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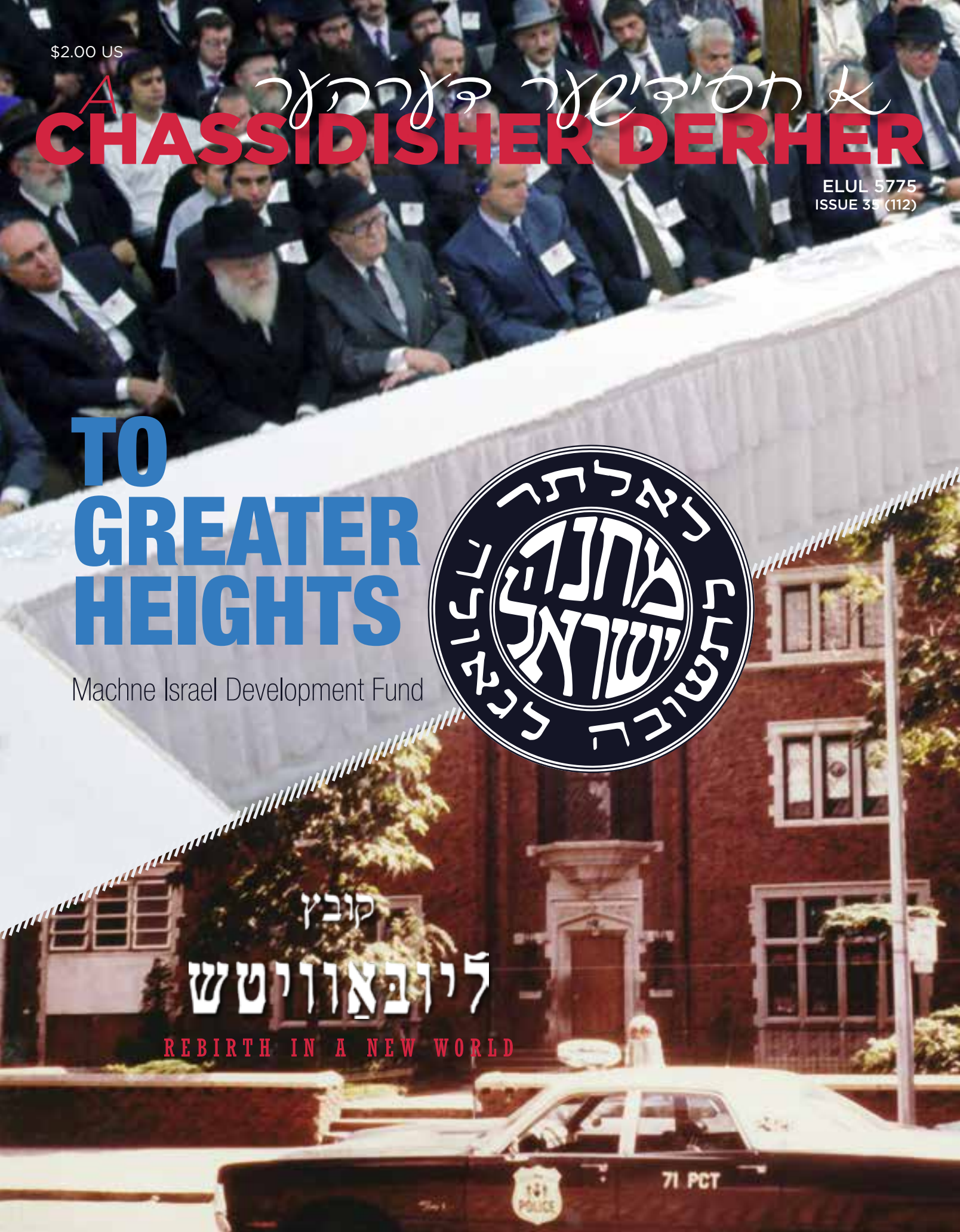
# TO GREATER HEIGHTS

Machne Israel Development Fund



קובץ  
ליובאוויטש

REBIRTH IN A NEW WORLD



# A CHASSIDISHER DERHER

ISSUE 35 (112) • ELUL 5775

ט"ו

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Behind the Picture

**About the cover:** The two major features of this magazine are fascinating overviews of Machne Israel Development Fund and Kovetz Lubavitch. In the top picture, Shluchim and Baalei Batim of Machne Israel Development Fund listen to a sicha of the Rebbe. The picture below is of 770 in the early years of Lubavitch in America, when Kovetz Lubavitch was first launched.

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



The Living Archive

# Editorial

ידוע הביאור בענינו של חודש אלול "ע"פ משל למלך שקודם  
בואו לעיר יוצאין אנשי העיר לקראתו ומקבלין פניו בשדה, ואז  
רשאיין כל מי שרוצה לצאת להקביל פניו והוא מקבל את כולם  
בסבר פנים יפות ומראה פנים שוחקות לכולם..."

...ובנוגע לענינו: גם מי שנמצא ב"שדה", שאינו מקום ישוב, אלא  
מקום דצמיחת עשב, מאכל בהמה, שמורה על נפש הבהמית,  
ועד ל"עשו גו' איש שדה" - הרי, בחודש אלול בא הרבי אליו  
בהיותו בשדה, ולא זו בלבד שהרבי אינו כועס (ברוגז) על הטירחא  
שהטריחוהו לבוא למקום ירוד כזה, אלא אדרבה, מקבלו בסבר  
פנים יפות ומראה לו פנים שוחקות...

...כשהרבי בא לשדה רשאיין כל מי שרוצה להקביל פניו, וכולם  
עומדים מוכנים להקביל פניו, ולא צריכים אפילו להדחף... כיון  
שהרבי עצמו מקבל את כולם בסבר פנים יפות ומשפיע לכולם.

צריכים רק לא להיות טפש, ולצעוק "אבא הצילני"... לא תובעים  
גדולות ונפלאות, אלא צעקה אחת פנימית: "אבא אבא הצילני,  
אבא אבא רחמני"..." (שיחת ח"י אלול השי"ת)

As the year 5775 draws to a close, we present this  
final Derher Magazine for the month of Elul.

The Rebbe often quoted the Frierdiker Rebbe, saying  
that the month of Elul is the "*chodesh hacheshbon*"—  
the time to account for all our actions throughout  
the past year. At the same time however, Elul is also  
the "*chodesh horachamim*," when we greet the *melech  
ba'sodeh*. As we learn in the *sicha* above, the Rebbe  
goes out to greet each and every one on their own  
level. We need only to call out to him and he will be  
there to help us out of our situation.

In this spirit, our current magazine includes timely  
*horaos* from the Rebbe about *teshuvah*, highlighting

the Rebbe's approach of *teshuvah* with *simcha*, always  
increasing in light.

Approaching the year 5776, we prepare for another  
*Hakhel* year.

We need not elaborate on the importance of the  
mitzvah of *Hakhel* and the tumult the Rebbe created  
around it.

But an interesting aspect of this idea is the emphasis  
made on coming to the Rebbe's *daled-amos*  
specifically in a *Hakhel* year.

"...*Yasher koach* to all the guests... [who came] to be  
in the *daled amos*—shul and *beis midrash*—of the  
*nossi hador*, the [Frierdiker] Rebbe, during the time of  
*Hakhel*..." the Rebbe said at the conclusion of Tishrei,  
5748—Shnas Hakhel.

As we approach the month of Tishrei, the time  
when so many Chassidim travel to be in the Rebbe's  
presence, we include a collection of the Rebbe's  
statements and remarks in *sichos* and *yechidus*, on the  
significance of coming to the Rebbe during *Hakhel*.

This is in addition to the usual wealth of *chassidishe*  
content on a wide range of subjects.

With the hope that this year we will merit to join the  
greatest *Hakhel* in the *Beis Hamikdash Hashlishi*, and  
hear the *melech* as he reads the Torah for all, תיכף ומיד  
ממש.

**The Editors**

15 Menachem-Av, 5775



PHOTO: JEM/THE LIVING ARCHIVE / 104489

לזכות הילד חיל בצבאות ה' מענדל שי' לרגל הולדתו בר"ח מנחם אב  
שיגדל להיות חי"ל כרצו"ק כ"ק אדמו"ר  
נדפס ע"י הוריו  
הרה"ת חבר מערכת של גליון זה ר' יוסף מנחם וזוגתו מרת חנה שיחיו קאמען

# An Unexpected Response

## Awakening to Teshuvah

**H**ow would you respond to a simpleton who insults the king? What should a father do if his son acts in a brazen manner?

Surely the procedure is simple; they should be punished and rebuked until they beg for forgiveness and repent from their foolish ways.

As logical as that approach may seem, the Torah in Parshas Nitzavim tells us otherwise.

The<sup>1</sup> *possuk* says, "When it happens that there come upon you all these statements, the blessing and the curse..." The very next *possuk*, as a direct continuation and outcome of this one, states, "You will return to Hashem your G-d..."

### A DIFFERENT KIND OF REACTION

The Baal Shem Tov raises a very apparent question on this. The effects of suffering and undesirable circumstances would certainly awaken a person to do teshuva, so why does the Torah also mention the blessings? How are the blessings a sure path to bring one closer to Hashem again?

He answers this question by explaining that there is a certain type of revenge that Hashem carries out, which stems

from *middas harachamim* (the attribute of mercy) and he uses a *mashal* to bring out this point:

There was once a simple villager who behaved in a very inappropriate manner towards the king. The king's retribution and reprisal was quick in coming, albeit in a very strange way.

He ordered the villager to be immediately promoted in stature and provided him with all kinds of valuables and luxuries. It didn't end there. Every few months he increased these wonderful gifts and continued showering him with every good thing available.

Unusual approach? Perhaps. But after a short period of time the villager thought long and hard about his situation and came to a clear conclusion. If such a great and mighty king is so kind to me and provides me with all these good things, how can it be that I acted in so low a manner towards him? Completely broken from the reality of his situation, the simple farmer repented wholeheartedly and begged for forgiveness. When the king saw how much it pained him, he accepted his repentance in a full and complete way.

With this *mashal* in mind, we can now understand the way in which Hashem awakens us to teshuva, because he wants us to act in a way befitting of the only son of the King of kings. Just like the king, he showers us with *brachos* and all good things, and this evokes within us a deep regret for the things we did that were not befitting for who we are.

### REACHING OUT TO OTHERS

There is a famous adage from the Rebbeim regarding teshuva: A Yid's sigh is *teshuva ila'ah*, the highest level of repentance that a person can reach. When a Yid feels remorse for what he has done, Hashem forgives him, and even more so—transforms the misdeeds into merits on his behalf.

It is with this approach that the Baal Shem Tov reached out to others, and he guided his *talmidim* to do the same. Throughout the generations of Chabad we have seen all of the Rebbeim act in a similar fashion. When we follow suit and treat our fellow Yidden this way, we can be sure that Hashem will respond in the same manner, many times over. **D**

1. This article is based on a Sichra from 18 Elul 5736



## ■ HAKHEL WITH THE MELECH

As we approach the upcoming *Hakhel* year, we are reminded of the unique emphasis and great importance the Rebbe made around *Hakhel*.

Joining the masses of Chassidim spending Tishrei in the presence of the Rebbe was a remarkable experience regardless of the year you chose to come. The years of *Hakhel*, however, benefited from a unique emphasis by the Rebbe on its special mitzvah's application to the year as a whole.

In a *michtav kloli* written at the end of 5726, the Rebbe learns a lesson from the *possuk* about Hakhel, "הקהל את העם האנשים הנשים", "ההטף וגרך אשר בשערך למען ישמעו וילמדו ויראו את ה' אלקיכם".

There is an aspect of this mitzvah that seems contradictory: On the one hand, the Torah stresses the need for the inclusion of each and every Jew; man, woman, and child. It makes no difference what their standing or level. All are equally a part of this gathering. Yet on the other hand, the one who reads the Torah is the king himself; the highest of all Jews.

One of the answers, the Rebbe explains, is that the Torah's purpose is to infuse life into the essence of each and every Jew. Everyone must reach a *bittul* to *Elokus* that transforms every fiber in his being. The only one who is capable of facilitating such *bittul* in every single Jew without exception, is the *melech*. Only the king can reach every Jew no matter what level he's on or where he stands spiritually.

For this reason, Chassidim over years made greater effort to be with the Rebbe during a Hakhel year, especially for Tishrei.

In fact, the Rebbe made greater emphasis on the the guests coming during a Hakhel year, more than ordinary years.

In addition to the times that coming to the Rebbe for *Hakhel* was addressed publicly in *sichos*, there were several instances that the Rebbe expressed its noteworthy significance to certain individuals privately.

It is our hope to relate these incidents in a manner that will inspire within us the preciousness of this unique time.

*I assumed we would see one-another Sukkos time, (as your custom always was to come to my father-in-law, the Rebbe Shlita, for these days), and wish each other a good and happy year. Unfortunately, this year you did not come.*

*One of the most important aspects of aliya l'regel in the Beis Hamikdash—as far as Chassidus explains—was one's prostration before the Al-mighty. This was done not only with the guf, the external component of the person, but with the neshama, the internal, as well. This is to say, that one would submit all his faculties, intellectual and emotional, to the Eternal G-d. It is therefore understood that a shul—a mikdash me'at—that affects a greater submission than a different shul, is a closer duplication of the true experience; thus, closer to the Beis Hamikdash.*

*This is what a Chossid achieves by coming to his Rebbe. Every Chossid is bottul to the Rebbe on some level. When a Chossid that is a Kohen performs birkas kohanim in the presence of his Rebbe, as opposed to doing so in an ordinary beis midrash, it is more similar to nesias kappayim in the Beis Hamikdash.*

*(Excerpt from a letter dated Tishrei 5708)*

*The significant lesson of the mitzvah of Hakhel for each and every one of us is to take advantage of the opportune, awe-inspiring days of Tishrei, to gather our fellow-Jews—men, women, and children, including the very little ones—into holy places of prayer and Torah, in an atmosphere of holiness and devoutness. Gather them for the purpose which was the very essence of the mitzvah of Hakhel, as stated in the Torah: In order that they should listen and should learn, and you should fear G-d, your G-d, and observe and perform all the words of the Torah (Deut. 31:12).*

*(Michtov Kloli, Tishrei 5726)*

For centuries, Hakhel was relegated to the collection of mitzvos that aren't kept while in *galus*. Biblically, the mitzvah of Hakhel is only in effect when all the Yidden reside in Eretz Yisroel. The Rebbe, however, taught us that the message of Hakhel can and must be relevant in our lives as well.

In addition to urging the Chassidim to come to the Rebbe during Hakhel, the Rebbe made clear that this mitzvah applies in all times and situations, and to each of us.



PHOTO: JEM/THE LIVING ARCHIVE / 15399 / 18 TISHREI, 5748

The significance of Hakhel, in a spiritual sense, is that it indicates and demands the gathering of all one's thoughts, words, and deeds, in order to orientate them toward, and place them in, one's inner "Beis Hamikdash", with wholehearted submission to the King's command—the Will of Hashem.

*(Excerpt of letter from 5727)*

## ■ OUR PRIVILEGE AND DUTY

*Reb Zalmon Jaffe and his wife would generally come to the Rebbe for the second half of Sukkos and Simchas Torah. Upon taking leave from the Rebbe after Shavuot one year, he mentioned to the Rebbe that he was looking forward to returning in time for Hoshana Rabah. The Rebbe remarked that since the upcoming year was a Hakhel year, it would be appropriate if they came for the first half of Sukkos as well, if not sooner.*

In his diary, R' Zalmon reflected upon the Rebbe's remark:

"In Deuteronomy chapter five, it states that during Succos of the year after *Shemita*, the people should gather themselves in Yerushalayim—from all the corners of Eretz Yisroel. There,

the king would publicly read out certain parts from the Torah, so that people should always remember them and keep the Mitzvos.

In these days, alas, we do not possess a king in Israel. Therefore, we, the followers of the Rebbe take upon ourselves the duty and privilege of assembling together to listen to the words of Torah which are related and discussed by our leader, the Rebbe."

## ■ SEVEN YEARS - ONE HAKHEL

We get a glimpse of the great importance that the Rebbe ascribed to Hakhel from the following story:

*During the Kinus Hashluchim of the year 5748 the Rebbe distributed kuntreisim to the shluchim. A shliach from Brazil was present and upon receiving his kuntres the Rebbe mentioned how it was nice to see him here after being absent for the past fifteen years. Being accustomed to visiting the Rebbe every two to three years, the shliach was confused by the Rebbe's words. After asking a few people for an explanation and still not receiving a satisfactory answer, he decided to ask the Rebbe the meaning of his words.*



*The Rebbe asked why they hadn't brought their children along. "We're shtureming about Hakhel - men women and children..."*



PHOTO: JEM/THE LIVING ARCHIVE / 190021 / 19 TISHREI 5741

On one of his letters he received back from the Rebbe the following was written:

*“Regarding what I said about not seeing you for fifteen years, this comes in relation to what I’ve been speaking about lately at great length, about Hakhel, and in connection with the last two Hakhels [i.e. he had not been by the Rebbe during those Hakhel years]. You should be mevatel this chazakah by your visit now.”*

*Indeed, upon investigation, it turned out that from the year 5719 till the year 5748 he had missed two Hakhel years.*

## ANASHIM, NASHIM, VE’TAF

The Rebbe wanted people to appreciate the significance of its specialness.

*In 5734, which was a Hakhel year, Rabbi Teichman came with his wife to the Rebbe. While in the Rebbe’s room for yechidus, the Rebbe asked why they hadn’t brought their children along. “We’re shyteuring about Hakhel; men, women and children...”*

Along the same lines:

*In Tishrei 5733, Rabbi Tuvia Blau came into yechidus. He had written in his note that he wished for all his family to one day merit coming to the Rebbe. At a certain point in the yechidus, the Rebbe addressed this and said, “The upcoming year will be Hakhel. It would be appropriate to bring your family for Tishrei, since they will then be able to take advantage of the special time to benefit from the surroundings, both internally and externally.”*

*Indeed, the next year Rabbi Blau brought his entire family along with him. Upon entering with his wife for yechidus, the Rebbe mentioned: “We spoke in the sicha that there is reason to say that the mitzvah of Hakhel is incumbent upon the one who the people come to [i.e. the king]. I would therefore like to assist with the travel expenses”.*

The sicha which the Rebbe was referencing was said a few days earlier, on Shabbos Bereishis (*hemshech to Simchas Torah*). The Rebbe expounded on the halachic aspect of the mitzvah of Hakhel, whether the obligation lies on the people to come, or on the king to receive them. (Unfortunately, the *hanacha* of this sicha was lost, but some points from it were recorded in *yomanim*).

