

# Derhe

A Chassidic

סידישער דערהער

הָלְלוּ אֶת ה' פִּלְגִּימִים  
שִׁבְחוּהוּ פִּלְהֲאִמִּים:  
כִּי גִבֹר עָלֵינוּ חֲסִדוֹ  
וְאַמֶּת־ה' לְעוֹלָם  
הָלְלוּ י-ה: (תהלים קיז)



NISSAN 5778  
ISSUE 67 (144)  
MARCH 2018



4 **Crowning Moment**  
DVAR MALCHUS

6 **"Shnas Tismach happens once in a thousand years!"**  
LEBEN MITTEN REBBE'N - PESACH 5748

13 **We Will Prevail**  
KSAV YAD KODESH

14 **Seudas Moshiach**  
LIVING IT, BREATHING IT, EATING IT

26 **Sharing Good News**  
DARKEI HACHASSIDUS

30 **The Tzemach Tzedek**  
TIMELINE

32 **The Scholar and Savior**  
A CHASSIDISHER MAISE

34 **Nichoach**  
PRESERVING CHABAD MUSIC FOR POSTERITY

42 **Nissim**  
8 FACTS

44 **Education Day, U.S.A.**  
THE REBBE'S VISION FOR EDUCATION

58 **No Need to Worry**  
DER REBBE VET GEFINEN A VEG

60 **Chalukas Hamatzos**  
MOMENTS

66 **Derher Letters**



**About the Cover:**  
The Rebbe distributes Kos Shel Bracha.

A Chassidisher Derher is honored to feature unique and historic photos from Jewish Educational Media's Living Archive photo collection. The Living Archive is a project to preserve, and provide access to the video, audio, and photographic recordings of the Rebbe. These photos are copyright by JEM and are available at [TheLivingArchive.org](http://TheLivingArchive.org)



The Living Archive



A Chassidisher Derher Magazine is a publication geared toward bochurim, published and copyrighted by **A Chassidisher Derher** under the auspices of **Vaad Hatmimim Haolami**.

All articles in this publication are original content.

**Vaad Talmidei Hatmimim**

Rabbi Tzvi Altein

**Publisher**

Rabbi Yossi Kamman

**Editor in Chief**

Rabbi Mendel Jacobs

**Editors**

Rabbi Sholom Laine

Rabbi Eliezer Zalmanov

Rabbi Moshe Zaklikovsky

**Advisory Committee**

Rabbi Mendel Alperowitz

Rabbi David Olidort

**Design**

Rabbi Mendy Weg

**Printed by**

The Print House

**Photo Credits**

Chabad.org

Jewish Educational Media

Library of Agudas Chassidei Chabad

Kfar Chabad Magazine

**Special Thanks to**

Rabbi Chaim Shaul Brook

Rabbi Osher Farkash

Rabbi Mendel Feller

Rabbi Yosef Gourarie

Rabbi Mendel Gourarie

Rabbi Shmuel Lubecki

Rabbi Michael Seligson

Rabbi Elkanah Shmotkin

Reproduction of any portion of this magazine is not permissible without express permission from the copyright holders, unless for the use of brief quotations in reviews and similar venues.

Submit your questions and comments:

(718) 305 6859, [Feedback@Derher.org](mailto:Feedback@Derher.org)

To subscribe, order a copy, or access back issues visit us at [www.Derher.org](http://www.Derher.org)

נא לשמור על קדושת הגליון.

# Derher**Editorial**

הָלָלוּ אֶת ה' כָּל גּוֹיִם שִׁבְחוּהוּ כָּל הָאֻמִּים.  
כִּי גִבֵּר עָלֵינוּ חֲסֵדוֹ וְאַמַּת ה' לְעוֹלָם הָלְלוּ-הָ.

The Rebbe Maharash had a practice of going out for a daily stroll. One day, for whatever reason, he diverted from his usual route and went a different way. Seeing the Rebbe Maharash, all the non-Jews present kneeled and bowed down before him.

When asked about this occurrence, the Rebbe Maharash replied, “About whom then is it said בְּרוּךְ תהי' מכל העמים—You shall be blessed by all the nations?”

The Friediker Rebbe related this story and had it publicized, thereby giving the power to each and every Jew to also influence his surroundings, including the non-Jews. They too should recognize Hashem as the ultimate truth and serve Him.

The Rebbe connects this story with the words from the *kapitel* we begin this year on Yud-Alef Nissan, “הָלָלוּ אֶת ה' כָּל גּוֹיִם . . . כי גִבֵּר עָלֵינוּ חֲסֵדוֹ”—“Praise Hashem, all nations... For His kindness has overwhelmed us...” In other words, the non-Jews praise Hashem because of the kindness He bestows upon the **Yidden**.

The fact that the non-Jews realize the greatness of Hashem and His people is the greatest accomplishment of all, says the Rebbe. This symbolizes a major step in creating a *dira b'tachtonim*, that even the lower elements of the world are transformed. Although this transformation will only occur in full with Moshiach's arrival, a sampling of it already occurs in the final moments of *galus*. (Maamar *Ul'kachtem Lachem* 5739, *se'ifim* 4, 5, 10).



What an appropriate message as we approach Yud-Alef Nissan.

Right at the start of the *nesius*, the Rebbe set it as the mission of our generation to finally and completely bring the *Shechina* down here and make this world a *dira* for *Elokus*.

This is accomplished, first and foremost, by reaching every Jew and teaching them about Yiddishkeit. But this is not enough, says the Rebbe. In order to create a real *dira b'tachtonim*, we need to influence all of Hashem's creations and teach everyone the truth of “וְאַמַּת ה' לְעוֹלָם.” And so the Rebbe launched the *sheva mitzvos b'nei Noach* campaign to reach out to all the non-Jews as well; to teach them about Hashem, the “Super-Being,” and that belief in Him mandates moral and upright behavior and a more civilized society (“לשבת יצרה”).

Recognizing the Rebbe's efforts in this regard, the United States government, headed by the president, has proclaimed Yud-Alef Nissan as “Education Day - USA,” almost every year since 5738.

The Rebbe pointed towards this act as a step in the direction of the *geula*, when we'll see the fulfillment of “לְעִבְדוּ שָׂכָם אֶחָד”—when all the nations of the world will serve Hashem of one accord.

In this special Yud-Alef Nissan issue, you will read about the underlying principles and the meaning behind Education Day USA according to the Rebbe's *sichos*.

Let us hope that אִי"ה this year, we will experience the גִבֵּר עָלֵינוּ חֲסֵדוֹ—an overwhelming kindness of Hashem, which, as Radak explains, refers to the final *geula*.

