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A חסידישער זאך **CHASSIDISHER DERHER**

ADAR II 5774
ISSUE 17 (94)

**PERSONAL
AND PUBLIC
MIVTZA YOM
HULEDES**

**DESPITE
ALL ODDS
REB
AVROHOM
PARIZ**



Rescued from Poland

A PURIM GUEST

The President who visited the Rebbe

יא כסודים וזשא - איה
אזאדורקין
עליון

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A CHASSIDISHER DERHER

ISSUE 17 (94) • ADAR II 5774

As the Yom Tov of Purim approaches, we present this new Derher magazine filled with Chassidishe content in the spirit of this joyous season.

In addition to its layers of rich insight, the Yom Tov of Purim also reminds us as Chassidim of the upcoming Yud Aleph Nissan and the need to prepare ourselves appropriately for this most significant day.

In fact, before Yud Aleph Nissan – “*Shnas Ha'shiv'im*” – 5732, the Rebbe utilized the opportunity at the Purim farbrengen, directing the Chassidim as to how most appropriately prepare their *matonos* for this day.

In time for Purim this year, JEM has restored and released the full recording of this farbrengen. We are privileged to have

included an overview of this special event, in the hope that our readers will be inspired to take advantage of this treasure.

Throughout the pages of the magazine, you will find a number of articles covering a wide variety of interesting topics, including a comprehensive essay uncovering, *for the first time*, the entire story of the Rebbeim's *seforim* rescued from Poland in the 1730s, as well as the story of the Rebbe's Mivtza Yom Huledes, launched in honor of the Rebbetzin's birthday on Chof Hey Adar.

With heartfelt prayers that the boundless *simcha* of Purim spread its influence throughout the entire year; ומיסמך גאולה ומיסמך גאולה—the *Geulah* of Purim should lead us to the *Geulah Shleima*, may it be *teikef umiyad Mamomsh!*

The Editors

25 Adar I, 5774



ABOUT THE COVER:

The two pictures on the cover illustrate the dramatic homecoming of the kesovim that were in Poland. In the picture on the right, Rabbi Avrohom Shemtov oversees the transfer of the crates with the kesovim about to travel to New York from the Independence Hall in Philadelphia. On the left, Rabbi Yehuda Krinsky and Reb Shmuel Dovid Raichik examining new seforim that arrived for the library. On the bottom of the page we present a unique ksav yad from the early 1710's with the Rebbe's wishes for *A Freilachen Purim* and *Hisva'aduyois peillois*, signed by the Rebbe – sent as a telegram to Anash around the world.

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Never Too High!

The Megillah tells us that Haman built a gallows “fifty Amos high”. This seems strange: the whole purpose was to hang Mordechai, why did it need to be so high?

In this sicha said by the Rebbe on Shabbos Parshas Shelach, 5732, the Rebbe derives from this an important lesson for us.

After analyzing a Rashi and interpreting his meticulous choice of words, the Rebbe explains that Moshe Rabbeinu’s davening was able to save all of the Jewish people from destruction, but not the meraglim themselves, for they had spoken against Moshe Rabbeinu.

From here we learn the importance of connecting ourselves to the Nossi Hador. In the Rebbe’s words (free translation):

Looking at the end of the story of Purim - that Haman and his sons were hung on the gallows - we understand why it was fifty Amos. The Targum explains in the following way: Fifty Amos was the perfect height to hang Haman and his ten sons. Three Amos per person, with one-and-a-half Amos in between each one, equals a total of fifty Amos. However, [the question still remains because] Haman obviously didn’t build the gallows for himself and his sons, he built it for Mordechai. So why did **he** build it 50 Amos high?

An explanation can be found in Sifrei Musar: Haman was trying to show how Mordechai - notwithstanding his esteemed stature and great qualities - was too lofty for the Yidden. The Gemora explains that fifty Amos symbolizes the greatest distance possible. Fifty Amos away is Halachically considered an entirely different domain.

It was this message Haman was portraying by building his gallows **fifty**

Amos high. When Mordechai went around gathering the children, Haman said: “Mordechai is too lofty for you. He might be demanding from you to learn Torah and to teach children Torah, he may be teaching you the laws of the Omer, and so on - great things! - But Mordechai is above the world. He’s too elevated for you to have any connection with him.”

[At first glance] It may sound like an innocent argument, but in reality what was Haman truly after? He was trying to fight Mordechai.

People make a similar claim about the Rebbe and Chassidus. True, they are great and lofty; but they are *too* high, *too* elevated for us to have any connection with them. This was the problem of the *meraglim*. Superficially, they were speaking about the good of the land, but their intent was to fight Moshe.

Why does the Torah tell us the story of the *meraglim*? [It is unusual because] The Torah avoids speaking negative even about non-kosher animals, how much more so does it avoid speaking ill of Yidden.

The story is included to serve as a lesson for all generations:

Every generation has a Moshe Rabbeinu. Throughout all the generations, from the *Tannaim* and *Amorim* until now, the *Nossi* of every generation is the “*Ispashtusa D’Moshe*”. The Moshe Rabbeinu of our generation is the [Frierdiker] Rebbe. Some people try to talk their pupils out of learning Chassidus by telling them that Chassidus is too high for them. Similarly, they claim: “The Rebbe is so much higher than you! How can you connect to the Rebbe? How can you go into Yechidus? How can you write Panim?”

The answer is: this claim - innocent as it sounds - is the same insidious claim of the *meraglim*.

The *meraglim* themselves, having openly opposed Moshe Rabbeinu, were incapable of being saved by his davening. On the other hand, when one connects himself to the Nossi Hador, no matter how low he may have fallen, the *Nossi* will shlep him out of the depths. ■

(*Sichos Kodesh* 5732 vol. 2 p. 355)

Part of this sicha appears in *Lekutei Sichos* vol. 13 p. 44.

A Chassidisher Purim

With the onset of the month of Adar Beis, we present several Purim-related Chassidisher Maysey that took place with our Rebbeim.

THE MASTER STORYTELLER

ALTER REBBE
AND MITELER REBBE

The Mittler Rebbe once traveled on a shlichus of his father - the Alter Rebbe - around Purim time. Unable to return home in time, he had to spend Purim in the town of Orsha.

In the Shul where he went to hear the Megillah - as well as in the rest of that city - there was a custom that followed the reading of the Megillah: They would pass around a plate for people to put in money for the Baal Koreh. When the plate came by the Mittler Rebbe he put in a handsome amount of 5 rubles, while all of the remaining sum combined didn't even add up to a single ruble!

The Baal Koreh came over and said that he didn't want all that money, "I don't deserve it" he claimed.

However, the Mittler Rebbe was quite persistent in his donation, and insisted that he accept the money, replying in return: "You read such a beautiful story, the likes of which I've never heard before!"

When the Mashpia Reb Groinem related this story, he explained that the Mit-

teler Rebbe heard the Megillah from the Alter Rebbe every year, who would read it as a lofty spiritual experience. But when he heard it from this Baal Koreh, he heard it as a simple story. To him - that was truly a story he had never heard before...

A CHILD'S QUESTION

TZEMACH TZEDEK

Ahead of Purim, the Tzemach Tzedek - then a young boy of five or six years old - was eagerly learning the story of the Megillah in Cheder, as most children do.

In the days before Purim, the Alter Rebbe asked him if he had learned the Megillah, to which he excitedly replied that he had indeed done so.

"Did you understand it?" asked his grandfather. "No, I actually didn't," replied the young child, as he continued to ask a question that was then weighing on his mind: "I don't understand why Haman had to build the gallows so tall - fifty *amos*! Mordechai certainly wasn't that tall?!" The Alter Rebbe was silent.

A few days later, on Purim, he delivered a profound and deep Maamor explaining this very concept that had bothered his young grandson, the Tzemach Tzedek.

The concept of the Maamor - in short - is that the fifty *Amos* represent the "Shaar Nun" (a very lofty level in Kedusha) to which Haman raised himself up to, and it was indeed from that very place that he had his downfall.

MORDECHAI'S EVERLASTING LESSON

REBBE MAHARASH, REBBE
RASHAB AND FRIERDIKER REBBE

The Frierdiker Rebbe was once on his way to carry out a mission for his father. Before he left, the Rebbe Rashab asked him to exert himself to do a favor for a certain Chossid. This was a businessman who was in distress and needed assistance.

Upon his return, he reported to his father that he had fulfilled his mission, and that he had indeed helped that Chossid as well.

"You are making a mistake", his father replied. "The favor you did was truly for **yourself**, not for him. Hashem did him a favor by arranging an appropriate Shliach to come to his aide".

He then proceeded to tell him a story:

"In 5648, the local Russian populace was very often incited against their Jewish neighbors. Hateful enemies would



spew poison at these believing and unsuspecting peasants, convincing them that the Jews were the source of all their problems. Sadly, this usually resulted in rampaging mobs and widespread pillaging of businesses and homes.

“The Rebbe Maharash, my saintly father, had many connections in S. Petersburg and he set out to see what he could do to help the situation. After a short few days spent there, he had found ways to put a stop to these pogroms, but it had not yet become official. In order to bring it to that status, he was told to prepare a distinguished delegation which should include prominent Maskilim – members of the ‘Enlightenment Movement’.

“Upon his return, he called together a meeting to prepare the necessary delegation. He explained the situation and finished by suggesting that the Maskilim, too, arrange a group who would partake in this endeavor.

“This came as a great surprise for all those present, for it was common knowledge that the Rebbe Maharash did not care much for the opinion of such individuals, to say the least.

“In fact, one of those people present, incensed by the ‘audacity’ of the Rebbe’s request, jumped up and proclaimed, “We are not blocks of wood to be moved around freely like pawns. If you value our opinion and assistance – do so on a consistent basis; if not – we can be dismissed now as well!”

“Unnerved, my father replied: In the Megillah it says the grim news that Mordechai relayed to Esther: “If you remain silent... help will come from elsewhere... but you and your father’s house will perish”. In other words, the Yidden will be saved in any event. If you choose not to participate – salvation will come from

elsewhere, but then “you and your father’s house will perish”; namely, you will have missed your opportunity.

Upon concluding this anecdote, the Rebbe Rashab turned to his son and said, “One should always keep in mind that when he does a good deed he is in fact doing a favor to himself. One has to firmly believe that help will come; if not through him, it will be from elsewhere, but then he will only stand to lose out”.

The Rebbe Rashab then continued expounding this idea to his son, based on the Kabbalah’s interpretation of the above-quoted words from the Megillah.

A DARING SHLICHUS THE REBBE

At the Farbrengen of Purim 5736, the Rebbe related the following story:

“The Minhag Yisroel is such, that when the chance arises to bring good tidings and encouragement to another Jew who can use it – especially those whose job it is to guard Eretz Yisroel – they immediately seize the opportunity.

Accordingly, there was a request to deliver Mishloach Manos and lift the spirits of Jews who are privileged to guard Eretz Yisroel (being as they’re in places deemed necessary to have a Jew standing armed, so that he can prevent individuals there from doing anything detrimental) – by explaining to the soldiers that “Lo Yanum V’lo Yishan Shomer Yisroel” (“The Guardian of Israel neither slumbers nor sleeps”), and thus they shouldn’t be afraid, as well as similar messages of Emunah and Bitachon.

I received a message that a group of Shluchim had traveled to the soldiers who are stationed in Shechem. Upon

seeing that it has recently been very hectic in Shechem, the Shluchim were accompanied by a driver along with a soldier or two.

When they were just a short distance away from Shechem, they encountered a roadblock that the Arabs had built, to stop Jewish civilians and soldiers from coming into Shechem and its surroundings. They soon realized that it was not only a blockade comprising stones, sticks and earth, but that many Arabs were standing there as well.

The driver did not want to take the risk and responsibility for the Shluchim who were bringing the Mishloach Manos, especially since their Shlichus could be done another time.

The Shluchim, however, told him in quite certain terms, that since they were given a Shlichus to give encouragement to other Jews and to enliven them with the joy of Purim, they shouldn’t pay attention to the blockade ahead of them, or, for that matter, to the people who are there “awaiting” them. Since they were going to do a good thing, nothing harmful would come out of it.

They convinced the driver and the soldiers to go on further and not to be afraid. The driver went further, breaking through the roadblock. The Arabs tried throwing stones, and one of the accompanying soldiers had to fire a few shots in the air to scare them off.

When they arrived at the army base, they had a very lively Purim gathering. They returned to Yerushalayim unharmed and in good spirits. Indeed, in Yerushalayim the Purim celebration is just starting now, since Purim is celebrated there on the fifteenth of Adar...” ■

1. Sefer Hasichos 5705, pg. 71.

להביא לימות המשיח

CROSSING THE THRESHOLD

*Hora'os from the Rebbe
to hasten Moshiach's coming*

Q. It is clear to Chassidim that our time period is unique. The Rebbe expressed unequivocally many times, that the *avoda* that Hashem has tasked us with in order to bring Moshiach had been completed, and therefore Moshiach is ready to come!

If so, why hasn't Moshiach arrived? Is there something else we must do to hasten his coming?

A. Upon examining the Rebbe's words, one can find that the Rebbe has in fact addressed this issue many times. But first some background:

This question is particularly strong in our time, after the Rebbe clearly stated that we have indeed finished all that is necessary to bring Moshiach. Until now, Klal Yisroel was still busy fulfilling our mission in *galus*, as is clearly instructed in the Torah.

The following *Sicha* brings out this idea very clearly¹:

"ובפרט אז דער דור איז דער לעצטער דור אין גלות (כנ"ל) לאחר וואס מ'האט שוין פארענדיקט (דורך מעשינו ועבודתנו במשך די אלע טויזענטער יארן שלפני זה) דער בירור פון אלע פרטים [ניט ווי בדורות שלפנ"ז וואס אויב די גאולה וואלט דעמאלט געקומען וואלטן כמה נצוצות פרטיות ניט נתברר געווארן באופן פרטי...]. איז שוין זיכער די העכסטע צייט, אז עס זאל קומען דער כלל הכי גדול—די גאולה האמיתית והשלימה וביחד עם זה א גאולה וואס לייזט אויס און הויבט אויף אלע פרטים און פרטי פרטים..."

In other words: Today more than ever, the time is fully ripe for the final Geulah. Had Moshiach redeemed us in earlier generations, some of the *nitzotzois* would have missed out on being elevated properly. Moshiach's arrival in our time,

will be a Geulah for every last detail of *avodas habirurim*. It is abundantly clear that in our times the world is finally completely ready for Moshiach Tzidkeinu.

The Frieddiker Rebbe announced "עמדו הכן כולכם", that Klal Yisroel was ready for Moshiach's arrival. All that remains to be done, are the final touches – "צופנצן די קנעפ".

Years later, the Rebbe asserted² that even these finishing touches had been completed and we are absolutely ready for Moshiach.

BEYOND COMPREHENSION

The question burns: How can it be that we are we still in Golus?

This piercing question was voiced by the Rebbe many times. Anguish could be distinctly heard in the Rebbe's voice each time he brought up the question: why has golus lasted so long? The Rebbe even told us that this question has no satisfying answer!³

A well-known example of this was in the *sicha* said on the day of the conclusion of the *shiva* for Mrs. Pesha Leah Lapine, who was brutally murdered *al kiddush Hashem* in Crown Heights in the winter of 5752⁴:

"בנ"י נמצאים בגלות יותר מאלף ותשע מאות שנה ומשיח צדיקנו עדיין לא באה!... כבר סיימו כל עניני העבודה בזמן הגלות וכבר נעשה כל הפעולות בכל האופנים האפשריים... ולא יודעים מה ניתן לעשות עוד ואעפ"כ עובר עוד שבוע ועוד יום ועוד רגע ועדיין לא באה הגאולה האמיתית והשלימה בפועל ממש! ולא עוד אלא שניתוסף מאורע הכי חמור שיכול להיות בזמן הגלות—שאשה בישראל ואם לילדים קטנים צריכה למסור נפשה על קידוש השם!"

How can it be that Klal Yisroel is still

suffering in golus, if our *avoda* has been completed long ago?! Every moment which passes during which Moshiach has not arrived, puzzles us even more. Moreover, our anticipation for Moshiach's arrival grows stronger each moment he is delayed.

CONSISTENTLY BACKWARDS

The following example will help illustrate this point⁵:

Suppose someone holds a box filled with one-thousand small notes; nine-hundred ninety-nine of them carry the letter "A", while one of them reads "B".

He then inserts his hand to choose one note from the box. Upon retrieving the note, he finds that he chose the note which reads "B". Startled, he tries his luck again and pulls out a note, and again it's the same "B". This same phenomenon repeats itself a few more times, and eventually the individual becomes accustomed to picking out the "B" note. In fact, he now expects to pick out this singular note.

In reality however, he should be expecting the "A" note, because the overwhelming likelihood is that he would choose an "A" note, as they are the vast majority of the lot. The fact that he keeps pulling out the "B" note after the third and fourth etc., is as outrageous as the first time, if not more so! He should be expecting to pick the "A" note.

The same holds true regarding our time in *galus*. Every additional moment in *galus* makes no sense whatsoever; according to the "natural" order of things, the next moment should bring us the Geulah.

לזכות החתן הרה"ת לוי יצחק שי' וויינגארטען והכלה מרת מושקא שתחיל' טייכטל
לרגל חתונתם בשעתו"מ ביום י"ז אד"ש ה'תשע"ד
נדפס ע"י הוריהם שי'

This was the message that the Rebbe imparted to us time and time again. By every accord the Geulah should have arrived, and our mission to accomplish in Golus cannot be the element delaying it, because it has clearly been completed already!

Based on the explanation above, we can explain why many times at Farbrengens, the Rebbe would speak in a manner as if Moshiach was literally at the other side of the door. Often, the Rebbe added that even before *mincha*, or perhaps even before the farbrengen concluded -- in fact within the very next moment -- we should expect to already find our-

selves in *Yerushalayim* with Moshiach.⁶ Ever since we have completed our *avoda* in *galus*, it's only likely that the Geulah will arrive at the earliest possible opportunity.

This brings us to the next question:

WHAT NOW?

If all our *avoda* is already completed, can anything be done to hasten the Geulah?

The Rebbe clearly directs us what to focus on. In many sichos, particularly in those which the Rebbe delivered in the months preceding Chof-Zayin Adar, the Rebbe stressed that the fact that we still remain in golus, incomprehensible as it

may be, means that there must be something left for us to do.⁷

SIMPLE SOLUTION

The sicha of Thursday night, 28 Nisan, 5751 left Chassidim bewildered and almost at a loss. The Rebbe spoke about the Geulah with such strong terms, telling us that he has done all he can in this matter, and that we now have to do our own part to make it happen:

"הדבר היחידי שיכולני לעשות-למסור הענין אליכם: עשו כל אשר ביכולתכם-ענינים שהם באופן דאורות דתוהו, אבל בכלים דתיקון-להביא בפועל את משיח צדקינו תיכף ומיד ממש!... אני את שלי עשיתי ומכאן ולהבא עשו כל אשר ביכולתכם..."

Alarmed and confused, Chassidim



THE REBBE ADDRESSES THE CNN REPORTER ON 12 CHESHVAN 5752. CREDITS: JEM/THE LIVING ARCHIVE

were unsure as how to proceed.

Just two days later, at the farbrengen of Shabbos Parshas Shmini, one of the elder Chassidim stood up and announced: “*Chazal* say “צדיק גוזר הקב”ה מקיים”; hence the Rebbe should demand that the Geulah must come, and then it will come to be!”

