yahrtzeit* will be coming up, and the Alter Rebbe is closer to us, even than the Baal Shem Tov.

In the second *Sicha*, the Rebbe spelled out the *Hachonos*: Chai Elul is the birthday and Chof-Dalit Teves is the *Yahrtzeit*. It’s like an entire lifetime. Therefore as the *Hachona*: 1) A *Chaluka* of the entire *Tanya* should take place, to begin learning from Chai Elul and to finish for Chof-Dalit Teves.

2) Same with the *Shulchan Aruch* (thereby comprising this project of both *Nistar* – *Tanya*, and *Nigleh* – *Shulchan Aruch*). This should be done in a way that each person, maximum two, takes a *Perek* and a *Siman*, so it shouldn’t interfere with the regular learning. Each person should become completely fluent in that which he

learns.

The Rebbe wanted lists to be composed with all the names corresponding to the *P'rokim* and *Simonim*. The *Yeshivah Bochurim* were to hold their own *Chaluka* separately, as they are expected to be one notch higher than the rest (*"V'niflinu"*). This would be for everyone, including those not present at the Farbrengen.

In the third *Sicha*, the Rebbe continued with the third point of the *Hachonah* (following a long explanation in the Alter Rebbe's *Igeres Hakodesh* about the importance of *Maaseh B'poel*):

3) Increasing in *Tzedoka* – but with a *Cheshbon* – and best to give some each

Hachonah for this special day. It was not clear how the Rebbe would react on this day. According to those around at that time, they figured that the Rebbe would Farbreng on Shabbos (which would be Shabbos *M'vorching* anyway) for this special occasion, for the Rebbe “never” Farbrenged on a Motzei Shabbos unless it was Yud Tes Kislev or Yud Shevat. And, of course, there couldn't be a Farbrengen on Sunday night, since the Tomchei Temimim dinner was to be held on that night.

In the end, the Rebbe Farbrenged on Shabbos, on Motzei Shabbos and again on Sunday, each one more amazing than the next! Here is what happened:

Many of the Bochurim felt that something else was going to happen.

FARBRENGEN NUMBER TWO...

Indeed, immediately after *Havdolah*, and after the Rebbe went back into his room, the Rebbe sent Rabbi Chodakov to tell Rabbi Wineberg (who would be teaching Tanya on the radio) that the Rebbe is going to Farbreng on that Motzei Shabbos. The time for the Farbrengen was announced: 10:25 p.m.

This was a jolt. Big news! 10:25? What a strange time for the Farbrengen to begin!

Shabbos ended quite early that day. There was going to be plenty of time to call all the Chassidim from near and far.

The Rebbe walked in to the Farbrengen precisely at 10:25. The Rebbe looked completely different. According to more than one participant, the Rebbe was quite pale throughout the entire Farbrengen. The Rebbe's voice was different, and the Rebbe was hardly *Me'oded* the *Niggunim*. The Rebbe was clearly present in a different world. (The story is told that after this Farbrengen, Reb Berel Rivkin, who was not known for his over-the-top *Hisp'alus*, went over to Reb Yoel Kahn and asked if he, Reb Yoel, saw what he, Reb Berel, saw. He explained that, from the way the Rebbe looked, sounded, and carried through the Farbrengen, it seemed as though the Alter Rebbe was sitting right there... I heard this story from someone who heard it from Reb Yoel during that time).

Just listening to this Farbrengen makes it pretty easy to imagine this. The Rebbe begins the first very short *Sicha* as his voice is trembling. But it wasn't just the voice. It was what the Rebbe said and did that made this Farbrengen really seem like it was coming from a higher, more sublime place.

The Rebbe began that the Frierdiker Rebbe writes that on a *Yom Hahilula*, the *Baal-Hahiluloh* is *Me'orer Rachamim Rabim* for the Chassidim together with their wives and children. But when the Chassidim set aside time to learn *Toirosoi* and hold a *Chassidisher Farbrengen*, it is a *Hisoirerus Rachamim Rabbim Meyuchedes*, because this is the *Pidyon-Nefesh* that Chassidim are giving to the *Baal-Hahiluloh*.

This *Sicha* took a total of about 35 seconds.

The Rebbe then paused for a couple of seconds and instructed to sing *Ovinu Malkein* (one of the Alter Rebbe's ten

It seemed as though the Alter Rebbe was sitting right there...

day. On Erev Shabbos and Yom Tov a double portion should be given (*"Lechem Mishneh"*). Bochurim are included in this as well. At least some of this *Tzedoka* should be designated towards printing the *S'forim* of the Alter Rebbe.

Women cannot be asked to be involved in the Torah study, but regarding *Tzedoka*, women are equal to men.