The reason that this *kapitel* only has two *pessukim* is to symbolize that when Moshiach comes, there will only be two paths of life: One for the Yidden, who will follow the path of Torah, and the other for all the nations of the world, who will recognize the Truth of Hashem and fulfill the *sheva mitzvos b'nei Noach*. (Radak on Tehillim 117).

May it be *teikef umiyad mamash!*

**The Editors**  
ימי הפורים ה'תשע"ח





# CROWNING MOMENT

On the Jewish calendar there are many special days. Each has a different reason to celebrate; some even have multiple joyous events on the same day. Rosh Chodesh Nissan is remarkable in how many “firsts” it marks.

Rashi says that “Rosh Chodesh Nissan... took ten crowns, as written in *Seder Olam*.”

Significantly, these ten events are referred to as crowns. A crown is unlike other articles of clothing:

1. Clothes are mainly intended to protect one’s body from the elements. A crown, on the other hand, is a form of jewelry, which is worn to bring out the beauty of its wearer.

2. Jewelry is worn on various parts of the body. Bracelets go on the arm, rings on fingers, necklaces on the neck, etc. The crown is worn on the head, emphasizing the beauty of the face, and by extension, the whole person.
3. Within head-jewelry, as opposed to most ornaments (such as earrings on the ears and the *tzitz* of the forehead of the Kohen Gadol), the crown is placed **above** the head.
4. Most importantly, a crown represents rulership, and may only be worn by the king himself. In the Purim story, Haman suggests that “to the

one whom the king wishes to honor, they should bring robes that the king wore... And the king’s crown.” In the fulfilment of his suggestion, all of the details Haman listed were done with the clear exception of the crown. The right to wear a crown is strictly reserved for the king.

For the ten events that a “crown was given” on the day of Rosh Chodesh Nissan, it is marked not only as a day of celebration, but as a “ruler and leader”—ensuring that it remains active—until the next Nissan, at which time the idea is again introduced, and on a higher level.

The concept of these “ten crowns”



מוקדש  
לחזוק ההתקשרות לכ"ק אדמו"ר  
נדפס ע"י  
הרה"ת ר' זאב וזוגתו מרת ליבא  
ומשפחתם שיחיו  
גולדברג  
להצלחה רבה בכל אשר יפנו  
בגשמיות וברוחניות



is cited by Rashi in Chumash. As Rashi famously says, “I came to explain the simple meaning of the *possuk*.” This means that the lesson of the crowns is one that applies to, and can be understood by, people of all ages equally.

In the more advanced parts of Torah study, there is a clear difference of abilities among learners. Some can handle more complicated subjects easily while others may struggle. In the basic understanding of Chumash though, everyone is on the same level. When children are young, they may not yet be taught the text of Rashi, but their teacher’s explanation will inevitably be influenced by Rashi.

If a child were to ask (as is the

nature of children to be inquisitive—on Pesach, when dealing with children who are so young that special measures must be taken so that they don’t fall asleep, they still ask “Why is this night different from all other nights?”) why there is a *farbrengen* today, the adult whom he has asked should tell him of all the incredible events of this day.

The child presumably has not yet reached *Parshas Naso* and has not yet learned this Rashi. When informed of it though, the greatness of this day is immediately understood. There isn’t just one reason for the *farbrengen* but ten, and each is its own “crown.”

As a child, he (or his siblings) dressed up on Purim with pretend

crowns. He knows that what he wore is only dress-up; real crowns are only worn by kings, as discussed in the Megillah.

Even without learning in Rashi how the king is [in charge of, and cares for] everyone,<sup>1</sup> children know from the politics of their day how there is one person who rules over everyone else in the country.

In ten subjects, Rosh Chodesh Nissan is the king—leading and empowering the rest of the year. **1**

(Adapted from *sichas Shabbos Parshas Vayikra, Rosh Chodesh Nissan, 5745*)

1. Rashi Chukas 21:21.



לעבן מיט'ן רבי'ן

לע"ג  
הרה"ח ר' אליהו ציון ע"ה  
בן הרב חנני' ע"ה  
גלב"ע כ"ז ניסן ה'תשע"ג

נדפס ע"י בנו  
הרה"ת ר' יגאל ישראל וזוגתו מרת חי'  
צירליא ומשפחתם שיחיו  
ניאזוף



BIUR CHAMETZ OUTSIDE THE REBBE'S HOME,  
EREV PESACH 5748.

*“Shnas Tismach  
happens once in a  
thousand years!”*

PESACH 5748





“The time period following Chof-Beis Shevat was very difficult for Chassidim, as the Rebbe was not in 770 throughout the week. For the first time ever, the Rebbe’s daily schedule moved to his house on President Street, and only a small group of people were able to participate in the Rebbe’s *minyan* for the *tefillos*. Although the Rebbe *farbrenge*d on the Shabbos after Chof-Beis Shevat (which was *Shabbos Mevorchim*), during the following three weeks the Rebbe did not come to 770 for Shabbos at all. The fact that there was no *farbrengen* on Purim was very painful, as we realized that many changes were afoot. However, the fact that the Rebbe spent the entire Yom Tov of Pesach in 770—as well as the special events throughout the time—elevated us all into a joyous reality we had not experienced in a long while.”

–Rabbi Osher Farkash

#### LEIL YUD-GIMMEL NISSAN – HILULA OF THE TZEMACH TZEDEK

(Most of the events described here through *Mincha* of Erev Pesach occurred in the Rebbe’s home.)

After davening *Maariv* as the *shliach tzibbur*, the Rebbe said a *maamar kein sicha* on the *possuk* “*Vayomer.. Hachodesh hazeh lachem*,” concluding with the importance of learning the Chassidus of the Tzemach Tzedek, increasing in *tzedaka* and marking the birthday of the Rambam on Erev Pesach. There was an audible pause, and then the Rebbe continued with a *sicha* on the daily Chitas and Rambam.

After the *sicha*, the Rebbe distributed dollars for close to 30 minutes.

*“You are leaving too much work for Moshiach!” the Rebbe replied.*

#### YUD-GIMMEL NISSAN – HILULA OF THE TZEMACH TZEDEK

The Rebbe went to the Ohel in the afternoon.

After *Maariv*, Rabbi Piekarski (*rosh yeshiva* of 770) entered the room adjacent to the large room



THE REBBE SIGNS THE SHTAR MECHIRAS CHOMETZ IN HIS HOME, AS RABBI PIEKARSKI LOOKS ON.

where *tefillos* were held to buy the Rebbe’s *chametz* as he did each year.