## THE REBBE’S APPRECIATION

As the above story illustrates, those who did indeed make the effort to come were shown immense appreciation by the Rebbe. As the Rebbe said in a *sicha*:

*“Another thing that I have requested to be publicized in connection with Zayin MarCheshvan: To extend a yasher koach to all the guests whose chassidishe hergesh has illuminated their path in a revealed way, bringing to action, to fulfill the words of the possuk “lech lecho meiartzecho” in order to be in the daled amos—shul and beis midrash—of the nossi hador, the [Frierdiker] Rebbe, during the time of Hakhel [during Sukkos], even for at least an hour, a day, and especially those who were here during the entire Sukkos, especially those who stayed until the Seventh of MarCheshvan...”*

Again we see the Rebbe’s emphasis on the importance of being in the Rebbe’s *daled amos* especially during Hakhel.

Let us all utilize this special opportune time to fulfill all the Rebbe’s *horaos* regarding Hakhel; gathering Yidden and strengthening the *ליראה את ה'*, as well as revitalizing our connection with our *melech*. And may we merit to fulfill the mitzvah of Hakhel in the literal sense this year! **D**



PHOTO: JEW THE LIVING ARCHIVE / 188872 / 28 ELUL, 5740

THE REBBE GIVES MEZONOS FOR THE GUESTS TO RABBI MOSHE YERUSLAVSKY, COORDINATOR OF HACHNOSAS ORCHIM.

# לעבן מיט'ן רבי'ן

## PREPARING FOR HAKHEL

*Elul*  
5740

### Wednesday, Rosh Chodesh Elul

#### What's with the Elders?

When the Rebbe arrives at 770 from home this afternoon, he sees a group of elderly men sitting on a bench, chatting. In his room, the Rebbe asks Rabbi Groner, "Just yesterday we spoke about about the Kolel Tiferes Zekeinim for the elderly.<sup>1</sup> Why isn't there anyone to learn with these fellows?"

Rabbi Groner suggests that perhaps someone studied with them already, and the Rebbe sends him outside to find out if this is indeed the case.

### Wednesday, 8 Elul

#### "For the Guests"

The Rebbe sees Rabbi Y. Y. Hecht in his room and gives him a few instructions:

1. He is to compile and print an album of the recent Lag B'Omer parade, to be completed in time for the upcoming *Shnas Hakhel*. This will serve as a "ליתן שכר למביאיהם"—reward to those who brought the children, as the *possuk* says about *Hakhel*.
2. He is to bring the campers from his camps to the rally, along with the campers of Gan Yisroel, although his camps are no longer in session.

3. As the upcoming month of Tishrei will bring a swarm of guests to Crown Heights, it is important that there be a nice place for them to stop in. Therefore, he should see to it that the buildings of his *mosdos* on President Street (Machon Chana) and Eastern Parkway (Hadar HaTorah)—the ones the Rebbe visits each year on Pesach<sup>2</sup>—should be clean and well-kept, ready for the guests to visit.

### Thursday, 9 Elul

Before *mincha*, the Rebbe hands the siddur to a *chosson* in *Gan Eden Hatachton*. The *chosson* asks the Rebbe



ON HIS WAY IN TO 770, THE REBBE TURNS TO ISRAELI PHOTOGRAPHER LEVI FREIDIN.

if he must wear a *gartel* while using the siddur, and the Rebbe responds in the affirmative. The *chosson* continues, “Must I continue to wear the *gartel* everyday until the wedding?” And the Rebbe replies, “That depends on your personal preference.” The Rebbe further clarifies that he must wear the *gartel* only during davening.

## Tuesday, 13 Elul

When the Rebbe arrives at 770 this morning, he meets Israeli photographer Levi Freidin, who is already here for Tishrei. The Rebbe asks the photographer, “What kind of regards do you bring us from Eretz Yisroel?” Freidin responds that he brought along a video recording of a children’s rally in Eretz Yisroel, and he wishes to screen it this afternoon at the rally for children in 770. The Rebbe remarks that the children will be too tired after a long day’s travel, and suggests that he wait with the viewing until Chol Hamoed.

### The Rally

The Rebbe joins the children returning home from camp for *mincha* in the main shul. After reciting the Twelve *Pesukim* and sounding the *shofar*, one of the head counselors of Gan Yisroel speaks to the children, as well as Rabbi Alter Metzger, the rabbi of Camp Emunah.



THE REBBE DELIVERS A SICHA AT A RALLY FOR CHILDREN WHO HAVE RETURNED FROM CAMP.



AT THE CONCLUSION OF THE RALLY, THE REBBE GIVES COINS FOR THE CHILDREN TO THE DIRECTORS OF THE CAMPS AND THE HEAD COUNSELORS.

When he mentions the Rebbe’s immense *peulos* around the world and the *hafotzas hamaayonos* through all his *sichos* etc., the Rebbe waves his hand, seemingly in a gesture dismissing his words.

Then the Rebbe addresses the children with a lengthy *sicha*,<sup>3</sup> spanning a wide variety of topics. The Rebbe speaks of the day’s Chumash, Hashem’s special connection with the Jewish people as worded in the *possuk* וְהָאֱמִירָה הַיּוֹם לְהָיִיתָ לָךְ לְעָם סֹגוּלָה... אתה האמרת היום להיות לך לאלקים.

The Rebbe stresses the importance of the mitzvah of *Hakhel*, and points to this gathering as a manifestation of *Hakhel* as well.

### Heartfelt Request: Hakhel

After a long and painful piece about the security situation in Eretz Yisroel, the Rebbe asks that in order to counter the danger facing the Jewish people, children’s gatherings should be held in the spirit of *Hakhel*. The Rebbe uses exceptionally strong terms when giving this *horaah*: “בקשה כפולה ובכל”



THE REBBE USES EXCEPTIONALLY STRONG TERMS WHEN GIVING THIS HORA'AH: "הצעה ובקשה, בקשה וכפולה ובכל לשון של בקשה" – THAT HAKHEL GATHERINGS FOR CHILDREN SHOULD BE ARRANGED

PHOTO: JEM/THE LIVING ARCHIVE / 188977 / 28 ELUL, 5740

NIGUN AT THE EREV ROSH HASHANAH FARBRENGEN.

לשון של בקשה..."—that *Hakhel* gatherings for children should be arranged in the near future, at least three times; once before Rosh Hashanah, again during Aseres Yemei Teshuvah, and a third time on Chol Hamoed Sukkos. These gatherings are to be held both in Eretz Yisroel and in *chutz la'aretz*, and should include all three pillars of the world: Torah, *tefillah*, and *tzedaka*.

The Rebbe concludes with the importance of speaking only good about Yidden, who are likened to Hashem's only child, and admonishes those who

have the audacity to speak sharp words against the Jewish people, *chas ve'sholom*. Therefore, the Rebbe asks that the children should all announce together כתיבה וחתימה טובה לשנה טובה ומתוקה בטוב הנראה והנגלה, צו יעדער אידן און אלע אידן וואו נאר זיי געפינען זיך.

Additionally, the Rebbe asks that the children should repeat the *pesukim* of Shema Yisroel and Torah Tziva once more.

After these words are announced by the children (lead by the emcee, Rabbi Y.

Y. Hecht), the Rebbe distributes coins for the children to the head counselors and directors of the camps. Every child receives two dimes; one for *tzedaka*, and the other to do with as they wish. As the distribution begins, the Rebbe asks Rabbi Hecht to announce once more what each child is to do with their coins.

Before leaving the shul, the Rebbe instructs that *Uforatzta* be sung.

### Thursday, 16 Elul

When the Rebbe returns to 770 this evening from home, a *chupah* is in



THE REBBE RECEIVES PANIM.

progress outside the main entrance. The Rebbe postpones *maariv* an extra half hour to allow people to participate.

### Erev Shabbos Parshas Tavo, 17 Elul

The Rebbe sends out a *michtav kloli* in preparation for the new year of 5741 – *Shmas Hakhel*, calling on each and every Jew to take heed of the message of the upcoming *Hakhel* year and to strengthen one-another in *yiras shomayim*.<sup>4</sup>

### Shabbos Parshas Tavo, Chai Elul

The Rebbe farbrengs all afternoon, delivering many long, rich *sichos* and a *maamor*.

The farbrengen is filled with deep and lengthy explanations on the basic principles of *Chassidus* as taught by the Baal Shem Tov, and how *Chassidus Chabad* further illuminates each and every point, as taught by the Alter Rebbe—both of whose birthdays we mark today, Chai Elul. This is in addition to the usual Rashi *sicha*, an explanation

in Likutei Levi Yitzchok on Zohar, and a *sicha* on the weekly *perek* of Pirkei Avos.

Towards the end of the farbrengen, the Rebbe calls upon all to assist the coordinators of *hachnosas orchim* with taking care of the many guests who have come to New York for Tishrei.

“In truth,” the Rebbe explains, “the

“YOU! IN BROOKLYN, IN CROWN HEIGHTS, OR ANYWHERE ELSE IN THE WORLD. EACH AND EVERY CHOSSID MUST SEE IT AS IF THE REBBE IS TALKING SPECIFICALLY TO HIM, AND NO ONE ELSE!...”

obligation to take care of the guests lies on the members of the local community. Hashem had mercy on the guests, since he knows what kind of *baalei-battim* are here, and he sent in a Jew from overseas to take care of all their needs. But all the locals must see to help him as well!”

After this, the Rebbe gives some of his *mezonos* to Rabbi Moshe Yeruslavsky, coordinator of *hachnosas orchim*, for the guests.

The Rebbe then summons one of the *chassanim* present at the farbrengen and offers him some of his *mezonos*, saying, “This is my share in the obligation of rejoicing with a *chosson*. [The cake could serve as an appropriate medium to do so, for] wheat is also used to produce *mashke*!” The Rebbe also gave some of the *mezonos* to other *chassanim* present, and then stood up for *mincha* while starting the *niggun Meheira Yishoma*...

### Shabbos Parshas Nitzavim-Vayelech, 25 Elul

#### The Rebbe Speaks to You!

The Rebbe farbrengs throughout the afternoon. Towards the end of the second *sicha*, the Rebbe speaks passionately about the importance of doing *mitzvot* and *hafotzas hamaayonos*. “We mean each and every individual specifically,” the Rebbe explains. “You! In Brooklyn, in Crown Heights, or anywhere else in the world; both in *chutz la’aretz* and in Eretz Yisroel! The Torah was given to each and every individual in singular form - אנכי ה' אלוקיך. Similarly, each and every Chossid must see it as if the [Frierdiker] Rebbe is talking specifically to him, and no one else! It is he through whom the Rebbe’s wishes to bring about all of the abovementioned ideas...”

Towards the end of the third *sicha*, the Rebbe mentions the upcoming dinner for Colel Chabad and encourages everyone to participate. Then, placing a bottle of *mashke* on the table, the Rebbe smiles and says, “I do not appoint *gabboim*. Whoever wishes should come over and take this.”

### Monday, 27 Elul

The Rebbe begins receiving *pannim* today in preparation for Rosh Hashanah.

In the evening, the Rebbe addresses N’shei Ubnos Chabad in anticipation of the new year.

“STILL, THERE ARE THOSE FOOLS WHO GO AROUND SAYING THAT THERE IS STILL HOPE AND ISRAEL MUST KEEP HER SIDE OF THE DEAL. DREAMS! THE GEMARA SAYS THAT THE SCENE OF AN ELEPHANT GOING THROUGH THE HOLE OF A NEEDLE CANNOT EVEN APPEAR IN A DREAM!”

## Tuesday, Leil Erev Rosh Hashanah

In the evening, the Rebbe enters the shul for a farbrengen. Immediately upon reaching his place, the Rebbe instructs that the *niggun hachona* be sung and recites the *maamor* “*Zeh Hayom*,” followed by three *sichos*.

During the second *sicha*, the Rebbe speaks at great length of the terrible security mistake made at Camp David. The Rebbe painfully admonishes those who think that the agreement would bring peace. The other side did not keep any of their part, the Rebbe says. Still, there are those fools who go around saying that there is still hope and Israel must keep her side of the deal. Dreams! The Gemara says that the scene of an elephant going through the whole of a needle cannot even appear in a dream!

The Rebbe also calls out at those rabbonim who rule against a clear *psak* in the Shulchan Aruch, Hilchos Shabbos, *siman* 329, that when *goyim* attack an enclave of Jewish people, we are required to counter-attack, even on Shabbos!

At the conclusion of the farbrengen, the Rebbe instructs that several *niggunim* be sung (including *Utzu Eitza*, *Hoshiah Es Amecha*, *Ata Ve'chartanu*, and *Avinu Malkein*).

Before the *brocha acharona*, the Rebbe concludes with a wish that this year should end off in great joy, and we should begin the new year by crowning Hashem as King with utmost joy. For, after all is said and done (לאחרי כל החשבונות)... [the Rebbe begins to sing] *Nyet, Nyet, Nikavo*... [we fear no one but Hashem].

## Wednesday, Erev Rosh Hashanah

After *slichos* in the morning, the Rebbe goes to the mikva, and joins the *minyán* for *shacharis* at 10:00am.

After *shacharis*, the Rebbe recites *hatoras nedorim* in front of a group of elderly Chassidim. The Rebbe does not recite the *pruzbul* at this time.<sup>5</sup>

After that, the Rebbe receives *pannim* from the guests who have arrived

yesterday and today, and then is handed the *pan kloli* on behalf of all Chassidim.

In response, the Rebbe gives a *brocha*, making prominent mention of *Hakhel* in the content.<sup>6</sup>

At 1:45pm, the Rebbe leaves for the Ohel, returning to 770 at 6:00.

The Rebbe joins the *minyán* for *mincha*, and then leaves for home. Thus concludes the *Shemittah* year of 5740, and the new year of 5741 – *Shnas Hakhel*, is ushered in.

**D** לשנה טובה תכתב ותחתם!

1. See Sichos Kodesh 5740 vol. 3 p. 972
2. See Derher Magazine - Nissan 5775
3. Printed in Likutei Sichos vol. 24 p. 301
4. Printed in Likutei Sichos vol. 19 p. 611
5. At the conclusion of the following shmita year (5747), the Rebbe instructed that the *pruzbal* be recited then as well.
6. Printed in Likutei Sichos vol. 19 p. 538



THE REBBE READS THE PAN KLALI ON EREV ROSH HASHANA.

PHOTO: JEM/THE LIVING ARCHIVE / 191039 / 29 ELUL, 5740



## כתב יד קודש

# HAKHEL FOR ALL JEWISH CHILDREN

In honor of the upcoming hakhel year, 5776, we present the following fascinating letter written by the Rebbe to Jewish children all over the world, entirely in his holy handwriting!

The letter is dated Chol Hamoed Sukkos 5741, the same time that the Rebbe established Tzivos Hashem, and it is addressed to “All Jewish children under bar/bas mitzvah...”

In a very down-to-earth and easy-to-read manner, the Rebbe describes what the special mitzvah of hakhel entails, and of course, its practical application for us today.

Most interesting is the fact that the Rebbe translates even common Hebrew phrases (like “hachlatos tovos”) into Yiddish for the children to better understand the content.

At the end of the letter, the Rebbe does not affix his holy signature as usual, because it was chol hamoed.

The letter appears in Likutei Sichos vol. 19 p. 575. Presented here is the entire letter in the Rebbe’s holy handwriting, with a few short selections translated into English.



B"H

Chol Hamoed Sukkos

Parshas Bracha, Shnas Hakhel

5741.

Brooklyn, N.Y.

To all Jewish Children under bar/bas mitzvah,

May Hashem bless you all

Shalom U'vracha!

You certainly know that we find ourselves in a year called "shnas hakhel." When the Beis Hamikdash stood, in such a year—and specifically during these days (at the beginning of) Chol Hamoed Sukkos—we would fulfill Hashem's mitzvah of *hakhel*, gathering together all of the Jewish people; men, women, and children, including even the very young children.

They would gather in the Beis Hamikdash, and there the king would read before them sections of the Torah. They would listen attentively, to learn and keep everything that is written in the Torah throughout their entire lifetime...

...We must also perform *hakhel*—starting now and continuing throughout the year—at appropriate times, especially on Shabbos. Come together to learn a *parsha* or a Torah idea, and to make good resolutions to increase in mitzvah observance...

...Wishing much success in all of the above, and a joyous *yom tov*, and that the entire year should be a good, sweet year.

/Due to the holiness of the *mo'ed* we do not include a signature/

ב"ה, חול המועד סוכות,

פרשת ברכה, שנת הקהל,

תשמ"א.

ברוקלין, נ.י.

צו אלע אידישע קינדער פון פאר בר/בת מצוה

ה' עליהם יחי

ש[לום] ו[ברכה]!

זיכער ווייסט איר אז מיר געפינען זיך אין א יאר וואס ווערט אנגערופען שנת הקהל, ווייל ווען דער בית המקדש איז געווען גאנץ פלעגט מען אין דעם יאר - און גענוי אין די טעג (אנהויב) פון חול המועד סוכות - ערפילן דעם אויבערשטן מצוה הקהל - צוזאמען קלייבן אלע אידן, די מענער די פרויען און די קינדער ביז אויך, די גאר קליינע קינדער -

צוזאמען קלייבן זיי אין בית המקדש און דארט פלעגט דער מלך פארליינען פאר זיי פרשיות פון דער תורה - אין וועלכע זיי פלעגן זיך איינהערן און לערנען און אפהיטן צו טאן אלץ וואס עס שטייט אין דער תורה זייער גאנצן לעבן...

...און אויך טאן הקהל - אנהויבנדיק פון איצט און פארזעצן א גאנץ יאר - אין פאסנדע צייטן, ובפרט שבת - צוזאמען קלייבן זיך לערנען א פרשה, אן ענין בתורה און אנגעמען החלטות טובות (גוטע באשלוסן) אויף נאכמער צוגעבן אין עשיית (טאן) מצוות...