The Rebbe responded quite sharply to this “proposal”: “Instead of utilizing this farbrengen to take *hachlotos* upon yourselves, you give more work for me to do! Whatever I need to do, I know already. It is you who have to act now to bring the Geulah!” The Rebbe then continued with a detailed description of what needs to be done to bring Moshiach:

“במה מתבטאת עבודה זו—הרי זה ג”כ בפשטות: בהוספה בתורה ומצוות... ונוסף על עשייתו עצמו

בזה צריך להשפיע על אחרים שיוסיפו... ובכללות—העבודה של הפצת התורה והיהדות והמעיינות חוצה שמביאה במיוחד “אתי מר” דא מלכא משיחא וכל זה — מתוך צפיה והתשוקה וכו’ חזקה לגאולה...”⁸

Increasing in Torah and Mitzvos and *Hafotzas Hamayonos*, all permeated with the anticipation for Moshiach’s arrival.

Throughout the ensuing months, the Rebbe continually specified more *hora’os* on how to best hasten Moshiach’s arrival, which extended from the general attitude of learning Torah and doing Mitzvos, infused with a desire for the Geula. To bring a few examples:

- Learning topics in Torah on the subject of Geulah and Moshiach. The Rebbe added that this is not only a “*segula*” to bring the Geulah,

but more so, it will assist us all in actually beginning to live with Moshiach in a proper manner.⁹

- Davening to Hashem and crying out “*Ad mosai*”, beseeching that He end this *galus* immediately.¹⁰
- Increasing in Tzedoka, which *Chazal* tell us will hasten the Geulah, by doing so with the specific intention of bringing the Geulah.¹¹
- Increasing in *Ahavas Yisroel*, as *Chazal* tell us that *galus* was brought about due to a lack thereof.¹²
- Increasing in the study of nigla and chassidus¹³, however special emphasis should be put on learning *P’nimi-yus HaTorah*, as the Rambam states that when Moshiach comes, the en-

Cooperative Efforts

The following is a conversation Mrs. Leiba Rudolph of Pittsburgh, PA had with the Rebbe during Yechidus at the Machne Yisroel Development Fund meeting; 20 Adar II, 5749. In this short interaction, the Rebbe’s firm directives of what should be done to hasten Moshiach’s coming is emphasized:

Mrs. Rudolph: If you would bring Moshiach, all of our prayers would be answered.

Rebbe: I am ready! I require the cooperation of all the Jews around me...

Mrs. Rudolph: [Please give] a brocha that we should work harder to bring him as soon as we can.

Rebbe: Yes; and as soon as possible.

(Featured on *Living Torah* disc 26 program 101)

20 ADAR II 5749

CREDITS: JEM/THE LIVING ARCHIVE



tire world will be filled with the knowledge of Hashem.¹⁴ The Rebbe also specified certain areas in Torah which are especially preferable for this cause (the “*Chassidishe Parsha*” – the *Ma’amorim* of *Torah Or* and *Lekutei Torah* each week,¹⁵ adhering to Takonas Limud HoRambam,¹⁶ studying Ein Yaakov,¹⁷ and studying deep concepts in Chassidus, i.e. *avodas hamochin*) – the study of Chassidus should result in Hafotzas Hamayanos, disseminating its well-springs throughout the world.¹⁸

- Fulfilling the Mitzva of *Kiddush Le’vona* meticulously.¹⁹
- Publicizing the concept of Moshiach and that the miracles occurring in our day and age are directly connected with the imminent Geulah.²⁰
- Publicizing the existence of a *Nossi Hador* and that one must accept the directives of the *Nossi Hador*.²¹
- Disseminating the *Sheva Mitzvos B’nei Noach*.²²

These examples demonstrate that the Rebbe was quite clear on how we can best do our part in bringing the Geulah now. Nearly each and every *sicha* delivered by the Rebbe after 28 Nissan added another point in this regard.

On the contrary, individuals who suggested other ideas were discouraged by the Rebbe. One member of Anash who wrote to the Rebbe proposing his own thoughts in what needs to be done to bring the Geulah received an unusual response: the Rebbe sent him a clipping of the *sicha* of Shabbos Parshas Tazria-Metzora where he had instructed to learn *Anyonei Geulah U’Moshiach*.

Another individual wrote to the Rebbe, asking “What more can we do to bring Moshiach?” The Rebbe responded: “דברתי - ברור ובפרטיות בהתועדות this clearly and in detail at the far-

brenge.

The bottom line of all the hora’os quoted above is that the way to bring Moshiach as set out by the Rebbe is by learning Torah and fulfilling Mitzvos meticulously, permeated with the hope and anticipation of hastening the Geulah, and as the Rebbe said in the last *sicha* to the Shluchim in the winter of 5752: “אלע פרטים אין דער עבודת השליחות פון הפצת התורה והיהדות והפצת המעינות חוצה,

דארפן זיין דורכגענומען מיט דער נקודה-ווי דאס פירט צו קבלת משיח צדקנו...”

This is illustrated by a conversation the Rebbe had with a woman during Dollars on 13 Sivan 5751:

The Rebbe: Brocha V’hatzlocha

Woman: Since the Rebbe says that everything is done and Moshiach could come *k’heref ayin*, why isn’t he here yet? Why are we still in golus?

The Rebbe: As I wrote in the letter I don’t know. That, I don’t know what to answer you.

Woman: So you don’t know what to tell us that we can do, really, to bring Moshiach now mamesh b’gashmiyus?

The Rebbe: I have written explicitly in the letter what everyone can do about bringing [Moshiach], by learning Torah and performing Mitzvos, and that is written in English and in all possible ways [languages].

This is precisely the point discussed earlier. Although there is nothing lacking in our *avoda* that Hashem has tasked us with that would delay Moshiach’s coming, but we, from our part, must still add in Torah and Mitzvos in the spirit of the

Geulah, to hasten his coming. Therefore, our additional Limud Hatorah or extra Mitzva will be the one to transform our times, as the Rambam teaches: “לעולם יראה אדם את עצמו שקול ואת כל העולם כולו שקול... עשה מצווה אחת הכריע את עצמו ואת כל העולם כולו לכף זכות, וגרם להן תשועה והצלה.”

Let us hope that with all of our efforts in this regard, we will finally be *zoche* to the Geulah, and as the Rebbe told the reporters of CNN: “Moshiach is ready to

THE QUESTION BURNS: HOW CAN IT BE THAT WE ARE WE STILL IN GOLUS?

come now. It is only from our part to add in something additional in the realm of goodness and kindness... At least a little more – then Moshiach will come immediately”.²³

May it be *teikef umiyad Mammosh!* ■

1. Sicha of Yud Shevat 5750; See Sefer Hasichos 5750 pg 269-270.

2. See for example, the Sichos of Parshas Vayechi 5747, Beis Nissan 5748, and Parshas Noach 5752.

3. See Sicha Purim 5747; Shabbos Vayikra 5747; 28 Nissan 5751; Shabbos Chayei Sarah 5752; and numerous other sources.

4. See the Sicha of 10 Adar 5752

5. As heard from Reb Yoel Kahn.

6. See the Sicha of Parshas Mishpatim 5752.

7. See the Sicha of Parshas Mishpatim 5752 and Parshas Ki Sisa 5752

8. Hisvaaduyos 5751 vol. 3 p. 132

9. Shabbos Parshas Tazria-Metzora 5751; Shabbos Parshas Balak, 5751

10. Shabbos Parshas Ekev 5751

11. Shabbos Parshas Tazria-Metzora 5751

12. Shabbos Parshas Mishpatim 5752

13. Sicha of Yud Elul 5751

14. Shabbos Parshas Emor 5751

15. Shabbos Parshas Chayei Sara 5752

16. Shabbos Parshas Vayechi 5752

17. Shabbos Parshas Voeschanan 5751

18. Sicha of Zayin Cheshvan 5752

19. Shabbos Parshas Noach 5752

20. Parshas Re’eh 5751.

21. Parshas Shoftim 5751

22. Parshas Acharei Mos-Kedoshim 5751

23. As seen on Living Torah 12 Cheshvan 5752.



RESCUE — OF THE — LIBRARY

*Part 1: Recovering the Rebbeim's
treasured library from Poland*

לזכות החתן הרה"ת בן ציון שי' אלפרוביץ והכלה מרת חנה שיחיו גולדשמידט
לרגל חתונתם בשעתו"מ יום כ"א אד"ש ה'תשע"ד
מוקדש ע"י תלמידיו בוגרי מתיבתא אהלי יוסף יצחק ליובאוויטש - דעטריאט

Dark clouds descended upon Europe with the beginning of the First World War, and matters only turned worse with the onset of World War Two. In addition to the various atrocities being committed, the respective libraries of the Rebbe Rashab and the Frierdiker Rebbe were subject to terrible conditions and confiscation. Most were under the impression that there was no way of recovering these precious collections.

In an incredible sequence of events beginning in 5731, what had seemed an impossible feat – was indeed achieved. Guiding every step of the way, the Rebbe directed a number of individuals on how to retrieve one section of the library.

To prepare for this unprecedented article, *A Chassidisher Derher* uncovered many never-before-seen documents, and had the pleasure of interviewing many individuals who were heavily involved in bringing the Seforim home, including: Rabbi Yehuda Krinsky, the Rebbe's Mazkir and chairman of Merkos L'inyonei Chinuch; Rabbi Simchah Zirkind, Shliach to Montreal, Canada; Family and friends of Rabbi Aharon Chitrik; and many others. Read along, as we offer you a review of this remarkable saga.

The Library of Agudas Chasidei Chabad has a rich and detailed history. As one of the largest Jewish collections, the library contains about a quarter of a million seforim, many of them old, rare and valuable.

This collection is part of the lifeblood of Lubavitch, with thousands of kesovim and artifacts of the Rebbeim.

The affection that was shown by the Rebbeim to these collections was extraordinary. The library was a central part in the Nesius of each and every one of our Rebbeim.

Since the Alter Rebbe's times, every one of our Rebbeim had a collection of seforim and kesovim that was passed down through the generations of Chabad. The seforim were guarded and preserved with great love and care.

THE REBBE RASHAB'S LIBRARY

The first time the library was subject to perilous conditions was during the turmoil of World War I, when the Rebbe Rashab relocated from Lubavitch to Rostov. In addition to transporting his household and belongings, the Rebbe Rashab put great thought into how his precious library would be moved. Due to the unsafe circumstances of the time, it was impossible to transport the library as a whole to Rostov.

The Rebbe Rashab therefore resolved to divide the vast library into two:

The first part contained the kesovim of the Rebbeim, as well as a limited number of seforim for immediate use. The kesovim collection consisted of thousands of handwritten pages of niglah and chassidus. This section of the library accompa-

nied the Rebbe Rashab to Rostov.

The second segment contained the bulk of the library's seforim – compiled through the immense effort of the Rebbeim and passed on from generation to generation. This enormous section of the library was sent off to a secure warehouse in Moscow to be stored, until it could be transported to Rostov.

In 5680, after the war ended, the Rebbe Rashab sought to obtain the library from Moscow, but the efforts encountered many setbacks. Due to the war, the warehouse had been seized by the government and the seforim were subsequently moved to the Lenin Library. The Rebbe Rashab put great energy into having it returned but the Russians refused to release it.

After the histalkus of the Rebbe Rashab that same year, the Frieddiker Rebbe continued to work toward their release. Realizing the extreme challenges he faced, the Frieddiker Rebbe built a new library that would be open to researchers and scholars. A great section of the new library came with the purchase of the library of Reb Shmuel Weiner, a well-known collector of seforim.

Under the ruthless Communist rule, the Frieddiker Rebbe was imprisoned for spreading Yiddishkeit. In 5687, after the Frieddiker Rebbe's liberation from prison, he prepared to leave Russia.

The Frieddiker Rebbe told the Russians that he would not leave without the new collection he compiled. After initial refusal, the Communists eventually allowed the invaluable library to leave the country.

Arriving in Riga, the Frieddiker Rebbe continued to expand the library by requesting Chasidim and publishers to send in seforim. From Riga, the library moved with the Frieddiker Rebbe to Otwock, Poland.

ON THE RUN

In 5699, with the Nazi invasion of Poland, the Frieddiker Rebbe escaped Otwock to the large city of Warsaw, with the intention of moving the Lubavitch



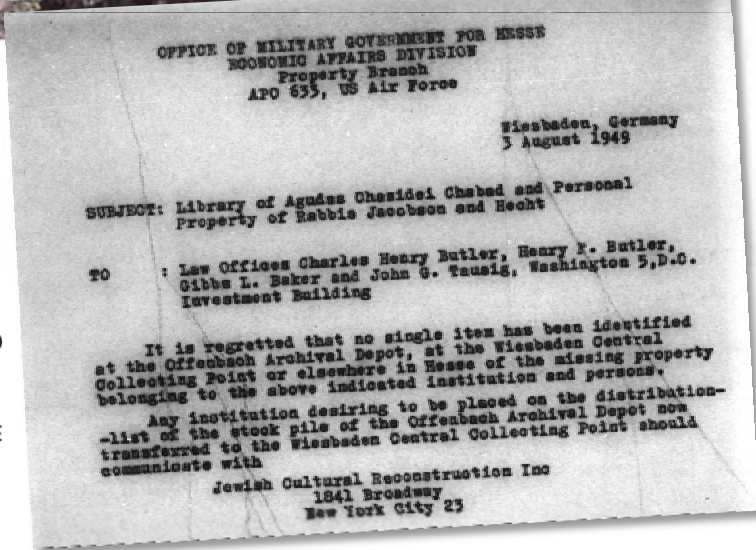
TOP: THE JEWISH HISTORICAL INSTITUTE IN POLAND WHERE THE KESOVIM WERE BEING HELD BY THE POLISH AUTHORITIES. RIGHT: A LETTER FROM THE YEAR 5709 FROM THE US FORCES STATIONED IN GERMANY, RESPONDING TO THE INQUIRIES OF THE FRIEDDIKER REBBE ABOUT THE WHEREABOUTS OF THE KESOVIM, SAYING "NO SINGLE ITEM HAS BEEN IDENTIFIED".

headquarters to the United States. The newly-compiled library was now at great risk of being plundered.

As the library was the property of Agudas Chasidei Chabad, the Frieddiker Rebbe instructed that the kesovim be deposited in the American Embassy in Warsaw and accordingly had it registered as belonging to Agudas Chasidei Chabad of America.

The new library was now forced to be divided into two parts. The seforim – which made up the bulk of the library – were unable to accompany the Frieddiker Rebbe to Warsaw because of their enormous amount, and thus remained in Otwock. The kesovim on the other hand, remained together with the Frieddiker Rebbe in Warsaw.

Plans were underway to ship the seforim from Otwock directly to the United



States while the invaluable kesovim would remain with the Frieddiker Rebbe on his route of escape.

Yet, before those plans were able to materialize, the battle between the Polish and Nazi forces climaxed. The Nazis overcame the Polish armies and invaded Warsaw. Overnight, the situation became gravely dangerous.

In the aftermath of the Polish defeat, the Nazis wreaked havoc over Poland, and the Frieddiker Rebbe had to flee Warsaw. Even traveling with the kesovim alone could prove dangerous, so the Frieddiker Rebbe divided the library once again.

The crates containing the bulk of the kesovim, was deposited at the American Embassy in Warsaw. A mere few suitcases of precious kesovim – many of which were passed down by each of the Rebbeim – remained at the Frieddiker Reb-

be's side as he ran from the bombs to safety.

In a miraculous turn of events, the Frierdiker Rebbe was evacuated from Warsaw to safety, and, on Tes Adar Sheini 5700, he arrived on the shores of the United States.

ON AMERICAN SHORES

Upon arrival in America, the Frierdiker Rebbe spared no effort to locate the library in order to bring it to America. The seforim of the library that were in Otwock arrived in America in Sivan of 5701 through the efforts of Horav Mendel Horestein HY"D (the Frierdiker Rebbe's third son-in-law).

Saving the kesovim that were in the American Embassy turned out to be far more difficult, especially when the United States entered the War, ending all diplomatic ties. The embassy was invaded and all clues to the kesovim's whereabouts went cold.

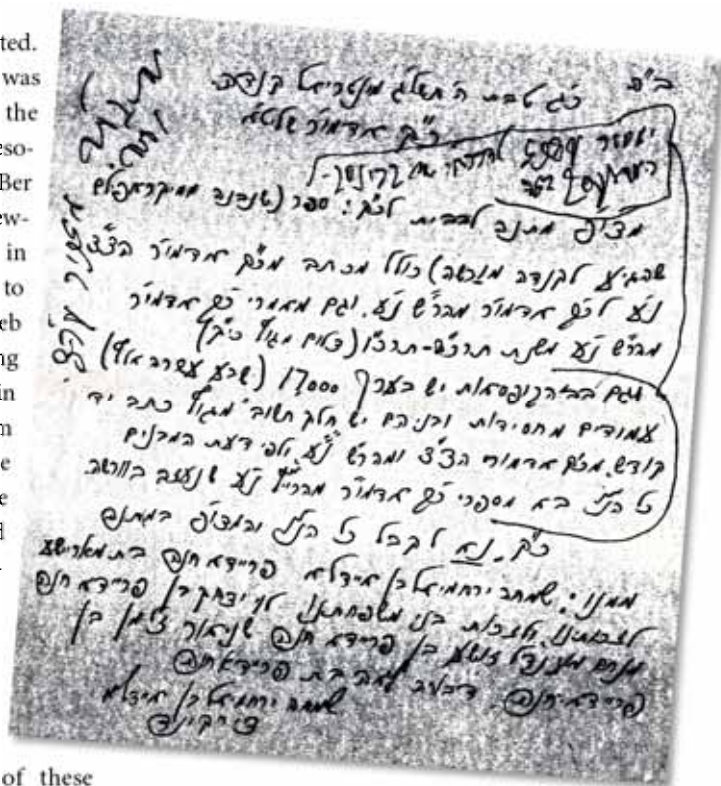
When the war ended, the efforts continued through the U.S. State Department until Yud Shevat 5710, but the

kesovim could not be located.

No further knowledge was gleaned pertaining to the whereabouts of the kesovim. In 5717 Professor Ber Mark, Director of the Jewish Historical Institute in Warsaw, reached out to the Chabad askan, Reb Pinye Althaus, regarding manuscripts that were in the Institute. The kesovim of the Rebbeim were among these. The Rebbe instructed that this lead be pursued but all further attempts turned futile.

In the coming years, random pages of these kesovim appeared in different places; some of these were presented to the Rebbe. Several years later in 5723, Reb Pinye passed away and the story of the kesovim remained by and large quiet.

All this changed in 5731...



A LETTER FROM RABBI SIMCHA ZIRKIND TO THE REBBE DATED 23 TEVES 5733 THAT ACCOMPANIED THE DUPLICATED MICROFILMS AND THE SEFER HE PRESENTED TO THE REBBE TOGETHER WITH RABBI MENDEL ARONOV. THE REBBE'S RESPONSE CAN BE SEEN ON THE MARGINS OF THE PAGE.

Guarded Faithfully

During the Frierdiker Rebbe's incarceration in 5687, there was a strong suspicion that the communists would confiscate the kesovim. The Frierdiker Rebbe relates in the Reshimas Hamaaser:

"[I began to think] What is happening in my home right now... and what is happening with my future son-in-law [the Rebbe] who went to the house of my mazkir, was he chas vesholom caught... the vivid spectacle stirred me and a stream of tears burst from my eyes, warm tears rolled down my face. I was deeply distressed and my body shook: was it possible that the sacred kesovim were also taken, chas vesholom?"

At that time, the Rebbe went to the home of the mazkir to alert him of the arrest and destroy implicating evidence. The Rebbe also addressed the concern of the kesovim. Acting quickly, the Rebbe divided the kesovim between several Anash who hid them. After Yud Beis Tammuz, the kesovim were returned.

We know of this story from a letter in which the Rebbe wrote to Reb Zalman Duchman:

I seem [to remember] that at the time of the arrest of the Frierdiker Rebbe, you were one of those who I gave kesovim to hide?

Reb Zalman replied:

[The Rebbe] gave me one crate of kesovim, and by hashgocha protis, on 12 Tammuz at 1:30 I brought them back. [the Rebbe] was sitting in the back of the large zal and when I handed back the kesovim, the Rebbe told me, I will repay with the good news that the [Frierdiker Rebbe] will be coming for Shabbos.