Shortly thereafter, and I heard that it was at the behest of the Rebbe, a *Pushka* was placed in the foyer of 770, near the *Mazkirus* office (in the place where a *Pushka* has been standing since *"Mivtza Tzedoka"* in 5734). The funds of this *Pushka* were designated for *"Keren Schneiur,"* which the Rebbe established. Into this *Pushka*, the Rebbe frequently placed “lots” of money (as heard from eyewitness accounts).

Just over a month later, at the Farbrengen of the day of Simchas Torah, the Rebbe brought this subject up again. This time, the Rebbe was quite forceful. The Rebbe said that what had been done until then was just to be *"Yotze"*. And therefore, the Rebbe was being *Me'orer* about this again, and that at least from here and on, it should be handled properly.

THE DAY ARRIVES

It was clear that the Rebbe desired a big

On Shabbos Parshas Sh'mos, Chof-Gimmel Teves, Shabbos *M'vorchim*, the Rebbe Farbrenged. A transcription of the *Ma'amar* of that Shabbos has yet to be found (the transcriptions of ten *Ma'amorim* are still missing from that year!). It is thus unknown how much about the Alter Rebbe was discussed in the *Ma'amar*. The *Sichos*, though, are available and printed. In those *Sichos*, the Rebbe, it seems, was conducting a “regular” Farbrengen! There was hardly a mention about the Alter Rebbe, 150th year, and so forth.

The *Sichos* were really beautiful – about Moshe, and why he had to be a shepherd, and *davka* of Yisro's sheep, and why did he have to be placed *davka* in the *Ye'or*. All of this, said the Rebbe, was about how Moshe had to deal with the lowest demerations.

There was a *Sicha* (after the *Ma'amar*) in which the Rebbe said that *"Nekudoh Tichonoh"* (central theme) of the month of Shevat is its tenth day. In the context of *"Shnas Hakan"* – it is the same thing... The *Shalshes Ham'oros* (unbroken chain of luminaries), in which there are no differences. It's *"Kulo Chad"*!

The Farbrengen ended after a couple of hours, and the crowd dispersed. People were wondering why were things so anticlimactic? Would the Rebbe allow Chof-Dalit Teves just to pass through like this?

Niggunim). This was sung one time.

The Rebbe then said they should sing the Alter Rebbe's *Niggun*!! To the best of my knowledge, the Rebbe had previously never instructed to sing the Alter Rebbe's *Niggun* at the beginning of a Farbrengen!

R. Shmuel Zalmanov, who started the Alter Rebbe's *Niggun* in those days, seemed to be in disbelief. The Rebbe then repeated the instruction: "*Dem Alten Rebbin's Niggun!*"

Few are the times when one can hear and feel the *Hisragshus* and *Hisoirerus* coming from the audio of the Farbrengen. The way this *Niggun* is sung at this stage of the Farbrengen is very, very moving.

Immediately following the Alter Rebbe's *Niggun*, at 10:30 – the time of the *Histalkus*, as the Tzemach Tzedek writes – the Rebbe began the *Ma'amar*, to the utter surprise of everyone present. The *Dibur Hamaschil* was, "*Ein Mosrin Rozei Torah Eloh L'mi Sheliboi Doieg Bekirboi*".

Again, the way this *Ma'amar* begins is highly unusual. The Rebbe's voice is very low and quite shaky. The Rebbe basically *Chazered*, word for word (but in Yiddish), a *Ma'amar* from the Alter Rebbe, even including the acronym (commonly used by the Mittler Rebbe) "*V'dal*" – which is how the Rebbe finished the *Niggun* part of the *Ma'amar*. (The Alter Rebbe's *Ma'amar* was later printed in the *Ma'amorim* of the Alter Rebbe 5564). This entire part of the *Ma'amar* took just a little over three minutes!

Following this part of the *Ma'amar*, the Rebbe added a *Biur*, in the tone of a *Sicha*, for about a minute and a half.

The crowd was left in a little bit of a shock, not knowing what to do here. At some point, and after the Rebbe gave *Mashke* (presumably to the "*Zoiche B'goro!*" who had arrived from Eretz Yisroel) and asked for it to be distributed to the *Oilom*, the Rebbe was answering "*L'chaim*". The Rebbe then asked for a *Niggun* to be sung.

In the next *Sicha*, the Rebbe discussed the idea of the precise time that is recorded for the *Histalkus* of the Alter Rebbe. This is also found with regards to Pesach, which the Torah describes as happening "*Bachatzi Halayloh*". From the fact that this was written regarding the Alter Rebbe is a proof that it's important for future generations to know.

In the second half of the *Sicha*, the Rebbe discussed the short letter of letter entitled "*Nefesh Hashfeilah*", given to the



Tzemach Tzedek a day before the *Histalkus*. The Rebbe then went on explaining this letter. In the following *Sicha* the Rebbe spoke about the reason for the *Shturem* of "*Shnas Hakan*". Following that, in the next *Sicha*, the Rebbe made a *Hadran* on the Tanya.