...מיט א וואונטש פון א סאך הצלחה אין דעם אלעם און - א פריילעכן יום טוב און אז דער גאנצער יאר זאל זיין א שנה טובה ומתוקה

/צוליב דער קדושה פון מועד קומט דא ניט קיין חתימה/

# TO GREATER HEIGHTS

## Machne Israel Development Fund

לזכות החתן הרה"ת ר' אליהו שי' כהן והכלה מרת אסתר תחי' פזין  
לרגל חתונתם בשעטומי"צ ביום ג' אלול ה'תשע"ה הבעל"ט  
נדפס ע"י הרה"ת ר' רוגי ומרת שמחה פזין



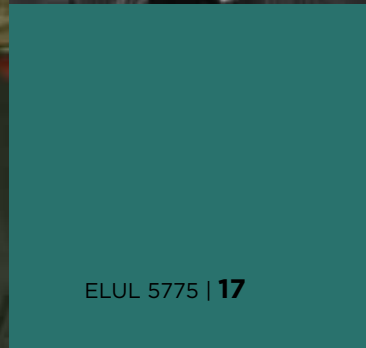


**O**ne day during the month of Tishrei, 770 would grind to a halt.

Right in the middle of the Aseres Yemai Teshuva, when 770 was usually bustling with chassidim, all normal activity was suddenly suspended. The thousands of guests who were generally davening and learning in "770" at all hours of the day were asked to leave. The doors to the building were locked, festive tablecloths covered the tables and red carpets covered the sparkling floor. The same would happen one day at the end of Adar.

When they see the words "Machne Israel Development Fund", many people think of Mr. David Chase and beautiful videos of people meeting the Rebbe. But what happened at the Machne Israel Development Fund? How did this idea come about?

In the following pages, we bring you the never-before published history of this central Lubavitch institution, based on interviews with people involved, and Rabbi Yehuda Krinsky's diary of the time, which has never been printed.



In the preparation of this article, we interviewed the people who were involved in the forming of the Machne Israel Development Fund: Rabbi Yehuda Krinsky, Rabbi Moshe Herson, Rabbi Berel Shemtov and Rabbi Yisroel Shmotkin. We were also greatly assisted by Rabbi Yosef Boruch Friedman and Rabbi Chaim Greenberg, who were also intimately involved in the project. We extend our deepest thanks for their help.

A special thank you to Rabbi Yirmiya Berkowitz, who greatly assisted us in the preparation of this article.

The private *yechidus'in* are published from the Living Torah video collection of JEM. We would like to thank the staff at JEM, and especially Rabbi Mendel Gourarie, for their assistance.

*The Rebbe chose the name Machne Israel Special Development Fund--Israel being in its English form--and it will be referred to as such throughout the article.*

## EARLY SEEDS

It all started during the Kinus Hashluchim 5745, when Rabbi Yehuda Krinsky was having a discussion with several senior shluchim, including Rabbis Moshe Herson, Berel Shemtov, and Yisroel Shmotkin, about the great financial difficulties facing many shluchim. Seeking a solution to the problem, the idea of a central funding organization for Lubavitch and its shluchim was discussed.

When Rabbi Krinsky went in to the Rebbe's room on the morning of Friday, 28 Cheshvan, he mentioned their discussion to the Rebbe. The Rebbe encouraged the idea, adding that any fund of this nature should be part of Machne Israel, one of the Rebbe's three central organizations.

PHOTO: JEM/THE LIVING ARCHIVE / 194953 / 29 ELUL, 5743



DURING THE CAR RIDES, THE REBBE WOULD DISCUSS MANY DETAILS OF THE FUND WITH RABBI KRINSKY.

Buoyed by the Rebbe's approval for the concept, Rabbi Krinsky and the group of Shluchim met over the following few months and plans were set into motion to bring together a group of supporters who would pool together substantial donations to create a general fund for Lubavitch.

## THE FIRST MEETING

Several months later on 10 Nissan, one day before the Rebbe's 83rd *yom huledes* while driving the Rebbe home, Rabbi Krinsky said to the Rebbe that a small group of shluchim and prominent *baalei batim* would be coming in the morning for a meeting. The Rebbe asked who was coming, where it would take place, and at what time. Rabbi Krinsky told the Rebbe the names and that they would be coming to 770 at 9:00 am.

The following morning, on 11 Nissan 5745, Rabbis Moshe Herson, Yisroel Shmotkin, and Berel Shemtov came to 770 with a group of four *baalei batim*. They were some of the founding *baalei batim* recruited by these shluchim to be involved in bringing new funding for Lubavitch.

Each of these *baalei batim* was a major player in both the Jewish world and the business world, and their influence extended over many levels of the American Jewish community.

One name is familiar to most readers of A Chassidisher Derher: Mr. David Chase, a highly successful businessman and investor from Connecticut and New Jersey who had a decades-long connection with the Rebbe and was a major supporter of the Rabbincal College of America Yeshiva in Morristown. The others were also well-known figures in

the Jewish world: Mr. David Hermelin, a Detroit real estate investor who was vice President of the UJA and later became the American ambassador to Norway; Mr. Max Karl, a Wisconsin lawyer who pioneered the national private mortgage industry; and Mr. Martin Stein, a prominent Milwaukee businessman who was renowned for his philanthropy.

After a meeting with Rabbi Krinsky in his office where they discussed the new initiative, the visiting shluchim and *baalei batim* went down to 770, gathering in *Gan Eden Hatachton* to await the Rebbe's coming. Then, they gathered in "Gan Eden Hatachton" to wait for the Rebbe at the door of his room. Rabbi Krinsky introduced the people to the Rebbe and the Rebbe gave a *brocho* for *hatzlacha* and coins for *tzedaka*.

During this very warm meeting the Rebbe was asked by the *baalei batim* to be chairman of this new, historic endeavor. The Rebbe rejected the suggestion, saying that the chairman should be one of the supporters. Mr. David Chase became the chairman, and he was one of the driving forces in the Fund in the years that followed.

PHOTO: JEM/THE LIVING ARCHIVE / 12916 / 5 TISHREI, 5748



THE REBBE GREETS TWO OF THE FOUNDING SUPPORTERS OF MIDF WHO WERE FROM WISCONSIN: MR. MAX KARL (SHAKING THE REBBE'S HAND) AND MR. MARTIN STEIN (BEHIND HIM, ON THE LEFT). RABBI YISROEL SHMOTKIN, HEAD SHLIACH OF WISCONSIN, IS LOOKING ON FROM THE LEFT, AND MR. DAVID CHASE IS STANDING ON THE RIGHT.

## FOR IMMEDIATE DEPOSIT

Following this initial meeting, things took a turn to the extraordinary, as the Rebbe involved himself in the project in an unprecedented way.

After the meeting, when he returned from the *mikveh*, the Rebbe called Rabbi Krinsky into his room and presented him with two checks, one for \$26,000 and another for \$84,000 (the second corresponding to the Rebbe's birthday that year). The Rebbe told him that this was for the new Fund and that they should be deposited into the Machne Israel bank account before they would leave for the Ohel (which will be at 2:00 pm that day).

In effect, the Rebbe was the first donor to the fund.

That day, on the way to the Ohel, the Rebbe asked Rabbi Krinsky how the meeting went. The Rebbe also discussed other aspects of the Fund, including what the name would be, and gave a *brocha* that it should be *behatzlacha*.

On 13 Nissan, while in the Rebbe's room, Rabbi Krinsky reported more details of the meeting, and asked whether they should form a women's division and what the name should be. The Rebbe answered in the affirmative on the first question and instructed that names for the fund be suggested.

Each of these  
baalei batim was  
a major player in  
both the Jewish  
world and the  
business world.

## THE CHARTER

A few days later, while riding home with Rabbi Krinsky at the conclusion of the first days of Pesach, the Rebbe spoke about the fund and indicated that the

name of the fund should be very specific and that it will pertain to the Chabad-Lubavitch Houses. He added that on the following day he would give Rabbi Krinsky some written comments about the fund.

In the morning, while riding to 770, the Rebbe asked Rabbi Krinsky to come into his room a half-hour after *shacharis*.

Upon entering the room, the Rebbe gave Rabbi Krinsky one and a half pages of a lengthy note written by the Rebbe. The note was divided by two headlines: "*Pesicha* (Opening)" and "*Tochnis* (Vision/Plan)." This note encapsulated the Rebbe's vision and plan for the new organization, as it outlined its objectives and the way it would operate (see below).

The Rebbe's investment in time and effort in writing the Charter for the new fund, underscored the great importance the Rebbe attached to the new fund, and how dear it would be to him.

In the note, the Rebbe lays out what needs the new fund would address and the way it should be set up. It is fascinating in its own right, but more so, one can glean many insights into *shlichus* and *askonus* from this unique *tzettel*.

In the note, the Rebbe explains the need for the new fund:

- The number of Chabad Houses keeps growing around the world.
- The shluchim's activities have expanded, necessitating renovations and/or new facilities.
- New cities and towns are asking for shluchim to be sent to their communities.

Then the Rebbe outlines some of the reasons that the increasing budget cannot come from the local shliach:

- The other activities shluchim do schools, *mivtzoim*, etc. are expanding in commensurate with the *Batei Chabad*, leaving the shluchim strapped for funds and unable to afford an increase in the budget of the *Batei Chabad*.
- Funding from local Jewish institutions [i.e. Federations] often doesn't exist and is hardly enough to cover their budget.

The Rebbe also explains how the fundraising would operate. One might imagine that if Lubavitch is setting up a



THE REBBE'S HANDWRITTEN "CHARTER" FOR MIDF.



THE REBBE SPEAKS WITH MR. DAVID CHASE AT A FARBRENGEN SHORTLY BEFORE THE MIDF WAS LAUNCHED.

PHOTO: MIDF ARCHIVE

JEW/THE LIVING ARCHIVE / 129764 / 10 NISSAN, 5745



PHOTO: MIDF ARCHIVE

A LARGE GROUP OF SHLUCHIM TRAVELED TO WISCONSIN FOR A MIDF MEETING. ON THE BOTTOM ROW (L-R): RABBIS SHIMON LAZAROFF, SHOLOM BER SHEMTOV, YEHUDA KRINSKY, YISROEL SHMOTKIN, MOSHE HERSON, HERSHEL FOGELMAN. MIDDLE ROW: RABBIS ZALMAN AARON GROSSBAUM, ZALMAN LEVERTOV, YOSEF GOPPIN, DANIEL MOSKOWITZ, SHMUEL BUTMAN, SHOLOM BER LEVITIN, YITZCHOK WOLF. TOP ROW: RABBIS SIMCHA ZIRKIND, YOSEPH GRONER, SHOLOM DUCHMAN, CHAIM CAPLAND, YISROEL BROD, AND YONASAN DENEBEIM.

global fund, people would fly around to shuls throughout the world fundraising money and making appeals.

The Rebbe writes that this approach wouldn't work, since it would interfere with the shluchim's local fundraising; instead, the supporters would have to be solicited on an individual basis.

In addressing the name for the fund, the Rebbe gives fascinating insight on naming the organization. When establishing such a fund, one usually tries giving a name that reflects its far reach and global influence. The Rebbe, however, writes to take the opposite approach: to give the fund a modest name which reflects its *narrow* aim, a fund exclusively for the Chabad-Lubavitch Houses and *not* for the general Jewish world--something along the lines of "friends" or "helpers" of Chabad-Lubavitch Houses.

This, the Rebbe explains, is to avoid the perception that Lubavitch is creating a new mega-funding organization for the Jewish world--in competition with the United Jewish Appeal and such

organizations. In addition, it would help in avoiding competition with local shluchim.

[This caution was evident at other times as well. Much later on, when the Machne Israel Development Fund was up and running, the shluchim proposed arranging an elaborate dinner in Manhattan honoring one of their major supporters, hoping that this would attract new levels of funding. The Rebbe rejected their idea, with the reasoning that a high profile event of that nature might be viewed as competition to the UJA.]

The Rebbe also adds that they should consider creating a women's group as well (as Rabbi Krinsky had previously asked), and that the supporters should include their children so that they, too, should give symbolic donations.

## WHAT'S IN A NAME

Two days later, on 19 Nissan 5745, Rabbi Krinsky submitted to the Rebbe four proposals for a name for the new fund that he prepared with senior *mazkir* Rabbi Nissan Mindel. However, the

Rebbe gave his own name a few months later.

Throughout the following summer, the *vaad* of shluchim, Rabbi Krinsky and the initial supporters continued planning the fund and garnering support. At that point in time, the concept was very straightforward: a group of *baalei batim* were pooling together substantial sums of money to fund the continued growth and expansion of Chabad activities. No one imagined that the members of this funding group would have the *zechus* to have lengthy, personal meetings with the Rebbe--the idea never occurred to anyone, as this was simply unthinkable up to that time.

An additional meeting took place in New York on 19 Tammuz. The group stood in "*Gan Eden Hatachton*" after *krias Hatorah*, and the Rebbe blessed them with *hatzlacha*, *parnos* and *nachas*. In the evening, on the way home, Rabbi Krinsky reported on the meeting. The Rebbe then told him that the name of the fund should be Machne Israel Special Development Fund.

Over the summer of 5745, the committee enlisted some twenty philanthropists who agreed to join this initiative. The first meeting of the newly named fund was set for the beginning of the following year; in Tishrei 5746.

## A SURPRISE MEETING

On 4 Tishrei 5746, the members of the newly established MIDF came to 770 for an official meeting. The planned program consisted of meetings in the offices at Lubavitch Headquarters, followed by a tour of 770, and the highlight, seeing the Rebbe during *krias hatorah*; no one could imagine what would follow.

Suddenly and unexpectedly--*ubiasarusa del'eilah*--the Rebbe told Rabbi Krinsky to tell the *baalei batim* that they should wait around after *shacharis*. After the Rebbe returned to his room, he came out to greet them in the foyer of 770, next to the elevator, and each supporter approached the Rebbe for a short conversation.

In the following years, these short meetings turned into full fledged *yechidus*'in: the Rebbe would sit in the shul, at a table, and each supporter would have a few minutes for a private *yechidus* with the Rebbe. It is fascinating that these personal meetings with the Rebbe were started by the Rebbe himself, on his own initiative--which is powerful evidence for the unique *chavivus* the Rebbe had for the MIDF and its participants.

Once the supporters began having personal meetings with the Rebbe, the whole dynamic of MIDF changed. The opportunity to have *yechidus* with the Rebbe, for both individuals and families, became a powerful impetus for more and more people to get involved.

MIDF began having bi-annual meetings: during Tishrei between Rosh Hashanah and Yom Kippur, and before Pesach in the month of Adar, usually around Chof Hei Adar.

As the years passed, the meetings with the Rebbe evolved: In its first year, the Rebbe gave very short greetings to the group, but later this became a full *sicha*; in its first year, the Rebbe only spoke to each supporter for a moment, but, as mentioned above, later this turned into a full *yechidus*.

In 5748, the meeting moved from the foyer to the small *zal*, where the Rebbe delivered a short *sicha* before greeting each individual as he stood by his *shtender*. In Adar 5749, the meeting with the Rebbe was moved to the big shul downstairs, due to the growing amount of members. [MIDF continued to grow: in its first year there were only fifteen or twenty members; by 5752, there were several hundred.]

## THE EVENT: IT'S ALL IN THE DETAILS

The MIDF *vaad* of shluchim and *baalei batim* would have periodic meetings throughout the year where they would discuss future plans and practical arrangements; together with Rabbi Yehuda Krinsky and his staff, they



PHOTOS: MIDF ARCHIVE

MR. DAVID CHASE WOULD SEND AN INITIAL INVITATION TO SUPPORTERS ON HIS PERSONAL STATIONARY. AFTERWARDS, THE MIDF OFFICES WOULD SEND AN OFFICIAL INVITATION.

Suddenly and unexpectedly, the Rebbe told Rabbi Krinsky to tell the *baalei batim* that they should wait around after shacharis.



PHOTO: JEM/THE LIVING ARCHIVE / 145305 / 7 TISHREI, 5751

THE EVENT BEGAN WITH A BEAUTIFUL DINNER WHERE SPEAKERS HIGHLIGHTED CHABAD'S GLOBAL ACTIVITIES.

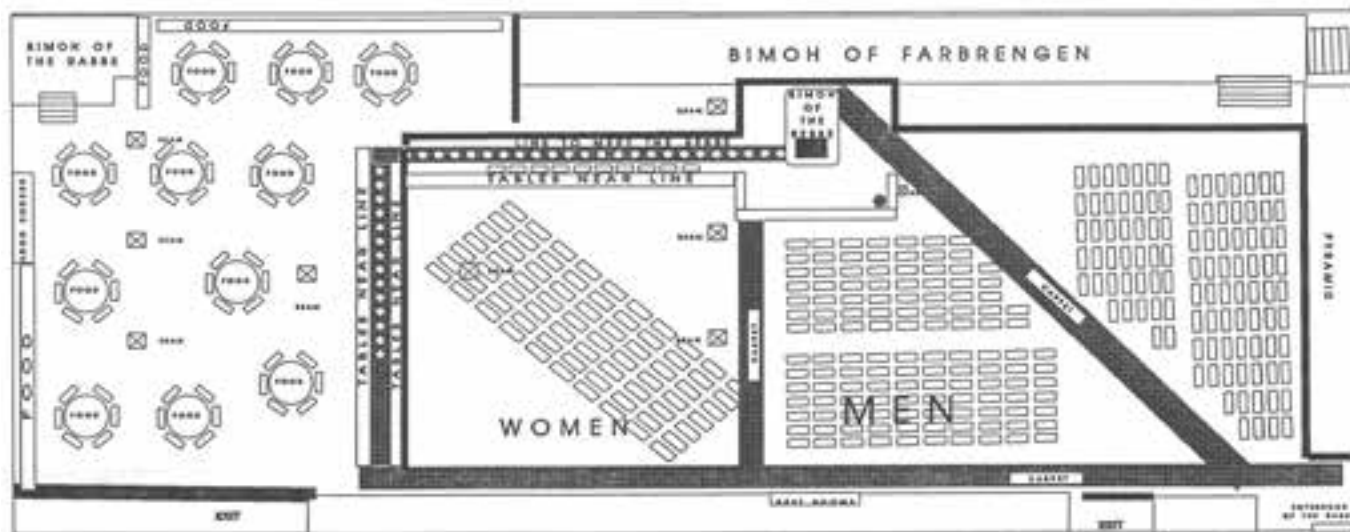


PHOTO: MIFD ARCHIVE

A MAP WITH THE SET-UP OF THE YECHIDUS WAS DISTRIBUTED TO THE BAALAI BATIM SO THAT EVERYONE KNEW WHERE TO BE.

organized the bi-annual meetings. But as MIFD grew, it needed the attention of a full time office.

In 5748, the committee set up the MIFD office at Lubavitch Headquarters. Over the years, various people headed up the office, including: Rabbi Yisroel Brod, Rabbi Yosef B. Friedman, Rabbi Sholom Ciment, Rabbi Eliezer Avtzon, Rabbi Levi Zirkind, and Rabbi Chaim Greenberg. Rabbi Berel Levertov was also involved.

