

\$2.00 US

# A חסידישער קערהער CHASSIDISHER DERHER

IYAR 5774  
ISSUE 19 (96)

## ל"ג בעומר PARADES

### THROUGHOUT THE YEARS

Over seven decades have passed since the very first Lag B'omer Rally, in 5703. Ten years later, the first Lag B'omer parade was held in front of 770. From that year forward, Lag B'omer was transformed by the parades which were held on this day, and the countless precious moments that took place during these parades. This magazine includes a fascinating review of these precious moments.



## Step by Step

Guidance from the Rebbe as Bochur, Menahel and Shliach

*Exclusive interview with  
Rabbi Moshe Herson*

*Head Shliach of the State of New Jersey*

# A חסידישר דער CHASSIDISHER DERHER

ISSUE 19 (96) • IYAR 5774

בס"ד

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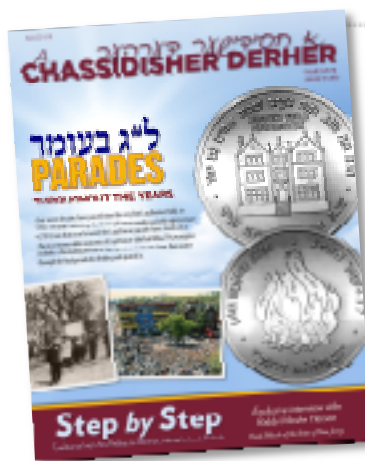
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## ABOUT THE COVER:

Displayed upon the front cover are a number of scenes from the Lag B'omer Parades. In one snapshot we can see children marching with their signs in one of the earliest parades, while in the next one we can see the enormous crowd gathered at the Lag B'omer parade of 5747. The coins featured alongside, were specially minted for the Lag B'omer parade of 5750 and distributed by the Rebbe during the parade. In an incredible turn of events these coins were prepared in less than a week! Read more about the parades on page 10 of this issue.

# Editorial

As the festive day of Lag B'omer approaches, we proudly present you with the Iyar edition of A Chassidisher Derher magazine.

Lag B'omer for Chassidim conjures the spectacular images of Lag B'omer with the Rebbe. Almost each time Lag B'omer came out on Sunday, Chassidim were zoche to experience a Lag B'omer parade together with the Rebbe.

The scene was breathtaking. Tens of thousands of Yidden of all kinds, would converge upon Eastern Parkway. Elaborate decorations depicting the twelve Pesukim, the Mivtzoim or other things were displayed proudly from the walls of the surrounding buildings.

The moment everyone had been waiting for soon arrived. To the stirring melody of Ani Maamin the Rebbe emerged from 770 onto the specially prepared Bima, gazing intently at those assembled. This was truly *b'roiv am hadras melech*.

Each parade was filled with a unique set of precious moments. Within this magazine you can find accounts from each one of these parades. It is our hope that this review will help Chassidim experience and relive these precious moments.

In preparation for this issue we had the pleasure of interviewing Rabbi Moshe Herson, Head Shliach to the state of New Jersey. Arriving in New York from Brazil as a young Bochur, Rabbi Herson was zoche to a tremendous amount of personal *kiruvim* from the Rebbe.

Later on, the Rebbe sent him to serve as Menahel of Yeshivas Tomchei Temimim Lubavitch in Newark, and some years following, he was appointed as Head Shliach of New Jersey. All the while Rabbi Herson received constant guidance from the Rebbe in connection to many of his activities.

Rabbi Herson tells first hand of the Rebbe's dedicated care for bochurim, which he experienced as a bochur, and also as Menahel of the Yeshiva.

Rabbi Herson shared the following story, which happened with him, shortly after arriving in New York:

Being so far from home at a young age, Rabbi Herson often found himself lost in feelings of homesickness. In search for comfort, Rabbi Herson requested a Yechidus with the Rebbe. During his Yechidus the Rebbe instructed him to carry with him a picture of the Frierdiker Rebbe in his pocket at all times, and from time to time he should look at the picture. This, the Rebbe concluded, would help him cope with his problems.

Rabbi Herson recounts, that shortly afterward he began to carry two pictures with him – one of the Frierdiker Rebbe and one of the Rebbe.

This story emphasizes the great importance of *tziyur pnei horav*, and this is stressed further in the Ksav Yad column in this issue.

Particularly in the dark golus we find ourselves in today, we must strengthen ourselves by increasing our *tziyur pnei horav*, through watching videos of the Rebbe, and of course gazing at the Rebbe's picture.

Throughout the pages of the magazine, you will also find a number of articles covering a wide variety of interesting topics, including a special article dedicated to Reb Yisroel Aryeh Leib, the Rebbe's brother, in connection with his yahrtzeit on Yud Gimmel Iyar.

It is our fervent wish, that through this humble addition in Hafotzos Hamaayonos, may we be zoche that b'karov mamesh, we be reunited with the Rebbe and once again experience *b'or p'nei melech chayim!*

A Gezuntten Zummer,

**The Editors**

Chof Ches Nissan 5774





CREDITS: JEM/THE LIVING ARCHIVE

## *It Depends on You*

*In the month of Iyar we celebrate Pesach Sheini. The concept of this mitzvah is intriguing—at the time of bringing the Korbon Pesach in the Midbar, there were some people who were tamai, and therefore unfit to bring the Korbon Pesach. They came to Moshe and demanded, “למה נגרע לבלתי הקרב את קרבן יהוה במעדו בתוך בני ישראל”, “Why should we be excluded from bringing the Korbon of Hashem in its appointed time, with all the Yidden?” Moshe relayed their pleas to Hashem and, consequently, the Yidden were commanded in the Mitzva of Pesach Sheini; that anyone who (for certain reasons) cannot bring the Korbon Pesach on Erev Pesach has a Mitzva to make up for it by bringing a Pesach Sheini.*

**T**he demand to be allowed to bring the Pesach Sheini seems strange: had Hashem wanted them to fulfill the Mitzva of Pesach Sheini, He would have told Moshe Rabeinu to instruct them in the first place. So if Moshe Rabeinu didn't tell them to bring a Pesach Sheini, it was obviously unnecessary for them to fulfill this Mitzva. How did it make sense to demand a Mitzva that Hashem had deemed unnecessary for them to perform?

If we look at the nature of their complaint, the question becomes even stronger.

The Midrash expresses two opinions regarding the identity of the people who were tamai: either they were tamai as a result of carrying Yosef's casket, or they were tamai because they buried Nadav and Avihu. According to both opinions, however, these men were Gedolei Yisroel, and they surely had absolute faith in

Moshe Rabeinu. On the Yidden as a whole it says “ויאמינו בה' ובמשה עבדו” - “and they believed in Hashem and in Moshe his servant,” how much more so these Gedolei Yisroel. Surely they trusted that if Moshe hadn't told them that they could make up the Korbon Pesach, it was because Hashem hadn't commanded him about it. So how did it make sense to come and demand from Moshe Rabeinu, “למה נגרע”, - we also want to fulfill this Mitzva?

Only a few months before, they had stood before Har Sinai and heard from Hashem that they would become a “ממלכת כהנים וגוי קדוש” through fulfilling the Mitzvos, and it was therefore incumbent upon them to fulfill all the Mitzvos that Hashem commanded them through Moshe. But how did it make sense to demand a Mitzva that Hashem didn't command them to do?

From here we learn a הוראה נפלאה, an

amazing lesson, in Avodas Hashem. When a Yid feels that he is missing something in Avodas Hashem—Torah or Tefilla—he doesn't depend on anyone, not on Moshe Rabeinu, not even on Hashem כביכול; he pleads and demands “למה נגרע”...

...The Torah says “הכל בידי שמים חוץ” - “everything is in the hands of heaven except for Yiras Shamayim.” When it comes to Yiras Shamayim, Hashem wants the person to demand what he feels is important. And when the person shows his longing and desire, Hashem fulfills his entreaty. As we see in the story of Pesach Sheini: after the Yidden demanded “למה נגרע”, a new Mitzva was added in the Torah, the Mitzva of Pesach Sheini. ■

*(Adapted from the sicha of Pesach Sheini 5744)*

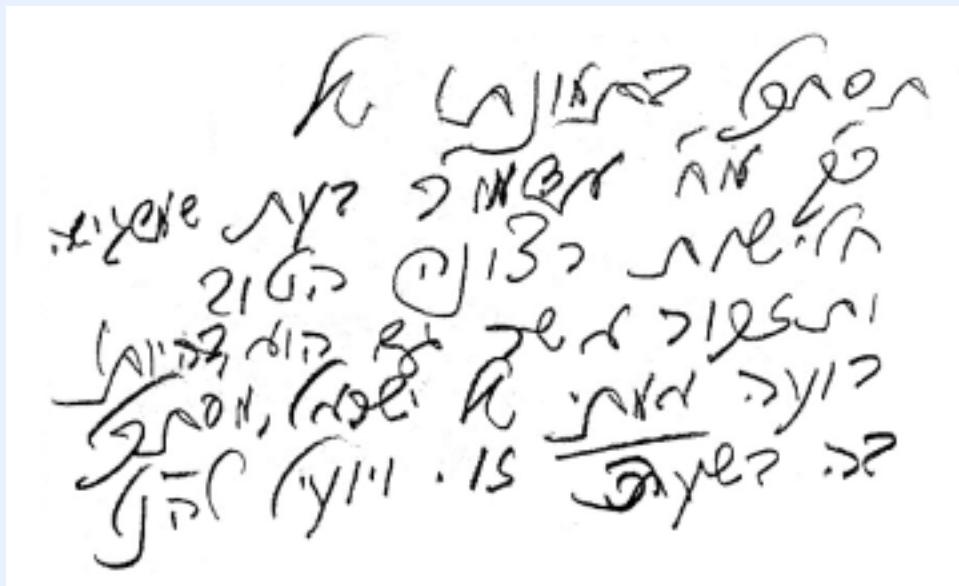




# The Rebbe's Gaze

The Rebbe often guided Chassidim – especially in times of personal challenge – to constantly set time to envision the Frierdiker Rebbe's holy countenance, and to keep a picture of the Frierdiker Rebbe regularly nearby, and to gaze at the Rebbe's image. This, the Rebbe explained, would surely give them the strength to continue on.

The following Ksav Yad is the Rebbe's response to a woman who wrote to the Rebbe about the challenges she is facing, and that she at times loses her determination and ambition.



You should gaze at the photograph of the Rebbe when you feel that your positive willpower is weakening, and you should remember that the Rebbe too, as a **true** shepherd [leader] of Bnei Yisroel, is gazing at you at the same time, and this will help you with the above mentioned [challenges].

תסתכל בתמונתו של כ"ק מו"ח  
אדמו"ר בעת שמרגישה חלישות  
רצונה הטוב ותזכור אשר גם הוא  
בהיותו רועה אמת של ישראל,  
מסתכל בה בשעה זו. ויועיל  
להנ"ל

# להביא לימות המשח

## THE DEMANDING MELODY

*Sheyibone Beis Hamikdosh*

**A niggun that resounded throughout 770 after many farbrengens and on many other occasions, expresses a powerful tefila for the Geula. The series of events leading up to the introduction of this niggun and the attention the Rebbe directed to this niggun is fascinating.**

**W**ith the founding of Tzivos Hashem in 5741 a new niggun was introduced as the anthem of Hashem's army. The well-known niggun of "We want Moshiach now" was sung in front of the Rebbe for the very first time at a rally held on 28 Tishrei 5741. In the ensuing year-and-a-half the niggun was sung at the Rebbe's Farbrengens very often.<sup>1</sup>

Another niggun with a similar meaning was soon in coming. On Lag B'omer 5742 a number of things took place which led to the niggun of Sheyibone Beis Hamikdosh to become a niggun encouraged by the Rebbe in an incredible way.