The Rebbe asked him whether we will need to celebrate the second day of Yom Tov if Moshiach comes on the first day of Yom Tov. He responded, “Moshiach will answer the question.”

“You are leaving too much work for Moshiach!” the Rebbe replied.

#### YUD-DALED NISSAN – EREV PESACH

After *Shacharis*, (which began at 7:45 a.m.) the Rebbe inquired if someone present was ready to make a *siyum*. A *bochur* mentioned that he was ready and someone went to the second floor to bring the Gemara. Suddenly the Rebbe started saying a *sicha*! The scene was quite unusual. The Rebbe was wearing *tallis* and *tefillin* and saying a *sicha* without a *shtender*.

The five minute *sicha* included an explanation on the *siyum* of Shas and Rambam. After ascending to the upper floor, the Rebbe sent two bottles of wine

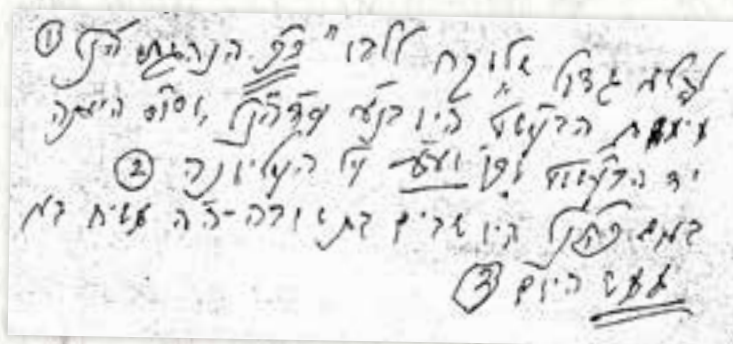


## כתב יד קודש

לזכות  
הרה"ת ר' יחזקאל ע"ה  
בהרה"ח ר' חיים בנימין הלוי ע"ה  
גלב"ע ט"ו ניסן ה'תשס"ה  
נדפס ע"י בנו  
הרה"ת ר' ישראל הלוי  
וזוגתו מרת פרדי ומשפחתם שיחיו  
בראד

# We Will Prevail

The following *ksav yad kodesh* was written by the Rebbe in response to someone who wrote about people trying to disrupt the efforts of *hafatzas hamaayanos*:



It is greatly astonishing that you would “take to heart” [i.e. be intimidated by] the said people’s conduct.

From the times of the Baal Shem Tov there were people like that, but in the end, the Baal Shem Tov and all his followers—until today—emerged with the upper hand.

If all those people would do *teshuva*, Moshiach would come today ***mamosh!***

לפלא גדול ש"לוקח ללבו" כ"כ הנהגת הנ"ל

מימות הבעש"ט היו בנ"א ע"ד [=בני-אדם על דרך]  
הנ"ל, וסו"ס [וסוף-סוף] היתה יד הבעש"ט וכו' וע"ע  
[=ועד עתה] על העליונה

באם כהנ"ל היו שבים בתשובה ה"ה [=הרי ה']  
משיח בא ממש היום.



# The Tzemach Tzedek

The Tzemach Tzedek is born on כ"ט אלול to Reb Sholom Shachne and Rebbetzin Devorah Leah, daughter of the Alter Rebbe.<sup>1</sup>

תקנ"ט

The Tzemach Tzedek is engaged to Rebbetzin Chaya Mushka, daughter of the Mittlerer Rebbe.<sup>4</sup>

תקנ"ח

On ט"ו כסלו, the Tzemach Tzedek marries Rebbetzin Chaya Mushka.<sup>6</sup>

תקס"ג

The Alter Rebbe begins to entrust the Tzemach Tzedek and Maharil (brother of the Alter Rebbe) with the *shailos* in *halacha* that he receives.<sup>8</sup>

תקס"ו

The Tzemach Tzedek begins to be involved in communal activism along with his uncle, Reb Moshe, son of the Alter Rebbe.<sup>10</sup>

תק"ע

The Mittlerer Rebbe is *nistalek*. While initially refusing, the Tzemach Tzedek accepts the *nesius*.<sup>11</sup>

תקפ"ח

The infamous "Cantonist decree" is passed, and the Tzemach Tzedek invests enormous energy in saving countless conscripts from physical and spiritual death, G-d forbid.<sup>12</sup>

The Tzemach Tzedek prints the *sefer* Torah Or.

תקצ"ו

Rebbetzin Devorah Leah passes away on Tzom Gedaliah, giving her life to spare her father.<sup>2</sup> Her last request is that the Alter Rebbe raise her son.<sup>3</sup>

תקנ"ג

The Tzemach Tzedek is granted permission to listen to the Alter Rebbe's Chassidus.<sup>5</sup>

תקנ"ט

At age 15, the Tzemach Tzedek begins *farbrenging* with the Chassidim.<sup>7</sup>

תקס"ה

The Alter Rebbe discovers the Tzemach Tzedek's manuscript, "Shoreish Mitzvas Hatefilah."<sup>9</sup>

תקס"ו

The Alter Rebbe is *nistalek* in the village of Piena. The Mittlerer Rebbe accepts the *nesius*.

תקע"ג

The Rebbe Maharash is born on Beis Iyar.<sup>13</sup>

תקצ"ו

The Tzemach Tzedek journeys to Minsk and Vilna and engages in dialogue with the *misnagdim*, creating peace and a spirit of cooperation that would last for years to come.<sup>14</sup>

תקצ"ח

The Tzemach Tzedek purchases 7,900 acres of land and arranges and facilitates the settlement of 300 Jewish families on the land as farmers.<sup>16</sup> This favorably influences the public perception of the Yidden in Russia.<sup>17</sup>

The Czar bestows the title of “Honored Citizen” on the Tzemach Tzedek.<sup>19</sup>

The Tzemach Tzedek expands the *yeshiva* in Lubavitch, opening branches in seven additional cities, serving 600 students.<sup>23</sup> He opens 19 additional *kollelim*, which join the two that he had already been supporting.<sup>24</sup>

The Czar gives the Tzemach Tzedek the title “Hereditary Honored Citizen.”<sup>25</sup>

Likkutei Torah is printed with the Tzemach Tzedek’s annotations.

Another conference takes place. The Tzemach Tzedek does not participate, but orchestrates the failure of the *maskilim* once again.<sup>26</sup>

The government coerces the Tzemach Tzedek into signing a proclamation authorizing use of the literature of the *maskilim* and announcing the opening of their schools. Simultaneously, the Tzemach Tzedek sends shluchim all over Russia to let everyone know that the signature was coerced.<sup>27</sup>

תקצ"ט

תר"ב

תר"ד-  
תר"ה

תר"ה

תר"ח

תר"א

תר"ג

תרס"ו

תרכ"א

תרכ"ו

For more information, see, “*The Tzemach Tzedek and the Haskalah Movement*,” published by Kehos and, “*The Rebbe the Tzemach Tzedek*” by Rabbi Sholom Dovber Aotzon.