When the contingent was sent to Russia in 5748 to work on the release of the seforim from the Lenin Library, Rabbi Berel Levin asked the Rebbe if it was possible that some kesovim were not returned then and if they should try to locate them. The Rebbe answered "They all were returned immediately!"



RABBI AHARON CHITRIK AT HIS WORK DESK.



RABBI SIMCHA ZIRKIND TOGETHER WITH TWO SUPPORTERS OF CHABAD, AT THE YECHIDUS FOR MACHNE YISROEL DEVELOPMENT FUND. CREDITS: JEM/THE LIVING ARCHIVE

THE SEARCH BEGINS

An international turn of events which began in the year 5731, led to the beginning of a great breakthrough in this saga. The “Canadian Library and Archive”, Canada’s national library, sought to do a cultural exchange to enhance their respectable department of Judaic books.

A “cultural exchange” is one that allows prestigious libraries to obtain copies of rare books and manuscripts from other countries, through two respective

countries coming to a mutual agreement about lending out a valuable collection that their country possessed. In this way, each country would now have an expanded collection of books and artifacts that they couldn’t have had otherwise.

Having heard the interests of the Canadian government, the Polish authorities offered to “lend” them a Judaica collection they possessed. The deal was sealed, and a Polish agent was sent to the Canadian capital in Ottawa, accompanied with tens of thousands of microfilms of rare manuscripts of Jewish litera-

ture. Although the Canadian libraries didn’t have the originals, they now had access to all the material in microfilm.

Now that the images were in microfilm format, the Polish authorities sensed an opportunity to make a small fortune. The agent travelled to prominent Jewish libraries in America offering them the collection at a rate of one dollar per page.

One of the librarians approached was Rabbi Horowitz of the library at Yeshiva University. He identified the manuscripts as associated with Chassidus Chabad and told the agent to approach Lubavitch. He also alerted Rabbi Aaron Chitrik of what he had seen. Rabbi Chitrik, an expert in the field of publishing many kesovim of Chasidus, immediately took interest in pursuing this opportunity. Unfortunately, the agent had returned to Canada and was not able to be located.

SECRET DUPLICATION

In Teves 5732, news of this agent and the microfilms in his possession reached Rabbi Simcha Zirkind of Montreal. In the past, Rabbi Zirkind had facilitated the acquisition of many rare seforim and manuscripts for the Rebbe’s library. Naturally, he took interest, although he didn’t know the contents of these microfilms.

He approached the agent, offering to help facilitate a deal regarding the rare manuscripts. In order to do this, he managed to convince the agent to lend him the microfilms temporarily. He then showed them to Reb Volf Greenglass, who was known to be familiar with the ksav of the Rebbeim. When Reb Volf identified the ksav of the Tzemach Tzedek, their excitement knew no bounds: They had discovered kesovim of the Rebbeim!

Rabbi Zirkind spared no time in bringing his precious find to the Rebbe. Informing the agent that he would need to borrow the microfilms for a bit longer, he made the trip to New York. The Rebbe ruled out paying the price requested by the agents, but agreed that they can be paid a reasonable amount for their time

and effort.

In order to get a full grasp of what amount and which kesovim were at hand, an expert needed to be called. Rabbi Chitrik was sent to Montreal to examine the microfilms. He spent many hours examining the microfilms and created a list of all the kesovim it contained.

When Rabbi Chitrik returned to New York he gave-over to the Rebbe a synopsis of the matzav that had materialized, and subsequently submitted the list to the Rebbe.

Rabbi Zirkind now turned his efforts to obtaining images from the microfilms to be sent to the Rebbe. However the costs of this project were great, so he enlisted the financial support of the Parshan family to fund a great portion of the costs.

In Av of that year, Rabbi Yehuda Krinsky submitted a set of samples of kesovim from the microfilms that were being duplicated to the Rebbe. He wrote to the Rebbe about the idea of obtaining the actual kesovim from Poland where they were located. He asked the Rebbe whether it would be worthwhile to pursue this lead.

The Rebbe replied in the affirmative, confirming that search efforts should commence.

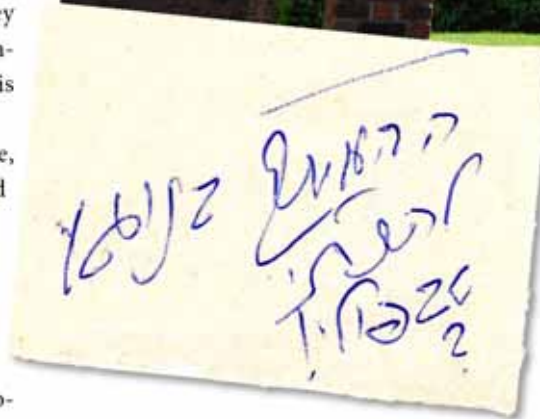
In the meantime, Rabbi Zirkind, was looking to find a way to bring all the microfilms to the Rebbe, which numbered close to 35,000 in total. He made contact with the Kodak Company in Toronto and found that they had the technology to duplicate the microfilms.

Seizing his chance, he immediately traveled to Toronto, and began setting in motion whatever was necessary to clandestinely copy these reels of microfilm. Here, he encountered even more costs than he had originally anticipated and enlisted the support of several Anash in this unique initiative.

Rabbi Mendel Aronov of Toronto stepped up and paid a large sum of money toward the copies. In return, he would later have the zechus of presenting one of the duplicated reels to the Rebbe.



TOP: THE BUILDING WHICH HOUSES THE LIBRARY OF AGUDAS CHASSIDEI CHABAD.



LEFT: "המשך בהנוגע להכת"י שבפולין?" WHILE RESPONDING TO AN UNRELATED QUESTION, THE REBBE ASKS RABBI KRINSKY WHAT HAS BEEN HAPPENING WITH THE KESOVIM IN POLAND.

CATALOGUING THE KESOVIM

Around Yud Shevat 5733, their combined efforts paid off, and Rabbis Zirkind and Aronov presented the Rebbe with the duplicated reels of microfilm. Each of them had the privilege of presenting one reel to the Rebbe. Additionally, several Maamorim of the Rebbe Maharash had been compiled from amongst the thousands of pages of kesovim. This select compilation of Maamorim was published and bound in a beautifully-bound volume and presented alongside the microfilms.

When Reb Mendel Aronov went in to present his reel (see image), the Rebbe reciprocated in return, by giving him special brochos, as well as mentioning that he had received the special zechus of Pidyon Shvuyim – redeeming the Rebbeim's possessions which were in captivity.

The Rebbe thanked him and instructed that the new microfilms be forwarded to Rabbi Krinsky who was overseeing this matter. Rabbi Krinsky purchased a microfilm reader for the Rebbe's library so they could properly process the new microfilms. Now the kisvei yad could be accessed and properly catalogued.

By the Rebbe's further instruction, the

microfilms and images were then submitted to Rabbi Chitrik who began to work at it, identifying and creating a list to prepare them for retrieval from Poland.

Immediately thereafter, Rabbi Krinsky wrote a Tzetzl to the Rebbe about the latest developments, on which the Rebbe replied with a brocho.

KESOVIM AT LAST

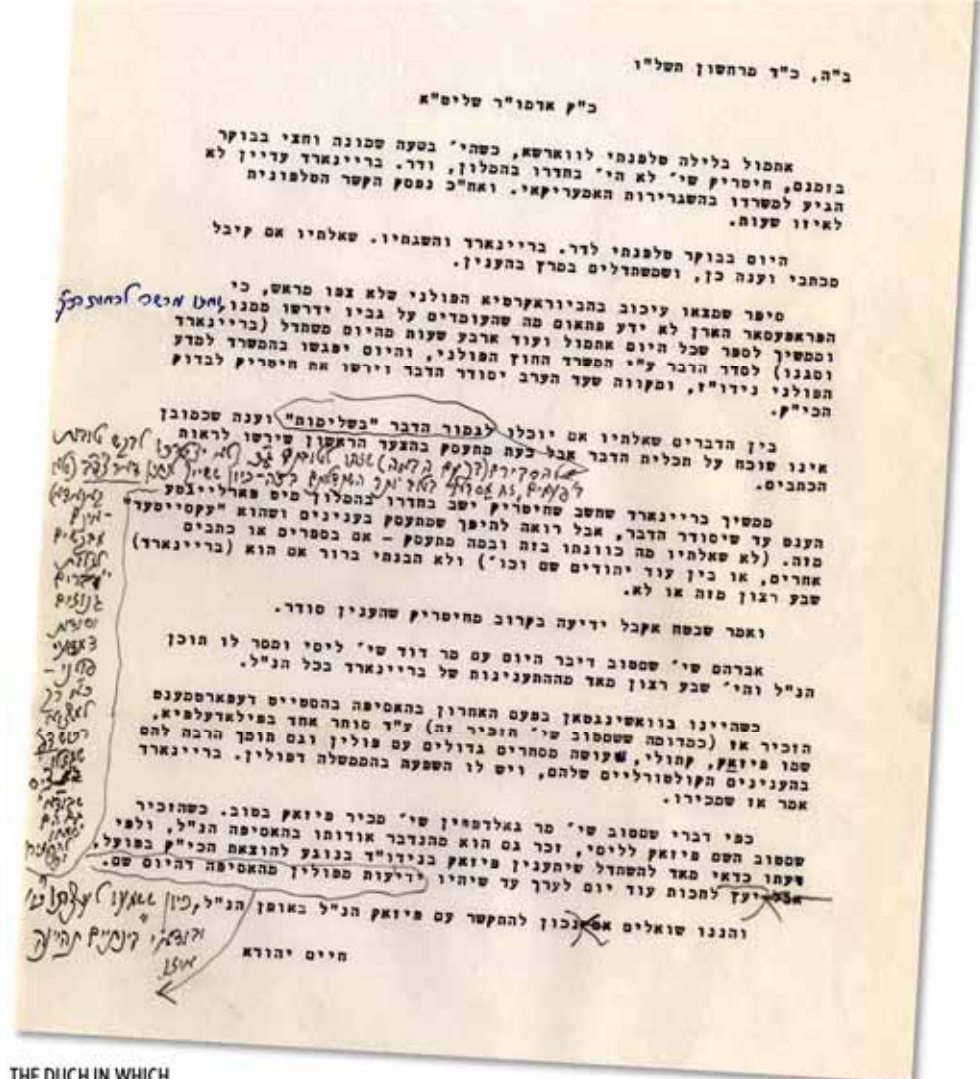
Two years later, in 5735, the entire effort got a major thrust through an exciting yet unexpected event. A Canadian student had traveled to Warsaw and visited the institute where the kesovim were held. Seeking a souvenir from his visit, he asked the librarian if he could perhaps take an artifact from the archive. To his surprise, the librarian offered him an entire volume of manuscripts!

Upon his return to Toronto, he proudly showed it to Rabbi Dovid Schochet. After a quick perusal of the book Rabbi Shochet identified it as Shaalos U'Teshuvos of the Frierdiker Rebbe in his own ksav yad kodesh!

Realizing the magnitude of what he was holding, he tried to explain to the student that this precious volume must immediately be sent to the Rebbe. The student, however, did not want to part with his rare find. After much pleading and cajoling Rabbi Schochet prevailed upon the young man to loan him the volume and brought it to the Rebbe...

The Rebbe immediately identified kesovim from the Frierdiker Rebbe in the volume. With visible excitement, the Rebbe requested to borrow the sefer and then took it to his room.

After close to an hour, the Rebbe returned the sefer with the kesovim of the Frierdiker sorted and separated from the teshuvos. Rabbi Schochet eventually prevailed on the student to give the Rebbe the sefer as a present. The student insisted, in fact, on giving it to the Rebbe in person and traveled to New York to give it to the Rebbe.



THE DUCH IN WHICH

RABBI KRINSKY INFORMS THE REBBE ABOUT THE DIFFICULTIES RABBI CHITRIK WAS HAVING, AND THE EFFORTS THAT WERE TAKING PLACE TO SOLVE THAT ISSUE. THE REBBE REPLIES AT LENGTH.



THE REBBE RETURNS FROM A VISIT TO THE LIBRARY OF AGUDAS CHASSIDEI CHABAD.
CREDITS: JEM/THE LIVING ARCHIVE

The Rebbe thanked him and gave him a set of Shaylos U'teshuvos from the Tzemach Tzedek that Kehos had published, as a present.

This unanticipated event brought new urgency to the efforts of obtaining the kesovim from Poland.

INTERNATIONAL ISSUE

Rabbi Krinsky relates:

"We began brainstorming how to best go about securing the seforim's release. At this point, Rabbi Avraham Shemtov entered the picture. In addition to his position of Shliach to Philadelphia, Rabbi Shemtov is the Rebbe's representative to Washington and is acquainted with many high-ranking officials there. Through diplomatic efforts and the right connections, the pressure paid off and we reached Secretary of State Henry Kissinger who, in turn, filed a request with the American Embassy in Poland for the release of the library."

Rabbi Shemtov spent several tireless months involved in negotiations, including many meetings in Washington with high-ranking diplomats. For some of these meetings, Rabbi Krinsky flew in from New York, and assisted the efforts. A short while later, the Jewish Historical Institute responded to the request in a letter addressed to Merkos with a carbon copy to the US Embassy:

9/24/1975

To Merkos L'Inyonei Chinuch

770 Eastern Parkway

Brooklyn, NY, 11213

In response to the letter of 6/27/1975, the Jewish Historical Institute of Poland informs you that it does not have in its possession manuscripts of Chabad Lubavitch.

Additionally, we inform you that, in the case that a contingent of experts in this matter will visit, we will make every effort to allow research of all the archives including the manuscript archive.

Signed,

Director, Professor Doctor Maurycy Horn

POLAND-BOUND

In Cheshvan 5736, Rabbi Aaron Chitrik was suddenly summoned by Rabbi Hodakov and asked if his passport was current. When he replied in the affirmative, he was instructed to obtain a Polish visa and prepare for a trip to Warsaw. Rabbi Hodakov continued that he would be informed of a travel date soon, and, upon his arrival, he was to stay there for one week, in order to sufficiently locate and identify the kesovim.

With little time to waste, Rabbi Chitrik wrote to the Rebbe, inquiring as to which particular day he should best travel to Poland, as well a request to have a Yechidus before he departed. He received a fascinating response from the Rebbe, as follows:

ביום א' בלילה באם אא"פ מקודם (ובטח יהי בערב ש"ק על הציון)
ליחידות אין עתה, וא"צ כיון שיהי עה"צ.

In other words: He should depart on Sunday night and, if possible, even earlier. A Yechidus was not necessary, since he would certainly go to the Ohel of the Frierdiker Rebbe on Friday (two days before his departure).

On Motzoei Shabbos, 20 Cheshvan after Maariv, Rabbi Chitrik waited near the Rebbe's room to receive a *birchas preida*. The Rebbe gave him a copy of Mayim Rabim 5636 which was recently printed, with an instruction that he need not bring it with him to Poland. He also received ten dollars with instructions to exchange it to Polish currency in a legal way.

He then got several unique horaos from the Rebbe including a horaah to look for the seforim from the "Chersoner Geniza". Not knowing how to identify it, the Rebbe directed him to the "Hatomim" periodical where he could

find identifying signs. The Rebbe instructed him to look for the Baal Shem Tov's menorah and described it as a small menorah with the Ba'al Shem Tov's name engraved on it. The Rebbe concluded saying, "the Rebbeim are going with you".

The special shlichus was extremely discreet. Interestingly, Rabbi Chitrik's family relates, that prior to leaving, he had told his children, that, should their friends ask where he is, they should just



say he went to Honolulu...

On Sunday evening, Chof Cheshvan, Rabbi Chitrik flew to Poland. Upon arrival he immediately went to the Jewish Historical Institute. Once he had arrived there, he faced an unforeseen challenge. The librarian claimed that he had no prior knowledge of this visit and was not expecting him. He therefore denied him access to the archives. Rabbi Chitrik attempted to reach the mazkirus through the phone line in the US embassy, but he was told it would take 24 hours to secure a phone line.

As this was going on, Rabbi Krinsky wrote a Duch to the Rebbe informing that he had not been able to reach Rabbi Chitrik, however he had been informed by one of the people in the embassy that Rabbi Chitrik hadn't even been able to view the kesovim. Rabbi Krinsky continued that he was currently working on reaching out to the people that could help solve this issue.

Rabbi Krinsky also wrote, that – in the event that Rabbi Chitrik would indeed be successful in obtaining the seforim – he would try to arrange through the Embassy to have these transferred to the USA immediately.

Eventually, the efforts were successful and through the US embassy Rabbi Chitrik was able to gain access to the archive.

NOT SO SIMPLE

This was not the end of the challenges that Rabbi Chitrik encountered. At first, they only allowed him to view the library catalogue. The librarian finally agreed to allow him to see books, but only one at a time and under the supervision of two guards. As he was already familiar with the microfilms which had reached the

Rebbe's library, Rabbi Chitrik knew exactly what he was looking for and it was clear that this was not what they were showing him. They were deliberately bringing unrelated books!

Realizing that the archive was on the fifth floor without an elevator in the building, Rabbi Chitrik decided to give one of the Polish guards a “present” to energize him. After handing him a piece

Pidyon Shvuyim

By the Grace of G-d
16th of Iyar, 5739
Brooklyn, N.Y.

Joseph Shestack, Esq.
Philadelphia, Pa.

Greeting and Blessing:

This letter has been long overdue, especially considering its subject matter. But it is also the subject matter of this letter, more precisely the emotional aspect of it, that is the prime reason for the delay. For it is not easy to express in words, much less in writing, very deep personal feelings, and I kept on delaying it for a calmer disposition. However, since these feelings have not subsided, there is no point for further procrastination.

I refer, of course, to your truly Yidisher endeavor in the matter of restitution of the manuscripts and books that belong to the library of my predecessor, my father-in-law of saintly memory, which you initiated with the help of friends, and have already had considerable success in regards to a substantial part of them having them restored to their rightful place and “home.”

As you know, this Schneerson Library included not only a collection which my saintly father-in-law had acquired personally during his lifetime, but mainly manuscripts and books that were the legacy of his saintly forebears, some of them going back to the Alter Rebbe, Founder of Chabad.

There is surely no need to elaborate on what these manuscripts and books meant to him, as to all the Lubavitcher Rebbes before him. He had a very special, profound and soulful attachment to them, over and above his attachment to books and manuscripts of similar sacred content. And many of them represent the heart and soul of the sacred Chabad literature.

You can therefore well understand how deeply moved I was, and will always be, and the feelings of all the friends of Lubavitch about your great and noble endeavor in volunteer-

ing your time and effort and prestige to “bring home” these sacred manuscripts and books. It is truly a case of Pidyon Shvuim, since only by being at home can these spiritual treasures resume their full vitality, not only for the benefit of those who are directly associated with the Chabad-Lubavitch movement, but also for the benefit of all our Jewish people, through the dissemination of the teachings of Chabad Chassidus and Pnimius Hatorah.

If “the reward of a Mitzvah is the Mitzvah itself” and requires no human “thank you,” your noble endeavor clearly transcends any expression of gratitude. Nevertheless, I am impelled to express, however inadequately, in my own behalf and in behalf of the movement which I am privileged to head, as well as in behalf of all who have an actual or potential stake in this matter – our gratification and heartfelt appreciation...

...I am pleased about the timing of this letter on the eve of your departure on the second stage of your endeavor to return a further substantial part of this library that are still in “exile.” I trust and am confident that you will not encounter difficulties, since you will be dealing with fellow-Jews, children of Avrohom, Yitzchok and Yaakov, especially those whom Divine Providence has privileged to be the custodians of this part, after it had been pillaged during the war and Holocaust, miraculously survived, until they finally came under that custody of the present guardians, in order to be restored to their rightful owners and rightful home in the true sense of ושבנו בנים לגבולם. Indeed the Zechus of having taken care of them in the interim will stand them in good stead, and make them even more responsive to their pleasant duty in the realization that they can now complete and bring to the culmination point their guardianship...