At this point, something really interesting began to develop. The Rebbe asked to sing "*Tzomoh Lecho Nafshi*", and then asked for all those involved with *Chinuch* to say *L'chaim* (this was *B'hemshech* to the *Hadran* on Tanya, which the Rebbe connected to *Chinuch*). The Rebbe then instructed those people to sing "*Ki Onu Amecho*".

By the year of 5723, the Rebbe had introduced the first eight of his *Niggunim*.

Aside from "*Darkecho*" and "*Rachmona*", between this Farbrengen and the one on the next night, the Rebbe instructed to sing the rest of them.

What make this "interesting" is how the Rebbe asked for all ten *Niggunim* of the Alter Rebbe to be sung at the next Farbrengen, and on the next Shabbos, the Rebbe complained bitterly (in the second *Sicha*) about how, after giving a *Pidyon* to the Alter Rebbe in the form of the Farbrengen which should help not just *B'ruchniyus*, but also *B'gashmiyus*, even to fulfill one's *Ta'ava* – yet, no one thought of singing a *Niggun* of the Alter Rebbe! It's been thirteen years since the *Histalkus* of the Frierdiker Rebbe, said the Rebbe, Bar Mitzvah year, "*Men Hot Doch Shoin*

Gedarft Farshtein; M'iz doch Shoin A G-dol!

With all this, the Rebbe actually asked to sing the majority of his own *Niggunim* during these two Farbrengens! Perhaps this has something to do with the “*Shalshes Ham'oros*” the Rebbe mentioned at the Shabbos Farbrengen, and, of course, *No'utz Techiloson Bsofon V'sofon Bitchiloson*.

In the next and final *Sicha*, the Rebbe was *Mamshich* that which he discussed at the Shabbos Farbrengen about “*Moshe Hoyoh Roeh*”, and how it pertains to every person.

At the end of the Farbrengen, the Rebbe instructed to sing *Niggun Shamil, Anim Zemiros*, and then *Ani Ma'amin*.

The whole Farbrengen was relatively short (about two hours), and the Rebbe, as mentioned, sounded differently and looked differently.

The entire Farbrengen had a Chassidus spin to it, not to mention a most definite Heavenly feeling. According to one person who was there, “the atmosphere was thick” throughout the Farbrengen.

The Oilom had now experienced the very special and *Morah'diker* Farbrengen of Chof-Dalit Teves.

Little did anyone know how incomplete the mission was yet...

SEFER CHASSIDIM

The next morning, the Rebbe was given a box-like drawer, in which was placed what the Rebbe called “*Sefer Chassidim*”. This was something originally called for by the Friediker Rebbe during his first visit to New York (5690). The Friediker Rebbe wanted the names of all his Chassidim, all of their *B'nei Bayis*, all their dates of birth, and so forth.

At one point, the Rebbe said the time has come to make something like this, and he wanted it completed by Chof-Dalit Teves. In this book was to be recorded the names of *Anash* and “*Mechabvei Torah Umitzvah*”, to be as a *Zikoron*. The names would be mentioned at established times “*L'rotzon, L'tovah and Librochoh*”.

Cards, about the size of a page of a small *Sefer* (perhaps like a regular sized *Siddur*) were distributed and sent throughout the world. Everyone filled these out. After being filled out, the cards were given in to the Rebbe day by day. The Rebbe must have read each one, because the Rebbe occasionally commented about what was on them. For example, a card arrived from

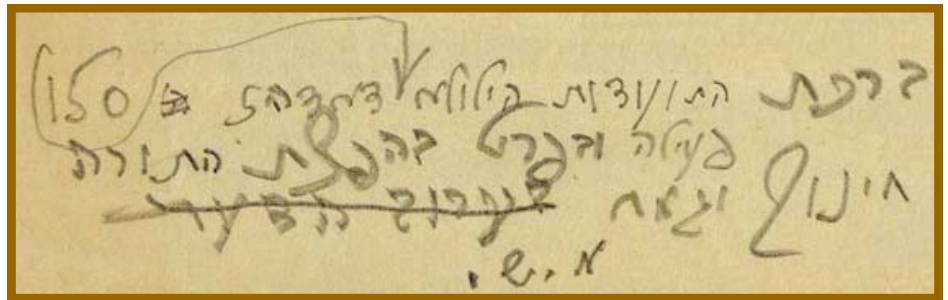
Eretz Yisroel, with the name “Simcha”. The Rebbe added on the card, by the name: “*Moras*”, indicating this was a woman.