The Tzemach Tzedek establishes a *yeshiva* in Lubavitch, with his son, Reb Yisroel Noach, and son-in-law, Reb Levi Yitzchok, as its leaders.<sup>18</sup>

Following years of slander by the *maskilim* and the *choppers*,<sup>20</sup> the Tzemach Tzedek is summoned to the conference of rabbonim. At the conference, he is resolute, not giving in at all to the demands of the government and the *maskilim*.<sup>21</sup> Over the course of the conference, the Tzemach Tzedek is arrested 22 times.<sup>22</sup> The conference ends in disappointment for the government, which does not succeed in its agenda.

A fire engulfs the town of Lubavitch. Five boxes of priceless *kisvei yad* are destroyed in the flames.<sup>28</sup>

The Rebbe Rashab is born on Chof Mar-Cheshvan.<sup>29</sup>

Rebbetzin Chaya Mushka passes away on 8 Teves.

On י"ג ניסן, the Tzemach Tzedek is *nistalek*. His sacred resting place is in Lubavitch.<sup>30</sup>

1. Sefer Hamaamarim 5708, p. 173.
2. Ibid.
3. Sefer Hatoldos, p. 34.
4. Likutei Diburim vol. 4, p. 1337.
5. Sefer Hamaamarim 5711, p. 171.
6. Shalshes Hayachas (Hayom Yom). (In other sources, the year is given as תקס"ג)
7. Sefer Hasichos 5706, p. 38.
8. Shalshes Hayachas (Hayom Yom).
9. Sefer Hatoldos
10. Shalshes Hayachas (Hayom Yom).
11. Sefer Hatoldos, p. 73.
12. Shalshes Hayachas (Hayom Yom); Sefer Hatoldos, p. 82.
13. Sefer Hatoldos Rebbe Maharash (by the Rebbe), p. 5
14. (Sefer Hasichos Kayitz 5700, p. 106) (See Mayonei Hayeshuah, p. 140 ff. regarding details of the peace made.)
15. Shalshes Hayachas (Hayom Yom).
16. Sefer Hasichos 5702, p. 53. There it says that the year was תר"ד
17. Sefer Hatoldos, p. 83.
18. Igros Kodesh Admur HaKavyatz vol. 2, p. 107
19. Shalshes Hayachas (Hayom Yom).
20. Sefer Hatoldos, p. 100.
21. Sefer Hatoldos, p. 112.
22. Hayom Yom Chof-Gimmel Marcheshvan (Hayom Yom).
23. Sefer Hatoldos, p. 144.
24. Ibid.
25. Shalshes Hayachas (Hayom Yom).
26. Sefer Hatoldos, p. 155.
27. Ibid., p. 187.
28. Shalshes Hayachas (Hayom Yom).
29. Sefer Hatoldos Rebbe Rashab, p. 3.
30. Ibid.



מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר  
בקשר עם יום הבהיר י"א ניסן

נדפס ע"י  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת חנה שיינא  
ומשפחתם ח' מושקא, לוי יצחק, רבקה  
מאריאשא, ברכה, ויקותיאל זוסמאן  
שיחיו  
גנזבורג

שלוחי כ"ק אדמו"ר  
לטאראנטא, קאנאדא.

# Nichoach

*Preserving  
Chabad Music  
for Posterity*

The Nichoach records and tapes have been the background music in the homes of anash for decades. The Rebbe was closely involved in the production of these records. We present our readers the story of this important production.<sup>1</sup>





## Avodas Hashem through Music

Music is an integral element of *avodas Hashem*, serving as the highest expression of the *neshama's* connection with Hashem since the birth of *am Yisrael*. After experiencing *krias yam suf*, the Yidden sang *Az Yashir* and the women even played musical instruments. Upon witnessing the miracles at Nachal Arnon, they once again expressed their thanksgiving to Hashem through song.

*Sefer Tehillim* is a compilation of the beautiful compositions of Dovid Hamelech—*Ne'im Zemiros Yisrael*—and all previous *tehillos v'tishbachos* dating back to Adam Harishon. They were all composed with *ruach hakodesh*.

One of the loftiest elements of the service in the *Beis Hamikdash* was the singing of the *Levi'im* that accompanied *avodas hakorbanos*. *Chazal* describe in detail the sophistication of the choir and the orchestra, which incorporated musical talents and instruments unheard of today. Chassidus explains that the music in the *Beis Hamikdash* played an essential role in the *giluy haShechina* that was accomplished through *avodas hakorbanos*.

After the destruction of the *Beis Hamikdash* and the *galus* that followed, the limitations on music instituted by *Chazal* applied mainly to regular celebrations, whereas mitzvah occasions (such as *tefillah* and weddings) continued to feature the

spiritual depth and beauty of Jewish melody.

During the Middle Ages, the G-dly art of Jewish melody continued to thrive in all Jewish communities, but as the pain and suffering of *galus* intensified, the light of Jewish music dimmed.

## The Renaissance of Jewish Music through Chassidus

The revelation of *Toras Hachassidus* through the Baal Shem Tov breathed new life into *am Yisrael* and its music, which had remained dormant for generations. Chassidus emphasized the importance of serving Hashem with joy, and music plays an integral role in banishing depression and inspiring the heart and mind.

From the dawn of Chassidus, the Baal Shem Tov and his *talmidim* composed various *niggunim* and *tenuos* (soulful movements). Greatest among the *talmidim* who engaged in *neginah* were Reb Yechiel Michel Zlotchever, Reb Levi Yitzchok Berdichever, the Shpoler Zeide and others.

## Chabad Neginah

With the revelation of Chassidus Chabad, an inner dimension of *neginah* began to develop as well. The ten *niggunim* composed by the Alter Rebbe—most prominent among them the *Niggun Arba Bavos* (four

stanzas), known simply as “The Alter Rebbe’s Niggun”—serve as a blueprint for Chabad *neginah* throughout the generations.

In addition to the *niggunim* composed by the Rebbeim, every generation of Chassidus featured its own cadre of Chassidim who were excellent *baalei neginah*. A melody accompanied every part of *avodas Hashem* and there were different *niggunim* for learning, davening, *hisbonenus*, *farbrengens*, and other occasions. Each one a unique expression of the intellectual or emotional stage of the Chossid.