...The merit of your great mission will certainly stand you and all yours in good stead for additional generous blessings in all your personal affairs, materially and spiritually.

With esteem and blessing

of chocolate, the results were immediate. The guard returned with five books. Before leaving for the day, the guard mentioned that he enjoyed the chocolate.

Upon returning the next day, Rabbi Chitrik handed both of the guards a bar of chocolate and a tip of a few zloty. Looking through the volumes the guards brought down afterward, Rabbi Chitrik recognized numbers in the Frieddiker Rebbe's handwriting on two volumes. These numbers were the cataloguing code of the library in Lubavitch!

As soon as the director left, the uninterested guards allowed him into the room where the kesovim were kept.

He was delighted to find all the kesovim kept in one place in an organized manner. He began making a full list of every item that was there.

Upon opening a sefer of the Rebbe Maharash's kesovim, Rabbi Chitrik was stunned to find the tzavaa of the Tzemach Tzedek! Realizing that this would be of unique importance to the Rebbe, he secretly slipped it away and smuggled it out of the library.

Alas, Rabbi Chitrik was unable to convince the library to actually hand him the seforim, but at least he was able to compile a full list of what the library actually had within their possession. Rabbi Chitrik returned to New York and submitted the list and the tzavaa to the Rebbe. The Rebbe asked him if he had made a copy of it, to which he answered that he indeed had.

Now that it was able to be proven without doubt that the kesovim of the Rebbeim were being held in Poland, the efforts to pressure the Polish authorities into releasing them could begin in full capacity. The work of obtaining official permission for the transfer of the kesovim from Poland to America began in earnest. This process took about a year and a half of diplomatic effort.

Rabbi Shemtov enlisted the support of Mr. Edward Piszek, an influential Philadelphia businessman of Polish descent through a mutual friend and strong supporter of Rabbi Shemtov. Mr. Piszek had strong ties to the Polish government and

played an instrumental role in negotiating the release of the kesovim. The hard work paid off when, in the early summer days of 5737, yet another trip was scheduled to Poland.

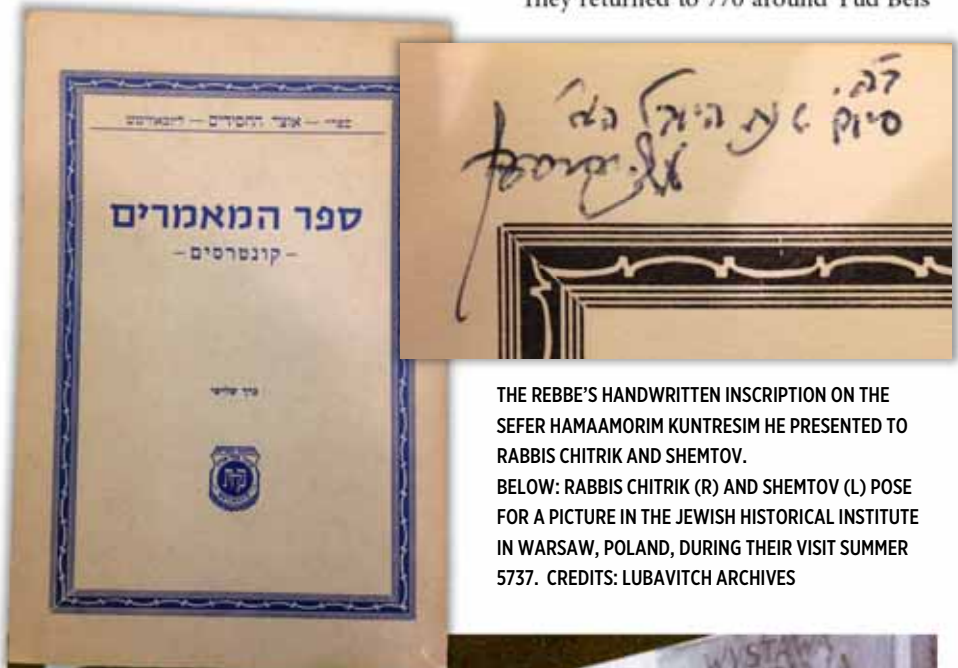
Lubavitch's lawyer, Mr. Jerry Shestack, Esq., played a vital role in the legal process of the release of a number of these kesovim which had already ended up in Eretz Yisroel. {Ed. Note: It is noteworthy to mention that Mr. Shestack was also quite instrumental in the Hei Teves seforim case, a decade later.}

In a letter addressed to Mr. Shestack,

the Rebbe describes, in glowing terms, appreciation for his assistance toward these efforts. The letter was sent as well to Rabbi Shemtov, with a message that he read it as if it was addressed to him (see sidebar).

This time, Rabbi Chitrik was accompanied by Rabbi Shemtov with the mission of ensuring that each and every item is ready for transport as soon as the official permission is given. After a tireless and stressful week of work, they returned to New York, and it seemed that their efforts would soon see fruition!

They returned to 770 around Yud Beis



THE REBBE'S HANDWRITTEN INSCRIPTION ON THE SEFER HAMAAMORIM KUNTRESIM HE PRESENTED TO RABBIS CHITRIK AND SHEMTOV.

BELOW: RABBIS CHITRIK (R) AND SHEMTOV (L) POSE FOR A PICTURE IN THE JEWISH HISTORICAL INSTITUTE IN WARSAW, POLAND, DURING THEIR VISIT SUMMER 5737. CREDITS: LUBAVITCH ARCHIVES

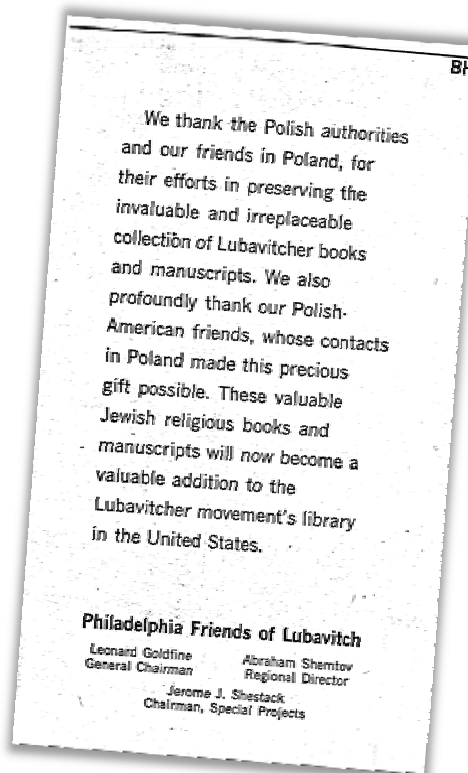


Tammuz. They immediately completed a detailed report describing their work in Poland and submitted it to the Rebbe, to their surprise, the Rebbe presented them with a reshima from the Frierdiker Rebbe and a copy of Maamorim Kuntreisim by the Frierdiker Rebbe inscribed and signed by the Rebbe (see images).

In the month of Av, Rabbi Shemtov returned to Warsaw to finalize the last details of the transfer to the United States. After his return, the Rebbe gave Rabbis Chitrik and Shemtov a copy of the Rebbe's own ksav yad – a *mayneh* to the maanichim on the maamer Vehaya Midei Chodesh of that year. At the Farbrengen of 22 Menachem Av, the Rebbe gave Lechaim to the two of them, as well as a bottle of Mashkeh for Rabbi Shemtov.

A TIMELY GIFT

In Cheshvan of 5738, the crates arrived in Philadelphia and were released to the possession of Mr. Pizsek. After smoothing out some last minute difficulties, the kesovim were ready to be sent to their rightful home in 770. A grand ceremony was held in the Independence Hall with Polish dignitaries and local friends of Lubavitch in attendance, including those who were involved with this special mission. After this high profile event, the crates were loaded into a van and



THE NOTICE PUBLISHED
IN FOUR MAJOR US NEWSPAPERS AT THE BEHEST OF
THE POLISH GOVERNMENT.

brought to 770.

The Polish government made a condition that an advertisement be placed in four major American newspapers thanking them for the release of the library.

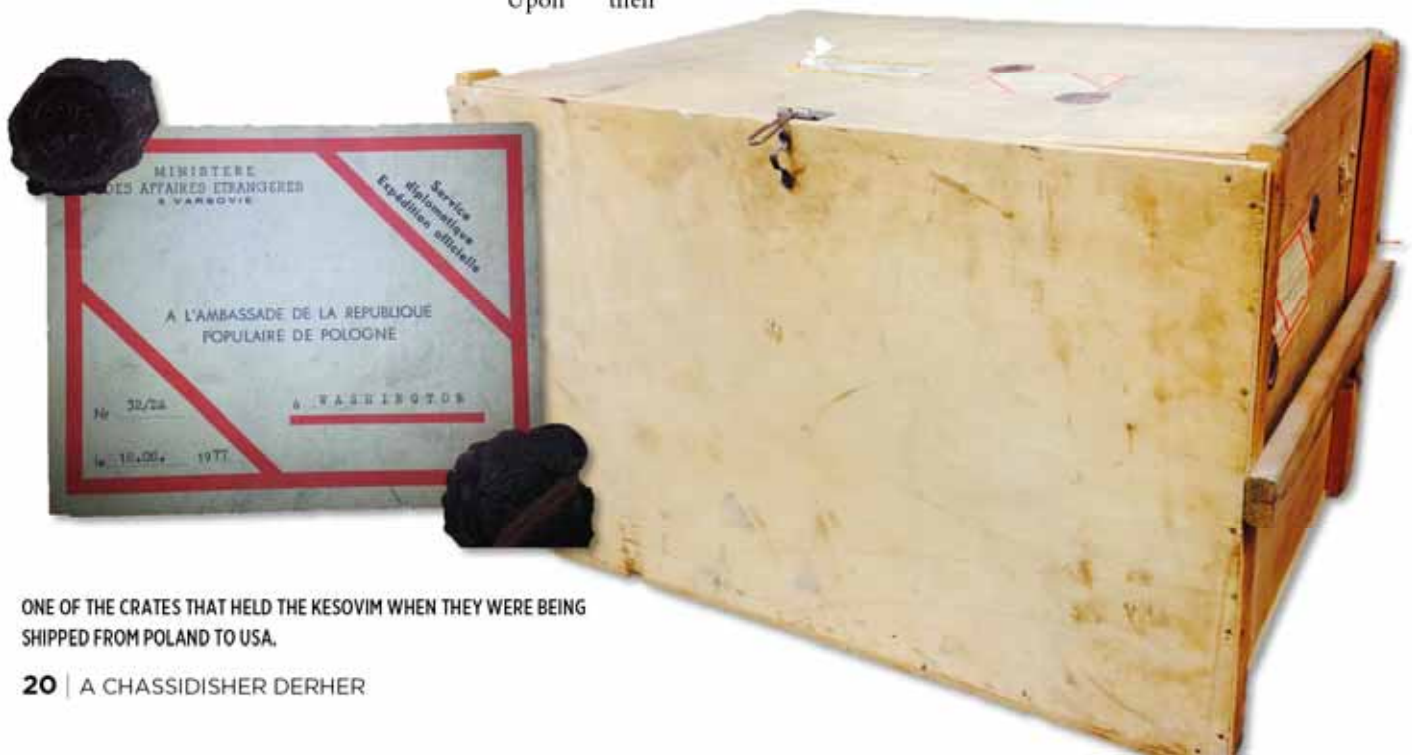
On 21 Cheshvan, in the midst of great joy, the kesovim arrived at 770. During this period the Rebbe was recovering from the heart attack of Shmini Atzeres. Upon their

arrival, Rabbi Krinsky informed the Rebbe and asked if he should bring the seforim in to the Rebbe for his perusal. The Rebbe informed him that he would personally go the library to look through all the seforim at a later time.

The next day, 22 Cheshvan, Rabbis Chitrik and Shemtov entered the Rebbe's room for a Yechidus and presented the Rebbe with two volumes of the kesovim. The Rebbe's face visibly lit up as he took the seforim and leafed through them.

The Rebbe then benched them with a special brocha: "Gratitude – you will receive from the Oibershter. Since this is an inyan of pidyon shvuyim, let there be a pidyon shvuyim by each and every one who learns these kesovim. This is also an inyan of kibutz goluyos. May this be the beginning of the kibutz goluyos of the neshomos as well as the gufim, until the kibutz goluyos through Moshiach in actuality. Fortunate are all of the people who had a connection to this, especially since it was connected with personal inconvenience, and it was nonetheless carried out happily. May you always share Besuros Tovos."

The Rebbe informed the Mazkirus and the doctors of his plan to visit the library to see the kesovim on 28 Cheshvan. The information got to several bochurim who were always following what was going on. Learning of the opportunity to see



ONE OF THE CRATES THAT HELD THE KESOVIM WHEN THEY WERE BEING SHIPPED FROM POLAND TO USA.

the Rebbe for the first time in five weeks, they hurried early in the morning to find distant places from which they could see the Rebbe. Some hid under cars in the cold weather, but in their excitement they hardly even noticed the hard conditions.

On 28 Cheshvan 5738 after mincha, the front door to 770 opened and the Rebbe appeared in the doorway. The Rebbe began to go down the stairs and make his way to the library, with Dr. Resnick and the Mazkirus accompanying.

The librarian, Rabbi Berel Levine, recalls what took place then:

“Rosh Chodesh Kislev is the well-known day when Chasidim celebrate the full recovery of the Rebbe and the day when the Rebbe returned home for the first time since Shmini Atzeres. What is less known is that a day before that, the Rebbe left 770 for the first time to visit the library to view the kesovim of the Rebbeim which had recently been returned to Lubavitch by the Polish government.

“This collection had been left in Warsaw during World War II and for the past several years, efforts were being made to secure their release and in the summer of 5737, the final authorization had been given for their return.

“A few days earlier, five large crates had arrived with the kesovim in them and today, the Rebbe had come to the library to see them. The library was set up with a chair and table where the Rebbe would sit while looking at the kisvei yad.

“I stood in the library (where I had recently begun working). When the Rebbe entered, he noticed me and nodded his head and said “yasher koach” and sat down at the table. Rabbi Krinsky brought piles of volumes from the next room where the crates were, while Rabbi Groner handed them individually to the Rebbe. The Rebbe commented on the nature of certain volumes. When looking at a volume of Kisvei HaArizal, the Rebbe noted the beautiful design of the writing...

“The Rebbe looked through each volume and put it aside as the next one was passed up. This went on for about two hours during which the Rebbe examined about 150 volumes. Rabbi Binyomin Klein, Dr. Resnick and I stood watching after which the Rebbe stood up to return to 770.

“This was the Rebbe’s first visit to the library building which had been purchased several years before.”

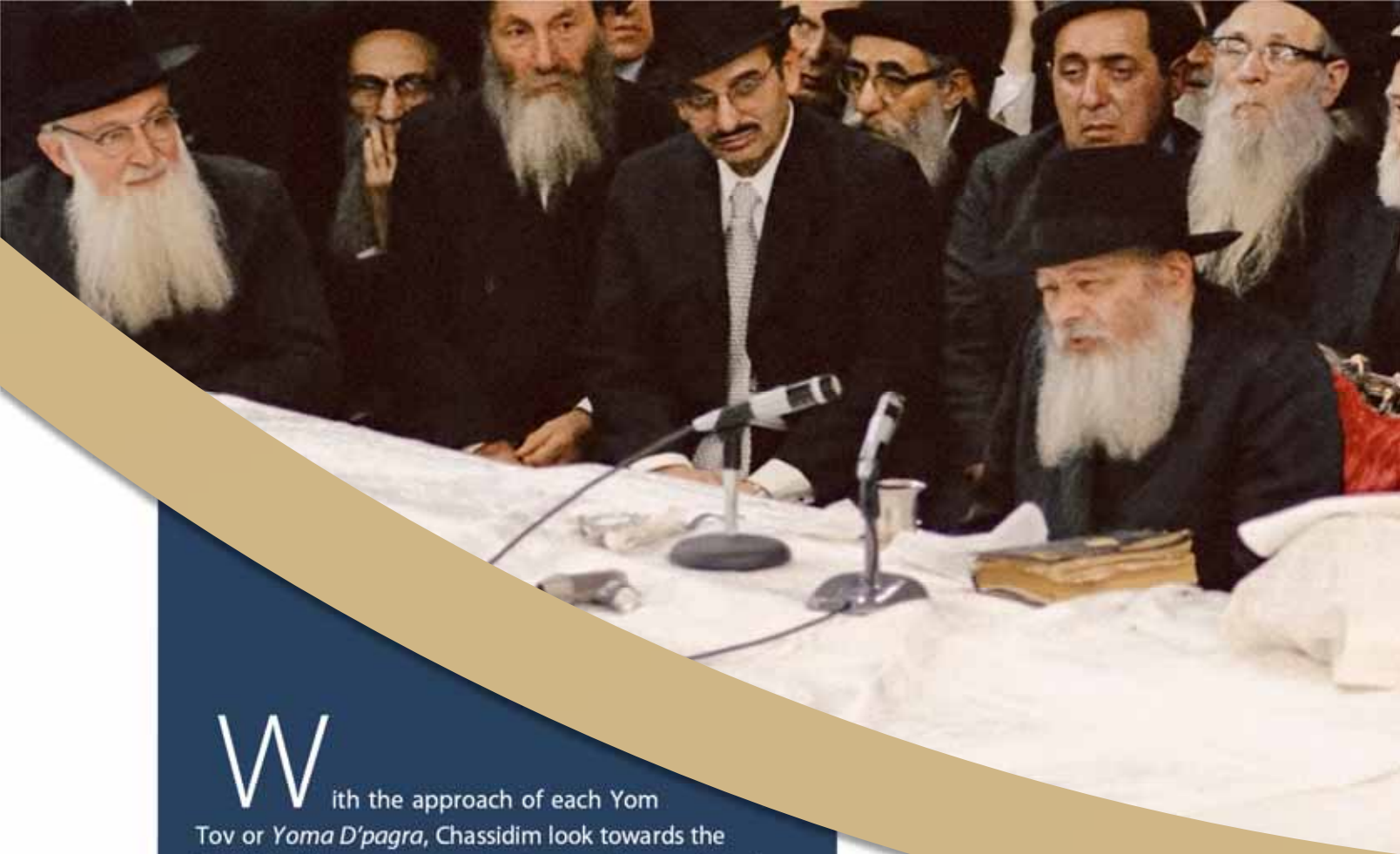
The next evening, hundreds of Chasidim stood outside the entrance to 770 and waited. After a short while, the door of 770 opened and the Rebbe stood there in full glory. Chasidim burst into song— with the Rebbe encouraging strongly. The Rebbe had recovered and was well enough to go home.

In Sivan of that year, the Rebbe established a special department of “Maareches Otzar Hachasidim”, broadening the editorial staff with the intent of publishing the newly-released kesovim of our Rebbeim. ■

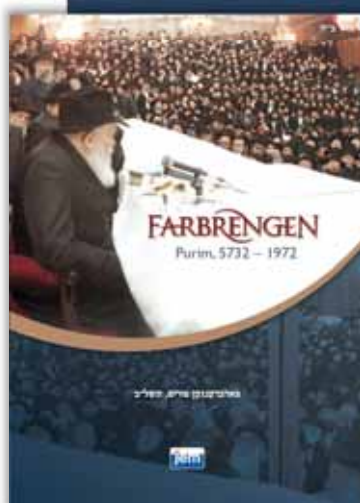
Welcoming the Kesovim

The kesovim arrive in Philadelphia en route to New York. A special reception was held at Independence Hall in their honor. Credits: Lubavitch Archives





With the approach of each Yom Tov or Yoma D'pagra, Chassidim look towards the Rebbe's *sichos* to best understand and appreciate the meaning of the day and the practical lessons it imparts.