All these cards were then placed inside a box, like a drawer. The Rebbe took this box to the Ohel, but not before the Rebbe said a beautiful *Brocha* (later *Mugah* – most unusual! – and printed in *Likkutei Sichos* Vol. 4, page 1263). It is clear from this *Brocha* that the Rebbe had *Nachas* from this. The Rebbe then went to the

much *Ahavas Yisroel* called his house, and his mother said he was already asleep. The friend said: Wake him up! It's an emergency! He came to the phone saying uh, uh, uh... He was after *Hamapil!* The friend said: Just come to the Farbrengen and don't say anything, but you cannot miss this Farbrengen!

He's lucky he didn't miss it. This Farbrengen was one of the more unbelievable Farbrengens in the Rebbe's *N'sius*.

This Farbrengen was, basically, the sec-



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Check the class of service desired; otherwise this message will be sent as a fast telegram		TELEGRAM		Check the class of service desired; otherwise the message will be sent at the full rate	
TELEGRAM		1206 (4-55)		FULL RATE	
DAY LETTER		W. P. MARSHALL, PRESIDENT		LETTER TELEGRAM	
NIGHT LETTER				SHORE SHIP	
NO. WORDS - CL. OF SVC.	FD. OR COLL.	CASH NO.	CHARGE TO THE ACCOUNT OF	TIME FILED	
Send the following message, subject to the terms on back hereof, which are hereby agreed to					
LT (LIST ATTACHED)					
BIRCHAS HISVAADUS HILULO 150 DEADHAZ PEILO UBIFERAT BEHAFOTZAS					
HATORAH CHINUCH UGEMACH					
MENACHEM SCHNEERSON					

Ohel.

MID-NIGHT SURPRISE!

That Sunday night was the dinner for Tomchei Temimim (as mentioned previously). During such dinners, someone – usually Reb Meir Harlig – was appointed to hold a phone up, and it was transmitted back to 770 for the benefit of the Rebbe, to know what was happening at the time. I am not sure how that worked, but the Rebbe had access to everything going on.

As the dinner ended, at around 10:30 – 10:45, Rabbi Chodakov told Meir Harlig to announce that the Rebbe is going to Farbreng in about an hour! Yes, at 11:45p.m.!

Pandemonium reigned everywhere! Many people were already at home in different areas in New York, and some were quite far away. I know of a *Bochur* (today a famous name in Lubavitch) who was already asleep. A friend of his with

The telegram sent out by the Rebbe to Anash world-wide for Chof-Dalit Teves. It reads:

”ברכת התוועדות הילולא 150 דאדא” פעילה ובפרט
בהפצת התורה חינוך וגמ”ח. מ. ש.”

ond half of the first one. The Rebbe was extremely *B'hisgalus* and extremely *Lebedik*. The Rebbe's tone of voice was completely different than the previous night. The Rebbe sounded upbeat and sort of excited... The Rebbe spoke a little faster than usual. It was, after all, very late.

The Rebbe began the Farbrengen instructing to sing a *Niggun* of the Alter Rebbe. They sang “*Keili Ata*”, one of the Alter Rebbe's ten *Niggunim*.

The Rebbe “laid down the agenda” in the first *Sicha*. The Rebbe said that the *Chaluka* as a *Hachona* to Chof-Dalit Teves involved *Chassidus* and *Nigleh*.

“The opposite of Minhag America, where everyone has where everyone has a savings account, while all have life insurance, fire insurance, car insurance, building insurance, and then a safe to go with it...”

The Siyum on Tanya was at the previous Farbrengen. The *Shulchan Oruch* is still left. And the third thing was *Tzedoka*. The Rebbe then spoke an *Arichus* about *Tzedoka* and the Alter Rebbe. The Rebbe then said that prior to the *Siyum* on the *Shulchan Oruch* comes *Chassidus*.

The Rebbe then instructed to sing a *Niggun*, and then another *Niggun* from the Alter Rebbe. Reb Yoel Kahn and Reb Shmuel Zalmanov (LHBCL”C) were being tentative. From here and on, The Chossid and Baal Menagen, Reb Heshke Gansbourg, the one who began the regular *Niggunim* at the Rebbe’s Farbrengens, took over. He began the *Niggun* “*Tz’enuh Ure’na*”, another one of the Alter Rebbe’s ten *Niggunim*.

It’s highly unusual to hear this *Niggun* sung at the Rebbe’s Farbrengen, and the *Oilom* struggles through it twice.

And then the Rebbe said the *Ma’amar*, *Dibbur Hamaschil* “*Kehimes Donag Mipnei Eish*”. Once again, the Rebbe began quite low and slow, and the whole *Ma’amar* lasted for a little over three minutes! It was a word for word from one of the Alter Rebbe’s *Ma’amorim Haktzorim*, and, like the previous night, the Rebbe ended it by saying “*V’dal*”.