### LED BY THE CHAZZAN

To the surprise of many, the niggun of "Yehi ratzon...sheyibone beis hamikdosh..." was composed by Reb Yisroel Shor, a chazzan who sang in the shul of the Sadigurer Rebbe, in Austria before the Holocaust. Although he passed away young, this niggun was very well known and became popular amongst many Chazzonim.

Therefore, when a grand Siyum Sefer Torah was held at a ballroom in Manhattan, in conclusion of the first Sefer Torah Hakloli<sup>2</sup> on Lag Baomer 5742, Chazzan Zalman Baumgarten chose to sing this song during the event. Later on, a video

of the event was shown to the Rebbe.

Because Lag B'omer was not on Sunday, a parade was not held that day, and instead a Tzivos Hashem rally took place in 770 later that day.

After the pesukim had been recited the Rebbe spoke a number of sichos for the children present. At the conclusion of the third sicha, the Rebbe explained that this kinus was to be connected with Torah, Tefila, and Tzedaka. The Rebbe then continued to enumerate how each one was to be fulfilled.

The Rebbe explained how Tefila was to be done:

*"At the end of the kinus, the children should recite the tefila that is connected with Geula: Yehi ratzon milfonecha Hashem Elokeinu v'Elokei avoseinu sheyibone beis hamikdosh bimheira biyomenu (now!) v'sein chelkeinu b'torasecha..."*

*...They should say this tefila with a song – the song on these words which is well known amongst most of B'nei Yisroel, because in addition to the words belonging to every Yid, the tune also belongs to every Yid."*

Chazzan Moshe Teleshevsky relates:

"After the sicha during which the Rebbe mentioned singing the niggun Sheyibone in the tune which is well known amongst most Yidden, many

understood that the Rebbe was referring to the famous song which begins with a piece of Chazonus. Realizing that the Rebbe wanted this sung shortly thereafter, people began searching for me, as I was often the Chazzan in 770.

"While Rabbi J.J. Hecht translated the previous sicha, people searched high and low, however they could not find me because I was not in 770 at the time.

"A Bochur ran out of 770 in search for me, and located me a block away from 770. I hastily followed him to 770 and went up to the stage that had been set up on the Rebbe's Farbrengen Bima."

Rabbi Hecht immediately quieted the children and instructed them to listen quietly to the Chazzan singing the first part of the composition. As he continued into the second and more well-known stanza, all the children burst into song – "sheyibone beis hamikdosh..."

Although the niggun was typically sung at a slower pace, the Rebbe began to clap along to the niggun, raising the momentum with every round that the niggun was sung. Within a short time, the main shul of 770 resounded with the exuberant strings of the newly introduced niggun.

When the niggun came to an end, Chazzan Teleshevsky began the niggun of Utzu Eitzah.

### EVERY OPPORTUNITY

In the days and weeks that followed, the Rebbe spoke about this niggun very often, and asked that it be sung time and time again.

Just fifteen days after the initial time it was sung, a pre-Shavuot rally was held in

770. During the rally the Rebbe spoke about the affect children can have on their parents in many areas, including *tefila*. The Rebbe specified that this idea was emphasized greatly in the niggun of sheyibone.

“When the children sing this niggun with conviction” continued the Rebbe, “it causes their parents to have additional energy in ‘*v’sen chelkeinu b’sorasecha*,’ which is very important in the time of *Matan Toraseinu*.”

This niggun was sung at the Rebbe’s Farbrengen for the first time, a mere two days after the above pre-shavuos rally. At a Farbrengen held on erev Shavuos, the Rebbe spoke again about *tefila* and re-

quested that the niggun be sung.

When the Rebbe asked this niggun to be sung again at the Shavuos Farbrengen, the Rebbe instructed that first the children be the ones to sing it, and only



RIGHT: THE REBBE ENCOURAGES THE SINGING OF THE CHILDREN AT THE RALLY ON LAG B’OMER 5742.  
BELOW: RABBI YOSEF WINEBERG ADDRESSES THE CROWD AT THE FIRST SIYUM SEFER TORAH HAKLOLI IN MANHATTAN ON LAG B’OMER 5742.



CREDITS: LUBAVITCH ARCHIVES

afterward be followed by the adults.

Within a short matter of time, the niggun became commonplace at almost every Farbrengen.

A most unique occurrence took place, when the Rebbe asked that sheyibone be sung at the Farbrengen of Yud Beis Sivan, and followed the niggun by immediately beginning a maamor.

At The farbrengen of gimmel Tammuz 5742 the Rebbe prefaced the b’rocha acharona by singing sheyibone, and when leaving the Shul the Rebbe began the niggun yet again.

Throughout the two months which passed since the niggun had been adapted, it was sung in unison by the entire crowd, without the first *chazzonus* part of the niggun.

This all changed at the farbrengen of Yud Gimmel Tammuz 5742, during which the Rebbe spoke strongly about the need for the army in Eretz Yisroel to finish the operation it had begun in Lebanon. The Rebbe continued that because of the situation in Eretz Yisroel, it was vital to add in *tefila*, namely the *tefila* of “*sheyibone Beis Hamikdosh*”, in addition to when we say it in Ma’ariv.

“Therefore” concluded the Rebbe, “the *tefila* should be led by the Chazzan, and everyone should follow after him.”

Reb Moshe, whom sat in front of the Rebbe to the left, immediately began to lead the “*Yehi ratzon...*” following which, the Chassidim enthusiastically joined in.

At the conclusion of the Farbrengen the Rebbe gave dollars to the *tankisten*, and during the *chaluka* the Rebbe started



the niggun again!

From this Farbrengen forward, at every farbrengen during which the Rebbe asked this niggun to be sung, the Rebbe instructed that it be led by Chazzan Moshe Teleshevsky at the end of the farbrengen.

#### HURRY UP SHEYIBONE

During the farbrengen of erev Rosh Hashona 5743 the Rebbe spoke in the first sicha about how the Geula needs to arrive speedily, in a manner of *achishena*. It follows, continued the Rebbe, that all *peulos* connected with the coming of Moshiach should also be done in the above way.

Therefore when we sing a niggun connected with Moshiach, like the niggun of sheyibone, it is not logical to push it off until the end of the farbrengen as it has been done until now. Rather, we should sing it right away at the beginning of the farbrengen!

The Rebbe continued to explain the importance of the *yehi ratzon* that is stated before the niggun of sheyibone, connecting it with the word *tzinor*<sup>3</sup> which shares the same letters as the word *ratzon*.

When we ask Hashem that his *ratzon* be to build the Beis Hamikdosh, we create a *tzinor* through which we draw down Hashem's brochos.

Needless to say, the niggun was sung immediately after the first sicha. Interestingly, at the next farbrengen which the Rebbe requested that it be sung, on Vov Tishrei 5743, the Rebbe directed that it be sung at the end of the farbrengen. This was the way it remained at every farbrengen thereafter.

After numerous farbrengens during which the Rebbe had asked Reb Moshe to sing sheyibone, the Rebbe would just look towards Reb Moshe and motion for him to start the niggun.

Soon thereafter, Reb Moshe procured



REB MOSHE TELESHEVSKY SINGS THE YEHI RATZON BEFORE SHEYIBONE AT A FARBRENGEN.

his own microphone, which he would use specifically for when the Rebbe would ask him to sing sheyibone.

#### DON'T FORGET YEHI RATZON

At the Lag B'omer parade in 5743, the band played the niggun sheyibone as the parade was drawing to a close. They began from the fast part of the niggun, and the Rebbe encouraged the singing intensely.

Suddenly the Rebbe turned toward the door of 770 and seemed to be looking for

someone. After a few moments the Rebbe pointed to Reb Moshe who was standing near there and motioned toward the microphone on the podium near the Rebbe's bima.

Reb Moshe was quickly ushered to the microphone, and began to sing along with the band, whom were playing the lively chorus of the niggun.

However the Rebbe stopped him and explained that he hadn't sung the slower *yehi ratzon* yet. Upon hearing this Rabbi

## No Competition

At the Farbrengen of 15 Tammuz 5742 the Rebbe turned to Reb Moshe again and asked him to sing the niggun of sheyibone. Afterward, the Rebbe turned to Reb Moshe's father, Reb Mordechai Dov Teleshevsky who also had been a Chazzan in 770 for many years and said:

"The Torah gives a *psak* that a man is jealous of everyone except of the achievements of his son and his student. In order to make sure that there is not even a trace of jealousy here, you should sing the niggun as well, and sing it like you would 'at the *omud*' – 'da lifnei mi ato omed.'"

The elder Teleshevsky rose from his place and sang his rendition of *yehi ratzon*.



CREDITS: JEM/THE LIVING ARCHIVE

THE REBBE VIGOROUSLY ENCOURAGES THE SINGING OF SHEYIBONE AT THE FARBRENGEN OF VOV TISHREI 5748.

J.J. Hecht immediately quieted the band, and Reb Moshe – who barely had time to catch his breath from the surprise – launched into the first part of the niggun.

Even before Reb Moshe had begun the second part of the niggun, the Rebbe lifted both hands to clap along to the niggun, encouraging the singing vigorously.

#### GUEST CHAZZANIM

There are a number of versions of the first part of *yehi ratzon*, which are commonly used by Chazzanim. Although most are quite lengthy, Reb Moshe always sung a shortened version, so as not to take up the Rebbe's time.

On a number of occasions, Reb Moshe was not present at the farbrengen, and the Rebbe asked someone else to sing the *yehi ratzon*.

One such Shabbos, an exceptional *ba'al menagen* named Reb Avrohom Lieder from Eretz Yisroel, was at the farbrengen. Earlier that day, he had been chazzan for shacharis and had sung *mimkomcha* to a slow, moving tune which the Rebbe visibly had much *nachas* from.

At the end of the farbrengen, the Rebbe exclaimed: "The chazzan who sang *mimkomcha* should sing *yehi ratzon*!"

Reb Avrohom started singing a much slower version of the niggun, singing each stanza several times, and a number of minutes went by. After a while the Rebbe broke into a smile and said: "By the time he finishes, Moshiach will already have come!"

On another such occasion the Rebbe turned to Reb Yoel Kahn, who would start most niggunim at the farbrengens, and motioned that he start *yehi ratzon*. Nervously, Reb Yoel started *yehi ratzon* to the tune of sheyibone.

#### SURROUNDED BY CHILDREN

Over time a minhag formed, that whenever the Rebbe would hand out coins to children for Tzedaka while on the way home or to the Ohel, the niggun of sheyibone was sung.

A most unforgettable occurrence took place on Friday 19 Av 5744. Because Chof Av that year came out on Shabbos, the entire Machne Gan Yisroel New York, came to spend Shabbos with the Rebbe. Right before licht bentchen time,

the Rebbe walked through Eastern Parkway in order to get to the library next door.

On the Rebbe's return, the children formed two straight lines from the library all the way to 770, creating a path for the Rebbe to walk through. To the jubilant singing of sheyibone the Rebbe walked through the path, encouraging the children strongly all the while.

#### A HEAVENLY NIGGUN

At the farbrengen of Tes Vov Tammuz 5745 the Rebbe spoke passionately about the seforim which had been stolen from the library of Agudas Chassidei Chabad, and the *zaroi bachaim* of the Friediker Rebbe.

At the end of the farbrengen the Rebbe said:

"We will now end with the *tefila* of *yehi ratzon...sheyibone beis hamikdosh bimheiro beyomeinu*," and in the way of Chassidim, with a niggun.

"The niggun should be sung by all those who are listening to the farbrengens through the hookup in other locations, and through this they will be joining together with those sitting by the farbrengen here.