The office coordinated with the *vaad* organizing and running the MIFD bi-annual meetings, and recruiting new members. The *vaad* of shluchim included: Rabbi Moshe Herson, Rabbi

PHOTO: MIFD ARCHIVE / VELVEL SCHILDKRAUT



THE REBBE GREETES RABBI SIMCHA ZIRKIND A"H TOGETHER WITH MR. NOCHUM GELBER.

Berel Shemtov, Rabbi Yisroel Shmotkin, Rabbi Chaim Capland, and Rabbi Simcha Zirkind a"h.

## THE EVENT

[Note: the MIFD meeting evolved over the years; the following is a description

of a typical MIFD-meeting, but each year was different.]

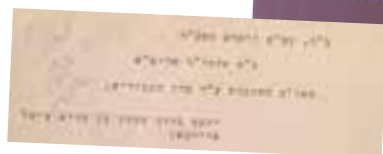
The evening started with a beautiful dinner in a New York ballroom, usually Oholei Torah, where a family atmosphere prevailed over this relatively small group of supporters. Rabbi Yehuda Krinsky and Mr. David Chase would address every meeting of the MIFD dinners. The keynote speaker would be a prominent member of the MIFD. Additional speakers at various meetings throughout the years included, among others, Professor Herman Branover and Rabbi Yitzchak Groner. Rabbi Moshe Kotlarsky, who was also involved in arranging the MIFD event, spoke about Chabad-Lubavitch around the world.

This dinner was utilized to showcase Lubavitch's wide ranging, global activities which were growing at a rapid pace each year. Although the *baalei batim* attending were supporters of their local Chabad Houses, and were well acquainted with Chabad in their city, here they felt the impact of being part of an international network, which was changing the face of the Jewish nation.

In connection with these events, Rabbi Yosef B. Friedman and Mrs. Baila Olidort would make sure that the latest issue of the *Lubavitch International* magazine would be published in time for the meetings. The magazine typically

In the winter of 5748, Rabbi Yosef B. Friedman prepared a special booklet describing the MIFD. An outline of the booklet, along with the text, photos and layout was submitted to the Rebbe for his approval. The Rebbe reviewed the content and responded in great detail with many edits and comments, referring to it as a "*pirsum baal achrayus*."

Working with Rabbi Shaya Gansbourg a"h, who facilitated the printing, the booklet was published in a very elegant and high-quality format, and was distributed at the following meeting and to prospective members.



“There were many special moments during the Machne Israel Development Fund meetings, but I will never forget the Rebbe’s smile at that moment.”

depicted Chabad’s work throughout the world in a sophisticated and colorful manner. (The Rebbe once remarked to Rabbi Krinsky that the magazine “*heibt oif dem prestige fun aleh shluchim*.”)

After the dinner, the group moved to the transformed-for-the-occasion shul in 770, to await the Rebbe’s arrival.

Two sections were created in the large shul: 1) the western part of the shul (the area of the Rebbe’s farbrengen *bima*) was set up for the *sicha* and *yechidus*; 2) the eastern part (towards the *aron kodesh*) was walled off with partitions and set up

with refreshments and tables and seats. (See the map.) Keep in mind that it was a very long event: the *sicha* began at about 5:30 p.m., and the Rebbe would leave the shul at the conclusion of the *yechidus*’in at about 12:30 a.m. so the guests needed refreshments and a place to relax.

At the set time, the Rebbe entered the shul on a red carpet runner, and Mr. David Chase would greet the Rebbe with a handshake, as the *baalei batim* and shluchim watched from their places. “There were many special moments during the Machne Israel Development

One of the themes in the Rebbe’s *sichos* was how the blessing of wealth comes with an important *shlichus* from Hashem—the importance of giving to charity. By giving *tzedaka* they become shluchim of Hashem, by directing their G-d-given bounty to support holy causes. Being cognizant of the fact that they are shluchim of Hashem adds to their joy in giving *tzedaka*.

The Rebbe encouraged the supporters to increase in their *tzedaka* giving. In one *sicha*, the Rebbe said that when Hashem grants a person success beyond limitations, he must give *tzedaka* beyond any limitations.

The Rebbe also emphasized that through giving *tzedaka*, Hashem blesses a person with more success. In a remarkable *sicha* on 20 Adar 5749, the Rebbe said that the people standing in the room had seen this in their own lives in the recent weeks. “Those gathered here saw this in their own lives in the past year and two years, in the past month and two months, and even in the past week that through increasing in *tzedaka* and *chesed*, Hashem increases in his *brochos*.”

Another major theme is the need to be a positive influence on others, which includes influencing non-Jews to fulfill the *sheva mitzvos b’nei Noach*. The Rebbe said that it is important to emphasize that this concept Jews influencing non-Jews is not chauvinism. To the contrary, the Jewish people have a special mission, and a harder job, to spread Torah and its values to the rest of the world.

Another interesting aspect of these *sichos* is that the Rebbe would often bring examples from concepts in the world of business, including competition, balance sheets, and time-sensitive business opportunities.



In the first years of MIDF, the Rebbe would greet each of the *baalei batim* in the foyer of 770.

◁ Members of MIDF join the Rebbe for krias haTorah.

▽ Bottom left: the Rebbe speaks to Minnesota Senator Rudy Boschwitz.





PHOTOS: JEM/ THE LIVING ARCHIVE

This is a photo collage depicting a MIDF meeting in the upstairs shul, before the event was moved to the shul downstairs.

1. Rabbi Yehuda Krinsky and Mr. David Chase prepare the crowd for the Rebbe's entrance. 2. The Rebbe enters the shul. 3. The Rebbe addresses the crowd. 4. The Rebbe speaks to members of MIDF.

Fund,” says Rabbi Greenberg. “But I will never forget the Rebbe’s smile at that moment.”

## THE SICHÄ

The Rebbe would begin by delivering a *sicha* to the supporters.

For the first few years, the Rebbe would deliver brief remarks, usually in English. In Nissan 5748, the Rebbe spoke the *sicha* in Yiddish. In 5749, something quite interesting took place, highlighting the remarkably intimate tone set by the Rebbe during the event: the Rebbe began the *sicha* in English, but after a few minutes the Rebbe paused, and said,

## HONORING THE WEALTHY

Speaking to the members of the MIDF on 4 Tishrei, 5750, the Rebbe explained the Gemara that states that Rabbi Yehuda HaNasi would “honor the wealthy.”

The following is from the *mugah* “Excerpts From an Address by the Lubavitcher Rebbe שליט”א”:

“...This time of year is associated with the acceptance of resolutions regarding one’s behavior in the year to come. This particularly applies to men of means who have been blessed with special capabilities and opportunities to increase the good that exists in their own homes, their communities, and in the world at large. Their wealth is a sign of trust and confidence G-d has in them that they will exercise these potentials to the fullest degree.

In this context, we can better understand our Sages’ statement: “Rebbe (Rabbi Yehudah HaNasi, the compiler of the Mishnah) honored the wealthy.” Now, Rebbe did not need to curry favor with anyone. (Indeed, our Sages compared his personal wealth to that of the Roman emperor.) He honored the wealthy because of his awareness of the trust that G-d vested in them to utilize their bounty to spread good and blessing around them and in the world at large.

## I DON’T WANT YOU TO BE A MERE “SPONSOR”

In 5749, the Rebbe established the year as *shnas habinyan*, a year of building, and during the *yechidus* of 8 Tishrei, the Rebbe spoke candidly to the *baalei batim* and encouraged them to create new initiatives.

The following is from the *mugah* “Excerpts From Remarks by the Lubavitcher Rebbe שליט”א”:

...At the beginning of a new year everyone makes firm resolutions and aspire to reach new goals, and finds new strength to realize these potentials.

As we have discussed on many recent occasions, this year is “a time to build,” especially to build in the realm of Yiddishkeit. Since you are associated with a local Chabad-Lubavitch Center, I would like to propose a new goal:

**During this year all the activities of Lubavitch should be done in a building owned by the organization.**

Discuss this matter with your local *Shliach*—I do not want you to be a mere “sponsor” of your local project, but rather, to join in a true partnership with the *Shliach*, and to utilize all your energies. Determine whether you need to purchase an existing facility or to build a new one so that all the activities may take place on your *own* premises.

The facilities themselves should also pose a challenge. Build a building larger than the present activities call for. When you will visit the building and see unused space, as a practical businessman, you will be motivated to fill that space with new activities.

When successful business people like yourselves will get involved in this matter, the objectives will be accomplished faster and more efficiently than if it were done by the *Shliach* alone.

This then, is my proposition:

**During this new year every Chabad-Lubavitch Center which does not have its own building should acquire or build its own facility, and wherever the property is already owned there is certainly room to build additional floors, rooms or wings...**

“After my endeavors in English, I will permit myself, after we are meeting for so many years, to continue in Yiddish.”

The Rebbe added that this “will be a good start not only not to be ashamed of it [Yiddish], but to use it in everyday life, and to influence also your family and children and grandchildren to do likewise, and to do so happily... as an example of your pride in being a Jew.”

Then the Rebbe continued in Yiddish, first translating the beginning of the *sicha* into Yiddish, and then finishing the rest of the *sicha* in Yiddish. From that year onward, the *sicha* would always be delivered in Yiddish, so the participants were provided with a simultaneous translation via headphones hooked up to special radios.

The Rebbe spoke very warmly in these *sichos*, showering the *baalei batim* with *brochos* for success in all their endeavors. The Rebbe showed much warmth to this relatively small group of people who were major supporters of Lubavitch activities in their hometown, and who were now going above and beyond to provide substantial contributions to MIDE.

Immediately following the *sicha* was the *yechidus*.

## PRIVATE YECHIDUS

Earlier in the program, each participant received a card with a number indicating their turn for *yechidus*. Once the *yechidus'in* began, the current number in line was discretely announced every ten minutes. As a person's number came closer, they would sit on a line of chairs leading up to the Rebbe's table (see map.) Older people, and people rushing for a flight, were given earlier times, and younger people had the later time slots.

These *yechidus'in* are a window into the vast and disparate problems, challenges, and opportunities facing a Jewish person in both private and communal life.

For the sake of privacy, tables were set up around the Rebbe's table blocking access to anyone but the person speaking to the Rebbe; the exception was the *shluchim* who would often go up together with their *baalei batim* in order to introduce them to the Rebbe. Many *baalei batim* wanted their *shliach* to be with them so that they would help them remember what the Rebbe said.

The *yechidus* was videotaped, so that the supporters would be able to see their *yechidus* later on, but due to their private nature, only the supporter himself was able to access the video after the event.

These *yechidus'in* are a window into the vast and disparate problems, challenges, and opportunities facing a Jewish person in both private and communal life. As prominent figures in the Jewish community, these *baalei batim* came to the Rebbe for help on both private and communal issues. Many of these *yechidus'in* were made public by these individuals in conjunction with JEM's “My Encounter” and “Here's My Story” series, and are available from JEM.

As expected, many of the questions were regarding business matters. Some interesting examples of advice the Rebbe gave: get out of the stock market (see sidebar); stay in business and not give it up for Torah study (see sidebar); and

not to let investors have more than fifty percent of the business.

Many questions related to *chinuch* and *shalom bayis*. The Rebbe counseled one family against lengthy, cross-country commutes for business. Another family had a son who was entering a more advanced school, and the Rebbe gave them advice on motivating him to meet the challenge.

Many people came with questions in *avodas Hashem*. One person asks the Rebbe for advice on achieving awe of Hashem, and the Rebbe counseled him to focus on love of Hashem the fear will come by itself. To another person, the Rebbe said that by increasing their trust in Hashem, they would receive more *brochos*, and told them to study *Shaar Habitachon* from *Chovas Halivovos*.

The Rebbe continually encouraged one and all to strive to always proceed higher and higher build another Chabad House, bring another Jewish person closer to *yiddishkeit*, and donate more money to *tzedaka*.

The Rebbe would also strongly encourage the supporters to be more involved with their local *shluchim*. The following is just one beautiful example:

Mr. Jack Shenkman, a major supporter of Chabad in Michigan under the directorship of Rabbi Berel Shemtov, spoke to the Rebbe about the new Chabad center and how he is trying to help. The Rebbe: “You certainly know that he [Rabbi Shemtov] has a large appetite, on my instructions. Don't be afraid.” Later in the conversation, Mr. Shenkman says that the construction is going well, and that “Rabbi Shemtov's



SENATOR RUDY BOSCHWITZ ADDRESSES A CROWD OF SUPPORTERS AT AN EARLY MIDE DINNER HELD AT OHOLEI TORAH.



These photos depict an MIDF meeting in the in the shul downstairs.

1. Upon entering the shul, the Rebbe greets Mr. David Chase while walking to his place. 2. The Rebbe delivers a sicha. 3. The Rebbe gives yechidus'in to members of MIDF. Pictured on the left is Mr. Jack Shenkman and his wife, a major supporter of Chabad of Michigan (see main article for a fascinating conversation with the Rebbe). In the far right picture is Mr. Max Karl, one of the founding members of MIDF. 4. The Rebbe distributes Lekach at a MIDF gathering that took place during Tishrei.



PHOTOS: JEM/THE LIVING ARCHIVE

appetite is going to be satisfied a little bit.” The Rebbe: “I am not happy if he will be satisfied. Give him all he wants, but that should not satisfy him; this way he’ll demand more of you ...”

The warmth and affection the Rebbe showed in these *yechidus*’in was very special to see, and people who merited participating in them remembered them vividly for years afterward.

The supporters would come away from the event newly energized and inspired to help their local shluchim; shluchim gained tremendously from bringing their *baalei batim*.

Membership soared from year to year. Some of the major supporters of Chabad today were present at and inspired by these meetings to give large sums of money to support global Lubavitch activity.

## THE SHLUCHIM

“One of the unique parts of this *yechidus*,” says Rabbi Greenberg, “was the special affection and *kiruv* the Rebbe showed to the shluchim, greeting them with a radiant face as they approached with their local supporters. One could see the Rebbe receiving much *nachas* during these moments.”

“For example, I remember when Rabbi Yossi Geisinsky from Great Neck, New Jersey brought a supporter for the first time. When he came over to the table, the Rebbe gave him a smile that he will never forget, and everyone standing around will never forget either. Of course, he has a large picture of this moment hanging in his home.”

Some shluchim took the opportunity to speak to the Rebbe for a few, short seconds on their own.

After the *yechidus* with the *baalei batim*, the shluchim and arrangers of MIDF would each receive a dollar from the Rebbe and, at the Tishrei meeting for some years also *lekach*. Afterwards, the Rebbe would speak briefly to the shluchim, showering them with *brochos*

for their communal shlichus as well as their private lives.

One example from 7 Tishrei 5751: the Rebbe gave a remarkable *brocho* to the shluchim that they should have true *harchova* (prosperity) in their material needs including beautiful homes and clothing, and added that this would bring *harchova* in their *avoda*. Later, in the same *sicha*, the Rebbe gave a *brocho* that “every one of us will be a shliach to inform ourselves, our family, and all the Jewish people around us that *hinei zeh bo*—he has finally arrived!...Here is *Dovid Malka Meshicha!*”

At the conclusion of the event, the Rebbe would lift the brown shopping bag filled with the letters handed to him by the supporters during the *yechidus*, and carry it to his room. The Rebbe would later give the bag to Rabbi Krinsky who would bring it to his office to separate the letters and donations. The donations were receipted and deposited in the Machne Israel bank account. The letters were returned to the Rebbe along with a report of the donations.

After the Rebbe returned to his room, the shluchim would often break out in a joyful dance with the happiness of seeing the Rebbe’s *nachas*.

## PERSONAL LETTERS

Following the meetings, the Rebbe would send personal letters to each of

the MIDF members that participated in the meeting. In the letters, the Rebbe expressed his appreciation for their visit and would touch upon a lesson to be learned from the time of year. A sample letter begins “I was pleased to see you last Tuesday, Tishrei 4, together with our other distinguished friends...”

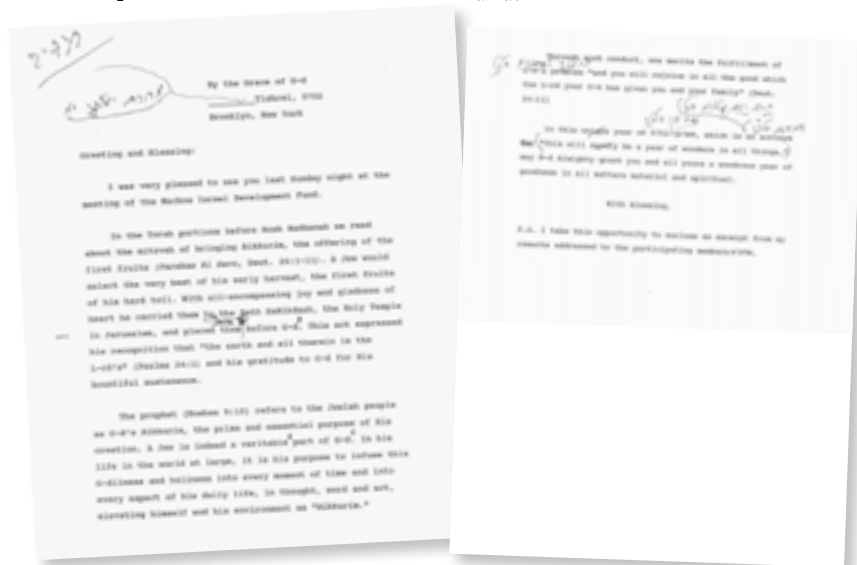
An English transcript, of the *sicha*, edited by the Rebbe, was enclosed with the Rebbe’s letter.

In the weeks following the event, each supporter received a selection of photographs of their *yechidus*, from which they would choose one to be beautifully framed.

## SUPPORTING THE SHLUCHIM

In the later years, the Rebbe began granting the shluchim financial sustenance—in sizable amounts—by sending checks from Machne Israel (and sometimes Keren Hachomesh) to each of their various *mosdos*. From time-to-time, usually around a special day on the calendar, the Rebbe would ask Rabbi Krinsky to prepare such checks, and the Rebbe would indicate the amount. As the years went by, these gifts came more often, and it became a vital source of support for many shluchim.

It seems that the bulk of these funds came from the Machne Israel Development Fund.



A SAMPLE DRAFT OF A LETTER PREPARED TO BE SENT BY THE REBBE TO THE MIDF SUPPORTERS, WITH THE REBBE'S HANDWRITTEN COMMENTS.