The Rebbe then said: Is there another *Niggun* from the Alter Rebbe? This time it was the *Niggun* “*Likras Shabbos*”, another one of the Alter Rebbe’s ten *Niggunim*. There is another struggle to sing this rare *Niggun*, and the *Oilom* doesn’t even get through it once!

The Rebbe then made a *Moiradiken* (if I can say so) *Siyum* on the *Shulchan Oruch* (printed in *Likkutei Sichos* vol. 4), which took about a half hour, about the *Mitzvah* of *Lo Sachsom Shor B’disho*.

“*Kol Dodi*” was the next *Niggun*, another one of the Alter Rebbe’s ten *Niggunim*. It was sung just once, and the Rebbe sang

with, and at times singing the words “*L’chaim V’livrochoh*” with the tune... “*Very Riech*”...

In the next *Sicha*, the Rebbe was connected the *Siyum* with the *Haschola*.

After this it’s *Lebedik*. Reb Heshke

Gansbourg begins the *Niggun L’Shabbos*, another one of the ten *Niggunim* of the Alter Rebbe, and he doesn’t get very far. The Rebbe keeps on asking: “*Shoin Aleh Tzen Shoin?*” Someone tries the *T’nuah* for Rosh Hashonah, and that goes no-



ספר הקן

קובץ מאמרים על אדמו"ר הזקן

רבי שניאור זלמן מלאדי

למלאות ק"ן שנה להסתלקותו

יצא לאור ע"י "חוגי חן" למשנת חב"ד
בהוצאת "קרית-ספר" בע"מ, ירושלים

אותיות מספרות

חקר גרפולוגי על כתיבת יד האדמו"ר הזקן

מאת

רות צוקר

הגרפולוג העומד בפני כתיבת יד מופלאה זו רואה את עצמו במבוכה רבה, ואינו יודע איך למצוא במילוגו המודרני את המונחים החולמים כדי לתאר כראוי את האישיות המתגלית מתוך האותיות של הפקטימיליה הנחקרת, בשל המרחק העצום של מנטליות, של זמן ושל ממדי הגדלות. וקושי נוסף באנליזה זאת הוא המחסור בחומר כתוב. כל המחקר הנוכחי בנוי לא על מקור כי אם על צילום של תעודה. על כן אם אי אפשר יהיה להקיף את כל גדלותה של אישיות הכותב, ישמשו נא הדברים האלה מעין הסבר והתנצלות. הרושם הראשון המתקבל מתוך עיון בכתיבת היד הוא כי לפניך דמות עצומה, נשגבה, מועזת. מתגלית התפעלות והערצה עזה לאישיות, שהיתה איתנה מאד ומסוגלת להיות תמיד נתונה תחת השפעת יראת הכבוד בפני השראת כוחות טרנסצנדנטיים. המחבר, כנראה, היה מסוגל להתייבב בפני התמודדות של שתי השאיפות המקבילות, ששררו בתוך נפשו, התמודדות שהיתה אולי מביאה אדם קטן הימנו, לידי טרוף הדעת. השאיפה האחת — לפתח את כל חושיו, ואת כל חיוניותו האישית והפיסית לכוז רב ושלם, עד שישמשו לו בסיס מצוק ואיתן.

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כתב ידו של אדמו"ר הזקן, בעל ה"תניא"

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Left: the title-page of Sefer Hakan, a book published by Mr. Shazar containing articles about the Alter Rebbe.

Right: One of the articles in the Sefer: a graphologist's analysis of the Alter Rebbe's holy handwriting

where. Poor Reb Heshke; it sounds like he is singing a solo as he sings the "Niggun Yoshon" (Avraham Fried sings that for "Sholom Aleichem"), and the crowd does not really catch on. The Rebbe asks again: "Shoin Aleh?"

L'poel, they got most of the Niggunim in. [The Ten Niggunim are: 1) The Alter Rebbe's Niggun; 2) Keili Ata; 3) Ovinu Malkeinu; 4) Kol Dodi; 5) Tzeinoh Urena; 6) Likras Shabbos; 7) K'ayol Taarog... V'hoyu L'totofos Bein Ainecho; 8) Niggun L'shabbos; 9) T'nuoh L'rosh Hashonoh.

The next two are from the Alter Rebbe, but not sure if part of the ten: Niggun Yoshon and B'nei Heichola. Some say that B'nei Heichola is from Reb Hilel Paritcher. (In the second Farbrengen of Shabbos B'raishis, 5751, the Rebbe said that Yesh Omrim it's from the Alter Rebbe).

"ZHID! DAVAI GROSHE!"