And we can be certain that at the same time they are singing this niggun in Gan Eden! Through simple logic this is the case. One who thinks differently, can have it his way, however in my *sechel haposhut*, and hopefully in the *sechel haposhut* of everyone present, it is abundantly clear that in all the levels of Gan Eden where the *Ba'al Hageulah* is found, they are singing along with us..." ■

1. See Derher issue 5 (62) for a comprehensive article on this niggun.

2. This was the first Sefer Torah which was completed, after the Rebbe launched Mivtza Ois B'sefer Torah for adults.

3. Lit. a pipe. Throughout Chassidus this term is used to depict the way Hashem's brochos are transmitted in this world.

**“A SALUTE TO JUDAISM!”**

# **THE Lag B'omer PARADES**

From amongst the various things which characterize the day of Lag B'omer, the parades that passed before the Rebbe are by far the most unique and extraordinary. In addition to the Sichos that were said, the Rebbe would spend much time with the children as they presented the mitvzoim and other Jewish concepts in creative ways.

His holy face shining, the Rebbe would wave and salute repeatedly, gazing intently at all who passed before his eyes. It was clear that the Rebbe derived immense pleasure from this tremendous Kiddush Hashem and demonstration of Jewish pride, evident as well from the many Maanos the organizers received following the parades.

This overview describes the various parades that took place throughout the years, including a glimpse into some of the behind-the-scenes preparations and the Maanos and Horaos received from the Rebbe regarding the parades.

**Dedicated in loving memory of Reb Yisroel Duchman**  
– a Chossid noted for his tremendous love for the Rebbe

In honor of his 25<sup>th</sup> Yahrtzeit

**PICTURED IS REB YISROEL SWEEPING EASTERN PARKWAY IN PREPARATION  
FOR THE REBBE COMING OUT TO ONE OF THE LAG B'OMER PARADES**







## TO CONQUER THE WORLD

To properly grasp and appreciate the very concept of the Lag B'omer parades and its development, we must preface with a short description of the network of Hafatza the Frierdiker Rebbe established immediately upon arriving on American shores, all of which was directed by the Rebbe Nessi Doreinu.

Merkos L'inyonei Chinuch was the educational arm of Lubavitch and the main avenue of Hafatza. Its goal was to fill the void caused by the utter lack of true Jewish education in America, which was costing the spiritual future of American Jewry.

As parts of these efforts, the National Council for the Furtherance of Jewish Education – “Shaloh” – was founded.

The organization worked in various ways to enroll as many Jewish children as possible into yeshivos and Talmud Torahs.

Mesibos Shabbos was established as a way of holding gatherings of Jewish learning and activities for children. These gatherings consisted mainly of public school children and, throughout the years, the number of participants reached over ten thousand. Of Mesibos Shabbos, the Rebbe Nessi Doreinu once said by a Farbrengen in 5702: “The [Frierdiker] Rebbe has begun with Mesibos Shabbos; from here and on the world will be conquered...”

As part of these efforts, central gatherings were held from time to time for these children outside of 770. These gatherings took place sometimes in the form of a parade, at times a rally and some-

times both together. The first parade took place on Chol Hamoed Pesach 5702, merely half a year from the initiation of Mesibos Shabbos.

The subsequent rallies and parades throughout all the years were officially arranged by the Mesibos Shabbos organization. In pictures and videos of the Lag B'omer parades, the Mesibos Shabbos logo can be seen alongside the logo of Merkos L'inyonei Chinuch, adorning the Rebbe's bima.



THE MESIBOS SHABBOS AND NCFJE LOGOS

## תש"ג

### IN THE BEGINNING...

The first of the Lag B'omer rallies ever to take place was held in the year 5703. It was this kinus, beginning with only a handful of children, which eventually developed into the famous Lag B'omer parades attended by tens of thousands of

children, eventually spreading to all corners of the globe.

The Rebbe Nessi Doreinu spoke for the children.



CREDITS: JEM/THE LIVING ARCHIVE

## תשי"ג

### ANI MAAMIN

This year was the first in which the Rebbe participated in a Lag B'omer rally during the nesius. The Rebbe came out onto the porch overlooking the courtyard (known as the 'Shalash') where the children were gathered and requested for 'Ani Maamin' to be sung. The Rebbe then spoke a Sichra that was translated into English by Reb Shlomo Zalman Hecht. This was the first time the Rebbe had ever

said a Sichra for children. The singing or playing of 'Ani Maamin' was to become a tradition by Lag B'omer parades throughout the coming years.







# תשט"ז

## THE FIRST PARADE

The first genuine Lag B'omer parade to ever take place was in 5716. Eastern Parkway was closed off to traffic for the occasion.

On the morning of the parade, the children gathered in their respective Mesibos Shabbos locations and from there boarded buses to 770. The children were split up into groups of twenty under the care of two madrichim and, as they waited impatiently for the Rebbe to come out, they received snacks and drinks, and recited the brachos in unison.

Reb Shlomo Zalman Hecht carefully explained to the children the importance of listening and paying attention to every word uttered by the Rebbe. Finally, the Rebbe appeared and spoke a Sichah for the children, afterwards translated by Reb Shlomo Zalman, in which he bentched the children who learned in Jewish schools

and urged those who didn't yet, to convince their parents to give them the opportunity to do so.

Following the translation, the Rebbe requested for Ani Maamin to be sung by the two thousand children gathered after which the parade began. The children marched before the Rebbe bearing aloft Yiddish and English signs proclaiming "KEEP THE SHAB-BOS HOLY" and "SEND YOUR CHILDREN TO A YESHIVA" and the like.

They marched until Nostrand Av. where they boarded buses to Prospect Park where a day of fun awaited them.

Suddenly the Rebbe appeared in the park and began to walk about the children, with a broad smile illuminating his holy

face. It seemed that the time the Rebbe had spent with the children by 770 wasn't enough and despite his busy schedule, had come all the way to the park to spend even more time with the children! The Rebbe's surprise appearance was the perfect way to conclude the first parade, which was to be remembered for years to come.

Following this great success, it was decided from then on to make a parade every year when Lag B'omer would fall out on a Sunday, thus allowing for the public school children who have off on Sunday's to attend.



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# תשי"ז

## וראה את הכהן

The parade for that year was the first to be designated not only for the children of Mesibos Shabbos but for all Jewish public school children.

On the Shabbos before Lag B'omer after shacharis, Reb Moshe Leib Rodtshtein from the Rebbe's secretariat stood up on a bench and began to speak about the importance of the parade.

He demanded that everyone involve themselves in the preparations and in ensuring that as many children as possible come to the parade and see the Rebbe, quoting the possuk 'וראה את הכהן ונרפא' הנגע. Just as then when one had to merely gaze at the Kohen he would be healed, so too, today, when a non-religious child will see the Rebbe, it will impact his entire life.

On Sunday morning over eighty buses converged upon crown heights, carrying children from all over Metropolitan New York, including groups from as far as

New Haven, Connecticut, and Boston, Massachusetts.

Reb Yaakov Yehudah Hecht, who inherited the task of translating the Rebbe's Sichas into English from his brother, directed the proceedings. After the children sang 'Ani Maamin', the Rebbe requested that 'Mimitzrayim Ge'altanu' be sung as well, after which he said a Sichah.

The children then marched in groups before the Rebbe who stood on a high bima, built especially for the occasion.



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# תש"כ

## מאתיים שנה

Three years later, in 5720, another parade was held. During the preparations, it seemed to the organizers that the parade would not work out. Before the parade, when the Rebbe passed by on his way into 770, he surveyed the preparations and commented that everything looked quite in order. Indeed, the parade turned out to be a great success.

5720 also marked 200 years since the

histalkus of the Baal Shem Tov and a large sign proclaiming the auspiciousness of the year was hung up.



# תשכ"ו

## בחוקותי תלכו

In 5726 the scope of the parade was broadened and some five thousand children participated. In addition to the usual public school children from previous years, many Talmud Torahs and Jewish day schools took part as well.

Despite gathering storm clouds, thousands of children paraded down Eastern Parkway holding

signs whose slogans called for the furtherance of Jewish education and Torah observance. A band playing lively chasidische nigunim accompanied the parade. From atop the specially built, elevated bima, the Rebbe surveyed the impressive crowd of marchers.

The children listened carefully to the Rebbe's words spoken in Yiddish and then to the English translation by Reb Yaakov Yehudah.

Towards the end of the Sicha the Rebbe spoke on the first possuk of Parshas Bechukosai but left out the words 'אם' and 'גשמיכם'. By the translation, Reb Yaakov Yehudah included these

words and after he finished the Rebbe told him that the word 'אם' was left out purposely for when thousands of yidden come together, there is no doubt as to the fulfillment of 'בחוקותי תלכו'. As for 'גשמיכם', the Rebbe said: "there is little need for that right now."



CREDITS: LUBAVITCH ARCHIVES



# תשכ"ז

## PROPHETIC ASSURANCE

The parade of 5727 occurred during the tense days preceding the outbreak of the Six Day War. During the parade the Rebbe spoke at length about the precarious situation in Eretz Yisrael and guaranteed a total victory over the Arab armies. The Rebbe's face was flushed as he spoke passionately and in a raised voice, especially when pronouncing the possuk "וישבתי לבטח בארצכם ונתתי שלום בארץ", upon which the Rebbe's voice rose to a crescendo, as though piercing the very heavens.

As per the Rebbe's wishes that his

words be publicized, a special shliach was sent to Eretz Yisrael with the recording of the Sicha where it circulated from community to community. In every place, crowds gathered to hear the Rebbe's words of encouragement and assurance.

The Sicha was further publicized on N.Y. radio (WEVD) and Israeli radio, eventually reaching yidden the world over. This was the very first time the Rebbe's voice was heard on radio. The Rebbe's words infused the Jewish nation with a sense of hope and optimism.



The Rebbe wished to edit the Sicha as soon as possible and while still standing on the bima by the parade, the Rebbe asked Rabbi Chodakov if a hanocho had already been prepared. Indeed, upon returning to his room following the parade, even before leaving for the Ohel, the Rebbe was magiah the Sicha (לקו"ש) 333 עמוד 333.

After the great and miraculous victory, many newspapers cited this Sicha, referring to it as sheer prophecy.

# תש"ל

## JEWISH CREATIVITY

That year, a novelty was introduced to the parade:

Many mosdos created presentations playing on various Jewish themes which were set up on flatbed trucks and during the parade they passed before the Rebbe.

The U.S. army sent a representation to the parade that year for the first time as well.

The fact that the Rebbe would come out to the parade, which only became definite that very morning at ten o'clock excited everyone greatly.

That year, the Rebbe spoke at greater length than any of the previous years. The Rebbe spoke mainly on the theme of that week's parsha, Bechukosai, and then went on to address the g'zeira of Mihu Yehudi for an additional half hour.

After the Sicha, the many thousands of children passed before the Rebbe. To the children who waved to the Rebbe standing high on the bima, the Rebbe waved back with his holy hand.

At the parade's conclusion, the Rebbe strongly encouraged the singing, and a circle of dancing quickly formed directly under the Rebbe's bima. During the dancing, the Rebbe, with energetic hand motions, urged bystanders to join in as well—truly a sight to behold.

Following the parade, the Rebbe left for the Ohel and returned in the evening. After Mincha the Rebbe held a surprise Farbrengen that lasted until 10:40 pm. The Rebbe opened the Farbrengen with the following words: "Present here are a few of the organizers of today's parade. They should take this and distribute it among all the others who were involved," whereupon the Rebbe handed a bottle of mashke to Reb Shmuel Butman and Reb Chaim Farro.



CREDITS: LUBAVITCH ARCHIVES

## תשל"ג: ת"ח על הבשו"ט

A large parade was being prepared for that year and everyone fervently hoped that the Rebbe would participate.