The Yom Tov of Purim is brimming with such deep, rich meaning, especially when illuminated by the teachings of Chassidus. Hours upon hours of the Rebbe's spirited Purim farbrengens are a flow of endless insight into the story and mitzvos of Purim, and the message they carry for us today.

In time for Purim this year, JEM has released a new video recording of the Rebbe's Purim

farbrengen – 5732.

The wide variety of subjects discussed by the Rebbe during the *sichos* as well as all the joyous *nigunim* throughout the farbrengen all create a very *geshmake* experience and we hope all our readers will take advantage of this new treasure. Here are a few highlights from the farbrengen:

WAKE UP!

The Rebbe begins with a beautiful explanation of the story of the Megillah, the focal point being the “*Balayla hahu*” – the night which Achashveirosh's sleep was disturbed. The true miracle entailed in this part of the story was that on that night, the sleep of the King of the universe was also interrupted, and Hashem took to the plight of His people and orchestrated their salvation. What brought about this miracle was the Jewish people awakening to Torah and Mitzvos, instead of sleeping; oblivious to their obligations.

The Rebbe concludes with a timeless lesson that we too must ourselves wake up and wake up those who may be slumbering in our surroundings, arousing all our fellow Yidden to get involved in Yiddishkeit with true enthusiasm.

TOO HARD TO PART

Another very interesting issue addressed by the Rebbe at this farbrengen was especially pertinent to the Yeshivah

פארברענגען

FARBRENGEN

פורים תשל"ב

Torah study.

MERKOS SHLICHUS

Addressing the Yeshivah bochurim again, the Rebbe announced that in preparation for the upcoming summer's Merkos Shlichus trips, the bochurim must increase in their learning diligently; both in *Nigleh* and *Chassidus*. As a matter of fact, each bochur who wished to participate in the shlichus would need to bring a signed note from the *hanholah* that he

bochurim:

Just around that time, the *hanholah* in 770 decided that due to a lack of space in the Beis Midrash, some of the bochurim would have to relocate and learn in a separate *Zal* outside of 770. Needless to say, the bochurim were very disappointed, as no one was willing to forgo the *z'chus* of learning in the Rebbe's *daled amos*. In fact, the bochurim saw this notion as a heavenly decree against them; perhaps due to the fact that they did not appreciate and utilize the privilege of learning in 770 properly (see the "*Kol Koreh*" they distributed).

During the fourth *sicha*, the Rebbe addressed their worries, quoting the words said by the lower waters on the second day of creation "אנן בעינן למחוי קמי" - we too wish to be closer to Hashem. Nevertheless, the Rebbe assured them that it was important for one group to relocate in order to ensure the spiritu-

growth of all the bochurim collectively.

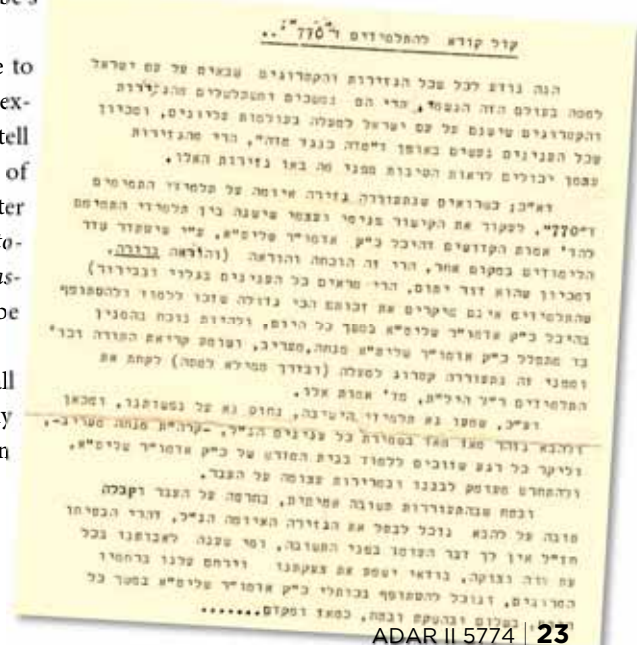
NACHAS RUACH

A sure most unexpected topic discussed by the Rebbe at this farbrengen was about the *hachonos* for the upcoming Yud Aleph Nissan – the Rebbe's 70th birthday.

Although it is unusual for one to ask for presents, the Rebbe explained, he will nevertheless tell everyone explicitly what sort of *matona* he would appreciate. "After all, the reason for giving the *matona* is in order to bring *nachas-ruach* to the receiver," the Rebbe reasoned.

The Rebbe then specified that all intended *matonos* primarily should consist of an increase in

A KOL KORE DISTRIBUTED BY THE BOCHURIM IN 770 BEFORE PURIM 5732, AROUSING THEIR FELLOW BOCHURIM TO UTILIZE THEIR TIME NEAR THE REBBE.





CREDITS: JEM/THE LIVING ARCHIVE



INTERVIEW WITH THE REBBE

In between the sichos, Rabbi Krinsky approached the Rebbe with New York Times correspondent, Mr. Israel Shenker.

The reporter told the Rebbe that he wished to publish an article about him in honor of Yud Aleph Nissan,

Mr. Shenker: I would like to come and do an article on your 70th birthday; I will like to see you, if possible.

Rebbe: What is the necessity? It is better if you'll describe the people here... [pointing to the crowd of Chassidim present].

Mr. Shenker: Yes. I agree, I agree. But I would also like to talk to you, not just an interview, just to talk to you. Is that possible?

Rebbe: Yes. You'll check with my secretary about it; but it is not connected; describe the people here.

Mr. Shenker: That too, that also.

Rebbe: Not also, that will be the main thing – the *ikker*. *Lechaim Ve'livrocha!*

The article and interview did indeed appear in the Times. The following is the concluding few lines of the article, quoting the Rebbe about the imminent coming of Moshiach:

"My intention is to live many years more, and the Messiah can come tomorrow or the day after tomorrow," he said. "There's a very great deal to achieve, enough not only for my life but even for more than 120 years."

He added: "The Messiah will be a real human being. Don't translate him as

something abstract. He is tangible. He has two eyes, two ears, two legs, two hands and one heart. The heart has four compartments. One compartment is for impure blood, which the heart makes into pure blood. And that is the function of the Messiah."

indeed excels in his studies, and only then would he be considered for the position.

CONTROL YOURSELF!

During the course of the farbrengen, the Rebbe retrieved a few bottles of Mashke from under the table and looked for volunteers who would bring them to various locations in Eretz Yisroel. Finally, the Rebbe wanted to send the last bottle to Nachalas Har Chabad, but no one from that city approached. Instead, the Rebbe gave it to a Chossid who was traveling to Eretz Yisroel and would make the trip to Nachalah especially to deliver the Mashke. While handing him the bottle, the Rebbe said with a smile: "וועסט זיך - 'קענען איינהאלטן מסתמא! - I'm sure you'll be able to control yourself [and not drink it up before you get there]!"

There are many, many more special moments throughout this farbrengen, including a reminder from the Rebbe to sing "Hup Kazzak" as is the custom on Purim, and many other *geshmake sichos* and joyous *nigunim*.

Let us all make the most of this precious treasure, in the hope that this Purim, we will be *zoche* to stand by a real farbrengen with the Rebbe – with the *Geulah Shleima*. ■

THE ARTICLE IN THE NEW YORK TIMES WRITTEN
BY MR. ISRAEL SHENKER IN HONOR OF 11
NISSAN 5732. CREDITS: LUBAVITCH ARCHIVES





Good News?!

In the late 5710s, a chossid in Eretz Yisroel informed the Rebbe that for various reasons he is forced to remove his daughters from the local Lubavitcher school, and is moving to be closer to their new school, and he requested the Rebbe's brocho. The following is the Rebbe's response:

Free Translation:

I was shocked and pained to read your letter-pa"n from motzoei Shabbos.

The cause for the shock is simple: it is customary to read a pa"n at the Ohel of my father-in-law the [Frierdiker] Rebbe.

And in this case, what am I supposed to inform him? That in Eretz Yisroel there is so-and-so, a yirei shomayim, his wife is from a Chabad home as well, they live in Chabad surroundings, their children were educated in the Rebbe's mosdos -

And I just received a letter from him, that he decided to remove his older daughter from the Rebbe's mosad (the explanation of the 'famous professional' [the yetzer horoh] is, of course, that he has no choice) and because of this he is removing his younger daughter from the Rebbe's mosad as well, and (therefore) he and his family are moving away from the Chabad neighborhood, and in his words - "in a good time" -

When I come to the Ohel: how can I tell the [Frierdiker] Rebbe this "good news"?

[Instruction to the Mazkir to sign in the Rebbe's name]

בתמהון הכי גדול (מהול בצער) קראתי מכתבו

פ"נ ממוצש"ק.

וסיבת התימהון הרי פשוטה היא: הנוהג הוא לקרות פ"נ על ציון כ"ק מו"ח אדמו"ר צוקללה"ה נבג"מ זי"ע.

ובנדו"ז מה אבוא להודיע עה"צ, אשר באהקת"ו נמצא פ' יר"ש וכו' וזוג' תי"ג כממשפחה חב"דית וכו' ודרים בסביבה חב"דית וחנכו יו"ח ש' במוסדות כ"ק מו"ח אדמו"ר -

ונתקבל ז"ע מכתב ממנו אשר החליט להוציא בתו הבכירה ממוסד כ"ק מו"ח אדמו"ר (וכמובן הסברת אומן הידוע - שמוכרח הוא בזה) ולכן מוציא גם את בתו הצעירה ממוסד כ"ק מו"ח אדמו"ר (ולכן) מעתיק את דירתו ודירת כב"ב ש' משכונה החב"דית - ככתבו "בשעה טובה" -

בבואי עה"צ: איז וואס וויל איך מכ"ק מו"ח אדמו"ר בקשר עם "בשו"ט" הנ"ל?

בשם לחתום

CHALLENGE

As in the last two editions of the Chassidisher Derher, we present the following story about the Ohel. But first, some introductory words:

In a famous sicha said at the farbrengen of Yud Shevat, 5714, the Rebbe explains the concept of davening at the Ohel of the Nossi Hador and the great impact it has in bringing our requests to fruition. The Rebbe concludes:

"...ומובן שתפלה במקום כזה יש בה סגולה נוספת - שיתקיימו כל הבקשות שבתפלה בכל המצטרך לו... ובפרט בנוגע לקיום השליחות שנשיא דורנו מסר לכאו"א מאתנו..."

Those who daven at the Ohel are helped with fulfillment of all their requests, especially with regards to the Shlichus that the Rebbe has given us...

In this spirit we present the following story related by Rabbi Levi Shmotkin, Shliach in Manhattan:

My wife and I moved on Shlichus to Mid-town Manhattan in 5769, about two weeks before Purim. Our primary task was to serve the many Jewish young professionals living and working in the area. Our first event after we arrived was a Purim party in cooperation with a few campus Shluchim in the area which turned out to be a tremendous success. The next obvious step was a public Pesach Seder.

Immediately after Purim, like any Shliach, we hired a designer to create a flyer and sent it to our small list of the approximately one hundred people that we knew at the time. We expected to receive about fifty positive responses and we waited for the reservations to start coming in. A few days went by but we received no responses. I emailed many of

the people we knew, texted and called some others, but everyone said they already have where to spend the Seder.

This didn't deter me in the slightest and I was still very determined on making a Seder, especially considering the fact that I spent most of my years as a Bochur running public Sedorim and I couldn't imagine this year, my first year actually on Shlichus, to be any different.

While planning for Pesach, we knew that it would be challenging as my wife was due with our first child two weeks before Yom Tov. To top it all off, my wife's family was coming in from Australia for the birth of their first grandchild and due to logistical issues, would be spending Pesach in Crown Heights.

Our child was born three weeks before Pesach *ka"n*.

Pesach was drawing closer and we still had not received a single reservation from anyone. Nevertheless I stubbornly insisted on making a Seder as I felt that as Shluchim it was our utmost duty. On the other hand my wife had just given birth and it was going to be a challenge to put it all together considering that it was our first time making Pesach there.

About a week before Pesach I was having a phone conversation with a fellow Shliach and good friend of mine. Naturally, we began discussing the upcoming Sedorim we were both planning and he told me that he was expecting a crowd of about 150 people or more. He then asked how many people we were expecting. After a long pause I told him that we still didn't have anyone signed up for our Seder...

I also told him that my wife had just given birth and that her entire family had come in from Australia. My friend told me that I had to be completely crazy to go ahead with such a thing. He also explained to me that if on my Shlichus there's no real need for a Seder, then I was not obligated whatsoever to make one. In truth, after hearing him talk I began to have my first doubts. I had simply never considered the possibility of not making a Seder until that moment.

I consulted with a few others who all said just about the same thing. One added that if there were other Seders in the area where I would be able to direct people to in case any last minute reservations showed up, then it would be unnecessary for me to make my own Seder.

It was late at night and I decided that early the next morning I would go to the Ohel and ask the Rebbe what I should do. The next morning I drove from Manhattan to the Ohel and wrote a letter including all the details of my situation. I wrote who I had spoken to and what each one had said and finished by asking the Rebbe what I should do in my present situation. I went in to the Ohel and after reciting a few Kapitulach Tehillim, I left my letter by the Ohel and exited.

After leaving the Ohel I turned on my phone and barely two minutes passed when I received a call: "Hi Rabbi! I would like to make two reservations for the Seder." A couple of minutes later, I received another call "Hi Rabbi, I'd like to make a reservation for the Seder", and sure enough the reservations continued. The Rebbe had clearly answered me.

We ended up having thirty five people by our first Seder.



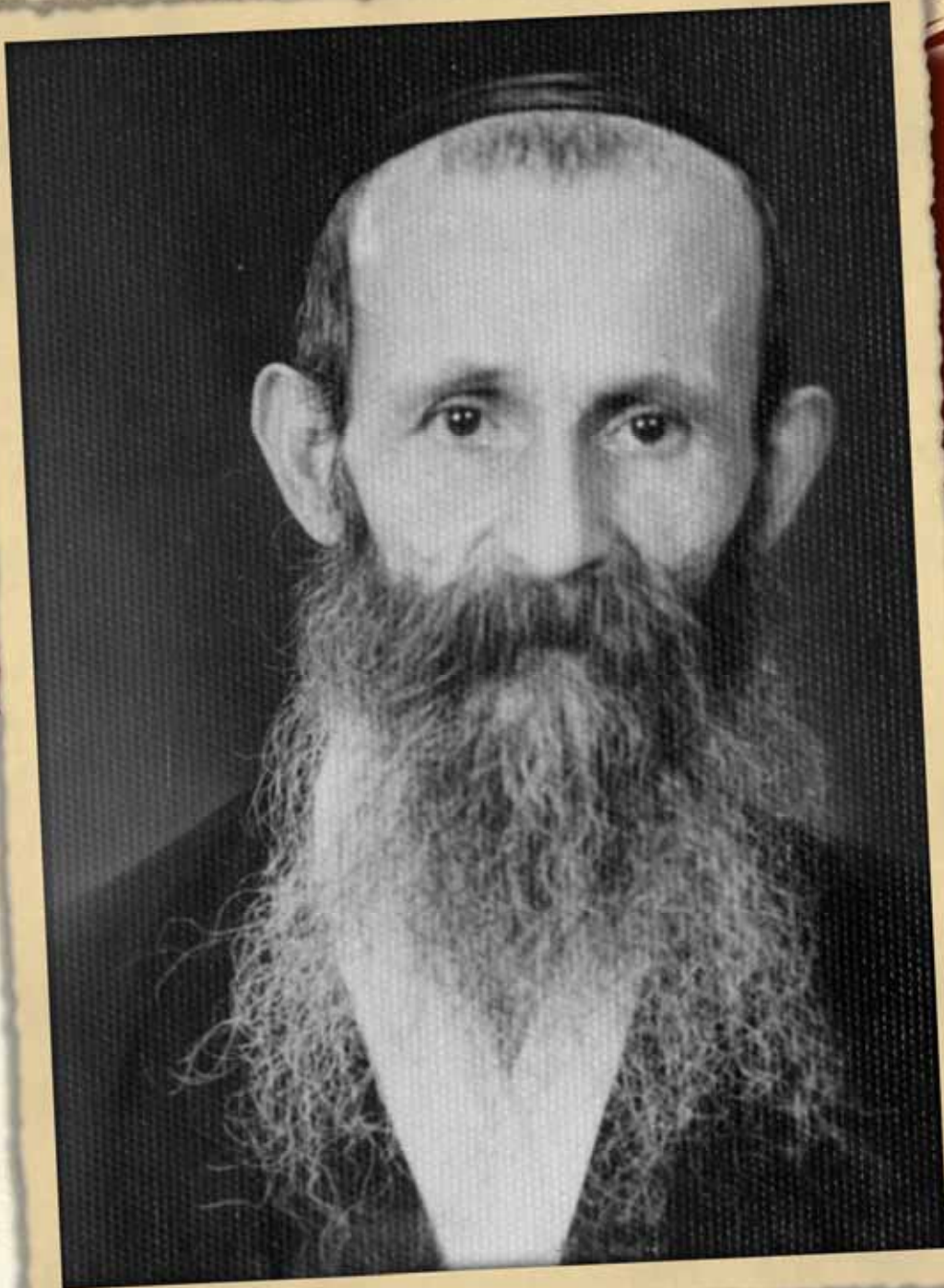
RABBI LEVI SHMOTKIN

די וואס האבן זוכה געווען...

...וואס דאס איז דאך אלץ ווי עס שטייט אין שו"ע, און דערנאך בביאור יותר אין דעם חסידיש'ן שו"ע, וואס דאס איז דאך מאמרי ושיחות רבותינו נשיאינו, אין די טיילן וועלכע גיבען ארויס די הוראות בנוגע לפועל - "טאפארו-אד-פלאחו".

דערנאך זאגט מען יעדער איד'ן, עאכו"כ די וואס האב'ן זוכה געווען צו זיין אויפ'ן ציון פון נשיא דורנו, און לערנען זיינע מאמרים "ונלכה באורחותיו"; אז זיי האב'ן אויף זיך אויך דער ענין פון "לפנים משורת הדין" ביז אין אן אופן פון "ועשית הישר והטוב".

(מהתועדות א' דר"ח מר-חשון תשמ"ו)



Reb Avrohom Pariz
5649-5728

DESPITE ALL ODDS

A Glimpse into the life of the Chossid Reb Avrohom Pariz

Though frail and small in physical stature, Reb Avrohom was a great warrior in spirit. Modest and unassuming, he preferred to sit in the corner rather than on a dais. But this all changed whenever he was asked to speak about the Rebbe. Then, he would rise up like a lion; his eyes would sparkle and flash.

He demanded that the young chassidim devote themselves unconditionally to the Rebbe. Indeed, Reb Avrohom Pariz' life reflects complete bitul and unconditional Hiskashrus.

Bobroisk, the city where Reb Avrohom Pariz was born on Purim in the year 5649, was from the more prominent centers of Jewish life in Russia and an influential Chassidic stronghold. His father was a businessman, who did not ascribe to the Chassidishe values most predominant in his home-town of Bobroisk.

However, the atmosphere of Chassidus so prevalent in the city greatly affected young Avrohom and already before Bar Mitzvah, he resolved to travel to Lubavitch. Although it would mean that he would be alone and separated from his family, he forged ahead, borrowing money from his uncle to cover the travel ex-

penses, and journeyed to Lubavitch. He was accepted into Tomchei T'mimim and soon became attached heart and soul to the Rebbe Rashab.

THE EPITOME OF A TOMIM

Reb Avrohom threw himself into the study of Nigleh and Chassidus. His diligence was greatly admired throughout the yeshiva and his chassidishe conduct was exemplary. He was also distinguished as a tomim whose utmost sincerity was evident in all he said or did.