And from here, the Farbrengen turned into something from out of this world. The Rebbe began that now it's time to talk about the third Inyan; the Tzedoka. The entire Sichra was about the Zrizus that needs to be regarding the Tzedoka. The Rebbe said that although the 150 years extends for the whole year, nonetheless, a special Hishtadlus should be made to do this Bizrizus. (Not like the Zrizus the Friediker Rebbe talks about: Chassidim run and Shvitz to get to Davening, and L'poel they Daven late, after Zman Krias Shma and Tefillah! Chassidim used to say that "Vayashkem Avrohom Baboker" means that he may have woken up early, but he must have taken his time ("Gefedert, un Gefedert and Gefedert") and before midday he didn't manage to get out!).

The Rebbe also mentioned the 150

hours of extra Limmud Hatorah. The Rebbe said that this, too, must be done Bizrizus, so one can begin a new 150 each month, or every two weeks.

The Rebbe then instructed to sing the Beinoni.

The Rebbe began the next Sichra by saying that there already exists those who, in their minds, have doubts. So therefore it will be clear: The above is Shayach to this country and to the other ones. In 5720, there were differences between this group and that group. Not this time around: Men and women are equally asked to give graciously (B'harchovoh), and this will open up channels of Brochos, V'chol Hamosif Mosifin Loi, and there should therefore be no Sha'alos. And the same applies to the 150: Not just once but a few times.

The Rebbe said that there is a story

about one who gave money above and beyond his measures to the Frieddiker Rebbe, and then he sold inventory that had been lying around for the longest of times, and that the buyer later expressed his disbelief as to why he paid for this *Schorah!* In other words, new channels of *Brochos* opened up for him. The Rebbe also said that, in instances like this, it is customary to give out envelopes for people's pledges.

After a pause, the Rebbe continued: The Baal Shem Tov did not keep money overnight – which is the complete opposite of “*Minhag America*”, where everyone has a savings account, while all have life insurance, fire insurance, car insurance, building insurance, and then a safe to go with it.

A person should *Mistameh* be able to EMPTY OUT HIS POCKETS not just on Erev Shabbos, but even on a regular day (“*Stam a Mitvoch*”) – and rely on the *Aibershter* who will supply back *Kamoh P'o-mim Kocha*.

The Rebbe then said that those who will be *Zoche*, can experience like *Talmidei Habaal Shem Tov*: Once on a Motzei Shabbos, the Baal Shem Tov walked into the room where his *Talmidim* were. When he saw it was dark, he asked the *Talmidim* to buy candles. Right after Shabbos before *Havdola* the *Talmidim* had no money, but because of their great *Emunah* in the Baal Shem Tov, they stuck their hands into their pockets and produced money!

Even more so here, in the United States: One can give away cash and still not be out of money since there is a checkbook!

The main thing: *Hama'aseh Hu Ho'ikar*: As Chassidim used to say at Farbrengens (in Russian): “*Zhid! Davai Groshe!*” (Jew-boy, hand over the money!)

The Rebbe was building up to this point. The Rebbe wanted for every person who was present to give *Tzedoka Bizrizus*, right away, and to do so with every coin and dollar bill that may be in anyone's pocket! Now!

Yellow manila envelopes were handed out. The Rebbe took one, and began to rummage in every single pocket from *Kapote*, to shirt, to everywhere... The Rebbe removed from all his pockets what amounted to be no more than a dollar in change.

Understandably, this led to a massive quandary in the mind of some people who could not imagine parting with some extremely important cash they had in their

pockets. One person was holding hundreds of dollars he had just placed inside his pocket to pay off the rent on his home. What should he do? Another had money to pay off a debt. There was a *Choson* who had had cash for his new life. And so on.

Talk about pandemonium!

People were seen approaching Reb Zalman Shimon and asking him whether they needed to give the cash they had.

There was a Bochur who, that morning, was in the *Karastirer Mikveh* (corner Eastern Parkway and Brooklyn) after the Rebbe had left. The Rebbe had placed two dollars in the *Pushka* there for the use of the *Mikveh*, and this Bochur exchanged them. In the days when the Rebbe was not distributing dollars (as later became the norm), this was a huge treasure. Should the Bochur give these dollars as well? Those around him advised that since he would never use those dollars to purchase anything, they no longer contain any cash value. Some fifteen years later, this Bochur, who had felt guilty about even asking questions, wrote the whole story into the Rebbe, and added the two single bills to the letter. The Rebbe did not respond, but did keep the dollars...

As one can imagine, this was an amazing *Zman Mesugal*. The Rebbe was asking, demanding, of the Chassidim to trust him, and entrust in his holy hands every penny.

There were those who could not withstand the *Nisoyon*.

Whenever I think back to this story, I say to myself: If the Rebbe would have done such a thing in the *Mem's*, the Rebbe would have received tens of thousands, perhaps hundreds of thousands of dollars.