On the Shabbos prior to the parade, the usual announcements were made after shacharis, except for when mincha would be, which served as a clear indication that an unexpected Farbrengen was to take place at 1:30.

But during the Farbrengen, the Chassidim received unpleasant tidings: the Rebbe announced that he would not be participating in that year's parade. The Rebbe didn't specify the reason for this but merely hinted that it had something to do with a lack of Ahavas Yisrael. The Rebbe also explained that his not taking part in the parade was also the reason for the unexpected Farbrengen – "And therefore I will hold a Farbrengen and say now what I would have spoken for the children..."

The Rebbe nevertheless demanded that the preparations for the parade not only continue, but with even greater enthusiasm.

So describes one letter from a bochur in 770 at the time, written to his peers in Eretz Yisrael:

*"We are all still in disbelief. It is very hard to speak of such a dreadful thing, how much more so to write about it. Woe to the ears that hear such words, soft and pleading words emanating from his holy heart, words of a merciful father chastising his beloved son... Sometimes the Rebbe cried, sometimes he restrained himself..."*

*"After the Sicha, the Rebbe began to sing 'Hinei Ma Tov' in a sweet and arousing tone of voice, singing the end of the wordless piece to the tune of 'Tzama Lecha Nafshi'. Then, after the Rebbe finished, he waited for the crowd to continue, but, from shock and emotion, everyone remained silent. The Rebbe made a motion with his hand*

*only then did everyone begin to sing as usual."*

The parade proceeded without the Rebbe being present. Afterwards, the organizers wrote a detailed report and gave it in to the Rebbe. The Rebbe gave a maane expressing the profound nachas ruach the parade had caused, reading as follows:

**"ת"ח ת"ח על הבשו"ט הנ"ל ועל גודל הנח"ר שעי"ז והעיקר על גודל ענייני שמחה הנ"ל ביום שמחתו של רשב"י ויה"ר שיומשכו בכל השנה כולה ואשרי חלקו של כאו"א שליט"א שעסקו בכ"ז."**

The maane filled the chassidim's hearts with joy. During the following Shabbos Farbrengen, the Rebbe elaborated on this maane at length, quoting its exact words repeatedly. In between the Sichos, the Rebbe strongly encouraged the singing and at one point even stood up and danced and clapped energetically, sending the entire 770 into a joyous frenzy.





# תשל"ו

## YEAR OF CHINUCH

Lag B'omer that year did not fall out on a Sunday and thus, no plans were made for a parade. However, during the Farbrengen of Acharon Shel Pesach, the Rebbe launched 'Shnas Hachinuch', calling for the ensuing year to be dedicated to the furtherance of Jewish education. Chassidim felt that a Lag B'omer parade would be the proper way to begin the new initiative and, when they wrote to the Rebbe about the idea, the Rebbe answered that if it would be possible to attract a large number of children, it was of course worthwhile.

The Rebbe didn't yet notify the organizers that he would be participating but there were those who sensed it, especially after rumors began to circulate that the Rebbe had requested a telephone connection with Miron.

A few days before the parade it seemed that it would have to be canceled due to the unfavorable weather forecasts and, when Reb Yaakov Yehudah wrote to the Rebbe regarding these concerns, he was surprised when the Rebbe answered that he himself would take part in the parade. It's needless to describe the reaction this news elicited from the chassidim...

For the parade, huge signs bearing the six pesukim the Rebbe had introduced two weeks earlier (during the Shabbos Farbrengen of Rosh Chodesh Iyar) covered the building next door to 770.

In previous years the Rebbe would say one Sicha and the translation would come after the Sicha concluded. This year, however, the Rebbe said a few Sichos, stopping at regular intervals to allow Reb Yaakov Yehudah to translate into English. Afterwards it became



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known that during these intervals, the telephone connection to Miron was inadvertently cut off and each time was renewed by the time the translation was over!

During the Sicha, the Rebbe introduced another six pesukim to be added to the previous six and, after Lag B'omer, as per the Rebbe's instructions, they were added to the poster already hanging next door to 770. From then on the Twelve Pesukim were incorporated into every subsequent rally and kinus for children around the world.

After the Sicha thousands of children passed before the Rebbe and it was evident that the Rebbe derived much pleasure from the large number of children. One of the floats at the parade exhibited the constant study of Torah from morning to night. When the float passed before the Rebbe, he commented, "I see the beds, but the pillows are missing."



By the parade's end the chassidim began to sing the Rebbe's father's niggun. The Rebbe motioned for Reb Moshe Hecht to dance, and he immediately complied by grabbing the person nearest to him and breaking out in joyous dancing. The dancing developed into a large circle and after it finished the Rebbe announced "לשנה הבאה בירושלים!"

# תש"מ

## והשיב לב אבות על (ידי) בנים

In the month of Nissan, the Rebbe initiated a new avenue of action titled "והשיב לב אבות על (ידי) בנים" calling upon children to positively influence their parents, beginning with the proper observance of Pesach.

A few weeks prior to Lag B'omer the Rebbe transformed the huge demonstration of Kiddush Hashem into an international endeavor. In every corner of the globe, in an unprecedented fashion, hun-

dreds of parades were arranged for that year. Over a million children

worldwide joined together in the cry of "Shema Yisrael." Thus began a new era of Chabad peulos for children.

Two Sundays before Lag B'omer, on Daled Iyar, the Rebbe gave one hundred and twenty dollar bills for 120 parades being arranged in America and thirty dollar bills for the thirty parades being organized in South America. In addition, the Rebbe sent three hundred dol-

**A PAGE OF THE SICHA THAT THE REBBE SPOKE IN RUSSIAN, AS IT WAS BEING PREPARED FOR PUBLISHING. THE REBBE'S HAGAHOS CAN BE SEEN ALONGSIDE.**

lars to the organizers of the central parade to take place in New York. A little later the Rebbe was notified that a total of 141 parades were to take place across the United States and the Rebbe added another thirty dollars to the

previous one hundred and twenty.

During the Shabbos Farbrengen prior to the parade, which was dedicated almost entirely to the Rashb"i and the general theme of Lag B'omer, the Rebbe said: "My father-in-law, the [Frieddiker] Rebbe gave his life and educated all those around him that one must focus on poel mamosh, without searching for means of kavod and the like...those who operated until now in a manner of poel mamosh for children, especially with regards to the participation of children in the upcoming parade, should increase their efforts for the success of these activities."

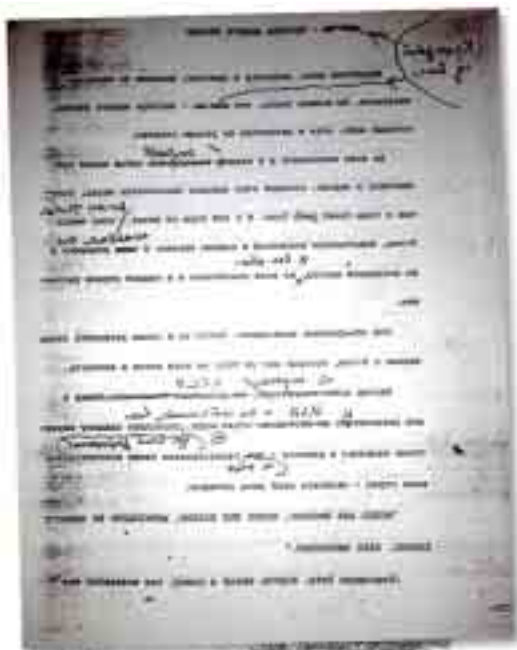
The Rebbe also spoke of the necessity to continue the connection with the children even after the parade, suggesting that a special album be published with pictures of the parade in as many languages as possible. The Rebbe added that it was the obligation of the entire tzibbur to assist with the expenses.

On Sunday morning, tens of buses converged upon Crown Heights. Thousands of Russian children were brought in from Brighton Beach by way of a special subway line arranged for this purpose.

20,000 parents and children—the largest lag B'omer crowd until that point—faced 770, which was decorated in color-



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ful signs with the Twelve Pesukim, with a possuk from the Rebbe's kapitel, another sign proclaiming thirty years of the Rebbe's Nesius, and a poster with the words והשיב לב אבות על (ידי) בנים.

An elevated and regal bima built for the Rebbe was adorned with a crown designed from the words "לנשיאים שנה", the official parade logo and the logo of Mesibos Shabbos. The Rebbe's shtender was set up on the bima and a red carpet was rolled out from the door of 770 to the Rebbe's place.

The Rebbe appeared in the doorway of 770 and walked to his place accompanied by the tune of Ani Maamin.

The Rebbe said four Sichos, the last of which – to the surprise of everyone present – was said in Russian. In this Sicha the Rebbe spoke very sharp words in connection with the situation of the yidden behind the Iron Curtain, declaring that the study of Torah and fulfillment of Mitzvos is completely in accordance with the Russian constitution. The Rebbe also said that there will soon come a time when the Russian government themselves will declare this.

After the Sichos, which were translated at intervals by Reb Yaakov Yehudah, the parade commenced. First to march was Eli Lipsker's drum corps, uniformed and synchronized. On their heels came representatives of the U.S. army, bearing their weapons, to the excitement of the children.

Next in line were the floats into which weeks of hard work and tremendous effort were invested.

The first float presented was created by the Kevutza bochurim and it portrayed Miron. There was the tziyon of the Rashb"i with people nearby saying tehillim, a soldier standing on guard, a child receiving his upsherenish and even

a real live goat with a shochet as per the custom of Sefardim to slaughter a goat in Miron on Lag B'omer.

Another float illustrated the plight of the Russian yidden behind the Iron Curtain, replete with a prison and barbed wire. A plane hung in mid air on its flight to freedom and, on the other side, stood a replica of 770 with people sitting and learning Torah.

A third float consisted of a large, open El-Al plane, with a yid standing in middle laying Tefillin on a fellow Jew. A fourth float had a Pesach theme, with a Seder a set up and a child asking the Ma Nishtana.

In order to convey the idea of "America iz nit andersh", one float showed a miniature sports field with a Shabbos table nearby. Another float described Yemos Hamoshiach through life-sized representations of a wolf lying with a lamb, a goat with a lion, and little children playing about.

Other floats presented giant sifrei kodesh, tefillin, a giant tzedakah pushka and various other mitzvot.

In all, 26 floats passed before the Rebbe who scrutinized them intently, all the while clapping, waving and saluting.

When the giant pushkah passed, the Rebbe motioned with his hand that tzedakah should be thrown in and when it was brought closer, the Rebbe tossed in a coin.

After all the children had marched past the Rebbe, Reb Yaakov Yehudah suggested that the chassidim do the same and when they began to sing the niggun of 'Al Hasela', the Rebbe clapped along vigorously

while everyone danced in their places.

As the parade concluded, Reb Yaakov Yehudah asked if the Rebbe was satisfied and the Rebbe replied that he was. When he commented that much work had been put into the success of the parade, the Rebbe said "Der Oibershter hot oich tzugehulfen..."

At nine thirty that night, forty five minutes after returning from the Ohel, the Rebbe held a surprise Farbrengen and spoke among other things about the parades held in Eretz Yisrael that day.





# תשמ"ג

## LECHATCHILA ARIBER

Prior to the parade that year, the main organizer, Reb Yaakov Yehudah, wrote to the Rebbe of the plans. The Rebbe answered with a brachah that the parade should take place in a manner of 'Lechatchila Ariben'—in connection with that year marking 100 years since the histalkus of the Rebbe Mahara"sh.

When the Rebbe came out to the parade, Reb Yaakov Yehudah informed the Rebbe that before the Sicha Mordechai Ben David would sing a few songs. Mordechai Ben David sang three songs and Reb Yaakov Yehudah announced that he would sing a fourth, when suddenly the Rebbe turned to him and said, "When he is finished, call me back out. Lag B'Omer is not the time for me to hear concerts."