On Simchas Torah 5660 (תר”ס), the Rebbe Rashab instructed that Chabad *neginah* be learned and developed

in an organized fashion in Yeshivas Tomchei Temimim.<sup>2</sup> There were set times for the *bochurim* to learn and sing *niggunim* (such as prior to the Rebbe Rashab saying a *maamar* and on Shabbos after *Mincha*). Ultimately, the Tomim Reb Noteh Paharer organized a proper system of *neginah* in the *yeshiva*.

## Chevras Nichoach

The Communist revolution and the Holocaust ushered in an era of unprecedented upheaval and destruction in the Jewish world and in Chabad life. Although the Frierdiker Rebbe escaped the Nazis, *ym”s*, and established the capital of Lubavitch in America, the majority of Chassidim were physically disconnected and



REB SHMUEL ZALMANOV.





## The 200-year heritage of Chabad neginah was in danger of extinction.

This was a revolutionary and monumental task since throughout the history of Chabad, until recent years,<sup>7</sup> Chabad *niggunim* were never transcribed in sheet music. Their very nature defies the classical rules and construct of music, as they are all expressions of the soul and rife with subtle nuance.

### Sefer Haniggunim

Rabbi Zalmanov first set about collecting and organizing all the Chabad *niggunim* known to Chassidim. Drawing on his phenomenal memory and several other sources<sup>8</sup> he succeeded in collecting 175 *niggunim*. A choir of Chassidim (including some who had learned in the city of Lubavitch) sang each *niggun* as would be done at a Chassidisher *farbrengen*, and the famous *chazan* Yehoshua Weissner transcribed the *niggunim* in musical notes.

The members of this choir were Reb Yochanan Gordon, Reb Berel Rivkin, Reb Shlomo Aharon Kazarnovsky, Reb Berel Chaskind, Reb Shmuel Kantaroff, Reb Shimon Leib Greenberg, Reb Binyomin Levitin, Reb Dovber Ushpal, and Reb Mendel Tenenbaum.

Sefer Haniggunim is divided into three sections. The first section is reserved for *niggunim* that were composed by the Rebbeim and are reflective of higher realms. Each nuance is accurate and specific (the ten *niggunim* of the Alter Rebbe, *Yemin Hashem*, etc.).

The second section contains *niggunim* that were composed by the giants of the early generations of

faced unbearable persecution. The 200-year heritage of Chabad *neginah* was in danger of extinction.

In the spring of 5704, the Frieddiker Rebbe instructed the *hanhala* of Tomchei Temimim in America to organize a group of “*talmidim menagnim*” based on their musical capabilities. Three times a week they should learn Chabad *niggunim* and sing them during the *seudas Shabbos* and after *Mincha* before and after *chazaras Dach*.<sup>3</sup>

During the summer of that year, the Frieddiker Rebbe appointed

the famous *baal menagen* Reb Shmuel Zalmanov to lead the newly established organization called “Nichoach” (an acronym of *Niggunei Chassidei Chabad*) with the goal of publishing all Chabad *niggunim* in musical notes.<sup>4</sup>

In subsequent letters to *hanhalas* Nichoach, the Frieddiker Rebbe gives several more instructions with regard to the collection of the *niggunim* and their publication,<sup>5</sup> and requests that several *niggunim* be recorded with a choir and to register the proper copyright.<sup>6</sup>





# 1

## Slow down

When the Frierdiker Rebbe noticed that his daughters' *melamed* was rushing through the parts of

Chumash that speak about miracles, and he discovered that this was on purpose so as not to scare the children—who are comfortable with natural law and order—he explained why this was wrong:

While a child should know that we don't rely on miracles, they should first realize and learn about true miracles. It is important that they grasp the notion that there are wondrous acts of Hashem that far surpass nature.

19 Kislev 5736

## Even Animals

In Lebanon, relatively close geographically to the site where the Yidden experienced the miracles of *Yetzias Mitzrayim*, another enemy sought to destroy us thousands of years later.

In the summer of 5742, the IDF went to war with Lebanon and merited seeing many wonders and miracles.

Everyone agreed it had been miraculous, and even soldiers on the front admitted that they were perplexed to see the enemy forces scatter before them.

At a *farbrengen* during this time, the Rebbe addressed an interesting question. "Some people think that miracles only happen through *tzaddikim*, so how can we say that there were open miracles?"

The Rebbe answered that if we take a closer look at the Torah we can see that Hashem performs miracles through any medium He chooses, even animals. This is an eternal lesson that the same can happen now as well, and, indeed, did occur.

Toras Menachem 5742 vol. 3, p. 1738



# eight facts NISSIM



## Open Your Eyes

Do miracles still happen these days?

Well, this really depends on your mindset. If one chooses to

be stuck in the laws of nature then he won't see the miracles going on around him. However, a person who displays strong faith and believes that Hashem still performs *nissim* will see them.

But even for the person who chooses not to believe, there are two possible scenarios: One is that he won't experience the miracles that he doesn't believe in. The other is that despite his lack of faith he will nonetheless merit miracles.

10 Shevat 5716

## Miracle Workers

A group of students were once in *yechidus*; they asked the Rebbe a string of interesting questions, many of them dealing with fundamentals in Yiddishkeit. The Rebbe addressed each question individually.

Towards the end they asked, "Is the Rebbe able to perform miracles?"

The Rebbe explained, "Everything in this world comes from and is influenced by the higher worlds. A miracle is when something that you could not have calculated happens. When a Jew connects himself through his Divine spark with G-d through fervent prayer, Torah, and mitzvos, he can affect things in this physical world "from above." This power is not the prerogative of one Jew but of every Jew..."

Yechidus 8 Adar 5720





לזכות  
הת' **מנחם מענדל** שיחי'  
לרגל יום הולדתו יו"ד **אדר**

נדפס ע"י הוריו  
הרה"ת ר' **דובער** וזוגתו מרת **רחל**  
ומשפחתם שיחיו  
**גרינבערג**





# Education Day, U.S.A.

*The Rebbe's Vision for Education*





This day [Yud-Alef Nissan] was proclaimed by the government of our country as a day to contemplate the purpose of creation and the mission given to all of humanity—to serve Hashem. By fulfilling Hashem's commandments—beginning with the *sheva mitzvos b'nei Noach*, and in general, “לשבת יצרה”—to act with civility.

This is obviously not in my honor or in the honor of my father's house. This is an honor bestowed upon the entire [Lubavitch] movement, which has been active for more than two hundred years now, working towards one goal: To bring peace and brotherhood between the Jewish people themselves, and amongst all the nations, until we reach the point of “לעבדו שכם אחד”—when all the nations of the world will serve Hashem of one accord...