The shluchim would often start dancing after the event.

## A SPECIAL MAANE

“The Rebbe showed special *chavivus* for MIDE, and we were constantly receiving encouraging *maanos*. But there’s one I will never forget,” says Rabbi Moshe Hersen.

“After each Machne Israel meeting, I would write a report to the Rebbe and would make sure that the Rebbe should receive it immediately after the meeting, in order to avoid the rush of the upcoming *yomim tovim* (Yom Kippur or Pesach).

“One year, when I was in *shul* early on Erev Yom Kippur morning, one of the *mazkirim* told me that ‘the Rebbe just gave a *maane* for you.’ When I opened it, I saw that it’s a *maane* for the Machne Israel Development meeting report.

“The Rebbe wrote,;

ת"ח ת"ח, ודבר בעתו בהמצאו קרוב אפילו ליחיד,  
ועאכו"כ לציבור, ועאכו"כ לעוסקים בצרכי ציבור-  
שגדולים מתורתם אומנתם. אעה"צ."

Many thanks. It is a timely matter--  
[between Rosh Hashanah and Yom



PHOTO: JEM/THE LIVING ARCHIVE / 12916 / 5 TISHREI, 5748

THE REBBE ADDRESSES THE SHLUCHIM.

Kippur] when [Hashem] is closer to every individual, and even more so to a community. How much more so to those involved in the needs of the community—who are greater than those whose occupation is solely in the study of Torah. I will mention it at the *tziyun* [of the Friediker Rebbe].”

“This *maane* was so powerful, it has stayed with me throughout all the years since....” **D**



## TISHREI, 5747

*The following is a personal account of one of the many MIDF meetings. It provides a taste of the special warmth of these meetings. This meeting, in 5747, was in the entranceway of 770.*

“...With a radiant face, the Rebbe greets Mr. David Chase, and speaks a few words to him. Afterwards, each person approaches the Rebbe, and Mr. David Chase, who is standing at the Rebbe’s side, introduces many of them as they come by.

“It’s a fascinating scene. The *baalei batim* crowd around as the Rebbe greets each one and exchanges a few words. One of the prominent members of this group is Minnesota Senator Rudy Boschwitz, and you can see him crowding around with everyone else, hanging on to the Rebbe’s every word. [Two other senators were also present at this meeting, and the Rebbe addressed them later on in the meeting.]

“One special moment is when Mrs. Emma Schaver from Detroit approached the Rebbe, aided by her walking cane. She is a veteran supporter of Chabad, and you can see that the Rebbe is pleased to see her. The Rebbe lifts his hand and says, ‘[An] *aishes chayil!* A woman of valor.’ Gesturing to the men crowded around, the Rebbe said, ‘You are the only woman [present]. But you are not afraid, and you are showing the path for all the men around you. עזר כנגדו.’ After blessing her with a sweet new year, the Rebbe added, ‘זאלסט ניט דארפן האבן, דעם שטעקן. You shouldn’t need the cane!’

[She did, indeed, dispose of it--and didn’t need it going forward.]

“The meeting has a very intimate, close feeling. Each one of the *baalei batim* express their appreciation for the Rebbe: ‘You should continue to be at the head of the Jewish community,’ says one person. ‘It’s a privilege to have met you,’ says another.

“At the conclusion of the meeting, Mr. David Chase emotionally thanks the Rebbe, saying that ‘You give us the inspiration, you give us the pride of being Jews, and the kind of *nachas* we can’t get anywhere else...G-d bless you, and give you many, many more years of health.’

The Rebbe responds, saying that each of you should, ‘spread this spirit to all the Jews around you, and also to the non-Jews.’ Emphasizing that when the non-Jews keep the *sheva mitzvos*, ‘it will become much easier to achieve all the good things that we all have spoken about.’

“As soon as the Rebbe enters his room, the entrance way full with people--in which you could hear a pin drop until now--erupts with commotion, and Mr. Chase can be heard saying ‘I lose my cool, I get all emotional...’ ”



SUPPORTERS AT A DINNER HELD AT 788 EASTERN PARKWAY DURING THE EARLY DAYS OF MIDF.

# SELECTIONS FROM PRIVATE YECHIDUS'IN

## GOING OUT OF BUSINESS

### MR. LARRY SHEFTEL

*A businessman tells the Rebbe that he is thinking about changing his focus from business to learning Torah and helping the shluchim in his area. The Rebbe has a surprising response.*

Mr. Sheftel: I have enough money to live comfortably, to give charity comfortably, to do everything comfortably. I'm thinking to learn Torah two hours a day, and to help Chabad for two hours a day - to work with Rabbi Fogelman and other Chabad rabbis.

I'm not sure about going into business again, or half-day business. That I'm not sure of. I would like a blessing for whatever I do, and also a blessing for my family, my mother and father, and all my relatives.

**The Rebbe: Have good news and much success.**

**Continue the business also - not only learning Torah. It is very strange coming from me about the business, but nevertheless it is a good thing to show an example of a successful businessman who has set times for Torah study every day, and is happy about it!**

Thank you.

**Have a sweet year, and make a sweet example.**

## RELIGIOUS JEWS IN POLITICS

### MR. SCOTT SHORE

Mr. Shore: I am considering running for the United States Congress in Florida. My question is whether or not it is an appropriate thing for a person to do as a Shabbos-observant Jew, to run for Congress. And if you believe it is, I ask for a blessing to do that.

**The Rebbe: It is not only proper - I believe it is a sanctification of G-d's Name. If you will be in the Congress, and people will know that you observe Shabbos, then it will help inspire the gentile people to observe their commandments also - not only for the Jews to become Shabbos-observant.**

**Blessing and success. Good tidings.**

## NO STOCKS!

### MR. EDUARDO ELSZTAIN

*Today, Mr. Eduardo Elsztain is a billionaire Argentinian businessman, and is his country's largest real-estate developer. In this yechidus - which was towards the beginning of his career - he asks the Rebbe about investing in the stock markets.*

Mr. Elsztain: I invest for people; for myself and other people. I've been doing portfolio management in risk countries in Latin America, especially

## Hundreds

of private Yechidus'in took place throughout the years of the MIDF. These four yechidus'in are merely a peek into the wealth of detailed guidance and inspiration the Rebbe dispensed to the MIDF supporters and Shluchim.

PHOTO: JEM/THE LIVING ARCHIVE / 13019 / 5 TISHREI, 5748



Argentina, for more than four years, giving advice. I now have a big portion to invest. I ask for a blessing.

**The Rebbe: May G-d Almighty bless you to have good news.**

I have more than \$15 million [to invest]. I'm doing very well, but I'm asking the Rebbe's opinion if I should go on investing in the stock market, as I've done until now?

**On the stock market... I am not so happy about putting money in the stock market, because it has no connection with peace of mind. It is disturbing you to sleep properly if you know that your money is invested in the stock market.**

**Because of that, if you can transfer it little by little – not by losses, but transfer it little by little into some other investment, it will be a good thing.**

But I take risky positions for people, they want risky portfolios, portfolios all over the world?

**If they want it, then you have no choice, you must give in to them. But about yourself, it is not safe to do so; better something which is safe.**

Thank you very much.

*Mr. Elsztain pulled his investments from the stock market. Shortly afterwards, the stock market crashed.*

## **A MESSAGE FOR THE PRIME MINISTER MR. AND MRS. REUBEN AND ROSE MATTUS**

Mrs. Mattus: We have an appointment to see [Prime Minister] Shamir today. We feel the same way he feels. Do you have a message that we can tell him?

**The Rebbe: That he must be stronger than he was until now.**

He must be stronger and Israel must be stronger...

**He was strong until now, but that is not enough.**

He has to keep getting stronger.

**Stronger, because the opposition is not resting, they are adding to the opposition. And to do something that is against the life-interest of Jewish people everywhere, not only in Israel, but also in the United States....**

**...To add to his strength, and not be afraid that someone will be uncomfortable about it - because he has no choice, it will be that way always.**

How do they say it? "There is no..."

**If you have two Jews, you have three opinions - that is also a Jewish character. Nevertheless, as I said before, all of us have survived all these things, and we'll survive it now also. And to be prepared to receive our righteous Moshiach.**

G-d bless you.

**We must deliver to him Eretz Yisroel, strong and total, without any cutting of it.**

We'll tell him that.

**May G-d Almighty bless you to be a good messenger.**

Thank you.

In honor of Chai Elul, יום הולדת שני המאורות הגדולים, we present our readership with a story about the Baal Shem Tov, based on a reshima by the Frieddiker Rebbe.

Life wasn't easy for Reb Shlome Bayever. While his wedding to the daughter of the wealthy Reb Elya Moshe was still fresh upon his memory, his wife lost her mind, making a successful marriage, or even a divorce, an impossibility.

Reb Shlome's father, Reb Uri Nosson Nota, was a scholar of note. "I've searched through many a volume of Gemara, *poskim* and *shaalos u'teshuvos*, but have not found a halachic loophole that allows you to free yourself from her," he said to his son dejectedly. Reb Shlome was bound to widowhood and no end was in sight.

The Baal Shem Tov's visit to their city, Slutsk, generated excitement amongst the people; all the great men of the vicinity went and greeted him with deference, Reb Uri Nosson Nota among them. He muscled through the crowd and approached the Baal Shem Tov. "Rebbe, my son married six years ago. His wife went mad half a year later and he's been trapped in this marriage since. I need your blessing, Rebbe."

The young woman's father made a similar petition and the holy Rebbe met with them in a small room rented by his aides for the visit. The cramped space was occupied by a small desk and chair, Reb Uri, Reb Elya Moshe, Reb Sholme, and the holy Baal Shem Tov. His warm eyes graced the office. "I'm ready to give you a *bracha*, but first I need to ascertain that the in-laws harbor no resentment to each other."

Reb Uri spoke first. "Rebbe, my mechutan Reb Elya Moshe is a great man."

His words bespoke sincerity and warmth; they came from the heart. "He puts business on the back burner at set times daily to learn; he hosts guests at his home with an open hand and has supported my son ever since his marriage. Why, he even supports me when the situation calls for it."

He smiled. "I definitely have no grievances towards Reb Elya."

The Baal Shem Tov stroked his beard and turned towards the second of the in-laws. Reb Elya Moshe too had only good things to say. "Let me tell you something. Scruples would often erupt between the simple folk of our town over supposed business related encroachments. Reb Uri, the *tzaddik*, started to teach these men lessons in Ein Yaakov and Pirkei Avos. The change that overcame them is overtly apparent! They now know that everything is in the hands of heaven and whatever business is due to them, they will receive it no matter who trespasses into

their affairs. A spirit of love has supplanted the strife that was once there. Can anyone level criticism at such a saint?"

The Baal Shem Tov listened with rapt attention. "I'm ready to give the young woman a blessing toward a complete recovery. but there is a condition."

The Baal Shem Tov became stern. "She and Shlome must cease to live with each other and a divorce needs to be administered as soon as she is sane."

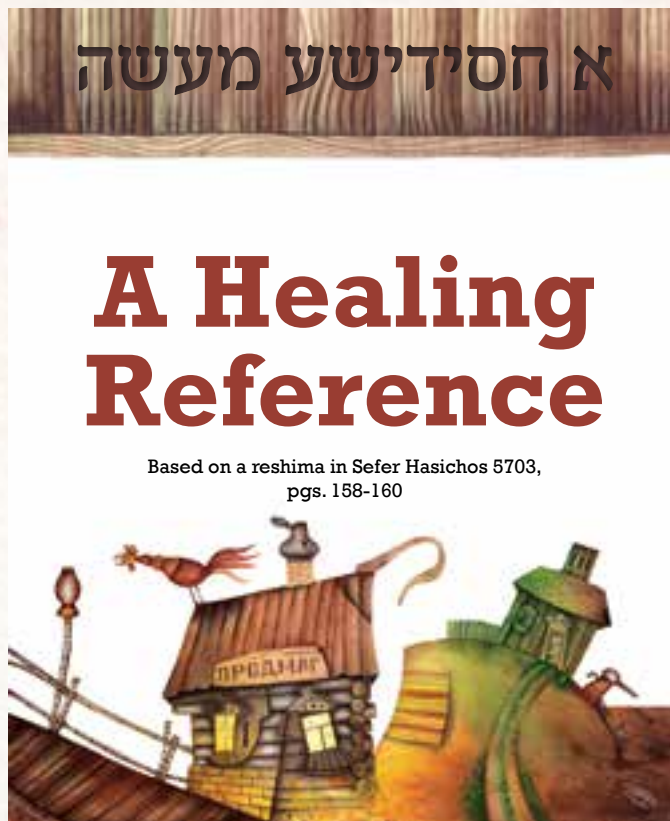
The three lesser men in the room looked at each other in shock. Reb Uri, the youth's father, looked especially upset. Although he respected the venerable Rebbe, a *chossid* he was not. "You know, Rebbe, there are halachic issues with your decision!"

"And my daughter! She'll be upset! She holds her husband in high esteem you know," chimed Reb Elya Moshe, before his in-law could finish his complaint.

The Baal Shem Tov looked to each of the men present with a kind but firm gaze. "If you want my help, these are the conditions. I cannot give the young woman a blessing otherwise."

A few days later the lot returned to the Baal Shem Tov and agreed to follow his condition. "We'll do it, but we cannot guarantee that the young woman will acquiesce."

The Baal Shem Tov nodded in satisfaction. "Good. Here's what



you're to do. Reb Elya, go home to your daughter and tell her that the well renowned miracle worker, Yisrael Baal Shem Tov, requests her presence."

"But, she is deranged; hasn't uttered a word in six years! Do you expect her to understand anything I'd say?"

The Baal Shem Tov just stared in silence. The group got the hint and left the Rebbe's chamber.

They walked down the dirt road that lead to the town's center, in silence, until Reb Elya broke it. "The Baal Shem has never seen my daughter. It's useless to try and talk to her. We've been trying for years!"

This triggered a thought in Reb Shlome's head. *I've been studying chassidus for some time now. A chossid? Not quite yet. Now that I saw the Baal Shem Tov though, it's pretty obvious that he's one to follow.* "Listen; the Baal Shem Tov is well known for his successful blessings. What have we to lose by listening to what he asks?"

## Reb Shlome was bound to widowhood and no end was in sight.

Reb Uri agreed. "We did state our acceptance of his condition."

When Reb Elya Moshe arrived home, his daughter was sitting in her usual spot between the old tin oven and the wall. "*Sheifele*, I want to tell you about a special man. This man is known to performs wonders. I've recently heard a story about him..."

Reb Elya was in middle of his first story when her eyes lit up. She spoke; her voice was ragged, its lack of use evident. "Who is this person? Tell me his name."

Upon seeing this clear marvel, Reb Elya Moshe couldn't contain his astonishment and joy. "May He and His name be blessed! A real miracle!"

Reb Elya Moshe's wife watched the scene unfold from near the sink. *My husband is clearly thrilled. So am I, but we must be cautious. I remember the day it happened six years ago, like yesterday. Her sickness was caused by an evil eye. Yes, I recall the man who did it. He praised my daughter's character, was happy for her lot. She was marrying a special man, he said. A few days later calamity struck.* "Elya, she is not to leave the house. Lock the door and let no one know about this! We don't want a relapse."

The young woman ate that night with her elated parents like days gone past but she was still sick. It got worse as the third day came around and worry crept back into her parents' hearts. The young woman lapsed into a crippling fever and began mumbling incoherently, aside from the few snippets of



A SHUL IN SLUTSK, BELARUS.

intelligent blabber. "The Baal Shem Tov! I want to see the Baal Shem Tov!"

Reb Elya felt as one struck by lightning. *The promise! I had said I would bring her to the holy Rebbe!* "My dear wife, we leave tonight for Slutsk. Let us hope the Baal Shem Tov hasn't left yet!"

He hadn't. The frail young woman was brought before the Baal Shem Tov joined by her parents, in-laws and husband. "We are ready to get divorced."

Her voice was full of emotion. "My husband is great person and Tzadik. The respect and love he accords me is amazing. If the Rebbe wants us to get divorced, though, then it is in our best interest. Obviously, I am not worthy of such a man." She began to cry.

Reb Shlome then enumerated his wife's beautiful qualities and accepted the Baal Shem Tov's decree. Before long, he too began to weep.

The Baal Shem Tov looked to those assembled. "In four days all of you will return and the *get* will be administered."

When the short period, fraught with stress and tears, finished, Reb Shlome, his wife and their families came before the holy Baal Shem Tov. Sitting there were a scribe and witnesses ready to write and authorize the divorce.

Reb Shlome was crying in earnest. "I'm ready Rebbe. This disunion must be in our best interest if the Rebbe so suggests. I wholeheartedly consent."

The silence was palpable as the assembled held their breath. The Baal Shem Tov pushed back his chair and left the room. He returned with a smile. "My dear friends, six years ago a heavenly edict was decreed against Reb Shlome and his wife. She was to lose her mind and he to be a widower trapped in marriage. Because, however, they believed in the truth of a Tzadik to the point of self-sacrifice, the decree has been annulled. Reb Shlome, you and your wife may leave here as one and be blessed with sons and daughters and the longevity to enjoy them." D

## THE WAY BACK

*The Rebbe shows us the path to teshuva*

### REGRET AND RESOLVE

I received your letter, in which you ask for a way to do teshuvah for past misdeeds.

The first precondition to teshuvah is complete regret of past [misdeeds] and resolve to never again repeat your folly. The resolve towards the future [should consist of the following:] you should set aside time to recite words of Torah, Tehillim, and Zohar, as a form of repair and return. This should obviously be in addition to the regular set times of study that every Jew is required to keep.

You should also be scrupulous in reciting “*amein, yehei shmei rabbah...*”, *kedushah*, and “*borchu...*”. Most importantly, you should influence Jewish children towards loving Hashem, loving Torah, and loving their fellow Jews, each of whom is Hashem’s son.<sup>1</sup>

### REGRET, BUT NOT DEPRESSION

You write that you are sometimes depressed. This isn’t in keeping with the teachings of our Torah, the Torah of life, which commands each Jew to “Serve Hashem with joy”. Even when a person knows that he did things that he shouldn’t have, he must strengthen his trust in [Hashem who] gives us the Torah and Mitzvos, that He will give him the strength to do teshuvah and fulfill the Creator’s will. Of course, he must also regret his misdeeds, but he mustn’t be depressed at all. When one puts true effort into this, the teshuvah comes from deeper within the heart and atones for all of one’s sins.