# תשמ"ד

## ON TELEVISION

By that year's parade, the Rebbe first spoke a Sicha for twenty minutes and then continued to say another Sicha for a full fifty minutes on the lessons to be learned from Lag B'Omer. When it came time for Reb Yaakov Yehudah to translate the Sicha into English, he turned to the Rebbe and said that the translation would take a very long time. The Rebbe replied that he should only repeat the final point of the Sicha — that the study of Torah and fulfillment of Mitzvos will hasten Moshiach's arrival. The Rebbe also said that a written translation should be made available following the parade.

The parade and the floats passed before the Rebbe, one after another. On the last float that passed, 'We Want Moshiach

The singing was immediately stopped and the parade continued with the customary raffle, the twelve pesukim, and Sichos.

Following the Sichos, the Rebbe requested Reb Moshe Teleshevsky to sing 'Sheyibone' after which the parade began with a contingency of soldiers from Washington. When they passed, the Rebbe saluted them with his holy hand.

In all, the Rebbe was present by the parade for a full three hours!

Following the parade, the children headed to Empire Boulevard where exciting rides and games awaited them. The Rebbe made sure to pass through the fair on his way to the Ohel. A few days after the parade, the Rebbe wrote a note

Now!' was written in Russian and the Rebbe gazed at it intently, even after it had passed.

As in previous years, the crowd followed the final float and the Rebbe smiled and waved. Reb Yaakov Yehudah again asked the Rebbe if he was satisfied with the parade to which the Rebbe replied, "Zeier — very much!"

At close to five o'clock the Rebbe left for the Ohel and, once again, stopped by the fair before continuing on to the Ohel.

Shortly thereafter a special presentation was prepared which included a few short excerpts from the Sichos along with some clips of various scenes from the parade and was aired on television.



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to Reb Yaakov Yehudah and, among other things, expressed his satisfaction at the apparent success of the fair on Empire Boulevard.



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# תשמ"ז

## A SALUTE TO THE LUBAVITCHER REBBE

For the very first time, the Lag B'omer parade was aired live to various locations throughout the world via satellite.

The parade commenced after approximately an hour-long Sicha.

A group of Russian yidden passed by the Rebbe, and the Rebbe began to sing 'Nyet Nyet' and encouraged the singing. A float of children receiving their upsherenish then followed and the Rebbe made a scissor cutting motion with his hand. Throughout the parade, when groups passed by bearing signs, the Rebbe leaned forward to read them.

At one point, in middle of the pa-

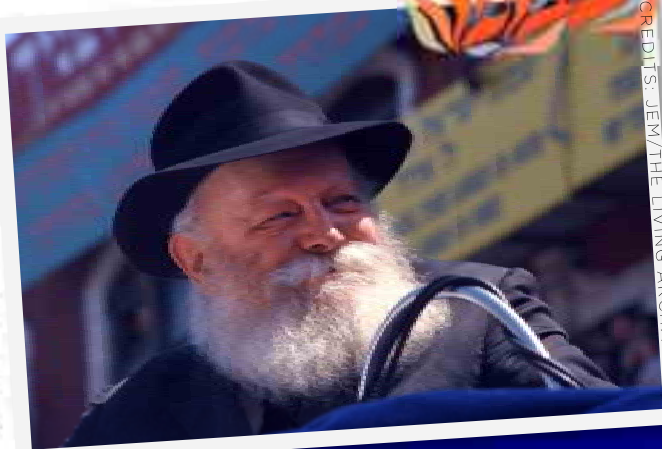
rade, a skywriting plane appeared in the sky and formed the words "LAG B'OMER, A SALUTE TO THE LUBAVITCHER REBBE SHLITA", and the Rebbe watched as the letters were formed.

Reb Yaakov Yehudah concluded the parade with the hope that the Rebbe had derived much nachas and proceeded to thank all those involved in organizing it, upon which the Rebbe said into the microphone, "and especially the children, the boys and the girls, Hnei Avraham Yitzchok V'Yaakov Ubnos Sarah, Rivka, Rachel V'Leah." The Rebbe then began to sing 'Ki Besimcha' and encouraged the singing for some time.

When the Rebbe indicated that he was about to leave, Reb Yaakov Yehudah asked if the parade had brought the Rebbe nachas ruach, to which the Rebbe responded, "very much." The Rebbe then asked, "And what about your marah shchoira (worries prior to the parade)?" Reb Yaakov Yehudah answered,

"The Rebbe pulled me out," to which the Rebbe replied with an upward motion of his holy hand, "Lifted up..."

On the way to the Ohel the Rebbe again stopped by the fair and a small smile was noticeable on the Rebbe's face.



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The Rebbe summarized what was said during the sichos of Lag B'omer Parade of 5747 and on the Shabbos proceeding it. It reads:

להתהלכה -  
דרשת רשב"י -  
ביום שמחתו  
תוכנו - תרומה  
מדות רבו  
ואהבת כמוך  
ושייכות  
לספה"ע -  
לנהוג כבוד  
מעשה - בפועל  
וגם לב"ג  
התחלת בהר -  
כי אה"ק דבר  
הפשוט (לא)  
בבחינות  
אם תלכו  
ביום א' -  
התחלת השבוע  
ועבודת  
חור"ל עושה  
בחדרו אה"ק  
ובמלא צ"ל  
נקי וטהור  
בגשמיות  
ועאכו"כ  
ברוחניות

התחלת השבוע  
ועבודת  
חור"ל עושה  
בחדרו אה"ק  
ובמלא צ"ל  
נקי וטהור  
בגשמיות  
ועאכו"כ  
ברוחניות

התחלת השבוע  
ועבודת  
חור"ל עושה  
בחדרו אה"ק  
ובמלא צ"ל  
נקי וטהור  
בגשמיות  
ועאכו"כ  
ברוחניות

ארשב"י - (סוף מגילה) עמו אנכי  
לא רק מגין ומציל וכו'  
ולא רק בבבל (בלי תוקף)  
הגלות אלא גם באדות  
רוב ספה"ע - קרוב למ"ח  
רשב"י תנא בנגלה ובנסתר  
מאחדן - מחצתי וארפא  
תורתו אומנתו  
וביחד עם זה יכולני לפטור  
בן על"י - אם אחד הוא



CREDITS: LUBAVITCH ARCHIVES

# תש"נ

## שנת הארבעים

The parade of 5750 was again broadcast live throughout the world. The following is an excerpt from a yoman written at the time:

*The Rebbe entered shacharis twenty-five minutes early, at 9:25.*

*At ten o'clock, thousands of people gathered on Eastern Parkway facing 770 and after an hour of coordinating, Reb Yaakov Yehudah opened the parade with the following announcement:*

*"There is one Jew who is the recognized leader of world Jewry, who worries for every single Jew and especially for the welfare of Eretz Yisrael. This is the Lubavitcher Rebbe who will now come out and honor us with his presence."*

*The band began to play Ani Maamin and after two minutes the Rebbe appeared in the doorway of 770 and walked down a red carpet that stretched from the doorway to the Rebbe's shtender. When the Rebbe reached his place, he scanned the large crowd and saluted a policeman*



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*standing on the street, near the foot of the high bima.*

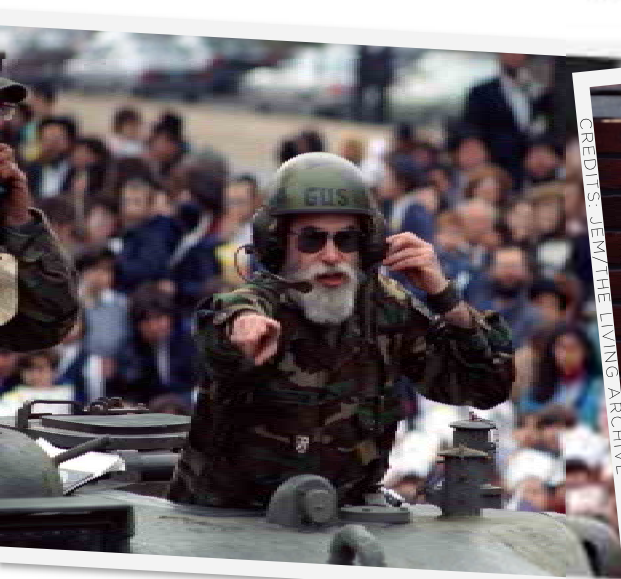
*During the pesukim the Rebbe gazed intently at each child reciting the possuk. Afterwards, 'We Want Moshiach Now' was sung and the Rebbe encouraged the singing by swinging his holy hand in all directions.*

*Following the Sichos the parade was commenced with a contingent from the U.S. Army riding on horses, to which the Rebbe applauded.*

*The parade then continued on as usual and as the various groups and floats passed by, the Rebbe waved and saluted repeatedly, at one point enthusiastically waving both his hands.*

*When the children bearing the name of the Rebbeizin passed by (about 200 in all), the Rebbe's face took on a very serious expression.*

*Close to the end of the*



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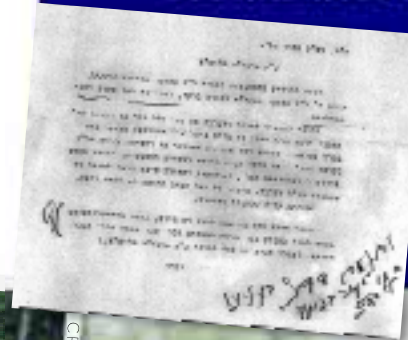


Just a short week before the Lag B'omer parade 5750, the Rebbe asked Rabbi Yehuda

Krinsky, if he could arrange for special coins to be minted for the occasion. Rabbi Krinsky worked with urgency, exhausting any channel that could help achieve this in time. With the help of his son Rabbi Hillel Dovid Krinsky, and his son-in-law Rabbi Yosef Boruch Friedman, the goal was accomplished. In this tzetel, Rabbi Yehuda Krinsky informed the Rebbe that the coins would be ready on time for the parade. The Rebbe replied to him:

"ותנוח דעתו בענייני כמו שעשה בנוגע לי בהג"ל"

And may your heart be at ease in all of your matters, just as you have done for me in the above mentioned [regarding the coins]."



CREDITS: JEM/THE LIVING ARCHIVE



parade it began to rain (surprisingly it hadn't rained until then, as the weather had forecasted for rain the entire day). The rest of the parade passed by hurriedly and the Rebbe continued to wave and salute as before. When the band stopped playing, the bochurim began to sing 'Uforatzta'.

After the procession was finished a special surprise awaited all. The Rebbe began to hand specially minted coins to the madrichim and 'Tankistin' to be distributed amongst the assembled. During the chaluka, it began to rain harder but the Rebbe continued to distribute the coins.

One side of the coin bore the form of 770 with the words "הנה מה טוב ומה נעים" שבת אחים גם יחד שנת ניסים שנת הארבעים" and on the other side was a bonfire with the words "לג בעומר, יום הילולא דרשב"י" around it.

On the way to the Ohel, the Rebbe

drove towards the fair on Empire Boulevard with a police escort via Kingston Avenue. The Rebbe's car drove down Kingston very slowly as he surveyed the trucks bearing the floats that were parked on the street. The car drove through the fair and the Rebbe waved to the children through the window. Immediately after the Rebbe's car left the fair for the Ohel, the rain abated completely.

The parade of 5750 is the last in which we were zoche to be with the Rebbe. Let us hope and pray that this very year we will be zoche to celebrate this awesome day together with the Rebbe בגוף גשמי ולמטה מעשרה טפחים. ■



# THE ULTIMATE PARTNER

*Adapted from the remarks  
of Mr. Felix Sater  
at the Chabad of Port Washington  
Annual Dinner - 12 Tammuz, 5770*



MR. FELIX SATER WITH  
RABBI SHOLOM MOSHE PALTIEL

I am beyond honored and a bit choked up to be standing up here in front of all of you to speak about a subject that for about a week now, I've been contemplating how to best give over.