(Sichas Yud-Alef Nissan 5742)

The Rebbe often pointed out that the Rebbeim expressed an astonishing interest in the *chinuch* of children. The first Rebbe of Chassidus, the Baal Shem Tov, commented that the best years of his life were when he was an assistant teacher in a *cheder*. The Frierdiker Rebbe, the Rebbe's predecessor, put everything at risk—including his life—to establish *chadarim* in Soviet Russia.

The Rebbe's work in education is all-encompassing. On a communal level, the Rebbe led initiatives to increase enrollment in Jewish schools and camps, raised the bar of Jewish education, and established hundreds of schools across the globe. On a personal level, the Rebbe is the first and only Rebbe to regularly address children's gatherings and interact with them on a regular basis, in addition to personally designing a children's program.

But the Rebbe's activities for *chinuch* aren't limited to the Jewish world. The Rebbe articulated a comprehensive vision on education in modern day society, including the role of the government and schools in a child's rearing. Over a period that spanned several presidencies, he pushed for various pieces of legislation that would advance this vision, as administrations and possibilities changed.



## The First Year

The years 5736-5738 were a whirlwind of activities related to education. The Rebbe had announced that this was “a year of *chinuch*,” highlighting and encouraging numerous educational activities. (For a full overview of this *mitvza*, see *Children Educate—40 Years from Shnas Hachinuch*, Derher Iyar 5776.)

As this time-period was coming to a close, both chambers of the United States Congress passed a joint resolution recognizing the Rebbe’s work and calling on all Americans, and the president, to set aside one day on the calendar “devoted to the importance of education to the lives of its citizens and to the general well-being of the Nation.” In honor of the conclusion of “the Year of Education” (which the Rebbe had called for), Yud-Alef Nissan was chosen to be that day (April 18, 1978; the only national holiday observed based on the Jewish calendar!)

President Jimmy Carter signed a proclamation shortly afterwards. “I ask all Americans to observe [Education Day, U.S.A.] in such manner as reflects their commitment to education and their recognition of its importance to the welfare of this Nation.”

At the *farbrengen* on Yud-Alef Nissan, the Rebbe spoke at length on the subject, declaring that the fact that the United States of America—with its tremendous influence on the entire world—had made such a public proclamation recognizing the importance of education was in itself a historical step, and was a sign of the imminent arrival of Moshiach Tzidkeinu, when all nations will serve Hashem.

*The proclamation of “Education Day, USA,” is of extraordinary*



EVENT IN WASHINGTON HONORING THE REBBE’S SEVENTY-FIFTH BIRTHDAY, 5737.

*significance in impressing upon citizens the importance of education, both in their own lives as well as, and even more so, for the young generation in the formative years—particularly in the present day and age....It augurs well for the vital cause of education in the United States. It will, we hope and pray, also have a beneficial impact on education in all countries that look up to the United States of America for leadership and inspiration in all*

*vital matters that transcend national boundaries, and conduce to a better human society and a better world.<sup>1</sup>*

During this and a following *farbrengen*, the Rebbe articulated his broader vision for Education Day: A national holiday (which he compared to Mother’s Day and Father’s Day) upon which people would reflect on the importance of providing and investing in the best education for their children.<sup>2</sup> More specifically, it



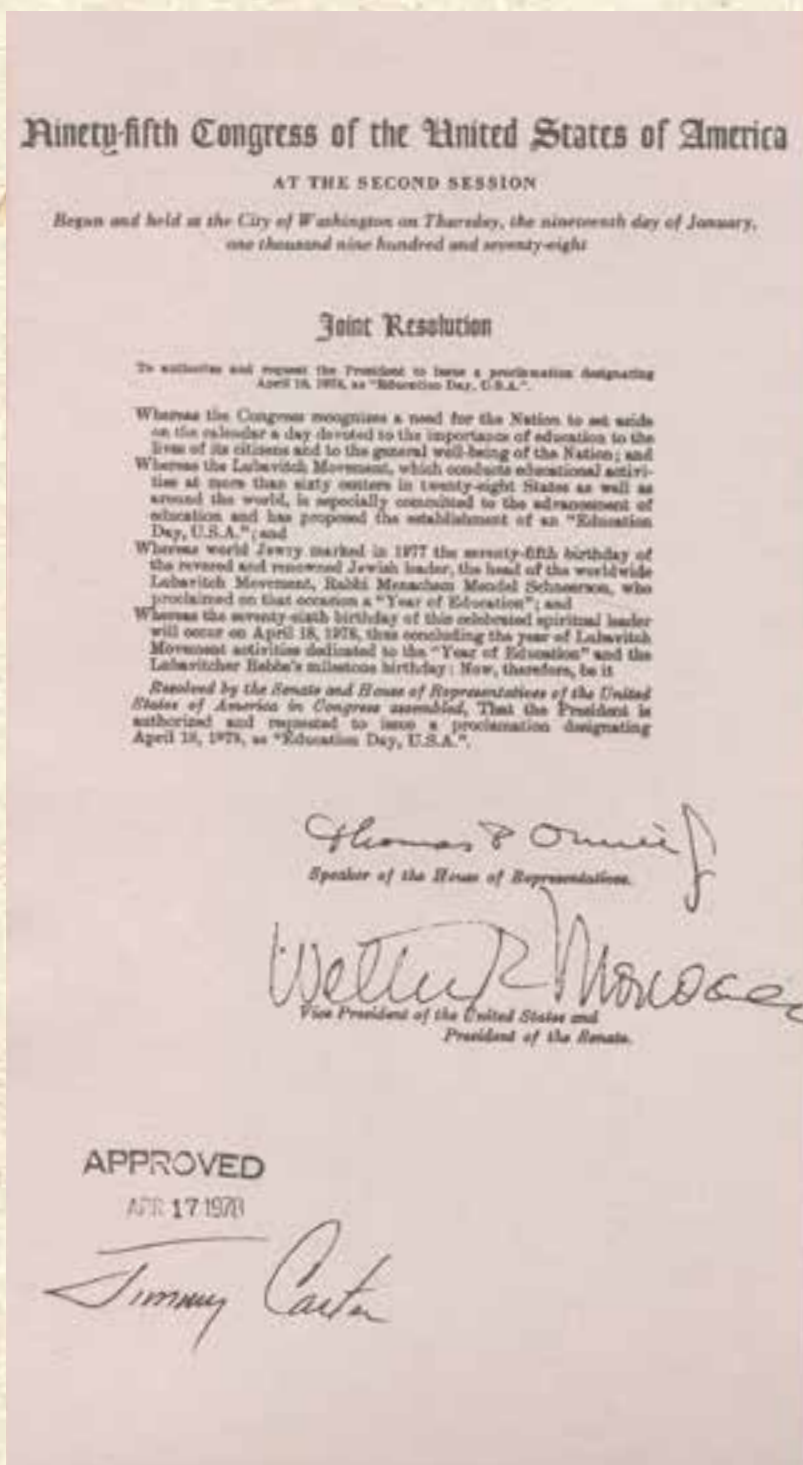
would be a time to reflect on how to better educate the child as a human being:

*Education, in general, should not be limited to the acquisition of knowledge and preparation for a career, or, in common parlance, "to make a better living." And we must think in terms of a "better living" not only for the individual, but also for the society as a whole. The educational system must, therefore, pay more attention, indeed the main attention, to the building of character, with emphasis on moral and ethical values. (Need one be reminded of what happened in our lifetime in a country that ranked among the foremost in science, technology, philosophy, etc.?)*

*Education must put greater emphasis on the promotion of fundamental human rights and obligations of justice and morality, which are the basis of any human society, if it is to be truly human and not turn into a jungle.<sup>3</sup> (See below for more.)*

The Rebbe said that the only way to bring children's education to the forefront of people's minds is through the leadership of the government. At the Chof Av farbrengen that year, he urged that smaller government bodies throughout the country should follow the example of the federal government, and the same should be done throughout the world.

*The government bodies of the country and locale should make an official emphasis on education, by declaring one day a year as Education Day, or in other ways... You should also publish literature on the subject that they will be able to take with them and read later on. Every person who hears these words...and has influence in the institutions that run the country, locale, city, or neighborhood...should*



RESOLUTION OF THE FIRST EDUCATION AND SHARING DAY, 1978, SIGNED BY PRESIDENT JIMMY CARTER.

...Subsequently, the president wrote a letter thanking the Rebbe. "I read with great interest the full page ad..."





*arrange that the government body gather for a special meeting where they will make resolutions on education.<sup>4</sup>*

The Rebbe noted that since the United States—a superpower—had already done so, it would be easier to encourage other countries to do the same.<sup>5</sup> The Rebbe's remarks were published in a full-page ad in a national newspaper, and, subsequently, the president wrote a letter thanking the Rebbe. "I read with great interest the full page ad [...] portions of your response to the resolution passed by Congress designating April 18, 'Education Day - U.S.A.' I admire the thoughts which you expressed—and am grateful for your support and prayers."

Over the years, many cities, states, and countries followed suit, including then-Mayor Bernard

Sanders, who proclaimed "Education Day" in Burlington, Vermont. Professor Richard Sugarman, a longtime friend of his, said in an interview with Chabad.org that "Sanders appreciated the fact that the day honoring the Rebbe's birthday was designated as 'Education Day,' and was moved that a Chassidic leader like the Rebbe concerned himself 'not only with the spiritual condition of humanity, but their material condition as well.'" Sanders subsequently received a letter from the Rebbe thanking him, "I remember the day Bernard called," Professor Sugarman continues. "He says, 'I got a letter you might be interested in seeing.' I went over there and read it, and then I asked if he minded if I keep the original letter. I was surprised when he told

me, 'No, this letter is for me, I want to keep it.'"

As it happened, the Rebbe's global campaign for education would soon find a very practical outlet, on a controversial political issue that was just coming to the fore.

### ***Federal Department of Education***

Since the founding of the United States, the education of its citizens had been controlled and managed almost exclusively by state and local governments, with little involvement from the federal government. As of 1788, all federal initiatives in education were consolidated under the Secretary of the Department of HEW (Health, Education, and Welfare), with the result that education became a lower priority.

לזכות ההתן חבר 'ועד תלמידי התמימים העולמי'  
 הרה"ת ר' מנחם מענדל והכלה המהוללה מרת שטערנא שרה שיחיו  
 טובול  
 לרגל נישואיהם כ' אדר ה'תשע"ח  
 נדפס ע"י הוריהם  
 הרה"ת ר' שמואל וזוגתו מרת נעמי שיחיו טובול  
 הרה"ת ר' לוי יצחק וזוגתו מרת חנה שושנה שיחיו פאגעלמאן

לע"נ  
 יעקב ליבער בן גמליאל ליב ע"ה  
 נלב"ע ט"ו אייר תשס"ד  
 תנ"צ ב"ה

נדפס ע"י בנו  
 הרה"ת ר' ישראל ליב וזוגתו מרת פרומא רחל ומשפחתם שיחיו  
 רעזניק

לזכות  
 הרה"ת ר' לוי יצחק וזוגתו מרת יוכבד שיחיו  
 גאלדשטיין  
 לרגל יובל חתונתם החמש-עשרה לאיוש"ט  
 ר"ח ניסן ה'תשע"ח

לזכות  
 שלוחי כ"ק אדמו"ר בכל אתר ואתר ומשפחותיהם שיחיו  
 נדפס ע"י  
 הרה"ת ר' שמואל וזוגתו מרת ח' מושקא  
 בנם מנחם מענדל  
 ובתם מרים שיחיו  
 לעוויטין

לע"נ  
 הילדה השלוחה  
 חנה ע"ה בת יבלחט"א הרה"ת ר' יהודה לייב שיחיו  
 קסלמן  
 נלב"ע ער"ח שבט ה'תשע"ח

נדפס ע"י הרה"ת ר' יוסף יצחק וזוגתו מרת שטערנא שרה  
 ומשפחתם שיחיו  
 לו

לזכות  
 החייל בצבאות ה'  
 שלום דובער שיחיו  
 לרגל הולדתו, כ"ו סבת ה'תשע"ח  
 ולרגל הכנסו בביתו של אאע"ה, ד' שבט ה'תשע"ח  
 ולזכות אחיו ואחיותיו  
 נדפס ע"י  
 הרה"ת ר' משה וזוגתו מרת שרה חנה שיחיו  
 גורארי'  
 טאמס ריווער

מוקדש לזכות כ"ק אדמו"ר נשיא דורנו  
 בקשר עם יום הבהיר יו"ד שבט, יום מלאות חיי"ם שנה לנשיאותו הק'  
 ע"י מנחם מענדל בן אסתר גאלדע  
 ח' מושקא בת חוה  
 חנה בת ח' מושקא  
 לוי בן ח' מושקא  
 שיחיו