At one point, he was part of a select group of bochurim who studied the Miteler Rebbe's "Imrei Bina" for up to twelve hours a day!

His great thirst for Chassidus once caused him to do something extreme:

The Rebbe Rashab had written notes

“Avrohom Pariz was a true chassidisher yid who learned Chassidus and a true chassidishe tamim. The Rebbe Rashab said of him ‘Tavo alav brachah’, if only others would “pilfer” like him...”

The Rebbe concluded, that although for most people such behavior is unacceptable, when it is done by a man with the stature of Reb Avrohom Pariz it can be excused.

Besides his diligent study Reb

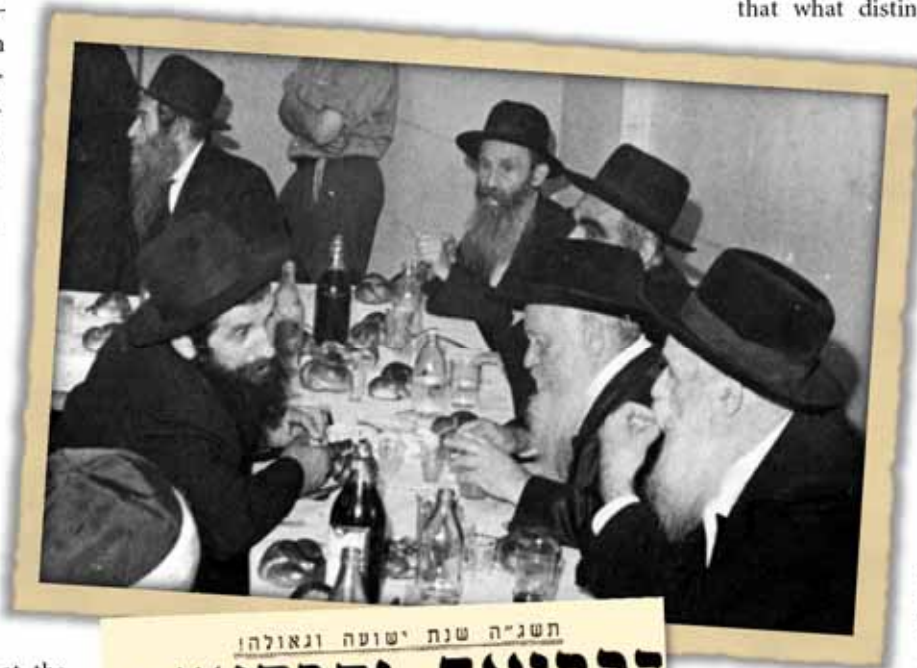
pidyon shevuyim fund which assisted bochurim in avoiding army conscription and Reb Avrohom was appointed to head it. He was also charged with mentoring the younger T'mimim. Later, Reb Yisroel Jacobson would write in his memoirs that what distinguished Reb Avrohom from the other older bochurim, and thereby the effect which he had on him personally, was the utmost sincerity with which he spoke. Reb Yisroel attributed Reb Avrohom's midas ha'emes to the fact that Reb Avrohom remained in Lubavitch while the rest of his family had immigrated to America. They begged him to join them, but fourteen-year-old Avrohom refused, insisting that he belonged in Lubavitch. Reb Yisroel concluded that Reb Avrohom's incredible sincerity must have been a heavenly reward

for withstanding this great test.

In 5674, Reb Avrohom married Rivka Baila, daughter of Reb Gershon Feigin of Vitebsk. The shidduch was advised and arranged through her uncle, the distinguished Chossid, Reb Chatche Feigin. Initially Reb Avrohom was skeptical until the Rebbe Rashab assured him in Yechidus that he would merit to have chassidische children and excellent sons-in-law.

After his marriage, Reb Avrohom settled near his father-in-law in Vitebsk. Married life didn't change Reb Avrohom in the slightest, and he continued to dedicate himself to Torah and Avodas Hashem. His deep bond to Lubavitch didn't fade, and within the first year of his marriage, Reb Avrohom travelled with his wife to Lubavitch to spend Tishrei with the Rebbe Rashab.

Reb Avrohom continued to travel to



REB AVROHOM (FAR RIGHT) PARTICIPATES IN A FARBRENGEN WITH REB SHLOMO CHAIM KESSELMAN.



Avrohom was given additional responsibilities. In Tomchei T'mimim there were various funds such as the talmidim fund, the mail fund and the like. From the most important of these funds was the

the Rebbe Rashab even during the height of the civil war in Russia which was triggered by World War I. The trip was perilous, but nothing deterred Reb Avrohom from spending Tishrei with his Rebbe.

ERETZ HAKODESH

On Beis Nissan 5680 the Rebbe Rashab was nistalek, leaving the chassidim crushed to the core.

The Frierdiker Rebbe's acceptance of the nesius came during a time of great hardship for the Yidden of Russia. The new communist government relentlessly persecuted anyone who dared practice Yiddishkeit openly and the Frierdiker Rebbe immediately began the struggle for the future of Russian Jewry.

Few Chassidim were ready to abandon the battle front. As long as the Frierdiker Rebbe was in Russia, desertion was unthinkable. The Frierdiker Rebbe repeatedly made it clear to the Chassidim that escape was not an option. There were exceptions though, in which the Frierdiker Rebbe expressly directed certain Chassidim to leave, and Reb Avrohom was one of them.

In 5686 the Frierdiker Rebbe instructed Reb Avrohom to emigrate from Russia. Reb Avrohom immediately applied for visas to Eretz Yisrael, although this would separate him from the Frierdiker Rebbe. After great effort, he received the precious documents and immigrated to Eretz Yisrael with his family.

The first thing Reb Avrohom did upon arriving in Eretz Yisrael was to renew the connection with the Frierdiker Rebbe in Russia.

Reb Avrohom established his residence in Petach Tikva, and his small home soon became the unofficial gathering place for the small Anash community of Eretz Yisrael at the time.

A year later, the bitter news of the Frierdiker Rebbe's arrest reached the Chassidim. Reb Avrohom immediately

began intensive efforts to involve various political and prominent figures in influencing their governments to apply pressure on Russia to release the Frierdiker Rebbe. He also turned to the

necessary for the Rebbe's health and his visits to various health resorts."

Reb Avrohom desired to help, but he had no funds. Having nothing to donate, he committed to fasting half-days for the Rebbe's health.

One time, he was delighted to be able to help financially: Riding his donkey through an orchard, he came across a sack that was lying beneath a tree. In it he found a substantial amount of gold coins, a veritable treasure!

He began inquiring from passersby – perhaps they knew of the owner, maybe someone had noticed an individual searching for his lost bag – but nobody could identify the owner of the sack. Ecstatic to finally have financial means, Reb Avrohom made his way directly to the bank and deposited the entire sum, to be wired into the Frierdiker Rebbe's account in Riga.

Later on, he told his family that his first thought upon finding the treasure was about the Frierdiker Rebbe's financial crisis. "I concluded that Hashem had given me the zechus to help, at least a bit. Yet I still feared, lest my heart persuade me to take some of the treasure for myself – so I went straight to the bank without first going home, and deposited the entire sum into the Rebbe's account."

He later learned that this money went to cover the expenses for the Rebbe and Rebbetzin's chassuna, which was held in Warsaw on Yud Daled Kislev 5689.

"REBBE, MAAMAD!"

In the summer of 5689, the Frierdiker Rebbe visited Eretz Yisrael. Prior to the visit, Reb Chatche informed Reb Avrohom that there was not enough money for the costly travel expenses. Somehow Reb Avrohom managed to pull together the entire sum of money. On Beis Av 5689, he travelled to the train station in Lod where the Frierdiker Rebbe was to arrive from Alexandria.

As the Frierdiker Rebbe stepped off the train, Reb Avrohom approached and



REB AVROHOM PARIZ (LEFT) WITH REB YISROEL JACOBSON IN AMERICA.

CREDITS: LUBAVITCH ARCHIVES

Chassidim in America with an urgent demand that they do all within their power to bring about the liberation of the Frierdiker Rebbe.

A SACK OF GOLD

After the Frierdiker Rebbe's release from prison and the successful transition to Riga, Reb Avrohom was updated on all that the Rebbe experienced. He regularly exchanged letters with Reb Chatche Feigin (his wife's uncle), who served as the Frierdiker Rebbe's personal secretary.

"We have exhausted our funds," Reb Chatche often wrote despondently. "There's nothing there. Tremendous loans are taken for basic daily needs, all the more so for large expenses which are



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ב"ה, כ"ו סנ"ץ תש"ם
ברוקלין.

ידידי ח"ה אי"א סוה"ר אברהם שי' פריז

שלום וברכה!

בסעודה על כבודו, במה קיבל בינתיים
את סכתכם של הסל"ח יסרכו לעניני חינוך
אודות סדר עבודתו וכן יעשה ובעזרתו ית' יצליח.
יסעם בדאגתו על סקום האוהבות שבפיו
"כנדרת לו" אלא ידבר בדרך קירוב דברים היצאים
מן הלב והפעוררים את כל אחד ואחד לסלא את
שליחותם הנפשית בלימוד התורה, בקיום הסעות ביראה
שמים ובתנאים בפרט טובות ונעימות.
תשי"ת יצליחו בכל עניני עבודתו ויחזק
את בריאותו ובריאות ווגחו חתי' ובריאות ילדיהם
וב"ב יחיו ובני ספחתם יחיו ויחן לכולם פרנסה
טובה בהרחבה.

י"ב כ"ז אדר"א ואל"א ואל"א ואל"א
ב"ה, כ"ז אדר"א ואל"א ואל"א ואל"א

י"ב כ"ז אדר"א ואל"א ואל"א ואל"א

TOP: REB AVROHOM CAN BE SEEN IN
THE FAR LEFT CORNER LOOKING
CLOSELY AT THE FRIEDIKER REBBE
ON HIS VISIT TO LAKEWOOD.

LEFT: A LETTER FROM THE FRIEDIKER
REBBE TO REB AVROHOM PARIZ
DATED 27 MENACHEM-AV 5709.

following anecdote portrays
Reb Avrohom's reverence
for the Rebbe:

Outside the hotel where the
Frierdiker Rebbe stayed in
Yerushalayim, were two
shoe-shiners; one of them
charged double the price of
his fellow. Each night of
the Yerushalayim stay, Reb
Avrohom would wait for

the Frierdiker Rebbe to remove his boots,
upon which he would then take to be
cleaned and polished by the more expen-
sive of the two.

Asked why it was necessary to pay so
much for something so trivial, Reb
Avrohom responded: "If the man takes
more money, then he will surely work
harder to make the boots really shine.
For a king it is important that even the
boots shine nicely..."

ON AMERICAN SHORES

In the year 5698, Reb Avrohom was

forced to travel to America to seek out
means for supporting his family. Along
the way he detoured through Otwock,
Poland, where the Frierdiker Rebbe was
at the time. For Reb Avrohom, who had
not seen the Rebbe in close to ten years,
this stopover satiated his great longing
after nearly ten years of separation.

During this period, Reb Chatche
Feigin sent a number of letters to Reb
Yisroel Jacobson in America, informing
him of Reb Avrohom's imminent arrival
and requesting that he be received befit-
tingly. In one such letter, he writes:

"Our esteemed colleague and G-d-
fearing chossid, Reb Avrohom Pariz is
spending some time here and will soon
be travelling to America as per the Reb-
be's advice. It is needless for me to de-
scribe who he is, as you surely remember
him from your days in Tomchei
Tmimim. He has not changed one iota
since..."

A few days later, Reb Chatche writes in
another letter: "On Friday, the Rebbe
said to me: 'Avrohom Pariz is leaving
after Shabbos for America and I must
send special greetings with him. My
greetings are relayed through means of
Chassidus. Thus - although I was not
originally planning to - I will recite a
maamar tomorrow for Avrohom to take
with him and repeat in America.'

"And today the Rebbe told me:
'Avrohom is bringing special greetings
from me to America. Write Yisroel'n
[Jacobson] that I request of him - l'maan
Hashem - that when Avrohom arrives in
America, he [Reb Yisroel] should put an
announcement in the newspapers stating
the following: *A Tomim who learnt in
Lubavitch has arrived in America. En
route he has stopped by the Rebbe in Ot-
wock who sent with him special greetings
by way of a maamar.*"

Prior to his trip, Reb Avrohom entered
into Yechidus to receive the Rebbe's bra-
chah. Among other things, the Frierdiker
Rebbe said to him the following words:
"Avrohom, you must know this: When
two people on the other side of the ocean
strengthen each other with a chassidishe
vort, it literally brings me physical heal-

handed him the
entire sum. The Frierdiker Rebbe was
surprised: "Avrohom what's this?"
"Maamad!" was Reb Avrohom's reply.
"Is Maamad collected in Eretz Yisrael as
well?" the Rebbe asked. But Reb
Avrohom didn't elaborate, he merely
repeated two words, "Rebbe, Maamad!"

These funds allowed the Frierdiker
Rebbe to travel through Eretz Yisrael in a
truly befitting manner.

Reb Avrohom accompanied the
Frierdiker Rebbe throughout the entire
two week visit, never taking a break. The

ing.”

After World War II broke out, Reb Avrohom was forced to stay in America, as all previously available exits were now closed. At around that time, Reb Chatche wrote to him a long letter, and –among other things – charged him with collecting “Maamad” from the Jews of America.

In addition, Reb Avrohom reinitiated the “Lishkas Hafatzas Chasidus” organization (also known in its orig-

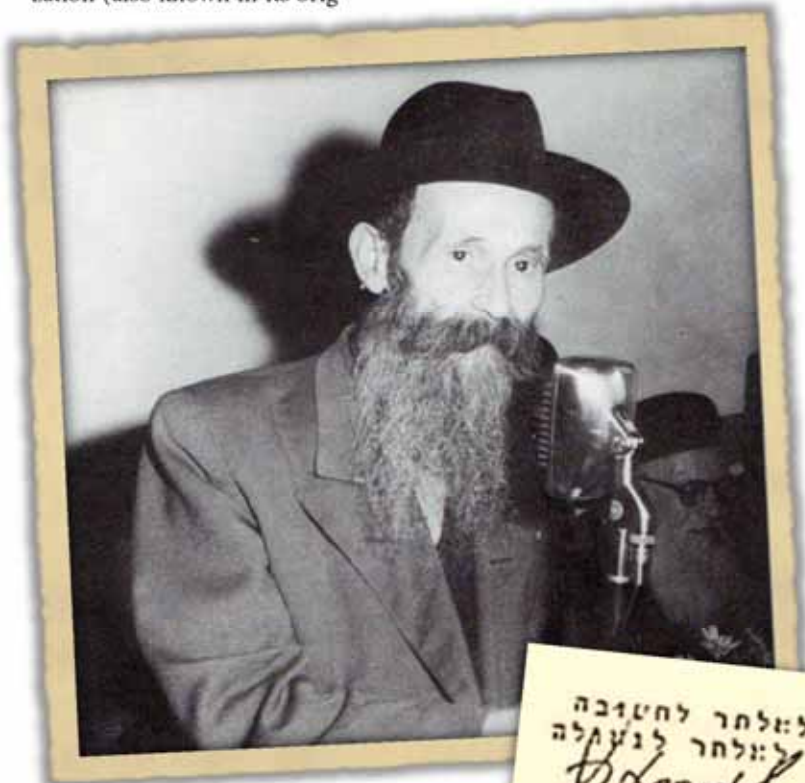
newspaper.

‘AMERICA IZ NIT ANDERSH’

The Frierdiker Rebbe’s arrival in the U.S. in 5700 generated a new chapter for Reb Avrohom. His hiskashrus grew by leaps and bounds, and the strong cords of love that bound him to the Rebbe were ever strengthened. In turn, the Frierdiker Rebbe favored him with a deeply personal and fatherly relationship.

the Frierdiker Rebbe wrote the maamar by hand, he would pass it on to Reb Avrohom, either personally or via a mazkir. Reb Avrohom would then copy it on the stencil machine, after which he would publish and distribute it under the auspices of “Lishkas Hafatzas Chasidus”.

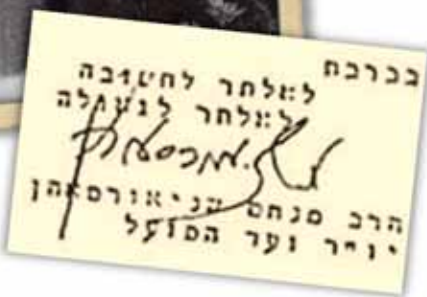
Of Reb Avrohom’s efforts in this regard, the Rebbe said in a sicha on Shabbos Parshas Beshalach 5724: “Avrohom Pariz has a special zechus. The Sefer Ha-maamorim 5701 that was published re-



Reb Avrohom didn't elaborate, he merely repeated two words, "Rebbe, Maamad!"

inal form: “Vaad Lehafatzas Da”ch”), through which he disseminated the maamorim and sichos that were being sent from Poland at the time. Indeed, until the very last days of his life, the work of spreading the Rebbe’s Torah became the focus of his very existence.

After the Frierdiker Rebbe managed to get out of burning Warsaw, he spoke with Rabbi Yisroel Jacobson and asked him to give over his brachos to Anash and to American Jewry in general. Reb Yisroel informed Reb Avrohom of the Rebbe’s message upon which Reb Avrohom immediately prepared a declaration in Yiddish addressed to all Jews of America, in which he included the Frierdiker Rebbe’s bracha and had it published in a popular American Yiddish



In one letter, the Frierdiker Rebbe writes to him as follows: “The strange habit of not eating and sleeping regularly is very unfavorable in my eyes, and I am informing you that this conduct distresses me greatly. I beg of you and caution you to resolve the matter, and here onwards sleep and eat in the time and manner designated for normal people. May Hashem strengthen your health, physically and spiritually, and grant you parnassa in abundance.”

The Frierdiker Rebbe also allowed him to copy and disseminate the maamorim and sichos said by the farbrengens. After

cently, came directly from his copies. If he would have not done this – there would be no way of printing these maamorim.”

THE CALL FOR PREPAREDNESS

In the year 5701 the Frierdiker Rebbe began publishing the periodical Hakria V’hakdusha, described by the Frierdiker Rebbe as “a pillar of fire illuminating the dim pathways of the ordinary laymen...” (Igros Kodesh vol. 5, p. 359).

Ever devoted to the Rebbe’s inyonim, Reb Avrohom dedicated himself to this holy task. He recruited a small group of bochurim and together, in the basement of Reb Elye Simpson’s house, they prepared the publications for distribution. Most of the work was done secretly.

Years later, Reb Avrohom recalled what the Rebbe Nesi Doreinu had said to him at the time, in regard to the publishing of “Hakria V’hakdusha”:

“If we managed to agitate and stir up

the “Olam” – namely, the he’elem v’hes-ter, the naysayers – with these publica-tions then we can be certain we have succeeded. But if the entire thing didn’t move anyone in any direction, then we have lost the battle from the onset...”

L’ALTER L’GEULA!

As Klal Yisroel reeled from the suffer-

Reb Avrohom, to whom the fulfillment of the Rebbe’s wishes was his one and only aspiration, took to publicizing the Rebbe’s message with passionate fervor.

Aside from hanging up announce-ments that declared, “L’Altar L’Teshuva – L’Altar L’Geula,” in subway cars and other public places, Reb Avrohom wrote

and we will hear!’ This image stands right before my eyes... You must know that in another moment, a Jew will arise with divine capabilities, and through him will come about the ultimate eradication of Amalek forever.”