There is something that I would like to share with all of you. It is a story that happened with me; I didn't hear it from someone else, and it did not happen too long ago, and I have multiple witnesses who could attest to this incident. I'll attempt to recount it to you to the best of my ability:

There is a man whose picture hangs here at my side – the Lubavitcher Rebbe. Earlier today I was at the Ohel to pray, to thank him, and to ask him for blessings. True, my family and I are not very religious and could be considered rather modern.

While there today, I was startled to meet Rabbi Sholom Moshe Paltiel, the Chabad Rabbi of Port Washington. We were both amidst writing our notes to the Rebbe, when the Rabbi received a

phone call from another Chabad board member, a gentleman by the name of Michael Samuel. I've known Michael for a number of years. For a moment, the Rabbi passed the phone over to me, and Michael said, "So Felix, you've tapped in to my secret!" I was quite familiar with what he meant, and that's what I'd like to share with you. I'd like to tell you all a secret; I want to tell you about your own birthright:

Approximately a month or so ago, I started a business transaction with people who I would consider anti-Semitic – Muslims from Arab countries. It was a real-estate transaction that was taking place in Turkey, and I did not believe that it would go through. One day, I discussed my doubts with Rabbi Paltiel and he said, "You know, you should go visit the Rebbe about this" and I willfully agreed. So we drove over to the Ohel together, and to be honest, I was a bit timid at first; I thought this was more of a religious ritual or something to that

effect, but then the Rabbi corrected my notion and explained: Make this a partnership. The Torah talks about giving a tenth of one's earnings to charity. Promise the Rebbe that you'll give one tenth of the profit that comes in from this transaction to charity, and you can be sure that all will go well.

And so, that's precisely what I did. I wrote a note to the Rebbe, and hoped for the best.

Well, I traveled to Turkey and we did the transaction, but when it was time to get paid there was nothing forthcoming! I got a phone call from a representative of the other side who said "Sorry, there is no money for you. We've already used it for another business deal. Perhaps at a later stage we'll come up with something for you..."

I was devastated! I knew it was all over. When I got home, I called Rabbi Paltiel and explained that things were not going well. Suddenly the Rabbi interrupted me: "Just a second. Wasn't this the same deal



regarding which we visited the Rebbe? You have another partner in this deal. Go over and tell the Rebbe what's happening!"

Initially, I was very reluctant but we drove over, the Rabbi and I, very late that night. When we reached the Ohel, I began to write a note to the Rebbe something to the effect of this: You must help me collect the money! I promised to give a large portion of the profit from this deal to tzeddakah, and I really wish to be able to carry through with it...

We arrived back at my house at 1:30 in the morning. As we sat in my driveway, the Rabbi attempted to enliven my spirit a bit and assure me to have faith that everything would turn out alright. I wasn't convinced. To me, the situation seemed hopeless.

One thing that I can assure you is that there was no way in the world that these people ever intended on paying me. They felt no need to do so. Why pay a Jewish boy from New York for a transaction that took place in Turkey? Especially given the fact that I had already dealt with these same people over a year before, and they had stiffed me on the last deal as well!

When they had called me earlier to tell me that they wouldn't give me the money, I had asked them to at least pay in small installments or even partially, but they wouldn't hear of any of it.

It was a sleepless night for me. When I awoke just a few hours later, at 5:30, I noticed that there was a text message waiting for me on my phone, from the lawyer of the other side. It read: "Don't worry. Tomorrow we're sending you the money." I was not sure what to think. As I mentioned, I had asked them to give me at least something, so I thought that they may have resolved to pay me only symbolically.

When I arrived at work that morning, there was an email awaiting me from the



bank. It was hard to believe, but it was true - not only had they paid me in full for this transaction, but they also paid up for the transaction of over a year ago!

One would have expected that they would call me soon thereafter to request something of me, or at least to allow me to express my appreciation, but they did not!

This is by no means a coincidence. By the laws of nature it was absolutely impossible for this to have happened. I believe from the bottom of my heart, as does my family and everyone else who

knows about this transaction, that this was the work of the Hand of Hashem - through the Rebbe.

I'm not that religious of a person to be standing here and saying this, but it is true!

My friends, if you ever need something; anything, be it success in business, health for a loved one or whatever it may be, I urge you: Go to the Rebbe! Go there and pray, and ask for blessings. If you open your heart and you really want it or you need it - it will happen for you.

I am living proof of it. ■

# An Anticipated Bris

The Rebbe Maharash was born on Beis Iyar 5694. An incredible series of events is told regarding his birth and *Bris*:

In the year 5692, a fire broke out in the city of Lubavitch. Although the fire did not affect the Tzemach Tzedek's house, he nevertheless decided to purchase a plot of land and build a new, larger house and *Beis Hamedrash*.

Originally, the Tzemach Tzedek planned to dedicate the house during the Yom Tov of Shavuot 5694, but the Rebbeztzin wanted to give birth in their new home, and so, when her labor began, she was taken to the new house. Being that the rooms of the house had not yet been used, the Pesach utensils were stored there. Among them was a wooden bed-frame upon which the flour for the *Shmurah* Matzah was sifted, called a "sift-bed." The bed was covered with straw and the Rebbeztzin lay down on it.

When the Tzemach Tzedek was notified, he came quickly and stood in the room, facing the wall, during the entire labor. He instructed his three eldest sons—Reb Baruch Shalom, Reb Yehudah Leib and Reb Chayim Schneur Zalman—to go to one of the rooms in the house and recite *Tehillim*: chapters 1-4, 20-24, 33, 47, 72, 86, 90-93, 104, 112, and 113 until the end. He instructed the midwife to immerse in a mikvah before re-

ceiving the child, and to receive the child in a special strip of white linen he had brought with him.

On the second day of Iyar, the *sefirah* of *Tiferes She-biTiferes*, exactly one hundred years after the Baal Shem Tov had revealed himself to the world, the Rebbe Maharash was born. On the eighth day, the Tzemach Tzedek issued instructions that *shacharis* should be *davened* very early, and by ten o'clock all the family members had gathered, including the infant's great-uncle, Reb Chaim Avraham, son of the Alter Rebbe.

## REB CHAIM AVRAHAM

The holy Reb Chaim Avraham would speak very little. His appearance was striking: he was quite tall, and he resembled his father, the Alter Rebbe. His face always carried a gracious expression. Rebbeztzin Rivkah related: "When you looked at Uncle Chaim Avraham, you felt good inside." He possessed outstanding faculties, was very diligent in To-

rah study, and he would *daven* at length. He never took interest in any subject other than Torah and *avodah*. He had a generous nature and he received everyone with a smile.

He was especially beloved by his father the Alter Rebbe. It once happened that he was late in arriving for the Alter Rebbe's maamor, and being that he would always stand among the rest of the chasidim, no one realized that he was absent. As is known, before the Alter Rebbe would begin delivering his maamor, he would sit in great *deveikus* for some time. At times, this lasted as long as a half hour or more, and only afterwards would he begin.

On that occasion, before he began the maamor, he said in the tone of a question: "Where is my son, Reb Chaim Avraham?"

## THE BRIS

It was already two hours past noon and the Tzemach Tzedek was still secluded in

## A Natural Result

צו זיבען יאהר האט ער צ"צ פארהערט. דער זיידע האט געמאכט אזוי גוט, אז זיין מלמד איז זייער נתפעל געווארען. האט זיך נישט געקענט איינהאלטען און געזאגט דעם צ"צ: אה וואס זאגט איהר, ער מאכט גוט. דער צ"צ האט איהם געענטפערט: וואס איז די התפעלות, אז תפארת שבתפארת מאכט גוט.

(היום יום ב' אייר)



his holy chamber. The assembled guests were becoming anxious, but the holy Reb Chaim Avraham remarked, "He [the Tzemach Tzedek] is busy entertaining more distinguished guests than us," and he sighed.

A half-hour later, the Tzemach Tzedek emerged from his room. His face was radiant, his eyes were tearful, and he held a red handkerchief in his hand. "The Bris will take place today," he announced. He lingered for a short while, and then returned to his holy room.

Reb Chaim Avraham rose from his place, went over to the window, and leaned his head on his arms, deeply engrossed in his thoughts. The Tzemach Tzedek's sons discussed Torah subjects and Chassidus, but the other guests be-

came more and more nervous. The Rebbetzin sent someone to find out why the Bris was being delayed. She instructed the messenger to enter his room and ask her husband, the Tzemach Tzedek, directly, but Reb Chaim Avraham intercepted the messenger and instructed him otherwise.

When three o'clock had passed, the Tzemach Tzedek finally emerged from his room with a joyful expression on his face and told the guests to cheer up, for the Bris would take place that day. He then returned to his room yet again. At four o'clock he emerged for the third time, and said that they should not *daven Minchah*, for the Bris Milah would take place shortly. A short while later he left his room and went to the Rebbetzin's

room to consult with her about what name to give the child. He also issued instructions to prepare the child. At last, the Tzemach Tzedek returned to the "minyan" and began the procedure for the Bris.

Reb Dov Ber, son of Reb Yosef the Mohel, related that he was present when his father performed the Bris. During the procedure the child cried loudly and held its breath. The Tzemach Tzedek took his left hand out from under the pillow upon which the child lay, and put it on the child's head. The child began to laugh and stopped crying. ■

## Cherished Ones

Two excerpts of sichos in which the Rebbe discusses the precious bond a Bochur has with the Rebbe.

### "גודל הזכות שבלימוד בישיבה של הרבי"

.. ועד"ז בנוגע להלימוד בהישיבה של הרבי:

ישנם כאלה שמקודם למדו בהישיבה של הרבי, ועכשיו, עשו שטות גדולה ויצאו משם [גם אלה שמלבישים זאת באיצול של מצות כיבוד או"א, ה"ז סתם שטות, כי, באותו שו"ע שבו נאמר החיוב דכיבוד או"א, נאמר גם שבנוגע לתלמוד תורה אין להתחשב בכיבוד או"א. וכן אמרו ש"אבדתו ואבדת אביו אבדתו קודמת", ועאכו"כ באבדה רוחנית, שנה"א עלולה להאבד בהגוף ונה"ב - במצב כזה אין להתחשב בכיבוד או"א].

צריכים לדעת גודל הזכות שבלימוד בישיבה של הרבי, ואלה שזכו לכך צריכים להודות ולשבח להשי"ת על גודל הזכות שנפלה בחלקם, ולהאחז בזה בכל התוקף. ואלה שעשו את השטות הגדולה ויצאו משם - מוטב שיחזרו ויבקשו אצל ההנהלה, וכולי האי ואולי יכניסו אותם לשם. כאו"א מהתלמידים, מהמקושרים ומהחסידים צריך לידע שהוא מ"אנשי משה", וענין זה הוא לעד ולעולמי עולמים, לו ולדורותיו, עד ביאת משיח צדקנו.

(משיחת י"ב תמוז ה'שי"ת - תו"מ ח"א עמ' 131)

### "הרבי דואג לכל אחד מהתלמידים"

צריך להבהיר איפוא שזהו שקר מוחלט. - איכפת ונוגע לי מצבו הגשמי של כל תלמיד ותלמיד, כיצד תהי' הסתדורות בחייו הגשמיים בכל הפרטים.

כ"ק מו"ח אדמו"ר הוא זה שהנהיג בעבר ומנהיג גם עתה את הישיבה, ובמילא, כאשר מדברים ("מרעדט איבער") בניגוד להמדובר בהתוועדות דשבת מברכים אודות השיטה של הרבי - הרי זה ח"ו "מהרהר אחר רבו", כ"ק מו"ח אדמו"ר...