לזכות ההתן חבר 'ועד תלמידי התמימים העולמי'  
 הרה"ת ר' לוי יצחק והכלה המהוללה מרת ח' שיחיו  
 פלאטקין  
 לרגל נישואיהם כ"א אדר ה'תשע"ח  
 נדפס ע"י הוריהם  
 הרה"ת ר' אברהם אלי' וזוגתו מרת אסתר גאלדע שיחיו פלאטקין  
 הרה"ת ר' אפרים פישל וזוגתו מרת חנה שיחיו ולצמן

מוקדש לחיזוק ההתקשרות  
 לכ"ק אדמו"ר  
 נדפס ע"י  
 הרה"ת ר' מנחם מענדל  
 וזוגתו מרת אסתר מרים  
 ומשפחתם שיחיו  
 ליפשיין

לזכות  
 הרה"ת ר' דובער וזוגתו מרת אסתר לאה ומשפחתם שיחיו  
 גרינבלאט



לעילוי נשמות  
מרת רעכיל ע"ה בת ר' עזריאל איכל הי"ד  
**ראפאפארט**  
טורונטו, קנדה  
נלב"ע ב' ניסן ה'תשע"ה  
ת"נ צ"ב ה'  
נתרם ע"י בני משפחתה שיחיו

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר  
לרגל יום הבהיר י"א ניסן  
נדפס ע"י הרה"ת ר' פינחס וזוגתו מרת חנה שיחיו  
**איזאווי**  
ולהצלחה רבה בכל אשר יפנו בגו"ר

לזכות  
הת' ברוך שמואל בן נחמה ביילא שי'  
לבריות הנכונה לאורך ימים ושנים טובות  
נדפס לרגל הגיעו לעול מצוות כ"ד טבת ה'תשע"ח

לזכות השליח החיל בצבאות השם  
חיים שיחי' גאנץ  
לרגל ה'אפשערעניש' שלו כ"ז טבת ה'תשע"ח  
שיזכה לגרום נח"ר לכ"ק אדמו"ר  
נדפס ע"י זקניו הרה"ת אליקים געציל  
וזוגתו מרת בת'ה חנה ומשפחתם שיחיו איטצינגער  
והרה"ת אהרן דוד יצחק  
וזוגתו בילא רבקה ומשפחתם שיחיו גאנץ

לזכות  
החיילת בצבאות ה'  
רחל תחי'  
לרגל הולדתה כ' תשרי ה'תשע"ח  
נדפס ע"י הוריה  
הרה"ת ר' יעקב דוד וזוגתו מרת חי' מושקא שיחיו  
קאטלארסקי

DEDICATED BY  
**CHABAD LUBAVITCH**  
**OF WESTPORT**

הרה"ת ר' יהודה לייב  
וזוגתו מרת נחמה דינה  
ומשפחתם שיחיו  
קאנטאר

מוקדש  
לחיזוק ההתקשרות לכ"ק אדמו"ר נשיא דורינו  
בקשר עם יום הבהיר י"א ניסן ה'תשע"ח  
לזכות החייל בצבאות ה'  
שמואל דוד הלוי  
לרגל יום הולדתו י"א ניסן  
ולזכות אחותו רבקה לאה  
נדפס ע"י הרה"ת ר' יוסף יצחק הלוי  
וזוגתו מרת שיינא גיטל שיחיו  
רייטשיק

מוקדש  
לחיזוק ההתקשרות לנשיאנו  
כ"ק אדמו"ר זי"ע  
בקשר עם יום הבהיר י"א ניסן ה'תשע"ח  
מאה ושש עשרה שנה להולדתו  
ולזכות  
הת' מנחם מענדל הכהן שיחי'  
בקשר עם יום הולדת שלו יו"ד ניסן  
ולזכות אחיו ואחיותיו שיחיו  
שיחיו לאורך ימים ושנים טובות ובריות  
נדפס על ידי ולזכות הוריהם  
הרה"ת ר' צבי הירש הכהן וזוגתו מרת עלקא שיחיו  
זרחי  
ולזכות זקניהם שיחיו



מוקדש לחיזוק ההתקשרות לנשיא דורנו  
**כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע**

בקשר עם יום הבהיר י"א ניסן קט"ז שנה

ולזכות

הרה"ת ר' יצחק וזוגתו מרת לאה שיחיו

**גניביש**

להצלחה וברכה, נחת חסידותי מכל יו"ח

מתוך בריאות הנכונה לאריכות ימים ושנים טובות

נדפס ע"י בניהם בנותיהם ומשפחתם

משפחת **גניביש**, **גאנזבורג**, **קראסניאנסקי** שיחיו

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר

לרגל יום הבהיר י"א ניסן

נדפס ע"י ולזכות אשר יעקב בן חדוה

והעניא בת ברכה דבורה לאה

וילדיהם חי' מושקא, מנחם מענדל, יצחק לייב,  
לוי, שניאור זלמן, חנה, פייגל, זעלדא רחל, יהודא,

ומאיר שלמה שיחיו

**פדרמן**

לזכות  
הרה"ת ר' גדלי' שיחי'

**שם טוב**

ומשפחתו שיחיו

לבריאות הנכונה מתוך הצלחה רבה ומופלגה

נדפס ע"י הרה"ת ר' דובער

וזוגתו מרת דבורה לאה ומשפחתם שיחיו

**לברטוב**

סאנטא פיי, ניו מעקסיקא

לזכות השלוחים ומשפחותיהם שיחיו,

בכל קצווי תבל,

להצלחה רבה ומופלגה במילוי השליחות לרצון

קדשו של כ"ק אבינו רוענו בתכלית השלימות,

ולגרום לו רק נחת רוח רב, ושירווי רוב נחת

חסידותי מכל יו"ח, מתוך בריאות הנכונה בגו"ר.

נדפס ע"י

**יוסף הכהן בן שפרה אביבה**

ומאריאשע באדאנע בת שרה מינדל

לזכות הרה"ת ר' דוד מנחם מענדל שיחי'

ומרת חי' מושקא תחי'

**קיובמאן**

לרגל נישואיהם בשעטומ"צ כ"ז אדר ה'תשע"ח

נדפס ע"י

ר' אליעזר שמאי שיחי' ומרת בתי' חי' תחי'

**קיובמאן**

ר' לוי יצחק שיחי' ומרת פנינה לאה תחי'

ווייס

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר נשיא דורנו

נדפס ע"י ולזכות הרה"ת ר' לייביש משה וזוגתו מרת רינה

ילדיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו

**גולדהירש**

A Chassidisher Derher  
Vaad Talmidei Hatmimim



770 Eastern Parkway  
Brooklyn, New York 11213