You, a woman who is a mother and housewife, are obligated to act in this regard in the path of Torah, and through this you will improve the wellbeing of your husband, your children, and

yourself. [This applies] especially to those matters which are applicable to a woman; *tznius, taharas hamishpochah, kashrus*, and educating your children when they’re at home. I reiterate that this must be done out of joy and trust that the Creator of the world watches over you and will help you in all of your concerns.<sup>2</sup>

”און ווען מען ליגט אין ליכטיגקייט,  
בדרך ממילא ווערט אראפגענומען די  
פינסטערניש”

### TESHUVAH IN THE PROPER TIME

When thoughts of regret over past misdeeds come to a person, he must **clarify**<sup>3</sup> which “side” they are coming from; from his *Yetzer Tov* or its counterpart. The primary method of determining this is [by examining] the results of these thoughts; if the thoughts result in increased energy and liveliness in doing mitzvos and in the strengthening of one’s day-to-day conduct according to Shulchan Aruch (including, in your case, attendance in school) then this proves that their source is pure and good. If [however,] [these thoughts] produce depression, negligence, and laziness, or a feeling of despair, this proves that they come from the *Yetzer Horah* (who is clothed and concealed in a guise of fear of Heaven), since all of these (depression etc.) hamper a person in his serving Hashem. In your case, by doing good deeds you will give *nachas* to the soul of your father, of blessed memory, and not by having thoughts of despair and the like. Your spiritual counselor will certainly explain this at greater length, as it’s explained in **many** places.<sup>4</sup>

## TESHUVAH THROUGH HAFOTZAS HAMAYONOS

You end your letter by writing “I request that I be enlivened by means of proper teshuvah, at least *teshuvah tata'ah* [the lower level of Teshuvah]”.

I have already answered several members of *Anash* in this regard that we stand in the very final moments before the coming of Moshiach, as the Rebbe, my father-in-law reiterated many times, there only remain “small jugs” to purify. It’s also understood that the vessel to facilitate the coming of Moshiach is *hafotzas hamayonos* [spreading the wellsprings of Chassidus outward]. You should endeavor to engage in *hafotzas hamayonos*, and there certainly exist, even in Jerusalem, individuals who can be categorized as “outsiders”. You should warm them and illuminate them with חסידישע ווארימע ליכטיקייט (the light of Chassidus), בדרך ממילא, און ווען מען ליגט אין ליכטיגקייט, בדרך ממילא, (and when you’re surrounded by light, the darkness is removed of its own accord).

Should you need to eradicate and uproot improper thought, speech, and action, this can also be done in “the way of the right side” [positive action] by means of tears of joy, as explained in the meaning of “Cause tears to descend like a river”, and [you can eradicate] those aspects of intellect and emotions that aren’t so proper by means of the three loves: loving Hashem, loving Torah, and loving your fellow Jew; and by learning Torah, particularly the luminary within Torah – Chassidus, through which the darkness will be transformed into light.<sup>5</sup>

## TESHUVAH WITH JOY

You write [asking for] a path of teshuvah; firstly, I must preface a point about teshuvah from Chassidus: that one of the foundations of [teshuvah] is joy and complete trust in the Creator and Leader of the world. This is because Teshuvah isn’t necessarily because of a sin, but rather - and this is the central point of every<sup>3</sup> type of teshuvah - to return to the source and beginning of it all: to Hashem, who created us. [This is accomplished] through [living] a lifestyle in accordance with the teachings of our Torah, the Torah of life, and this is the common denominator between all of the methods of teshuvah [that different people do]; from the very simplest individual up until the most righteous *tzaddik*, upon all of whom teshuvah is incumbent.

When you don’t know what to do teshuvah for and which method of teshuvah to do, what I said [above] is the way that

includes within it all [of the methods]. It’s certainly superfluous to explain at length that the Torah lifestyle isn’t limited to Rosh HaShanah, Yom Kippur, Shabbos, Yom Tov, and so on, but rather it is a daily lifestyle; there are more weekdays than days of Shabbos and Yom Tov, and so the [weekdays] require extra scrupulosity.

I reiterate that all of this can – and must – be done with joy and trust [in Hashem], and may I receive good news from your letters in the near future, about yourself, your household, and your entire family.<sup>6</sup>

“THIS IS THE CENTRAL POINT OF EVERY TYPE OF TESHUVAH - TO RETURN TO THE SOURCE AND BEGINNING OF IT ALL: TO HASHEM, WHO CREATED US.”

## TESHUVAH THROUGH FASTS? – ABSOLUTELY NOT!

In response to your letter: I was, of course, taken aback by its contents, particularly from the end of the letter, which apparently [states] that you wish to fast for 40 days.

Such behavior is contrary to what the Alter Rebbe (the author of Tanya, which adjudicates in the hidden part of Torah, and the Shulchan Aruch, which adjudicates in the revealed part of Torah) writes in *Igeres Hateshuvah*. I therefore hurry to write to you, and to send the letter in express [post], and may Hashem help that it has its desired effect, meaning that even if you made a spoken resolution to do all this, in which case you would require an annulment [of a vow] in the presence of three [people, constituting a Beis Din], you should [annul the vow] and tell [the Beis Din] that you were unaware of what it says in *Igeres Hateshuvah*. This has its source in the teaching of the Ba’al Shem Tov that “If you see the donkey of your enemy crouching under its load, you should help with him!” **D**

1. Igros Kodesh vol. 4 p. 109

2. Ibid vol. 14 p. 278

3. Emphases are in the original.

4. Ibid vol. 27, from a response dated 11 Iyar 5731

5. Ibid vol. 4 p. 306

6. Ibid vol. 16 p. 347

7. Ibid vol. 16 p. 227

# קובץ ליובאוויטש

נוסד מטעם המזכירות של  
כ"ק אדמו"ר שליט"א  
מליובאוויטש

יוצא לאור מזמן לזמן  
על ידי חבר מערכת

בימה  
בשביל אנ"ש  
ותלמידי התמימים

כתובת המערכת:  
Address:

**Kovetz Lubavitz**  
770 EASTERN PARKWAY  
Brooklyn 13, N. Y.  
Tel. PResident 4-0507

שנה ראשונה

יט כסלו - ט אדר, התש"ד, ברוקלין, נ. י.  
19 Kislev—9 Adar, 5704, Brooklyn, N. Y.



כ"ה

## אנשטאט א הקדמה...

פאר די לעצטע פיר יאהר, זינט כ"ק אדמו"ר שליט"א מליובאוויטש איז אנגעקומען קיין אמעריקע, האט זיך ב"ה די חב"ד חסידישע באוועגונג שטארק פאראנקערט אין אידישען לעבען פון אמעריקע. אויסער די ברייט-פארצווייגטע ארבייט פון כ"ק אדמו"ר שליט"א פאר חיזוק התורה והיהדות בכלל און הצלה-ענינים לטובת דעם אייראפעאישען אידענטום בפרט, זיינען אויף דער איניציאטיוו פון כ"ק אדמו"ר שליט"א עטאבלירט געווארען אין פארשידענע שטעט פון אמעריקע און קאנאדע מעהרערע ישיבות תומכי תמימים און חדרי תורה תמימה אין גייסט פון חב"ד, ווי אויך פילע טראדיציאנעל-רעליגיעזע, בית שרה און, בית רבקה סקולס און מסיבות שבת קבוצות, וועלכע האבען אריינגעבראכט א שטראם פון גייסטיגען תורה און קדושה-לעבען אין אמעריקאנער אידענטום.

א באזונדערע השפעה האט דעם ליובאוויטשער רבינ'ס קומען אהער געהאט אויף דעם האלב-אינדרימלענדען חסידישען גייסט, וואס האט געהערשט אין די עטליכע הונדערט חב"ד

און נוסח אר"י שוהלען, ארום רעז זיך צעהנדליגע טויזענט און פארהייליגער פון חב"ד אנ"ש — פארשפרייט איבער'ן דער חסידישער גייסט פון די איז מיט'ן רבינ'ס שליט"א קומע אויפגעמונטערט און אפגעפרישט די נוסח אר"י שוהלען באקומען ווייט זייער ריכטיגע חסידישע צוה און איינקלאנג מיט דער א חב"ד. אין אמעריקע, דערשיינען דער "אוצר החסידים" זאמלונג, דורך דעם ספעציעל-געגרינדע "קהת", פארשידענע ספרים און תורת החב"ד, ווי: דרושי ומאמרי אלקים חיים, שיחות און שמועס אדמו"ר שליט"א ביי פארשידן והתועדות א. א. וו. וועלכע ווערען פון חסידים — חסידי חב"ד, ווי חסידים — בפרט און פון חובבי תורה גרויס פרייד.

# קובץ ליובאוויטש

## REBIRTH IN A NEW WORLD

*"In the past, in der alter heim, when anash and temimim had the opportunity to come together to the 'headquarters,' to spend time in the Rebbe Shlita's presence, such a periodical was not considered a necessity.*

*"Nowadays, however, in the current circumstances, when anash and the Temimim are spread throughout the entire world, the publication of this brochure has become an indisputable necessity.*

*"For quite some time already a bulletin has been needed, to mark the key occurrences in beis rabbeinu; the farbrengens on yoma d'pagras; the sichos and various directives that we hear from the Rebbe Shlita regarding the obligations of every individual in the current ever so crucial period of time..."*

These words, taken from the introduction to the first issue of Kovetz Lubavitch in 5704, are the editors' description of what prompted the new initiative.

'Kovetz Lubavitch' is a journal that periodically appeared in print during the years 5704-6, and 5715-7.

Every few months, Lubavitcher Chassidim around the world would receive one of these magazines, bringing the excitement and vitality of life in 770 to their doorstep, wherever in the world they may have been.

Recently, Kehos has republished all of these historic journals in one volume, availing this treasure for us to enjoy today.

What brought Kovetz Lubavitch to exist? Who was the force behind it? And what was the message it sought to convey?



## LUBAVITCH ON PAPER

At the Yud-Tes Kislev farbrengen of 5704, the Frierdiker Rebbe spoke<sup>1</sup> at length about the *chassidishe ahavas yisroel* he beheld as a child. Fifty-eight years before, as a young boy of five-and-a-half years old, he had first seen a wondrous sight. Two old Yidden with long white beards, walked into the *chatzer* of Lubavitch. Upon seeing each other, they excitedly hugged and kissed one-another, and then entered the Beis Hamedrash, where they were greeted by other guests who had arrived, and together they all broke out in a joyous dance.

The village of Lubavitch, the Frierdiker Rebbe said, was the meeting point of *chassidim* and the wellspring of the *chassidishe fiery ahavas yisroel*.

“Today, the *Aibershter* blessed us and enabled us to recreate a Lubavitch corner in a strange land, however it is still a far cry from the true spiritual Lubavitch, where—for over two hundred years—*chasiddische haskalah* and *avodah* grew and was formed.

“Until Hashem will bless us with the full *mishkan* Lubavitch, it is important to create a Lubavitch, at least on paper, where *Chassidim* and *temimim* can meet each other in writing.”

A short while later, the Frierdiker Rebbe wrote<sup>2</sup> about this in a letter:

*I feel a major deficiency in the connection between anash and temimim, who are spread throughout the world. Many chassidim complain that they have no knowledge of what is going on.*

*It is imperative to create an editorial board whose objective will be to simply inform them about what is happening here, and to find out what is going on with them. Such an initiative can, with Hashem's help, bring untold good, and it is essentially a moral case of pikuach nefesh.*

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**Such an initiative can bring untold good, and is essentially a moral case of pikuach nefesh**

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## KOVETZ LUBAVITCH

Shortly after this, the first issue of the *kovetz* appeared, covering the time period of Yud-Tes Kislev through Tes Adar, 5704

The *kovetz* begins with a foreword, in which the editors write about the purpose of the publication.

Going back four years, when the Frierdiker Rebbe arrived in the United

States, the editors describe the rebirth of Chabad in the new world:

In addition to the Frierdiker Rebbe's worldwide activities to strengthen Torah and Yiddishkeit in general, and to aid the Yidden in Europe in particular, many new institutions had been started under the Frierdiker Rebbe's initiative. In many cities throughout the United States, Yeshivos Tomchei Temimim and *chadorim* were established for boys, Beis Rivkah and Beis Sarah day schools for girls, and *mesibos Shabbos* groups for children of all ages.

Hundreds of *Nusach Ari* shul's<sup>3</sup>—which brought together the thousands of Chabad admirers and descendants of *anash*—scattered throughout the country were reinvigorated with the arrival of the Frierdiker Rebbe.

Another significant accomplishment was the Lubavitch publishing house. Kehos had then begun to print seforim and booklets of *Toras Chabad* in general, and publications of the Frierdiker Rebbe's *sichos* and *maamarim* in particular.

The editors then continue:

“However, during a period of time when the published *maamarim* and *sichos* are, so to speak, the “*l'shad hashemen*,” the inner dimension of *Chassidus*, we are nevertheless missing a publication that will give over the “*arum*” of *Chassidus Chabad* and *chassidishe* life.

“In the past, in *der alter heim*, when *anash* and *temimim* had the opportunity to come together to the ‘headquarters,’ to spend time in the Rebbe Shlita's presence, such a periodical was not considered a necessity.

“Nowadays, however, in the current circumstances, when *anash* and the *Temimim* are spread throughout the entire world, the publication of this brochure has become an indisputable necessity.

“For quite some time already a bulletin has been needed, to mark the key occurrences in *beis rabbeinu*; the farbrengens on *yoma d'pagras*; the *sichos*



PHOTO: JEM/THE LIVING ARCHIVE / 21680 / ELUL, 5737

and various directives that we hear from the Rebbe Shlita regarding the obligations of every individual in the current ever so crucial period of time; regarding the happenings in the holy institutions which are run under the Rebbe's leadership; about the life of *anash* and the *temimim* wherever they are, and specifically about their work in spreading Yiddishkeit and *Chassidus* in their respective places.

## THE COLUMNS

As the chairman of Kehos Publication Society, the Rebbe was heavily involved in all aspects of the work, editing<sup>4</sup> every single issue before publishing.

In fact, there are instances where the Rebbe wrote in his correspondence that the letter was held up due to his involvement in the preparation of the *kovetz*.

The *kovetz* consisted of many interesting columns: *Mibeis Rabbeinu* reports on the events going on by the Friediker Rebbe and later, the Rebbe; *farbrengens*; *davenings*; and descriptions of Yom Tov in 770. A column called “*Meihani Mili Ma'alyasa*” brought the reader short snippets of recent *sichos*, and “From the Life of Institutions Under the Rebbe's Leadership” described various events in the yeshivos and *chadorim*, as well as new publications by Merkos L'inyonei Chinuch and Otzar Hachassidim. It is there that we meet for the first time “*shluchim to arei hasadeh*—outlying cities,” and we hear about the beginnings of Chabad's work in *hafotzas hamaayanos* during those early years.

Other columns include “*Niggunei Chabad*” (which did not appear in every issue), about various *niggunim*—including the ones taught by the Rebbe—along with their musical notes. “*Al Hasafirus Hachabadis*” featured the new *seforim* that were published by Kehos;

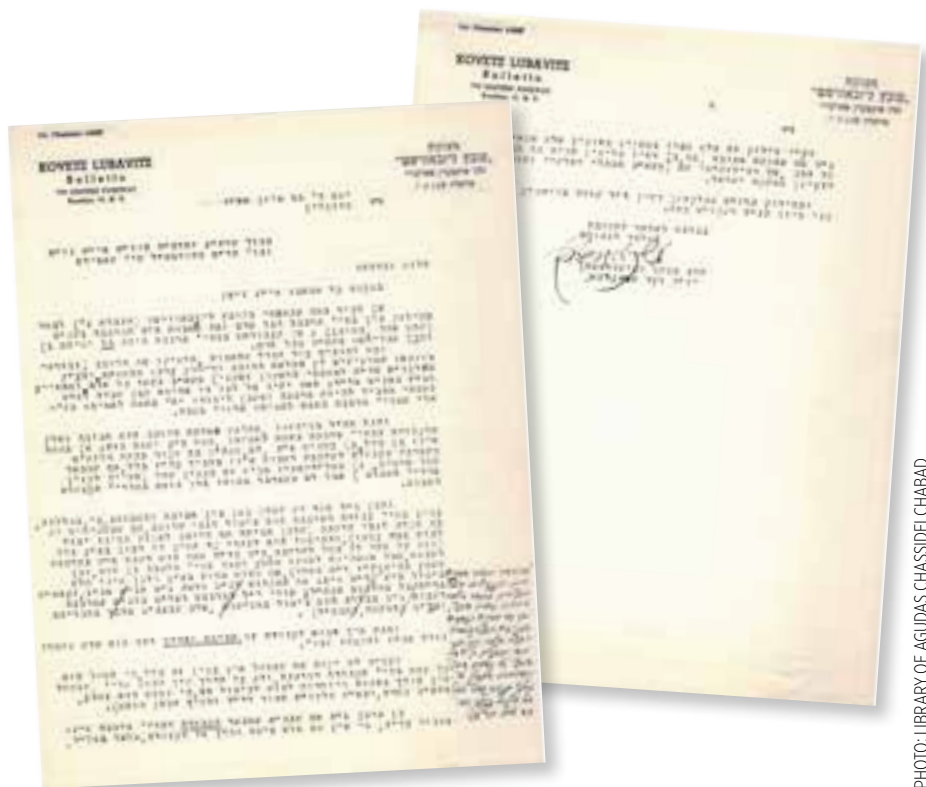


PHOTO: LIBRARY OF AGUDAS CHASSIDEI CHABAD

A LETTER FROM THE REBBE WRITTEN ON THE STATIONARY OF KOVETZ LUBAVITCH, WHERE HE RESPONDS TO A QUESTION ON A COLUMN HE WROTE.

and “*Sholom Achim*,” which brought letters and snippets of news from the lives of *anash* throughout the world—*farbrengens*, *shiurim*, etc. It also included private *simchos*—weddings, *tenaim*, and various other matters of interest.

## THE REBBE'S OWN COLUMN

One very unique column was called “*Teshuvos Ubi'urim*,” written by the Rebbe himself. This was an opportunity for questioners to pose their difficulties in topics relating to Lubavitch and *Chassidus* in general, and about newly published *seforim* in particular. The Rebbe would answer them, printing both the questions and the explanations in the *kovetz*.