The Rebbe, though, was not looking for money. The Rebbe was looking for soldiers. The Rebbe was looking for trust. The Rebbe was looking for Chassidim; Chassidim who would do what the Rebbe is asking of them without *Cheshbonos*, without conditions, and without doubts. It was an opportunity. Only the Rebbe...

The Rebbe then sang the entire *Niggun* of “*Vaharikosi Lochem Brocha Ad Bli Dai*”, all the way through, while those in the crowd were emptying out their pockets.

The Rebbe then gave *Brochos* to Kfar Chabad and the Yidden in *Rusland* (it was quite unusual for the Rebbe to actually say that word), and then asked to sing “*Mimitzrayim*”.

The Rebbe then instructed to sing “*Stav Yapitu*” (the *Niggun* the Rebbe had taught

that Simchas Torah), and then “*Ata B'chartonu*”. On the audio, one can hear the Rebbe singing along loudly and extremely enthusiastically. By “*Ata B'chartonu*”, the Rebbe was encouraging the singing extremely heavily. (One of those present shared that the Rebbe got up to dance at the end of this Farbrengen. It was either by “*Ata B'chartonu*” or “*Nye Zuritze*”). The Rebbe then asked to sing a *Niggun* of *Hachona*, the Alter Rebbe's *Niggun*, and “*Nye Zuritze*”. In the audio, one can hear how the Rebbe is singing along by “*Nye Zuritze*” very, very loud. The Rebbe is singing and pouring out “*Hey...*” a number of times. It's *Moiradik!*

At this point, the Rebbe reminded everyone to say a *Brocha Achronah* (if they were ready to finish), and the Rebbe said the *Brocha Achronah*.

And then came one of the more amazing moments. The Rebbe sang the Russian-Ukrainian section of the *Niggun* “*Ay Ti Durin Marko... Svarku*”. Those words mean, of course: Hey you foolish Mark, why travel to the fair? You don't buy, you don't sell, you only cause strife. This is a person who is standing around, and not just being unproductive, but worse. This is one of the *Niggunim* of the Rebbe, introduced a few years back (5718).

This *Niggun* was sung a few times over, and then the Rebbe stood up to leave.

While standing, the Rebbe said the following: This is a response to a *Machshova*.

- Previously, the Rebbe had said that some had doubts in their “*Machshova*” regarding the giving of the *Tzedoka*. So this *Niggun*, demanding of the “foolish Mark” to be productive, is really a response to thoughts of doubt that creep into a person.

The Rebbe then continued: It's like the story with the “*Kleinem Oidecho*”:

- The story goes that a simple person was Davening *Hallel* and he said the words “*Oidecho Ki Anisoni*”. In the *Siddur*, at the end of this *Possuk*, the word “*Oidecho*” is printed again. This is an instruction to recite this *Possuk* a second time. This simple person went over the Rabbi, and asked why does it repeat the word “*Oidecho*”? The Rabbi said that this is in order to repeat the *Possuk*. The simple guy then repeated the *Posuk*, but when he came to the end, he saw that the word *Oidecho* is still there!

The Rebbe continued:

“*Men Zogt Up Dem Tzveiten Mohl*” – it is repeated a second time – “*Un Ehr Shteit*

Noch” – and he’s still there!

Immediately after finishing this, the Rebbe sang “*Ki vesimcha*”, and left.

The *P’shat, Lichorah*, is: the doubts of *Machsova* handicap a person to do any action (“*Nye Koplayish Nye Prodoayish*” – no buying; no selling), and whatever action a person is doing, it gets stuck by the *Oidcho*, unable to move ahead.

This was a direct response to those who could not part with their money due to all *Cheshbonos*. After all is said and done, nothing has happened...

Three *Farbrengens*, filled to the brim with *Nigleh*, *Chassidus*, *Niggunim*, and pure “Rebbe”...

The events of “*Shnas Hakan*” did not end here. Following are a few extra tidbits which developed that year:

PLEASE; OPEN THE DOOR...

At the *Farbrengen* of Purim (sixth *Sicha*), the Rebbe talked about the opportunities that are out there to spread the *Ma’ayonos* of *Chassidus*. The Rebbe spoke about the famous *Zohar* and the *Elef Hashishi*, and that the generation are seeking their roots (early sixties), and the revolution is only waiting for *Chassidim* to take advantage. In addition, there was so much more *Chassidus* which is being made available – and the opportunities are not being taken seriously. There is a “*Kol Godol V’lo Yosof*” in the world of “*Shuvu Bonim Shovovim*”.

The Rebbe cried bitterly towards the end of that *Sicha*. The Rebbe spoke how the *Aibershter* is knocking on the door and asking for it to be opened... “*Pischu Li Kechudo Shel Macha!*”... The *Aibershter* cannot tolerate the *Golus*...