להרבי ה' איכפת בעבר ואיכפת לו גם עכשיו, כל פרט קטן של כל תלמיד. הרבי דואג לכל אחד מהתלמידים אודות שידוך, ואודות פרנסה, ופרנסה בהרחבה דוקא. הרבי ה' אומר שתוקפא דגופא הוא תוקפא דנשמתא, היינו, שצריך להיות תוקף הגוף בשביל תוקף הנשמה. - ואעפ"כ תבע הרבי שהתלמידים לא יחשבו אודות הסתדורותם בפרנסה כל זמן שנמצאים בין כתלי הישיבה.

(משיחת יו"ד שבט ה'תשי"ג - תו"מ ח"א עמ' 335)



An  
Exclusive  
Interview  
with  
Rabbi  
Moshe  
Herson

HEAD SHLIACH  
OF THE STATE  
OF NEW JERSEY

# Step by Step

GUIDANCE FROM THE REBBE  
AS BOCHUR, MENAHEL  
AND SHLIACH

Throughout the years Rabbi Moshe Herson was privy to innumerable and outstanding interactions with the Rebbe; beginning as a bochur in 770 and subsequently serving as a menahel of a Yeshiva and as a Shliach to the state of New Jersey.

We hereby present you with an exclusive interview with Rabbi Moshe Herson.



מוקדש לזכות  
החיל בצ"ה לוי יצחק שי' חייטאן  
ע"י הוריו שיחיו  
יהי רצון שיגדלוהו להיות חסיד, ירא שמים, ולמדן כרצון ולנחת רוח כ"ק אדמו"ר

## PART I – 5710'S A BOCHUR IN 770

Good evening Rabbi Herson, thank you for having us. Let us begin from your earliest memories growing up in Brazil, how was your connection with Lubavitch forged?

I grew up in a relatively *frum* home, albeit in no way connected to Lubavitch and at the time I was learning in a Jewish day school in Rio de Janeiro called Talmud Torà. In the 5700's many Chassidim used to travel to distant locations around the globe to raise funds for the Frierdiker Rebbe's causes; one of them was Rabbi Yossel Wineberg, of blessed memory. Remarkably, before he set out to Brazil in 5709, the Frierdiker Rebbe told him that he shouldn't simply take [money] during his visits; rather, he should also contribute. During his stay in the city he paid a visit to our class. That was the first time I met him. Later on we met again, and he asked me if I'd be interested in attending a yeshiva – quite frankly I had no interest in going to yeshiva, my mind was long made up to continue on to high school education and pursue a career in medicine, but I didn't have the chutzpah to tell that to a rabbi, so I answered that perhaps it would be an idea. Before

returning, he left me the necessary paperwork to apply for a student visa for the United States. I didn't make much of it at the time, and the papers remained sitting in my house for several months. A year later approximately, the idea began taking shape in my mind, and I seriously considered making the trip. For my



mother who was a widow, it was difficult to accept, but eventually she consented.

### When did you arrive in New York?

I arrived in the United States around Shavuos 5710, a few months after the Frierdiker Rebbe's Histalskus. I was a young fifteen-year-old bochur from

abroad, and my grasp of Yiddish and Loshon Kodesh wasn't the best, but I learnt. My original intention was to study in Yeshiva for a short period and eventually return to Brazil to continue my studies, but that notion dissipated quickly...

### When did you first see the Rebbe?

The only occasions I had to see the Rebbe were during the tefillos; during the weekdays the Rebbe davened in the Frierdiker Rebbe's apartment on the second floor, while on Shabbos he davened in the small zal on the main floor of 770, which at the time was all there was. Seeing the Rebbe davening made a strong impression on me and I gravitated towards him. Months passed, and in the weeks following Simchas Torah 5711 I asked the principal of the Yeshiva, Rabbi Yosef Tenenbaum, to allow me to go into *yechidus* to the Rebbe<sup>1</sup>. Initially he resisted, and asked me why I felt it necessary to see the Rebbe, and I on my part didn't want to disclose the true reason, but eventually he allowed me to go. At that period of time I was still trying to adjust to the new lifestyle and rigorous study level of yeshiva, and quite frankly not very successfully; every time I heard the rumble of a plane flying overhead my mind drifted away with it, and I longed

## THE FIRST FARBRENGEN – YUD SHEVAT 5711

The Farbrengen of Yud Shevat was something of extraordinary as is well known.<sup>2</sup>

In the days preceding Yud Shevat, it had been advertised in several media outlets that on the upcoming first yahrtzeit of the Frierdiker Rebbe, the new Lubavitcher Rebbe would be crowned. The news attracted people from far and wide, and 770 was packed like never before. Audio speakers had been installed in the hallways for those who weren't able to get into the *zal*, which itself was so congested that the ceiling was dripping from the high concentration of humidity in the room. People were fainting and there wasn't an inch of free space. When the Rebbe arrived, they tried to open for him a path in the midst of the human ocean, but to no avail; the Rebbe didn't wait, and before anyone could realize, he placed one foot on the bench, another on a nearby table and he was on the other side of the table!

The Rebbe had insisted that the farbrengen be held in 770, notwithstanding the multitudes that were expected to attend. In later years however, large farbrengens were held in nearby ceremony halls to accommodate the large crowds.

Hours passed and some people left; until at one point, in between sichos one chossid, Reb Sender Nemtsov stood up and 'demanded' that the Rebbe say a *maamor chassidus*, which was to unambiguously seal the Nesius. Not too much after that, in the middle of a sicha the Rebbe began the maamor Basi Legani.

The maamor wasn't delivered in one time as customary, rather the Rebbe stopped a few times, cried profusely, and started over.

When the Rebbe left the farbrengen the chassidim were on "a different planet"- People made the Brocha of Shehechayinu and others danced through the night....



for my family and friends left behind in Brazil. This made it hard for me to devote my all to learning as I was supposed to do, and I felt I needed the Rebbe's advice on the matter.

I went in to the Rebbe, and in retrospect those few minutes changed my stay for good. The Rebbe addressed my issue and asked me whether I carried a picture of the Friediker Rebbe with me, to which I replied in the affirmative. He continued to say that I should keep a picture either in my pocket or in my wallet at all times, and gaze upon it from time to time, and that will help me cope.

I did so and I even carried two pictures with me (i.e. the Friediker Rebbe's and the Rebbe's), and as time progressed, my condition improved of course.

**We know that in those days the Rebbe farbrenged once a month, on Shabbos mevorchim, as per the Friediker Rebbe's directive; What do you remember of the Rebbe's Farbrengens during that period?**

The Rebbe would farbreng in the *zal* on the main floor of 770. I remember the table formation was rectangular; the table stood along the windows of the *zal* and the Rebbe sat at its head. The farbrengens were well attended but not overcrowded. To the best of my recollection there weren't many people standing around.

The first farbrengen after my *yechidus* felt very much as a continuation of it. The Rebbe was conscious of the fact that here was a young foreign boy who needed some extra attention, and of course delivered.

I remember standing at the corner of the table next to the Rebbe, just a few feet away. At one point the Rebbe turned to me and said "Efshar vet Herson zogen Lechaim?!", immediately someone handed me a small cup of wine and I said Lechaim. From then and on everything became far better for me, and I also began writing regularly to the Rebbe.

**Any particular stories stand out in your mind about your written correspondence from that time?**

Sometime after I had undertaken to write regularly to the Rebbe, I started



RABBI HERSON RECEIVES KOS SHEL BROCHO MOTZEI PESACH 5744.



RABBI HERSON IN CONVERSATION WITH REB SHMUEL DOVID RAICHIK.

worrying for my sister whom I had left in Brazil, and was already of marriageable age. I had an idea to bring her to New York to study in Bais Yaakov, but the path to this was fraught with obstacles. Her journey and her tuition would be a very costly endeavor which I didn't want to impose on my widowed mother, and just about everything seemed impractical: considering that Bais Yaakov didn't have a dormitory facility for out-of-town students, where would she stay? Would she adjust to the American system? Also,

she had a fairly good job in Brazil, and pulling her away seemed a risky move. So I decided to write to the Rebbe. The Rebbe answered that I should indeed follow through with the plan, and not be intimidated by the difficulties. I followed these instructions and she soon was in the United States. After consulting with some friends of mine, I found a suitable place for her to live, and every week I would go to her house and study with her, in order to help get her up to par with the academic level of the school.

With time, she too began writing periodically to the Rebbe, and eventually even sent her report cards for the Rebbe to see. Incredibly enough, the Rebbe always replied. On one occasion – I recall – upon receipt of one of her report cards, the Rebbe made a remark that her previous grades had been better!

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Something extraordinary that I had the privilege of being involved with, was with letters the Rebbe received from Spanish-speaking writers.

I was about 19 years of age, and one day Rabbi Hodakov called on me, and told me that since I was from Brazil I most probably spoke Spanish, which I did although not fluently. He told me that the Rebbe received many letters from Southern and Central America, and asked if I was available to translate them into English. When I agreed, he emphasized the importance of the duty I was undertaking, and the crucial importance

that the content of the letters remain strictly confidential.

I began receiving letters, some had already been opened, some hadn't; in



FOUR SENIOR SHLUCHIM POSE DURING THE FIRST MENORAH LIGHTING HELD OUTSIDE THE WHITEHOUSE, COORDINATED BY RABBI AVROHOM SHEMTOV. R-L: RABBI SHLOMO CUNIN, RABBI AVROHOM SHEMTOV, RABBI MOSHE HERSON, RABBI YISROEL SHMOTKIN.

some cases the Rebbe would write on a Spanish letter the word “*leha’atik*” in pencil, which indicated to the *mazkirus* that the letter was to be forwarded to me for translation.

Keeping my work discreet wasn't easy since I didn't have a room for myself in the dormitory, so on occasion I would go back to 770 at times when I knew all the bochurim to be in the dormitory, and I would sit in a corner and get to work.

On one occasion, on the eve of bedikas chometz, when everyone would be busy with their preparations, and there was no seder, I figured it would be the perfect time to do some work, so I headed for 770, and sat by a table in *zal*.

Suddenly I heard the door of the Rebbe's office, which wasn't too far away - open, I didn't even know the Rebbe was in 770! On the way out of the building, the Rebbe walked directly across his office, towards the door of the *zal*, and looked around. I rose to my feet as the Rebbe

watched; it wasn't longer than a few seconds, but I felt that something had happened there.

The next morning around the time of *biur chometz*, again I was working on the

## MERKOS SHLICHUS

One summer I made up with a friend of mine in 770, [Rabbi] Binyomin Klein, to go together on Merkos Shlichus. Merkos had given us directives to visit a few towns in Cuba, a few in Colombia and then to go to Caracas, Venezuela.

In those days a bochur was accorded the opportunity to go into *yechidus* once a year, on his birthday, exceptions aside. Since my birthday falls out during the summer, I went into *yechidus* shortly before setting out on our trip and wrote on my *tzetel* what our itinerary was. The Rebbe sat sideways at his desk, with his side parallel to the width of the table, as he read my note. After finishing to read, he picked up his holy head and asked why were we only going to visit one city in Venezuela; I hadn't the foggiest idea- we'd been given a route and I'd never thought of questioning it, so replying to my silence, the Rebbe finished off that we should see to it to visit more towns in Venezuela.