The breadth of the column is astonishing. In it, the Rebbe answered inquiries in all parts of the Torah: *pilpul*, *halachah* u'*minhag*, *nigleh*, *kabbalah*, *Chassidus*, *pshat*, *remez*, *drush*, *sod*, *chakirah*, *techunah*, *Torah-umada*, *nusach hatefillah*,

*dikduk* and *mesoras hamikrah*, *minyana hamitzvos*, and the history of *Chassidus*. No subject was overlooked. The Rebbe answered in depth, getting to the bottom of each *sugya*, based on sources from *Bavli*, *Yerushalmi* and *midrash*, *halacha*, *pilpul* and *chassidus*; all explained with a stunning clarity.

In addition to what is printed in the *kovetz* itself, there are a number of letters<sup>5</sup> that the Rebbe wrote in response to inquiries about what had been written in the *teshuvos ubi'urim*. They were written on the stationery of the *kovetz*, and the Rebbe signed as “*yoshev rosh hama'areches*—head of the editorial board.”

## AMAZING FEEDBACK

After the first issue was disseminated, letters poured in from Chassidim scattered all over the world, conveying their appreciation and writing about the excitement that the *kovetz* generated within their community. Many of them had long been cut off from any connection with the Friediker Rebbe and Chassidim around the world.

The Friediker Rebbe himself also wrote<sup>6</sup> a letter of encouragement and thanks

**Not passing over any subject fathomable, the Rebbe answered in depth, getting to the bottom of each *sugya*, all based on sources from all parts of the Torah**



RABBI SHMUEL ZALMANOV, MAIN EDITOR OF KOVETZ LUBAVITCH.

to the editors of the *kovetz*, published in the second issue, in which he also sent regards to the *anash* and Chassidim around the world.

In one unique instance, we see that the Frierdiker Rebbe himself took a part in

the *kovetz*. This was after the passing of the Rebbe's father, Horav Levi Yitzchok Shneersohn. In something that seems to be unprecedented in the history of the *kovetz*, the Frierdiker Rebbe himself wrote a full page about the Rebbe's father, his life and activities. The Frierdiker Rebbe's involvement was kept secret and was only revealed to the public many years later, when the Rebbe published *Likutei Levi Yitzchok*.

## FARMERS AND SOLDIERS

These small pamphlets, originally being as small as sixteen pages, served as a wonderful base of Chassidishkeit and a link with the Rebbe, as well as their peers, for Chassidim of the day. Until today they continue to be a treasure trove of

information on the early years of Chabad in America. They give us a glimpse into those early and formative years, when the Frierdiker Rebbe was replanting the thriving life of Chabad which had been lost to Communism and Nazism, all with a tiny group of dedicated Chassidim, who—although small in numbers—hung onto his every word and strove to fulfill his every wish to perfection.

The activities of the Chassidim were in a wide range of areas, many of them which are non-existent in today's day and age.

In the fourth issue, we read about Rabbi Avraham Popack's travels—representing Merkos and Machne Yisroel—throughout that summer, visiting hundreds of Jewish farmers scattered throughout the countryside. The trip is reported to have reawakened the Yiddishe spark in the farmers, many of them recommencing to lay tefillin each day and their wives committing to light Shabbos candles.

Another unique activity of the time was visiting Jewish soldiers injured in battle. This being the last years of World War II, thousands of soldiers had been hurt ל"ר, and many of them were located in hospitals that were distant from their families. A *vaad* was established to coordinate visitation programs in which Chassidim would provide spiritual and material support for these unfortunate soldiers.

The last edition of the first round of publications—volume 11— was printed exactly two years after the first one; for Kislev-Adar 5706. For reasons unbeknown to us, the *kovetz* ceased to be published for the next nine years, until it was renewed in 5715.

## V'ZARACH HASHEMESH

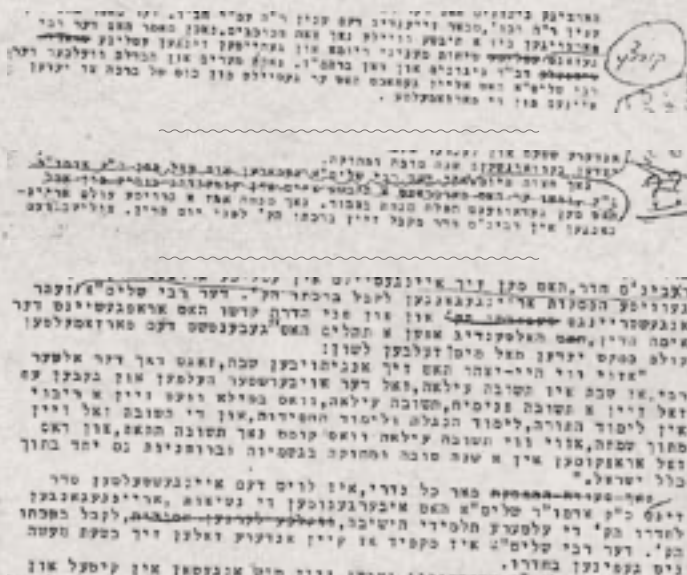
In the forward to the first issue in 5715, when the *kovetz* began appearing once more, the editors attempt to 'catch up' on the nine lost years since the last issue.

"Many occurrences, some important and some less so, have taken place over the

It is fascinating to note that although the column of *teshuvos u'biurim* stopped at some point, the Rebbe's involvement in the *kovetz* continued throughout all the years of its publication, including during the years of the Rebbe's *nesius*. The Rebbe personally edited the articles written in "*Mibais Rabbeinu*," describing his own *farbrengens* and *hanhagos*, and the various happenings in 770 at the time!

Those same publications, from 5715 and on, contain many of the first *sichos* which were *mugah* by the Rebbe. Many of the *sichos* later published in the first volumes of *Likutei Sichos* were actually prepared for print in *Kovetz Lubavitch*, only later being reprinted in *Likutei Sichos*.

## A SAMPLING OF THE REBBE'S HAGAHOS ON THE "MIBAIS RABEINU" COLUMN.



PHOTOS: KEHOT PUBLICATION SOCIETY

last nine years, since the *kovetz* ceased to be published; but it is impossible to review all of them. However, even in the small amount of space available here, we cannot silently pass over one event, an occurrence which touched and stirred the inner hearts of *klal yisrael* in general, and Chassidim in particular:

“On Yud Shvat 5710, the *aron hakodesh* was taken from us, when the Friediker Rebbe was requested to the *yeshivah shel maalah*.

“The sun sets, and the sun rises; the *nesius* was passed on to his son-in-law, the Rebbe Shlita, who continues to direct all of his endeavors and shepherds the flock of Chassidim. May he continue to do so until the coming of Moshiach.

“During the years that have passed since the publication of the *kovetz*, the activities of Lubavitch have been considerably widened over a number of lands. Most notably, in the countries of North Africa, where, during the recent days of the Rebbe’s leadership, a wide array of activities have begun, including true Jewish education, and spiritual and physical revival among the Yidden in those countries.”

From the *kovetz*’s style, we can clearly see that the Rebbe felt that it should be used as a platform for *hafotzas hamaayanos*. The Rebbe often encouraged<sup>7</sup> Chassidim to write about their *peulos* for the upcoming issues, and the Rebbe himself would send<sup>8</sup> copies of the *kovetz* to many people around the world, so that they can share it with their acquaintances and students. The hope was that they too will join the ever widening circle of shluchim and Chassidim active in *hafotzas hamayanos*.

The growth of Lubavitch in its new home was expressed not only in its activities around the world, but locally as well. For the first time in the United States, Tishrei of that year (5715) saw the arrival of a large number of guests—many more than any of the previous years—who came to spend the head of the year with the Rebbe. The *Mibeis Rabeinu* column

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**The Rebbe personally edited the articles written in “*Mibeis Rabeinu*”, describing his own farbrengens and the various happenings in 770 at the time!**

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PHOTO: JEW/ THE LIVING ARCHIVE / 105542 / NISSAN, 5704

A RALLY IN THE SHALASH OF 770 DURING THE EARLY YEARS OF LUBAVITCH IN AMERICA.

of the *kovetz* describes the month as one that brought back memories of Tishrei bygone, when Lubavitch had been overcrowded by huge numbers of *orchim* who came to gain a year’s worth of inspiration, carrying back to their homes and families.

Groups of Chassidim converged on 770 from Eretz Yisrael, England, France, Australia, Brazil and from across the United States. Upon arrival, they were greeted by the sight of an entire generation of Chassidishe *bochurim* and *yungeleit* who had grown up in the new world, but were nevertheless permeated with the spirit of Tomchei Temimim and *chassidishe yir’as shamayim*; a feeling that was channeled into energetic activities to bring Yiddishkeit and Chassidishkeit to all of their surroundings.

## BOOK OF MEMORIES

During the summer of 5717, the editors of *Kovetz Lubavitch* sent out a request to all Lubavitcher Chassidim worldwide. They were asked to write down everything they remembered about the Chassidim they knew growing up, as well

as information about the Lubavitcher shuls that existed in their cities, the Chassidishe life in the community, etc.

This was based on a directive from the Rebbe, who instructed them to create a *sefer zichronos* of Lubavitch throughout all of its generations, beginning with the Chassidim of the Alter Rebbe, going through the generations until our day.

Special questionnaires were prepared for this purpose, and they were sent to many Chassidim, and were also included in the *kovetz* itself. The notes that were subsequently written were sent to 770 and read by the Rebbe, who at times wrote comments on the pages, and then passed them on to the editorial board.

*Kovetz Lubavitch* ceased to appear soon after, and the questionnaires were left in the archives. They remained untouched for many years, until they were printed years later in *Kfar Chabad Magazine*, along with footnotes by Rabbi Yehoshua Mondshine a”h.

## MASSIVE EXPANSION

As mentioned, the *kovetz* served as a chronicle that accompanied Lubavitch

## THE FOLLOWING ARE SOME OF THE NOTABLE EDITIONS OF KOVETZ LUBAVITCH.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



The first edition of Kovetz Lubavitch.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



The last edition of the first round of publication, printed for Kislev-Adar 5706.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



The first issue of the second phase of Kovetz Lubavitch in 5715.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



The last Kovetz Lubavitch that was printed.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



A sample "Mibeis Rabeinu" column describing the happenings in 770. In the first round of Kovetz Lubavitch, this was written by the Rebbe; in the second round, it was edited by the Rebbe.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



A sample "Teshuvos Ubi'urim", a question and answer column penned by the Rebbe himself.

during its earliest days in the United States. It covered the first endeavors of Chassidim in the Western Hemisphere to reach out and bring Yiddishkeit to those who may have otherwise been left out.

One of the first initiatives of the Frierdiker Rebbe in the United States was the *mesibos Shabbos*. *Bochurim* would go out on Shabbos afternoons to gather children. They would recite *pesukim* and *brachos*, and listen to Jewish stories; experiences that the children were not getting in their local public schools.

While organizing the *mesibos Shabbos*, which may seem quite simple and not very costly, Merkos Linyonei Chinuch, as well as Yeshivas Tomchei Temimim, were also opening up institutions across the country, attempting to bring a Jewish education to every Jewish child.

Of Beis Rivkah and Beis Sarah schools for girls, we find that about eight such institutions existed just within the city of New York, as well as a number of schools throughout America: Rochester, Buffalo, Philadelphia, Providence, and

Montreal, just to name a few. The number of Yeshivos Achei Temimim were quite similar, also reaching many cities where there was otherwise no authentic Jewish education.

The grassroots of shlichus is also covered in the *kovetz*. While the institution of shlichus as we know it today took root later—when the Rebbe started the *ufaratzta* campaign in 5718—here we read about the Frierdiker Rebbe and the Rebbe's first shluchim to distant cities. Some of them were permanent and

some only for a short while, tasked with generating a revolution of Torah and mitzvos in their cities.

In the second round of issues, beginning in 5715, the reach of Lubavitch's arm is notably longer. At times, the *kovetz* is four or five times bigger than the issues published nine years earlier. The most notable growth is in the columns of "From the Mosdos" and "*Sholom Achim*," which are filled to the brim with news from all of the new initiatives, including Tzach, shluchim to Morocco, and the Reshet of schools in Eretz Yisrael.

The *kovetz* is sure to focus on every detail and every activity of Lubavitch, small as it may be. Almost one-hundred shuls are mentioned, all in regards to the *chazzering* of *Chassidus* and *farbrengens* that would take place in them, whether on a weekly basis or in commemoration of Yud Shevat and the like. Also mentioned are the speakers at these events; most often these were *bochurim* studying in 770 at the time.

Almost every *simcha* in a Lubavitcher family was mentioned in the *Sholom Achim* section, often mentioning the work of the *chosson* or of the *mechutonim* in *hafotzas hamaayanos* in their respective cities. We also find mention of every single *shiur*, whether in *nigleh* or *Chassidus*, that had been established in a shul anywhere across the globe.

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**An entire generation of Chassidishe Bochurim who had grown up in the new world, but were nevertheless permeated with Chassidishkeit**

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## THEN AND NOW

While reading through the issues of Kovetz Lubavitch and getting a taste of Lubavitch at the time, it is hard not to be amazed at the differences between then and now.

When one thinks about the vast amount



IN RESPONSE TO THE QUESTIONNAIRES THAT KOVETZ LUBAVITCH DISTRIBUTED, RABBI YOCHANAN GORDON SENT IN HIS ZICHRONOS. ON THE BACK OF HIS ENVELOPE, THE REBBE WRITES "SEND A FEW MORE COPIES" OF THE EDITION CONTAINING THE QUESTIONNAIRES TO RABBI GORDON.

of *hafotzas hamaayanos* that takes place in today's day and age, only a few dozen years after the time period covered in the *kovetz*, one is truly astounded at what grew out of a simple *mesibos Shabbos*, *hakholas kehillos*, and *Merkos shlichus* to a few towns in the United States. When one beholds of the thousands of shluchim throughout the world to carry out the Rebbe's work, it is hard to imagine that it all started with the modest beginnings of those years.

Only a few years ago, all of the Chassidim were able to congregate in the small *zal* of 770, and the *kovetz* was able to tell of a generation of *bochurim* and *yungerleit* who—although growing up in the new world of materialism called America—were worthy of the title *temimim*, and were ready to bring the Rebbe's word to the farthest corners of the earth. Today however, thousands upon thousands converge upon New York to spend Tishrei or a *yoma d'pagra* with the Rebbe, and tens of thousands of families across the globe are deeply connected to the Rebbe in everything they do in their daily lives.

However, with all of the amazing growth that we merit to constantly see and behold around us, there is nevertheless a great similarity between the time the



THE REBBE'S PUSH FOR CHASSIDIM TO WRITE DOWN THEIR ZICHRONOS ULTIMATELY RESULTED IN MANY CHASSIDIM WRITING BOOKS OF THEIR MEMORIES, ONE OF WHICH IS PICTURED HERE.

*kovetz* was published and the time that we find ourselves in now.

Despite the wealth of Torah that we have merited to receive from the Rebbe, and despite the knowledge that the Rebbe is constantly with us, giving and blessing us just as before, a Chossid may sometimes find it hard to feel the physical connection to the Rebbe that those who lived before Gimmel Tammuz and merited to spend time near the Rebbe felt.

It is therefore vital for us as Chassidim to focus on strengthening that physical bond through watching and listening to the Rebbe, and attempting to learn all that we can about the happenings that took place around the Rebbe. This leads us to a different realm and we recognize that we too can connect and live with the Rebbe on a daily basis.

As the editors wrote in their introduction to the first issue of Kovetz Lubavitch, "An undisputable necessity... to mark the key occurrences in *beis rabbeinu*; the *farbrengens* on *yoma d'pagras*; the *sichos* and various directives that we hear from the Rebbe Shlita regarding the obligations of every individual in the current ever so crucial period of time..."

May we be *zoche* to see the *giluyim* with

our physical eyes, and celebrate Tishrei 5776—*Shnas Hakhel*—together with the Rebbe in Yerushalayim! **D**

1. Kovetz Lubavitch, page 3
2. *ibid*
3. “Nusach Ari” were the shuls founded by the descendants of *anash* who had immigrated to the United States during the late 1800s and early 1900s.
4. While his name appeared only in specific columns, the main editor of the publication was Rabbi Shmuel Zalmanov, one of the distinguished Chassidim in New York at the time.
5. See *Igros Kodesh*, vol. 2, page 54.
6. Kovetz Lubavitch, page 17
7. See *Igros Kodesh*, vol. 12, p. 247, where the Rebbe writes to Rabbi Shlomo Matusof: I have sent you the *kovetz* separately. It is surprising that there are no reports in it from the institutions in Casablanca, of which there are numerous things worthy of publication. The Torah rules that it is a Mitzvah to publicize those who do Mitzvos. Surely from now on you will send notices to be publicized in the the upcoming issues; although I know you are occupied with holy work, I hope that you will find time for this as well, as it is imperative, for a number of reasons, for the growth of the work.
8. See *Igros Kodesh*, vol. 12, page 80
9. *Bikkur Chicago*, p. 20

## HEELS OF DAVENERS

For the first discussion in the column of *Teshuvos Ubiurim*, the Rebbe chose a topic which “many have been asking as they read the *sichos* that are published by *Mareches Otzar Hachassidim*.”

A common sight in the *sichos* of the Friediker Rebbe is a mention of a *maamar Chazal* and its explanation according to *Chassidus* or in *avodas Hashem*. Many times the connection between the original statement of the *Tanaim* or *Amoraim* and the explanation brought in the *sicha* seem to be merely incidental, bringing the reader to imagine that the Friediker Rebbe’s words were a “*tzachus ba’alma*.”