NEW HAGODA

A new edition of the Rebbe’s *Hagoda* came out for Pesach that year. In those days, it was quite rare, only once every good few years, that a new edition emerged. Every new edition contained extra *Hosofos*. The edition printed for that year contained numerous *Hosofos*, and every single one of them was a story, *Vort*, or *Diyuk* of the Alter Rebbe, and the Rebbe’s *Hesber* on it. That was also the year in which the Rebbe’s *Biurim* on the *Hagoda* appear in editions of the Alter Rebbe’s *Shulchan Oruch*.

“SEFER HAKAN”

The soon-to-be President of Israel, Mr. Zalman Shazar put out a *Sefer* called “*Sefer Hakan*”; a compilation of articles about the Alter Rebbe. Included in it was a

handwriting analysis of the Alter Rebbe’s *Ksav Yad Kodesh* by a graphologist, who had no idea whose handwriting was being analyzed. This was done with the Rebbe’s *Haskoma*, and encouragement.

SURPRISE MA’AMAR

Perhaps the most amazing aspect of this period was on Motzei Yom Kippur, 5724. The Rebbe then would eat the Yom Tov meals upstairs, in the Frierdiker Rebbe’s apartment. Motzei Yom Kippur was one of the designated times. That year, at about 11:00 p.m., the Rebbe suddenly appeared from his room. Two *Bochurim*, Osher Zeilingold and Itche Meir Gurary, were standing close to the elevator talking

Ma’amar.

In the meantime, Reb Sholom Yisroel Chodakov ran to his locker to get his small tape recorder, and so about half of that *Ma’amar* is recorded.

About 12 people ended up in the Shul, including Reb Yisroel Friedman.

The *Ma’amar* was a *Ma’amar* from the Alter Rebbe, and it certainly had something to do with “*Shnas Hakan*” and the heavenly happenings for that year.

In conclusion: In *Likkutei Sichos Chelek Tes Zayin* page 33 *Ho’oroh* 8, the Rebbe explains about the *Histalkus* of the Alter Rebbe *davka* on a Motzei Shabbos. The Rebbe quotes the *Gemora* in *K’subos* that says: “*Meis B’erev Shabbos Siman Yofeh*

“Wake him up! It’s an emergency!”

when the Rebbe brushed by. The Rebbe turned left into the narrow hallway, and made a right into the door leading to the “*Cheder Sheini*”. From there, the Rebbe entered into the small Shul.

Inside the Shul were three *Bochurim*: Shlomo Zarchi, Sholom Ber Levitin and Brandel.

The Rebbe had a handkerchief (“*Tichel*”) on his left hand – something the Rebbe applied when saying a *Ma’amar*.

The Rebbe squeezed himself onto the bench and dragged the tablecloth over his holy hands.

That table had been used for a “breakfast” usually supplied by the *Mazkir*, Reb Moshe Leib Rodshtein. The table was covered in the leftover herring, *Mashkeh*, and cups all over the place. The tablecloth was all scrunched up and “well used”.

And the Rebbe began to say a *Ma’amar Chassidus*!

Berke Volf had peeked inside pretty soon, and when he saw what was happening, he ran into the *Mazkirus* office to alert Rabbi Chodakov, who, while waiting for the Rebbe to go home, was then talking with Reb Shlomo Madanchik. Madanchik told Rabbi Chodakov that it’s “*Berke’s Maasos*”, and they shouldn’t pay any attention. At some point, Rabbi Chodakov said that one can never know, and they caught the second half of the

Lo”. It’s a good *Siman* if a person passes away on an Erev Shabbos, because one goes to “*Menucha*” immediately.

Yet, it’s only a *Siman LO*, to the person. A Rebbe, a *Nossi*, who passes away is an “*Eis Rotzon*”, as the Alter Rebbe writes in *Igeres Hakodesh*, and this is revealed in the world.

This is why *N’siei Yisroel*, who, *B’ikar*, don’t think of themselves but of *B’nei Yisroel*, pass away on Motzei Shabbos, since the world needs a boost (*B’somim*), and “*Al Tira Avdi Yaakov*”, on a Motzei Shabbos.

And since the *Nosi* is “*Lo Yaazov Es Tzon Mariso*”, it is obvious that they are most focused on supplying this encouragement to everyone.

And there has never been a “*Lo Yaazov Es Tzon Mar’iso*” as clear, as palpable and as revealed as the one OUR Rebbe has left us with.

Chof-Dalit Teves is a time to connect to the Alter Rebbe, and give him a *Pidyon* – as the Rebbe said fifty years ago on Motzei Shabbos.

The best “*Pidyon*” any of us can give to the Alter Rebbe is the one we give to the Rebbe, “*Kulo Chad!*”, who brought, and will bring, the Alter Rebbe, and all the *Rabbei’im*, back to this world *Teikef Umiyad Mamosh!*