THE REBBE’S AMBASSADOR

Years passed, and in 5709 it came time

*All are craning
their necks to
catch first sight
of the plane
bringing the
Rebbe’s
shluchim...*



THE GROUP OF SHLUCHIM SENT BY THE REBBE TO KFAR CHABAD IN 5716 ADDRESS A GROUP OF YOUNG CHILDREN.
CREDITS: JEM/THE LIVING ARCHIVE

ing of the Holocaust, the Frierdiker Rebbe issued a Kol Koreh (declaration) to all the Jewish people, the heading of which was a phrase coined by the Frierdiker Rebbe: “L’Alter L’Teshuva, L’Alter L’geulah” (Immediate Repentance [leads to] Immediate Redemption). The Frierdiker Rebbe sensed that the tumultuous times which Yidden were going through was all merely a part of the final stages before Moshiach’s arrival.

The Frierdiker Rebbe publicized four Kol Koreh’s under this heading in the Hakria V’hakdusha periodical, in Yid-dish newspapers, and in countless letters and proclamations, calling upon the Jew-ish nation to draw closer to Yiddishkeit, thereby bringing Moshiach all the more sooner.

many letters to friends and acquaintanc-es demanding that they internalize the Rebbe’s words and spread the call every-where within their reach.

In one such letter, after quoting exten-sively from sichos and letters of the Frierdiker Rebbe, as well as excerpts from the Kol Koreh’s and Hakria V’hakdusha, he writes:

“...When I observe all the events taking place in the world, and when I read the words printed in the Hakria V’hakdusha, I see how the thunder and lightning of Mattan Torah go out to the modern world.

“The world today is modern and therefore the thunder and lightning are in such a manner, until a cry will come forth ‘Na’aseh Venishma – we will do

for Reb Avrohom to return to Eretz Yisrael. At that time, a large group of Anash families managed to leave Russia, many of them making their way to Eretz Yisrael. Primarily for them, the Frierdik-er Rebbe had established the village “Kfar Chabad” that year.

The Frierdiker Rebbe summoned Reb Avrohom and designated him to serve as his personal shliach to bring a special Sefer Torah to Kfar Chabad. Addition-ally, he appointed Reb Avrohom as the representative of Merkos L’Inyonei Chi-nuch in Eretz Yisrael. The Frierdiker Rebbe sent letters to Eretz Yisrael in-forming Anash of Reb Avrohom’s new post, requesting that he be assisted in all things necessary to fulfill his holy task.

Before Reb Avrohom left the United States, he was asked to visit the Frierdik-er Rebbe’s apartment. There he was be-stowed many unique gifts, among them a hat and six shirts that had been worn by

the Frierdiker Rebbe, as well as an expensive set of silverware.

Immediately prior to embarking on his journey, Reb Avrohom entered the Frierdiker Rebbe's room one last time. The Rebbe told him: "You should succeed in truly making the land an 'Eretz Hakodesh'." The Rebbe then gave him eighteen shekel with which to buy and distribute mashke in the Rebbe's name.

Thus, Reb Avrohom – then

RIGHT: REB AVROHOM (SPEAKING) ADDRESSES A FARBRENGEN.
BELOW: A HEARTFELT HANDWRITTEN NOTE FROM OUR REBBE TO REB AVROHOM PARIZ SHORTLY BEFORE THE FIRST YOM HILULA OF THE FRIERDIKER REBBE.



already a man of 60 years – returned to Eretz Yisrael in the month of Iyar 5709. Another twenty years of intensive and productive activity lay before him.

Immediately upon arriving, Reb Avrohom began working on the two main aspects of his shlichus: Firstly, to strengthen Torah and Yiddishkeit in general and Chabad institutions specifically. And secondly, his work associated with disseminating the many publications of Kehos to every corner of the land.

On Daled Tammuz, right after Reb Avrohom returned to Eretz Yisrael, the

Rebbe Nessi Doreinu sent him a letter on Machne Yisrael stationary, adding the word "ShaDa"R" to his usual titles:

"The letter regarding his safe arrival was received. Surely from now on, he will not write his letters skimpily. Truly, the more detailed they are written, the more the work can be praised and glorified!"

The Rebbe ends off

with a brocha that everything should be expressed in real, tangible action.

A short while later, on Chof Vov Av, the Frierdiker Rebbe writes him the following: "Surely

he has already received the letter from Merkos L'inyonei Chinuch, detailing the various activities in which he must involve himself.

"He should cease worrying about his inaptitude for speaking – as he imagines it – and instead focus on delivering heartfelt words which inspire all who hear them to fulfill their personal shlichus in limud haTorah, kiyum haMitzvos with yiras shomayim and middos tovos." The Frierdiker Rebbe concludes with numerous brachos regarding his public and private affairs.

DOR HASHVI'

After the histalkus of the Frierdiker Rebbe on Yud Shevat 5710, Reb Avrohom was among the first Chassidim who beseeched the Rebbe to accept the nesius.

"Rabosai," announced Reb Avrohom at a gathering of Anash in Tel Aviv during the days of Shiva, "We have a Rebbe.

Der Rebbe zol zein gezunt! I worked with him in one room for close to ten years, with my desk right near his. In truth, I didn't work at all because I watched him closely the entire time to see what he was doing, and I'm telling you that he conceals himself. Ich zog aych az er iz der Rebbe – I am telling you all, he is the Rebbe!"

Reb Avrohom was referring to the period during the 5700's, when he worked in the Rebbe's room for a few hours a week on the maamorim and sichos of the Frierdiker Rebbe that he regularly received to be copied and distributed. Then, the Rebbe would give Reb Avrohom clear guidelines as to how the maamorim and sichos of his father-in-law should be transcribed and how to publish them.

Besides for his efforts in bringing about the Rebbe's nesius, Reb Avrohom also worked to publicize the Rebbe's sichos everywhere.

During the year of 5710, under the directorship of Reb Yoel Kahan, the 'Vaad Lehafotzas Sichos' was established with the purpose to print and disseminate the sichos which the Rebbe said by farbrengens and other occasions throughout the year. At a certain point, Reb Yoel began sending sichos to Reb Avrohom for distribution throughout Eretz Yisrael. Thus Reb Avrohom began

to dedicate himself to spreading the Rebbe's sichos, by means of which he brought many people closer to the Rebbe.

A short while after officially accepting the nesius on Yud Shvat 5711, the Rebbe charged Reb Avrohom with supervising and inspecting all the various Chabad mosdos in Eretz Yisrael. These mosdos included the Yeshivos Tomchei T'mimim in Lod and Kfar Chabad, Agudas Chasidei Chabad, the "Reshet Oholei Yosef Yitzchak" (the educational institutions run by Lubavitch for Israeli youth), and many others.

The significance of this position is evident throughout the many letters the Rebbe sent Reb Avrohom. Therein, the Rebbe requested that he partake in every directors' meeting of each respective mosad, to be followed by writing to the Rebbe a detailed report and analysis of everything discussed and determined during these meetings.

In addition, Reb Avrohom was required to offer his own detailed opinion of the matter. On his frequent visits to the various mosdos all over Eretz Yisrael, Reb Avrohom would bring with him a new spirit and fresh perspective.

Most of all, Reb Avrohom treasured the Reshet and all who worked there: "These are the Rebbe's mosdos, the Rebbe's people!", he would declare. In truth, the very existence of the Reshet can be credited to Reb Avrohom.

Reb Meir Blizinsky once related:

When the Rebbe's hora'ah regarding the need to establish the Reshet was received in Eretz Yisrael, a meeting consisting of all Chabad askanim was assembled in the Lubavitch shul of Tel Aviv. Many of the most prominent and distinguished eltere Chassidim were present.

One of the organizers opened the

meeting by saying that the Rebbe's call to establish schools throughout the land was above and beyond their capabilities. "If the Rebbe would command us to jump from the third floor to the ground we would do so without hesitation," he argued, "but now the Rebbe is asking us to jump



REB AVROHOM BOARDING THE AIRPLANE TO NEW YORK, JOINING THE FIRST CHARTER FROM ISRAEL TO THE REBBE FOR TISHREI 5721.

from the ground up to the third floor. For this, even mesiras nefesh is useless..."

Reb Avrohom, who until then was sitting quietly in the corner, suddenly sprang up from his place. "How could you possibly say such a thing?!" he scolded. "If the Rebbe demands from us, it is our obligation to carry it out! You, Reb Meir [Blizinsky], are you ready to join the Vaad? Reb Zushe [Wilmovsky], are you ready to be a member in the Vaad? You, Reb Dovid [Chanzin] – are you ready to join as a member?" Thus the Vaad Hanholas Hareshet was established.

"THE REBBE'S SHLUCHIM!"

In the year 5716, five students of the Beis Sefer L'Malacha in Kfar Chabad were coldly murdered by Arab terrorists who infiltrated the village while they were davening Mincha in the school building. The tragedy shook the residents of Kfar Chabad and many – terrified of what the future held in store – wanted to leave. It seemed that the village founded by the Friediker Rebbe was about to collapse.

In response to the crisis, the Rebbe called for the further expansion of Kfar Chabad and sent numerous letters of comfort and encouragement. As part of the Rebbe's energetic efforts to restore the assurances of the Chassidim, a delegation of bochorim was sent to Eretz Yisrael to serve as the Rebbe's personal shluchim, bringing encouragement and new energy to the land in general and to the Chassidim in particular.

Reb Avrohom felt that the upcoming visit should have an earth-shattering impact on the entire Eretz Yisrael. He decided that a royal kabolas panim must be arranged for the shluchim upon their arrival in the airport, and all Chassidim, without exception, must rise to the occasion to receive the Rebbe's shluchim in a manner most fitting for them.

Reb Avrohom wrote to the Rebbe of his plans. He received an answer from Mazkirus ten days later: "His proposal regarding the kabolas panim for the Rebbe's Shluchim is very proper. Surely a kabolas panim will be arranged in accordance with his suggestion, together with Anash."

The "Bitaaon Chabad" publication of Elul 5716 describes a little of what took place on that morning:

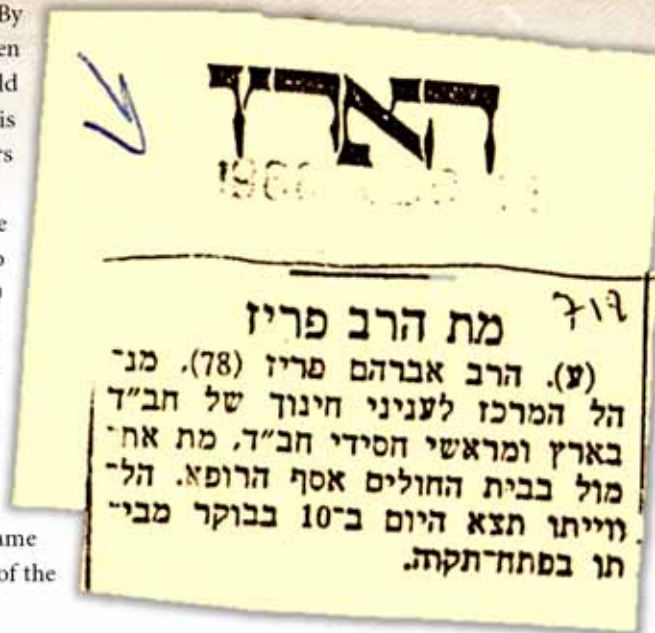
"The tarmac is bustling with people, the crowd is immense. All Chabad yeshivos and institutions, Anash and Lubavitch supporters, including men, women and children, have arrived from all over the country. They are coming from Chaifa, B'nei Brak, Petach Tikva and Rishon Letziyon. Yet more busses are transporting people from Kfar Chabad, Yerushalayim, Tel Aviv and Lod. An air of expectancy is palpable and all are craning their necks to catch first sight of the plane bringing the Rebbe's shluchim..."

THE PROCLAMATION

Reb Avrohom's hiskashrus was unique: Not merely in its depth, but also in the manner he expressed it. It is well known that from the beginning of the Rebbe's nesius, Reb Avrohom related to

the Rebbe as Moshiach. By every chassidishe farbrengen he took part in, he would speak of the Rebbe in this manner and urged his peers to do the same.

He felt that just as the Rebbe strongly refused to accept the nesius from 5710 until Yud Shvat 5711, and only did so after a large number of Anash world-wide sent kisvei hiskashrus in which they expressed their utter bit-tul and hiskashrus – the same is true with the coronation of the



Reb Avrohom announced: We have a Rebbe. Der Rebbe zol zein gezunt!

Rebbe as Moshiach Tzidkeinu. If Anash demand it, and request of the Rebbe that he be revealed as Moshiach Tzidkeinu, he would indeed comply.

This conviction – coupled with his burning desire to connect every Yid to the Rebbe – brought Reb Avrohom, in the year 5725, to publicize a proclamation declaring the Rebbe as Moshiach Tzidkeinu, where he urged every Jew to write to the Rebbe for his or her own personal needs. During the month of Sivan Reb Avrohom occupied himself with distributing these proclamations throughout the land. On Chof Aleph Sivan the proclamation was also printed in a popular Israeli newspaper.

The Rebbe was soon notified of the entire story and instructed Mazkirus to send a prompt cable to Reb Avrohom, commanding him to immediately discontinue the distributions. The telegram, sent on Chof Daled Sivan, reads as follows:

“We were shocked by his letter. Please cease disseminating the letter and an-

nouncement and collect and send the remainder, down to the last one, to Mazkirus. Please report immediately the fulfillment of this hora’a. Mazkirus.”

Reb Avrohom didn’t hesitate and immediately carried out the Rebbe’s directive. He collected every single paper, doing so with the same fire and energy with which he distributed them.

FINAL DAYS

On Tisha B’av 5728, Reb Avrohom visited Me’oras Hamachpela in Chevron. Upon returning home, he collapsed from fatigue. The doctor who was rushed to his side revealed that his illness is grave and his days are numbered. Reb Avrohom was immediately transferred to a hospital.

For a full one and a half months, he suffered immensely, but never did a sigh escape his lips. Although Reb Avrohom endured great pain, he refused to notify the Rebbe of his state so as not to upset the Rebbe in any way. Even in his final days, Reb Avrohom was active in

“Ufaratzta”, laying Tefillin with the other patients in his ward.

On Erev Shabbos Selichos, Chof Elul, Reb Avrohom’s condition took a turn for the worse, and he lost consciousness. A telegram was immediately sent to New York to notify the Rebbe of the situation. In addition, Reb Shmuel Levitin approached the Rebbe during the Shabbos farbrengen and requested a bracha, but the Rebbe didn’t respond. It was then already Motzaei Shabbos in Eretz Yisrael, and at that very hour when Jews gathered in shuls to recite in the Selichos liturgy, the words “Ovad chossid min ha’aretz” – Reb Avraham returned his soul to his Maker.

The following is an excerpt from the “Bitaon Chabad” publication, printed after Reb Avrohom’s passing:

“It is virtually impossible to even attempt to write about a personage of Reb Avrohom’s stature, but how can one not write about such a remarkable individual to whom few could be compared; about the chossid whose entire being yearned for the arrival of the Final Redemption...

“There was nothing in the world that could stop Reb Avrohom in the pursuit of fulfilling the Rebbe’s wishes. With fiery passion and indescribable energy, he worked tirelessly for Hafotzas Hachassidus even when it entailed great hardships, and all this despite his old age.

“With the passing of the prominent Chossid, Reb Avrohom Pariz, an incredible personality has been wrenched from our midst, an individual whose figure will stand before our eyes for many years to come.”

In conclusion we quote here the Hayom Yom of Chof Aleph Elul, the day of Reb Avrohom’s passing:

“Our first father, Avrohom, for his avoda with self-sacrifice to make Hashem widely known among all mankind, merited to bequeath to his descendants pure faith in Hashem and his Torah. Hence, every Jewish man and woman has the power and fortitude to offer his life for the holy Torah”. ■

THE MESSAGE OF A COVER

TALKS AND TALES

In this fascinating letter, the Rebbe responds to an author and artist in Eretz Yisroel who had criticized the cover of the *Talks and Tales* publication. The Rebbe reveals how much attention and thought went into the covers design, turning its simple illustration into a powerful message.

BH, 4 Nissan 5719
Brooklyn.
Mr. M. Ben-Uri

Shalom U'bracha!

I read with interest your letter from Erev Rosh Chodesh Nissan, following our discussion during your visit.

You dwell particularly on the cover illustration of the *Sichos Lanoar* published by the Merkos L'inyonei Chinuch, criticizing three points:

1) The position and depiction of the *luchos*; 2) The position and depiction of the globe; 3) The "illustration" of the ma'amara "al shlosho devorim haolam omed" using three pillars; and you request my opinion on the above.

I will preface with a point that you will certainly understand, and that is that the cover in question has already been publicized for eighteen years, and wherever the magazine reaches – the United States, Eretz Yisroel, and other

countries – it is widely distributed. This forces us to keep the current cover for the future, unless there are reasons which absolutely reject the current design and force us to change the way it has been until now.

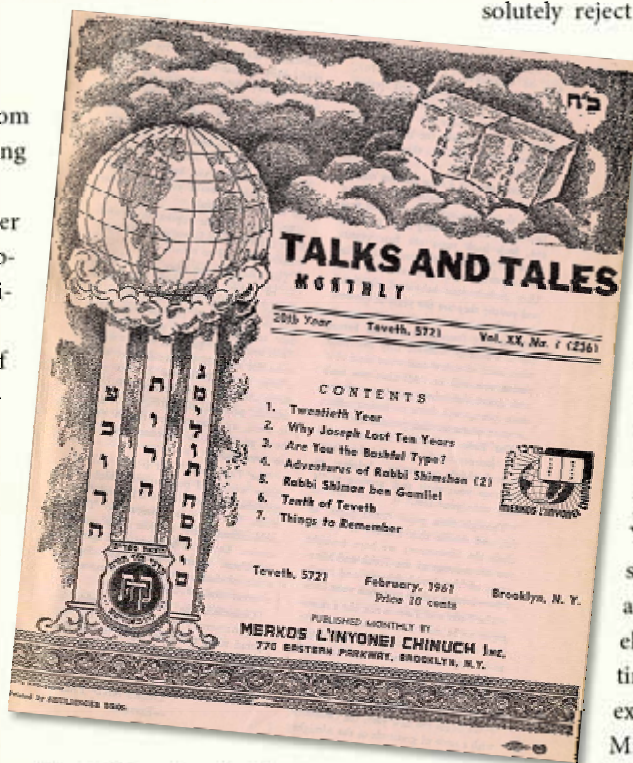
To comment on the points mentioned in your letter, in order:

1) When the decision was made to publish the magazine, the main purpose was, understandably, to strengthen Yiddishkeit and ingrain it in the hearts of the youth by all means possible. In addition to the reading material, this includes also the first impression of the cover. With regards to this, there are— two points:

Yiddishkeit and its practical expression -- namely, Torah and Mitzvos -- are aspects of creation that are most elevated and sublime. At the same time, it is impossible for anything to exist without being based on Torah and Mitzvos.

The clearest symbol for Torah and Mitzvos are obviously the *luchos*, recognized even by those completely lacking Jewish education – for the magazine is also directed to them.

Therefore, it was stressed in the illustration that the *luchos* are



Editors Note: The famed artist, Reb Michel Schwartz OBM related, that at the young age of 15 he merited to have Yechidus with the Rebbe twice each month, during which he would receive detailed instructions about the design of *Talks and Tales*. This letter serves merely as a glimpse into the tremendous forethought the Rebbe invested into this publication.

אמאל געלעבט... משיחת פ' ויגש תשכ"ט



above the earth and even higher than the heavens, which are difficult to be clearly symbolized without using clouds. Accordingly, the place of the *luchos* is over the clouds, and above them is only Hashem, alluded to on the cover with the letters 'b'h'. Underneath them is the earth.

Since the giving of the Torah was at Har Sinai, the globe is drawn so that a line made from the 'b'h' – through the *Luchos* – will end approximately in this region.

For this reason, the three segments appear diagonally, and not beneath each other, for then it would have been necessary to draw the globe with east on top and west on the bottom – a fashion totally unfamiliar to the youth, and again, the cover is intended, that its viewer shouldn't require any additional explanation aside from what his eyes see.