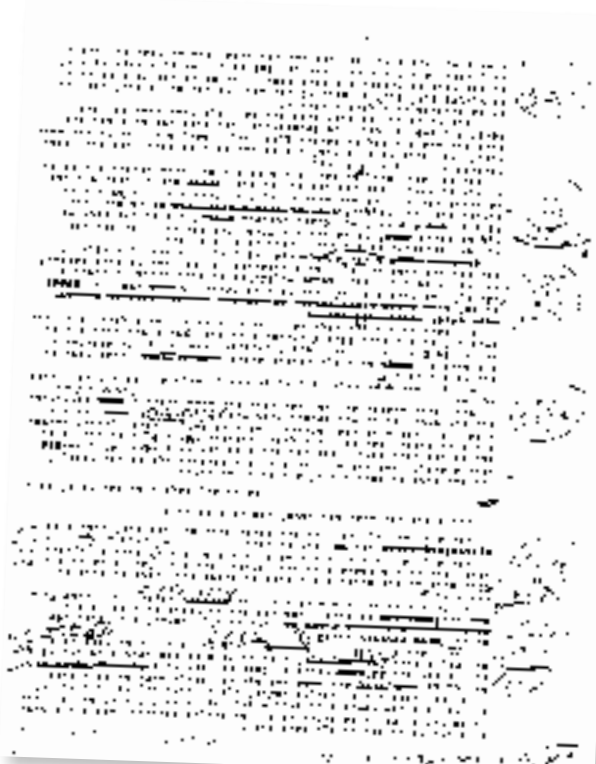
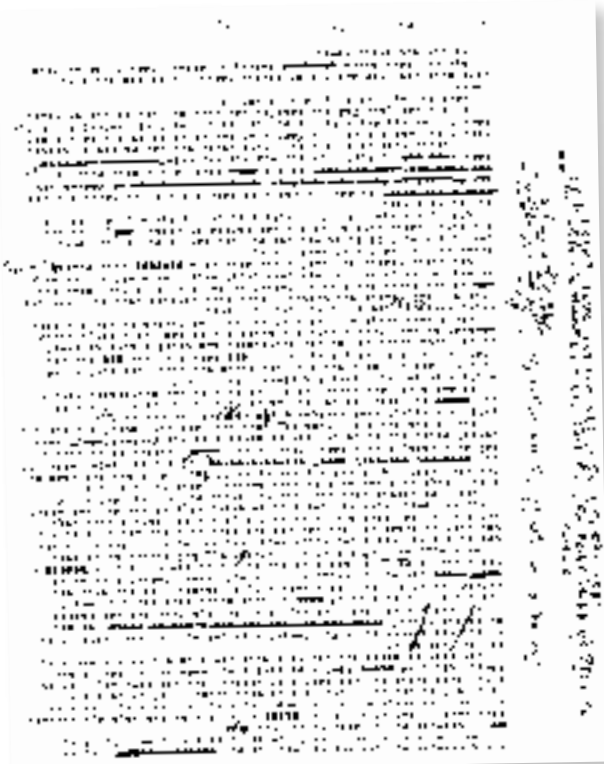
The Rebbe maintained that this was never the case. To prove his point, the Rebbe chose to explain a *vort* that—according to questioners—could in no way resemble the original meaning.

During a *sicha* in 5702<sup>9</sup>, the Friediker Rebbe had quoted a *vort* from Reb Baruch Mordechai, who had translated the words “*Akavya Ben Mehalalel omer*” to mean “The heel of the davenor, who thanks Hashem, says.”

When the *sicha* was first published, the Rebbe writes, many jumped on the opportunity to claim that the Chassidim speak and write “*divrei hevel*.” And many Chassidim themselves asked why it was necessary to publish specifically those things, which can be used against them.

The Rebbe then launched into a lengthy discussion explaining the concept of names, which always contain meaning, and then he showed how this specific instance itself—which had garnered so much attention—actually has a basis in Midrash itself.]

## A SAMPLING OF THE REBBE’S EXTENSIVE HAGAHOS ON KOVETZ LUBAVITCH.



PHOTOS: KEHOT PUBLICATION SOCIETY

## NO JEW LEFT BEHIND

*The following letter from the Rebbe explains in detail how we ascertain that each and every Yid without exception, no matter how far astray they have gone, will have a part in the heavenly giluyim at the time of Moshiach's coming.*

10th of Nissan, 5721  
Brooklyn, N.Y.

Shalom U'vracha:

This is in reply to your letter and questions:

You ask, how can one accept the Mishnah "All Israel have an portion in the world to come" and how, by the widest stretch of the imagination, can one believe that the worst "apikores" will have a share in the world to come.

The answer to your question may be found in various sources and is especially illuminated in the sources of Chasidus at length.

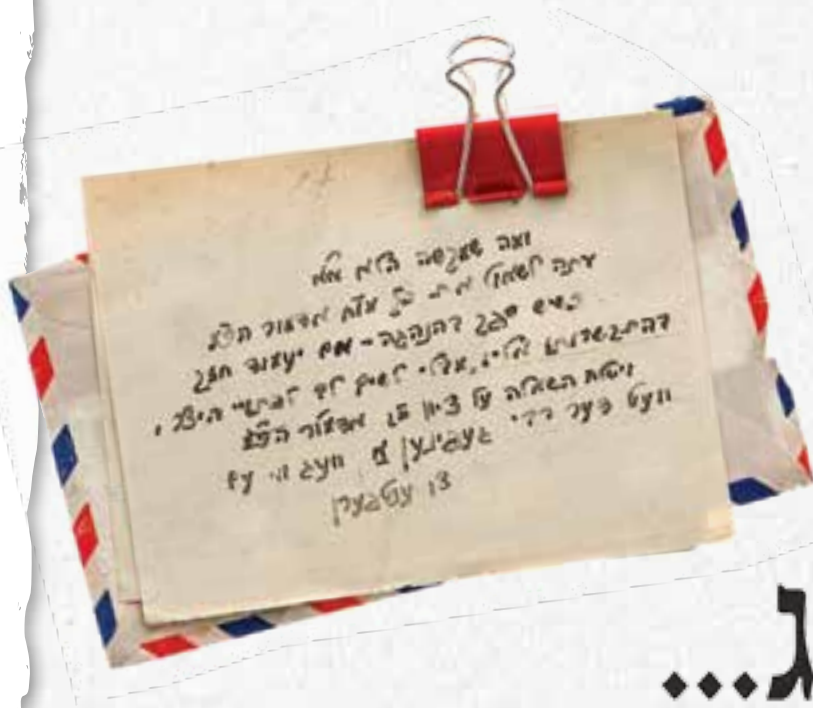
The belief of our Jewish people in true Monotheism is, of course, the very basis of our faith and way of life. This means not only that there is only One G-d and none other beside Him, but "nothing else beside Him" (*ein od Milvado*). The whole Creation and all the worlds have no reality of their own, for there is only one Reality—G-d, inasmuch as a spark of G-dliness animates and keeps everything in existence, as it is written, "By the word

of G-d the heavens were created," etc. This "word" of G-d is the essence and reality of everything.

Thus, the individual you call "apikores" is also animated by the "word" of G-d, which is surely eternal, for that individual is also a part of Creation and is animated and sustained in the same way. Except that it was the will of the Creator that this individual, created by the word of G-d, should have complete freedom to choose good or bad, life or death, as it is written, "Behold, I place before you this day life and good, and death and evil." The individual who misuses this gift of freedom and chooses evil, loses and forfeits that part of his G-d-given energy which went into the commission of the sin or omission of the Mitzvah, which, had he chosen otherwise, would have been imbued with an eternal quality. However, the very essence of his reality, that is, that which has been created and came into being by the word of G-d, cannot be destroyed, so long as it retains its essential character. It can only be soiled and stained by sin, G-d forbid.

But inasmuch as every individual Jew is a "whole world," as our Sages said, and, moreover, the whole universe was created for his sake, and as the Sages commented on the word "Breishis"—for the sake of Yisroel called "Reishis," the Jew who sinned must undergo various transformations and stages of purgatory to be cleansed of the impurities which had attached themselves to his soul, which is his essence, and which has a portion in the world to come because of its eternal quality.

This is also what our Sages meant when they succinctly said—as they often compress a far-reaching idea into a few concise words—by way of explanation immediately following the statement in the said Mishnah of Kol Yisroel: "For it is written, 'And Thy people are all righteous... a branch of My planting, the work of My hand to be glorified (by them).'" Because every Jew contains in him something which is like a branch of the Divine Tree and the work of G-d's own hands, it is eternal, and that is why "Every Jew has a portion in the world to come." **D**



# דער רבי וועט געפינען א וועג...

## *Just in Time*

AS TOLD BY ISRAEL SHUDLER

**I**migrated with my family from Russia to Israel in 1990 and fourteen years later, in 2004, I moved to Chicago.

About five years ago, in 2010, I decided to go into the food business, something I had already been involved in while living in Israel. I rented a storefront in the French Market in downtown Chicago, which was owned by a French Jew named Mr. Besidon, and opened a restaurant called Presto where my son and I sold Shwarma, Falafel and other Israeli cuisine. The business continued successfully.

One Friday two yeshiva students stopped by my store and I called out to them a hearty Shabbat Shalom. Surprised, they inquired whether I was Jewish and when I replied in the affirmative, they asked me if I would like to lay tefillin, to which I readily agreed. They explained that they were from the local Chabad yeshiva and visited many Jewish stores in the area every Friday to offer local Jewish men an opportunity to lay tefillin.

Yisroel Bressinger and Avraham Baron began to visit me each week and a warm friendship soon developed. They would stop by for a few minutes to chat, say a few words on the weeks' *parsha*, wrap tefillin and occasionally, even pull me in to dance to a joyful Jewish tune.

In the meantime the business began to take a toll on me. Two years had passed and although we weren't doing too badly, the work entailed in managing the restaurant proved to be too much for me so I decided to sell off the whole business. I posted ads in the local papers and I also relied on word of mouth, but there was no interest. Six months went by with not an ounce of progress and I grew very impatient.

I even began to consider closing shop without selling, even though this course of action would result in great financial loss.

At this point I planned an extended trip to visit my family in Israel. I booked a ticket for February and made the trip my deadline. If nobody would buy the restaurant before my trip I would close down the eatery and relinquish my renter's contract. The strain and frustration was taking a toll on me and although I would lose a lot of money, there was no way I could continue to manage the business like this.

One day, about two weeks before the cutoff date, my two yeshiva friends pleasantly surprised me and showed up to my store in middle of the week. When I asked them what the change in schedule was all about, they explained that they would be travelling to New York for the weekend together with their entire yeshiva [for Yud Shevat -ed.] and, not wanting to

skip their weekly visit, they decided to come around earlier.

After wrapping tefillin and chatting a little, they let me know that many of the people they visited weekly were sending with them letters to the Rebbe which they would bring to the Ohel. Of course I had heard of the Rebbe and even knew a story that had happened with a friend of mine with whom I worked together in the food business back in Israel. My friend had related that for years he and his wife had been childless until they went to the Rebbe to receive a dollar and a blessing, and they were blessed with children. I also knew of the Rebbe's legendary love and care toward every Jew, regardless of background and affiliation. I was overjoyed by the boy's suggestions and felt moved that one could still have the opportunity to write to the Rebbe today.

I sat down and wrote a letter describing in detail the struggles with my business venture and my attempts at selling it. I wrote how I wasn't able to handle the stress and strain the business

was having on me so I asked the Rebbe to please help me sell the business. The boys took my letter and went on their way.

Two days later a Mexican man entered my store and inquired as to whether I was selling the business. He must have seen the sign outside and he wanted to negotiate the price. I told him I was ready to give him a good deal as my deadline was two weeks away and I wanted the transaction to be quick and easy. He told me he would think about it.

The following day he returned and agreed to my terms and conditions. We drew up a contract and within two days, just days before my "cutoff" date, the transaction was complete with the full sum deposited in my account.

I couldn't believe my good fortune. For over six months I had tried in every way possible to sell off my business with zero success, and within a few days after writing to the Rebbe, I had made the sell from start to finish! **D**



PHOTO: JEM/THE LIVING ARCHIVE / 189663 / 9 TISHREI, 5741



## BEHIND THE PICTURE

# “DID YOU LEARN TANYA YET?”

*On snapping photos of the Rebbe*

29 ELUL 5743

Pictures Courtesy of Jewish Educational Media

Though the amount of pictures of the Rebbe are well into the hundreds of thousands, covering nearly every nuance of the Rebbe's *nesius* (save for Shabbos and Yom Tov, of course) it may come as a surprise to some that for a period of time the Rebbe did not allow for pictures of him to be taken<sup>1</sup>, making them very hard to come by. Eventually, however, not only did the Rebbe permit it, but at one point a particular picture was formally chosen to serve for official purposes. Ultimately with the advent of video recordings of the farbrengens and their live broadcasts on national television, the Rebbe's holy image became quite well known.

There were occasions that the Rebbe posed for a photograph and sometimes even insisted that the cameramen say *l'chaim* together with all the chassidim. And then there were times that the Rebbe advised chassidim who were standing in the crowd to learn Torah rather than snap photographs.

In this series of pictures, shot on 29 Elul 5743—Erev Rosh Hashana—we see the Rebbe on his way into 770 for shacharis. While climbing the last few steps before the doorway, the Rebbe stopped and turned to a group of chassidim standing on his right-hand side. At the front of the group is a man with a camera hanging

from his shoulder, snapping photos. The Rebbe asked the man if he had already learnt Tanya that day.

### PRECEDENTS

Incidents like this occurred a number of times before as well. On one of the evenings of Chol Hamoed Sukkos 5738, shortly before maariv, during the singing that generally preceded the *tefillos* (especially during the month of Tishrei) the Rebbe—who had been clapping vigorously to the tune of the *niggun*—stopped abruptly and he turned unusually serious, gazing sharply at two people standing a relative distance away,

who were taking pictures of the Rebbe. The Rebbe asked in Yiddish: “Have you learnt Chitas yet today?” When they showed signs of not understanding what was being asked, someone translated the question. One of the men answered that he generally does indeed learn Chitas, but that day he hadn’t yet. The other fellow answered in the negative as well. The Rebbe then continued and asked, “What is more important; taking pictures in a shul or learning Tanya?”<sup>2</sup> [See also 4 Nissan 5741, for a related episode.]

## נתן מלחמו לדל

Another similar story occurred on Chai Elul 5739 during the farbrengen.

After the first *sicha*, the Rebbe called upon Reb Yoel Kahn, who stood directly below the Rebbe’s dais, and asked him to find out whether a man who stood nearby and was photographing the Rebbe, had learnt Tanya that day, and added, “He can continue, I just want to know if he learnt Tanya today”. Upon hearing the question, the man immediately stopped shooting.

After the second *sicha*, the Rebbe asked Reb Yoel if he had passed on the message. When he answered that the man had not, the Rebbe retrieved a booklet of Iggeres Hateshuva from his own siddur, and instructed Reb Yoel that the man should learn a few lines from it, after which he may continue taking pictures!

When the job was completed, the Rebbe smiled to Reb Yoel and said, “Don’t take offense that I make use of a Kohen.”

## PENIMIYUS!

At a farbrengen on Chof Cheshvan 5744 marking the Rebbe Rashab’s birthday, while discussing similar behaviors, the Rebbe dwelled on the topic of picture taking and explained a common error in this regard.

“There are those who think that *chassidus* demands of them to take pictures nonstop, of [the Rebbe] walking, standing, doing particular motions, and this is all they do time and again!



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The Rebbe went on to tell of an incident when he had asked the photographer if he had learnt Tanya that day. “It was already late in the day, mincha time,” the Rebbe said. “He completely failed to understand the connection. What does taking pictures, the most important of all endeavors, have to do at all with studying Tanya?!”

Then the Rebbe gave an interesting exception to the rule. “Some people need to do it as a source of *parnassa*. Other select individuals utilize it for *hafotzas hamaayanos*, i.e. they use the pictures and videos for spreading Chassidus. But other than that, one must know that the Rebbe Rashab demands *penimiyus* (i.e. learning *chassidus* and activities which engage a person more in depth)!”<sup>3</sup>

## INTENSE LONGING

Beyond the inferences of these particular incidents, the Rebbe often instructed *chassidim* to keep in their pocket a picture of the [Friediker] Rebbe, and to gaze upon it from time to time, especially in a moment of intense need. Yet, as he taught us in Hayom Yom<sup>4</sup>, “The intense longing for *hiskashrus* can be satisfied only by learning *maamarim* of *chassidus*, which the Rebbe delivers orally and written; simply seeing him is not enough.”

If that is true in normal conditions, surely then in these trying times when it is specifically seeing the Rebbe which we cannot do, we must devote our all to learning the Torah that he taught and in which the Rebbe’s very essence is invested. **D**

1. See Derher issue 6(66), pages 33, 35 *et al.*

2. *Yoman* entries of the time record that later that evening, one of the two individuals wrote to the Rebbe asking forgiveness for the incident, and the Rebbe replied “אזכיר עה”צ”

3. Hisvaduys 5744 vol. 1 p. 485

4. 9 Adar II



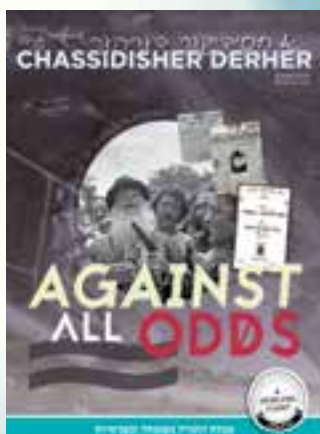
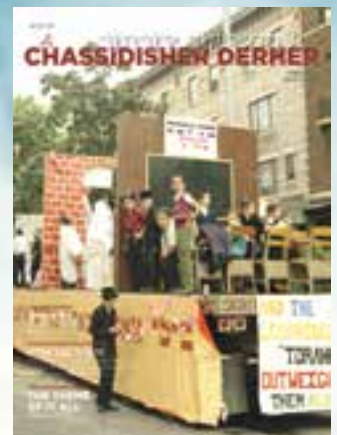
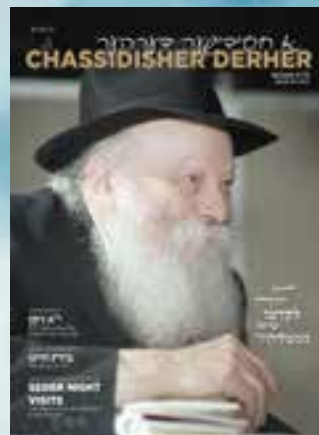
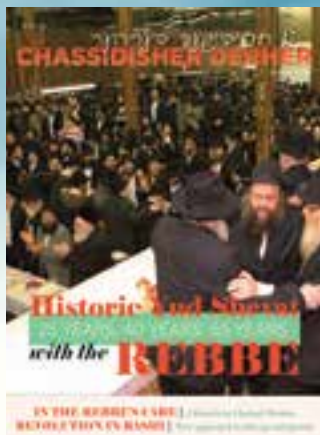
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# א חסידישער צאָר הער **CHASSIDISHER DERHER** 5775



מוקדש לחיזוק ההתקשרות  
לכ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע  
נדפס ע"י הרוצה בעילום שמו

לע"נ

הרה"ח הרה"ת ר' שמחה ירחמיאל בן ר' מרדכי שכנא  
צירקינד

שליח כ"ק אדמו"ר זי"ע יותר מיובל שנים במדינת טונים ומאנטרעאל קאנאדא  
פעל הרבה ברכישת ספרים לספריית כ"ק אדמו"ר ואסיפת כספים לפעולותיו הק'  
נלב"ע ליל ש"ק פ' פנחס כ"ד תמוז תשע"ה

ת.נ.צ.ב.ה.

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