Additionally, if it were drawn this way, only a portion of the civilized world would be visible, while the intention is to stress that the Torah is in force everywhere.

Having this in mind, it is clear that the *Luchos* couldn't be straight. Rather, they needed to be slightly tilted, in order for the globe to appear underneath the *luchos*, and the *luchos* beneath than the letters.

2) You comment on the globe being depicted as standing on three pillars, and suggest that this demands further explanation – i.e., what are the pillars standing on...

Now, your question is obviously on the Mishna, for the cover is just the words of the Mishna – portrayed literally. Truthfully though, even the Mishnah does not require an explanation, as everyone understands that Torah, Avodah and Gemilas Chas-sadim are pillars in a spiritual sense, not physically (although they are expressed by the person in a physical way). Everyone knows that the Torah 'stands' on and originates from its Giver, and this needs no explanation. Just as the Mishna uses the expression "the world stands," which means also a physical standing, though the intention is the spiritual and deeper meaning. The Mishna is not concerned with someone making a mistake (as further evidenced by the fact that of all the commentaries on the Mishna, which are especially numerous on Pirkei Avos, not one of them is concerned with what the pillars are standing on); so too, in the design of the cover, l'havdil, it is my opinion that there is no room for this mistake....

...Based on the saying of chaza"l "es voheiv bisufa" [i.e., that every discussion in Torah ends peacefully], it is my hope that you will not take offence at my remarks, for they were meant only to clarify, and not for the sake of argument.

Respectfully and with blessings for a kosher and happy Pesach, ■

...אבער נישט אז ער זאל ליינען די פייפערס וכו', וואס טוב לו שלא נברא, הלא וואלט עס קיינמאל נישט געווען, נישט ווי די וועלכע ליינען די פייפערס אויף וויסן אלע פרטים בזה, און נישט בלויז דעם כללות הענין, נאר אלע פרטים, ביז וויסן וואס זייערע נעמען זיינען, ווי זייערע פרויען הייסן און וויפל קינדער זיי האבן וכו', וואס דערפאר הערט ער גלייך אינדערפרי דער ראדיא, ולאחר זה לויפט ער גלייך קויפן דעם פייפער, אפשר איז פאראן אין דעם גאנץ נייע פרטים וואס ער האט פריער נישט געהערט, און דערנאך הערט ער נאכאמאל די ראדיא פאר גאנץ פרטים.

און בשעת ער קומט אין שול בשבת קודש, דארף ער באווייזן אלעמען אז ער איז א בקי בכל פרט ופרט, און ער איז נישט קיין אפגעשטאנענער מענטש און איז נישט קיין בטלן, נאר ער איז א מאדערנער מענטש, במילא רעדט ער וועגן דעם בביהכ"ס, און אין שבת קודש, וואס יעדער רגע איז קודש, און ער איז נישט בלויז זיך מבטל, נאר אויך א צווייטן וכו'.

מען דערציילט וועגן א ליובאוויטשער איד, וואס פון דעם סיפור וועט מען זען ווי אזוי זיי האבן דעמאלט געלעבט, אז עס איז געווען אן אלטער איד וואס איז געזעסן אין שול אדער אין שטוב און האט געלערנט, און האט זיך נישט אינטערעסירט וואס ס'טוט זיך אין דער וועלט. דעמאלט האט מען געקרוינט ניקאלאיי פאר קיסר. איז בשעת מ'האט אים דערציילט אז מען קרוינט ניקאלאיי פאר א קעניג, האט ער געפרעגט: מ'האט אים דאך שוין איינמאל געקרוינט, פארוואס דארף מען דאס טאן א צווייטן מאל?

ווארום בהרבה שנים לפני זה איז געווען ניקאלאיי דער ערשטער, ובינתיים איז שוין דורכגעגאנגען כמה וכמה מלכים, ווארום ניקאלאיי דער ערשטער איז געווען בזמן הצמח צדק, און בשעת מ'האט מכתיר געווען ניקאלאיי דעם ערשטן איז דער איד געווען א קינד. איז איצטער בשעת מען האט מכתיר געווען ניקאלאיי דעם צווייטן, האט ער גארנישט געוואוסט אז דאס איז אן אנדערער, ווארום ער האט נישט געוואוסט אז ניקאלאיי דער ערשטער איז געשטארבן, און אז עס זיינען געווען נאך מלכים נאך אים. במילא האט ער געפרעגט: מען האט אים דאך שוין איינמאל מכתיר געווען, פארוואס דארף מען אים מכתיר זיין נאכאמאל?

דאס וואס ער האט געוואוסט וועגן דעם ערשטן מאל, איז דאס ווייל דעמאלט איז געווען דער סדר אז מען פלעגט אנצינדן ליכט לכבוד דעם מלך בשעת מען פלעגט אים מכתיר זיין, במילא האט ער געדיינקט אז מען האט שוין מכתיר געווען ניקאלאיי, דעריבער האט ער געפרעגט פארוואס מען איז אים מכתיר נאכאמאל.

וואס דא זעט מען ווי אזוי מען האט דעמאלט געלעבט, און מען האט זיך אפגעלעבט באריכות ימים ושנים טובות מתוך מנוחה וכו' אן די אלע ענינים וועלכע זיינען פאראן היינט, אן סייקאנאליסט, אן סייקאלידזשיסט, אן טרענקווייליזערס, און אפילו אן אנטי-בייאטיקס.

PERSONAL AND PUBLIC

Mivtza Yom Huledes

THE UNEXPECTED SICHA ON 25 ADAR 5748 CREDITS: JEM/THE LIVING ARCHIVE



Things seemed to have been going just about as they would on an average morning in the *shnas hoaveilus* of 5748. Shacharis had just finished in the Rebbe's home and the Rebbe had already gone up to the second floor, while the crowd slowly dispersed. A handful of bochurim and Anash remained, finishing off the final parts of davening and removing their Tallis and Tefillin. Suddenly they were caught by surprise: the Rebbe was descending the staircase again; the reason unknown!

Reaching the shtender, the Rebbe began reciting a *sicha* during which he would launch a new fascinating *mivtza*.

THE GREATEST Z'CHUS

It was Chof Hey Adar, 5748; the Rebbetzin's 87th birthday.¹ Progressing on the theme the Rebbe had spoken so much about over the past month since the Rebbetzin's *histalkus*; "והחי יתן אל לבו", the Rebbe suggested that this day, being the Rebbetzin's birthday, was an opportune time to focus on the customs befitting each and every individual's personal birthday. Thus began "*Mivtza Yom Huledes*".

Of all the *mivtzoim* the Rebbe initiat-

ed, this one is quite unique. It was very rare that the Rebbe should suggest that a specific *mivtza* should be done in honor or in memory of one individual. *Mivtza Yom Huledes*, on the other hand, was explicitly connected with the Rebbetzin, as the Rebbe said, "Those who wish to do so can take this upon themselves in hon-

dates many times, in letters, *sichos*, and *yechidus*. This is found as far back as in "Hayom Yom"³ published by the Rebbe in 5703, the Rebbe describes one's birthday as a day for *cheshbon nesfesh* and *teshuvah*.

Nevertheless, the Rebbe added a major focal point: that on one's birthday he is

SUDDENLY THEY WERE CAUGHT BY SURPRISE: THE REBBE WAS DESCENDING THE STAIRCASE AGAIN

or of [the Rebbetzin]..."²

Even the terms the Rebbe used were extraordinary: "ס'ועט זיין די גרעסטע זכות" "פאר די נשמה..." adding that an "*aliya*" for her *neshoma* entails an "*aliya*" for all other *neshomos* as well. It was clear that this *mivtza* was something very special.

TIME FOR CELEBRATION

In truth, throughout the Nesius the Rebbe spoke about the concept of *Yom Huledes* and the proper conduct it man-

to celebrate joyfully, thanking Hashem for the gift of life. The words the Rebbe used were "מ'זאל אנהויבן פראווען יום הולדת" - we should start **celebrating** our birthdays.

A farbrengen should be held on one's birthday where he gathers together his friends and family members, and together they say a special Le'chaim—"אן אמת'ן" "לחיים; א חסידיש'ן לחיים"—a true, *chassidishe* Le'chaim. The atmosphere at a farbrengen is also conducive to accept new *hachlotos* upon oneself, ensuring

that they will be meaningful and long-lasting.⁴

The Rebbe also made emphasis on the importance of teaching children to properly celebrate their own birthdays. In fact, when children would pass by for dollars and notify the Rebbe of their upcoming birthdays, the Rebbe would often instruct them to make “a party”!

PROTOCOL

One month later at the farbrengen of Acharon shel Pesach, the Rebbe discussed the matter even further, citing many Torah sources that support the notion of celebrating ones birthday.

Shortly thereafter, a detailed list of appropriate customs for a birthday based on the Rebbe’s letters and sichos throughout the years was prepared and edited by the Rebbe, consisting of ten sections.⁵

TO THE WORLD

Needless to say, Chassidim immediately took to the task of publicizing and spreading the Rebbe’s new initiative to the broadest audience possible.

Full-page ads adorned newspapers, touting the message to readers across the globe.

The Yiddish Algemeiner Journal presented a special memo, edited by the

Rebbe, under the title “A Proposal by the Lubavitcher Rebbe Shlita”, calling upon all to mark their birthday with the significance it deserves.⁶

Additionally, Tzach displayed a full-page ad in the New York Times, also edited by the Rebbe, entitled “Birthdays Matter”.

Interestingly, before the ad was published, the Rebbe made one correction to the text: One of the instructions given by the Rebbe for a birthday is to increase in Tzedoka. Originally, the ad said that one should “give some money to charity”. The Rebbe amended the text by crossing out the word “some” and left it to read “give money to charity”.

FINALLY OURS

To us as Chassidim, the Rebbe’s *Mivtza Yom Huledes* bears special meaning, in its being a project attributed by the Rebbe to the *aliya* and *z’chus* of the Rebbetzin. Additionally, the Rebbe explained that although the concept of celebrating a birthday did exist in previous generations, it was only in our time when



it was made public for all to take part in.

One of the reasons given by the Rebbe for this: As members of the last generation of galus, it is our task to transform all the mundane areas of life into holiness. By marking one’s birthday properly, he is transforming what could have been an ordinary weekday into a Yom Tov.⁷

Ultimately, transforming the *gash-miyus* of this world into *ruchniyus* will bring about the *Geulah Shleima, teikef umiyad Mammosh!* ■

CAREFUL CELEBRATION

Rabbi Moshe Kotlarsky once attended a wedding of an acquaintance which so happened to take place on the night of Yud Aleph Nissan, 5748, just a few weeks after the Rebbe launched the *Mivtza Yom Huledes*.

In the midst of the celebration, the chosson’s family presented a magnificent birthday cake holding 86 candles and an inscription reading “Happy Birthday Lubavitcher Rebbe”.

When noting this in his *Duch* to the Rebbe, the Rebbe commented in his holy handwriting:

“הערה כללית בזה, אומרים שבקצתם חשש של חלב. וק”ל”

“As a general note: they say that some of them [birthday candles] may contain *cheilev*...”

(See *Ksav Yad Kodesh as it appears in the Kotlarsky-Hertz teshura; Cheshvan 5774*)

1. It is interesting to note: The Rebbetzin was born in the year 5661, which contained only one month of Adar. When she was asked in which Adar she celebrated her birthday in a leap-year, Rishon or Sheini, the Rebbetzin responded: “My husband visits the Ohel on both days...”

2. Sefer Hasichos 5748 vol. 1 p. 332

3. See Hayom Yom of Yud Alef Nissan.

4. Sefer Hasichos ibid. footnote 22

5. Sefer Hasichos 5748 vol. 2 p. 406

6. The manuscript of the Rebbe’s corrections in his holy handwriting is published in Tzaddik LaMelech vol. 1 page 143.

7. Sefer Hasichos 5748 vol. 2 p. 380



BEHIND THE PICTURE

A PURIM GUEST *Purim 5731*

Photo Credits: JEM/The Living Archive

“When I visit the Rebbe, it is as a Chossid going to his Rebbe, **not** as a head of state. I have never heard of a Rebbe going to the Chossid, only of the Chossid coming to him!”

With these powerful words, President Zalman Shazar shrugged off all attempts by Israeli diplomats and security personnel (some in the highest echelons of the government), who wished to convince him out of his decision to go and visit the Rebbe. President Shazar sent a message to Brooklyn with word of his upcoming visit, which was scheduled for the night of Purim.

The Rebbe saw this as more than just a visit; it was an entire event, one that certainly left its mark on Chabad history.

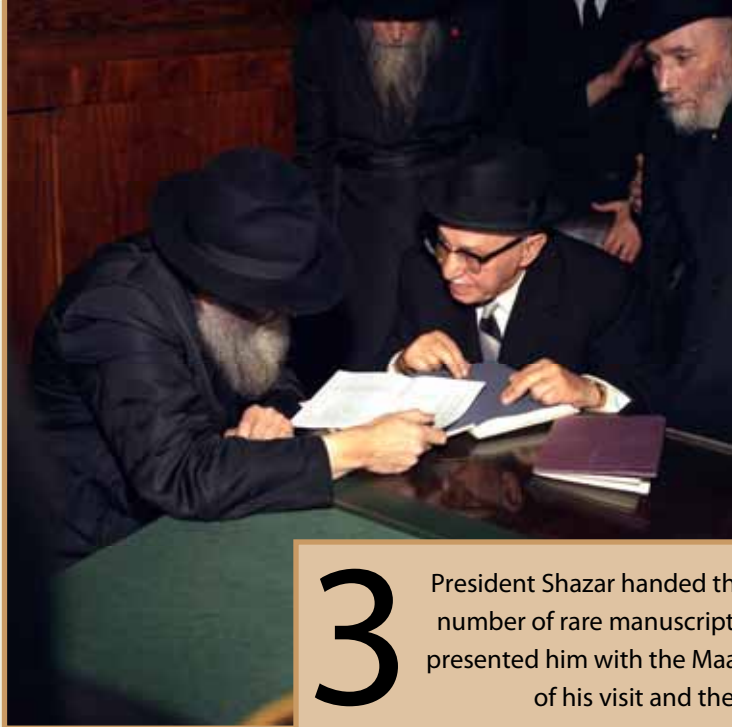
Presented here is a pictorial review of this historic visit, as captured by photographer Mr. Velvel Schildkraut. These pictures, some of them never-before-seen, were made available exclusively for *A Chassidisher Derher* by JEM/The Living Archive.

2 The Rebbe and Shazar headed to the Rebbe’s room for a short while, with the throngs following close behind. The Rebbe and Shazar spent a few minutes in conversation. Shazar mentioned that he had heard a tape of the Yud Shevat Farbrengen of that year.



1 A large crowd gathered in front of 770 as President Shazar’s motorcade arrived. Shazar’s face was filled with emotion when he caught sight of the Rebbe and he bent over and kissed him.



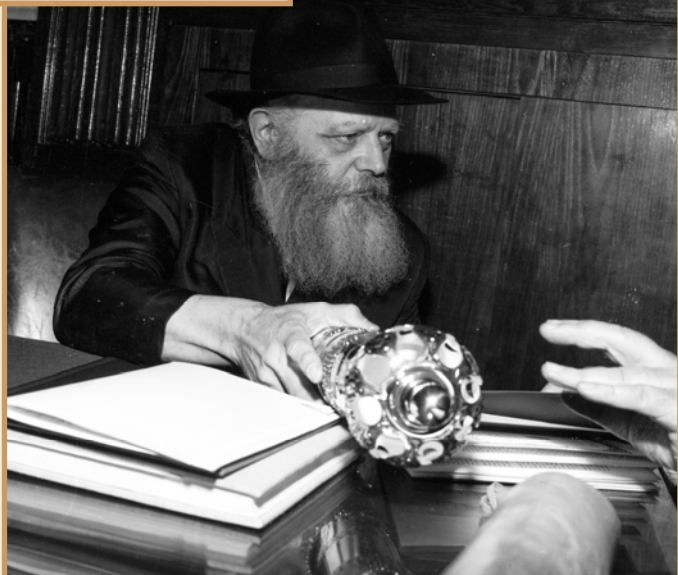


3 President Shazar handed the Rebbe a wrapped package which contained copies of a number of rare manuscripts including one entitled 'Rimzei Geulah.' The Rebbe then presented him with the Maamor of the Alter Rebbe that had been published in honor of his visit and they discussed its toichen for a number of minutes.

4 Lifting the Megillah in its gleaming silver case off his desk, where it had been laying, the Rebbe said to Shazar, "This Megillah is a memento for you; it is engraved with the words 'Purim 5731'." The Rebbe also gave him one of the special Siddurim that had been prepared in honor of his visit.



5 The Rebbe and Shazar then went to the Shul for Krias HaMegillah. Afterward, they returned to the Rebbe's room where they spent four hours alone in private conversation. At 12:00am, Shazar emerged from the room and left 770, escorted by the Rebbe and accompanied by the Chassidim singing in the background.



מוקדש לחיזוק ההתקשרות לב"ק אדמו"ר זי"ע

ולזכות

הרב התמים הנעלה והמצויין, מחשובי התמימים,
ראש וראשון לכל דבר שבקדושה, חבר מערכת של גליון זה
החתן הרב מנחם מענדל הלוי שי' דזייקאבס
והכלה המהוללה מרת דבורה הענא תחי' וואלבערג
לרגל חתונתם בשעתו"מ
ביום כ"ד אדר"ש ה'תשע"ד
נדפס ע"י משפחתם שי'

לע"נ

הרה"ח השליח ר' סעדי' ז"ל ליבעראוו
לקראת יום היארצייט שלו ה' ניסן
וזוגתו הצדקת מרת מרים מאריאשא ע"ה
לקראת יום היארצייט שלה ג' אדר"ש
נדפס ע"י בתם פריידא חנה תחי'
ובעלה הרה"ח שמחה ירחמיאל שי'
צירקנינד

לע"נ

הבחור התמים רפאל ע"ה
בן יבדלחט"א הרב אריה לייב שיחי'
קאושאנסקי
נפטר בדמי ימיו פורים-קטן השתא

יה"ר שנוכה לקיום היעוד
"והקיצו ורגנו שוכני עפר" - והוא בתוכם
ת.נ.צ.ב.ה.

מוקדש על ידי חברי כיתתו
לקראת יום השלושים

לע"נ

הרה"ח הו"ח אי"א התמים נו"נ
עוסק בצ"צ רב פעלים וכו'
גבאי ביהכנ"ס וביהמ"ד
ליובאוויטש שבליובאוויטש 770
ר' משה פינחס
בהרה"ח אברהם מרדכי הכהן ז"ל
נפטר בדר"ח אדר-שני, ה'תשמ"ו
וזוגתו מרת מינדל
בת הרה"ח דוד הלוי ז"ל
נפטר כ"ח תשרי, ה'תשנ"א
כ"ץ
ת.נ.צ.ב.ה.

לזכות

החתן הרה"ח מנחם מענדל
והכלה מרת שטערנא שרה שיחיו
גאלדשטיין
לרגל חתונתם
יום י"א אדר א' ה'תשע"ד
נדפס ע"י הוריהם
הרה"ח ר' ישראל וזוגתו דבורה שיינא
שיחיו
גאלדשטיין
הרה"ח ר' ישראל מרדכי וזוגתו חנה
שיחיו
גרינברג

לזכות

החתן הרה"ח שמואל שי' פערלשטיין
והכלה המהוללה מרת גאלדא תחי'
קאטלארסקי
לרגל חתונתם בשעתו"מ ביום ט"ז לחודש
אדר"ש ה'תשע"ד
ולזכות הוריהם
הרה"ח משה יהודא וזוגתו רבקה
שיחיו
קאטלארסקי
הרה"ח משה בנימין
וזוגתו מרת לאה רבקה
שיחיו
פערלשטיין



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