I went back to my *chavrusa*, and we tried calling the airline to change our ticket, but as hard as we tried, and to our great

dismay they told us our ticket wasn't mendable and that nothing could be done. We figured that we might as well get on with our trip and perhaps once at the airport in Colombia, they will be able to better assist us. But alas, there too our plight fell on deaf ears and we returned to our hotel disappointed and at a loss as to what to do next- the Rebbe had instructed to do something and we saw no way how that was going to happen. Just as we sat there scratching our heads in our hotel room, the phone rang. After apologizing profusely, an airline representative informed us that there were technical problems in the airport of Caracas, and our plane would need to stop-over in a little town called Maracaibo for a few hours or, even a day- whatever we preferred, and then continue to Caracas. Needless to say we were ecstatic and dumbfounded all at once...what we hadn't managed at the ticket counter, the Rebbe secured from 770!

Sure enough the hotel they put us up in, in Maracaibo was owned by a Jew whom we put on tefillin with...

# “Gentlemen, the Rebbe just took us out of our limitations!”



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RABBI HERSON IN HIS OFFICE AT RABBINICAL COLLEGE OF AMERICA.



CREDITS: JEM/THE LIVING ARCHIVE

RABBI HERSON LOOKS ON AS THE REBBE PUTS TZEDAKA IN A PUSHKE BEFORE DAVENING.

letters, except this time I sat in a ‘blind spot’; I was hidden away in a little corner of space between the *amud* of the *baal tefilah* and the *aron hakodesh*.

The usual procedure of biur chometz was that along with actual *chometz*, many other items were burnt at the Rebbe’s discretion. Rabbi Groner would help the Rebbe carry the bags to the basement level of 770, where there was an incinerator.

On that fine morning, when the time came, the Rebbe walked out of his office and headed for the *zal* door which was across the hallway, looked around, and when he had apparently not found what he was looking for, the Rebbe walked down the hallway to the second door of the *zal*, looked around again, and when he had still not found what he was look-

ing for, the Rebbe went back to the first door, and walked into the *zal*, until the *bimah*. From there, the Rebbe noticed me in my corner, and pointing at me he said: “Herson kum mit mir.” Shivers ran down my spine as I followed the Rebbe into his office. When I entered the Rebbe’s room, the Rebbe told me in Yiddish: “If it isn’t too difficult for you, please help me carry the bags downstairs.” On the way out of the Rebbe’s room I noticed that the Rebbe waited a few seconds, and shortly thereafter he walked out, with me following behind. I followed into the hallway, closed the door, and I entered the waiting elevator with the Rebbe.

Once the door of the elevator closed, the Rebbe asked me if I had closed the door to his office. At that point I realized why the Rebbe had hesitated before

walking out of his office, perhaps because he wanted to be sure that the door be closed. I replied that I had double-checked, and indeed it was closed. I was so overwhelmed by what was happening, that before I could realize the Rebbe pushed the button in the elevator to go downstairs.

Given the peculiar nature of this incident, since that was always the job of the *mazkirim* to fulfill, I always felt that the Rebbe had deliberately changed his schedule in order to have me help, as some form of retribution for working on his letters. It seemed that when the Rebbe saw me the night before, he had decided to ‘reward’ my efforts this way.

This story taught me an enormous lesson; one who fulfills the Rebbe’s *rot-zon*, will surely be repaid. Moreover I saw a glimpse of the Rebbe’s sensitivity in this episode; the Rebbe on his part felt that this bochur is occupied with his work on the busy eve of pesach, it is right that he be shown appreciation.

**Wow! What a story! Were there other South American students in 770 at the time?**

There were indeed some more bochurim from Argentina and Brazil. Actually, sometime later on, I received permission from the Hanholo of the Yeshiva to visit the yeshiva for younger bo-



churim, located in the iconic “Bedfor and Dean” to learn and speak with them there, and to help them in their studies. I remember the Rebbe often glanced at me quickly by farbrengens after that, with a broad smile, which indicated his satisfaction with what I was doing.

**How often did the Rebbe visit the Ohel? Did the chassidim go with the Rebbe?**

In the months following the Frierdiker Rebbe’s *histalkus*, the Rebbe visited the Ohel every Erev Rosh Chodesh, and there was usually one full coach bus - or more - of chassidim as well.

On several occasions the Rebbe too travelled on the coach bus, sitting somewhere in the first few rows with a sefer. On other occasions he would be driven alone by car.

One particular story is still vivid in my memory. It was Yud Beis Tammuz 5710 there was a bus that went to the Ohel, and the crowd was scant. I was from the first people to get off the bus, I walked behind the Rebbe towards the Ohel, and stood right near him throughout the recital of Maane Loshon. Upon its conclusion, the Rebbe closed the Maane Loshon, and whispered in so low a voice, I doubt anyone standing further away than myself was able to hear it: “A Gut Yom Tov Rebbe!” Then he took a few steps backwards and cried bitterly.

## PART II – 5720’S MENAHEL IN NEWARK

**When did your involvement with the world of Yeshivos begin?**

Sometime during my time in 770, Rabbi Berel Baumgarten, the Rebbe’s shliach to Argentina sent a few *mekurovim* to learn in 770, and it was arranged that I would learn with them, since I spoke Spanish. In the same period I was approached by Rabbi Mentlik who told me he needed to speak with me. He told me that some time earlier the *hanholo* had written to the Rebbe about sending me to New Haven and work in the Yeshiva there. I was surprised to hear that all this had transpired unbeknownst to me, but



THE FIRST LOCATION OF RABBINICAL COLLEGE OF AMERICA, IN NEWARK, NJ.



RABBI HERSON MENTORS A NEW TALMID AT YESHIVAS TIFERES BACHURIM.

evidently there was a reason why they couldn’t disclose it to me earlier on.

At any rate, they wrote to the Rebbe that *hagam* - despite the fact that I learnt with the bochurim from South America, and *hagam* - despite the fact that I learnt with my sister once a week, they felt it could be overcome, and saw it fit to send me to New Haven. The Rebbe crossed out the words *hagam*, and substituted them with *ki* - because; in other words due to my responsibilities here in New York, I was to stay and not go to New Haven.

**As far as your appointment as *menahel* of a yeshiva, what could you tell us about your move to Newark?**

Around 5720, yet as a bochur in 770,

Rabbi Mentlik called me over, and told me that they were thinking of sending me to lead the Yeshiva in Newark New Jersey. We deliberated, and among other things I asked if they felt I was appropriate for the job. Rabbi Mentlik wisely replied: “We think you are, and if you are not, you will become appropriate for the position!”

After we agreed, we wrote to the Rebbe, and I ‘recruited’ Rabbi Yisroel Friedman to teach *niglah*, whilst I was to teach *chassidus*, and we were on our way. We didn’t get your typical welcome; there was no heating or lighting when we arrived and we had to get the place running again.

In the position of Menahel I wrote regularly to the Rebbe about the yeshiva, and anything that was on the table at that particular time.

At some point, I was encouraging the bochurim to read *Likkutei Diburrim*, and other ‘easier’ texts in bed, before falling asleep. A fellow *hanholo* member disagreed with me, and felt it was disrespectful to lie in bed reading holy texts. In the next report I wrote, I shared with the Rebbe this discussion I had had, and asked to be shown which way was right. In his response, the Rebbe wrote: “*Yamshichu bezeh kmo ad atoh* - continue in this [issue] as until this point”, namely as I had instructed.

**Did you receive any *hora’os* as *menahel* of the Yeshiva?**

At one point I felt like I could no longer carry the burden of the Yeshiva entirely on my shoulders. Functioning as both *menahel ruchni* and *menahel gashmi*, seemed to be more than I could do, so I wrote to the Rebbe about this issue, and I stated that if the Rebbe agreed, I would hand over the *ruchniyus* aspect of the *hanholo* to someone else, and take care of fundraising and the other material aspects of the yeshiva, though it wasn’t a work I was very fond of doing. The Rebbe replied saying:

נישט כדאי זיך אראפ-גליטשען אויף אזעלכע דרכים. דאס וואס עס שטייט דײַך אהן לדור, איז געזאגט געווארען נישט נאר אויף א דור נאר אויף א מוסד אויך.

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CREDITS: LUBAVITCH ARCHIVES



RIGHT: MR. DAVID CHASE IN A PRIVATE CONVERSATION WITH THE REBBE, DURING THE YECHIDUS FOR THE MACHNE YISROEL DEVELOPMENT FUND 20 ADAR II 5749.  
ABOVE: MR. DAVID CHASE ADDRESSES FELLOW SUPPORTERS OF THE MACHNE YISROEL DEVELOPMENT FUND BEFORE THE REBBE'S YECHIDUS WITH THEM.



For more than twenty years I used to come to the Rebbe on Zois Chanukah with two very important *balabatim*, who would make a very large contribution to Chabad, and receive Chanukah *gelt* from the Rebbe's holy hands. On one occasion, one of them had donated an enormous sum, and when thanking him, the Rebbe said: "My appetite is till here!" While motioning with his hand over his forehead, and causing the hat to fall slightly backwards!

"It isn't worthwhile to allow oneself to 'slip' in such avenues. The statement that says 'There shall be one speaker for each generation [and not two speakers for a generation]', is not only referring to literal generations, but to institutions as well."

Thus unequivocally stating that I must remain at the helm of both aspects of the organization.

### PART III

### SHLICHUS IN NEW JERSEY

And now moving on to your work in *hafotzas hama'ayonos*; how did your relationship with Mr. David Chase develop?

The city of Newark had a flourishing Jewish community, and throughout our permanence there we developed close relationships with several people.

Among them was a gentleman who

took a keen interest in the yeshiva, and wanted to help. He was the manager of a few department stores in Newark that belonged to his brother-in-law, a wealthy entrepreneur who lived in Connecticut; his brother-in-law was Mr. David Chase. Over a period of about three years we developed a very close and intimate connection, and Mr. Chase offered his help in any way he could.

Some ten years after we had arrived in

Newark, around 5729, we wanted to move and I felt it was time to take some *balabatim* to see the Rebbe, so I wrote in before pursuing the idea, to see if the Rebbe agreed with it.

The Rebbe replied that the time had not yet come, so at that point I abandoned the project.

About a year later, again I wanted to bring people to the Rebbe, but thought that it would be more likely to be accepted by the Rebbe if a *balabos* wrote in himself rather than I. So I suggested to the chairman of our board to write to Rabbi Hodakov to arrange a meeting. Shortly thereafter I received a phone call from Rabbi Hodakov who told me to pass on the message to the board that they had been accepted to come to the Rebbe in *yechidus*, but the chairman was to be in touch with the Rebbe's secretariat to establish a time. On the designated evening – it was a Sunday – we went in for *yechidus*; the Rebbe's office had been furnished with several chairs alongside the walls, and everyone took a seat. The chairman, Mr. Ravin, introduced each member of our group to the Rebbe, and when he finished, the Rebbe pointed at me and smiling, asked him: "What about him?"

Throughout the meeting we discussed the fact that we had exhausted the re-



RABBI HERSON GREETING MR. ELIE WIESEL (LEFT) AND SENATOR FRANK LAUTENBERG (CENTER) AT AN EVENT MARKING 30 YEARS OF THE REBBE'S NESIUS IN 5740.

sources of our current facility, and that Newark was no longer suitable to host a *yeshiva*, and we discussed the need to move to a larger facility in a better area. They suggested to the Rebbe the idea of moving from our current one-family structure to a five or six-family unit, elsewhere.

The Rebbe listened carefully and said that the state of things is such that the youth of today needs space to breathe and move around; perhaps even have

access to a swimming pool. The *balabatim* immediately understood that the Rebbe had something of totally different proportions in mind...

Mr. Chase, who was the youngest of the group, turned to the other men and said: "Gentlemen, the Rebbe just took us out of our limitations!!" He went on to say that he had a property that could serve as an interim facility for the Yeshiva, until we would find a permanent home. He explained that some of the space could be rented out to a bank so that when the time would come we would even have money to pay for a down payment for a permanent property. "If the Rebbe is interested in this, the Rebbe could have it for \$1!" – he finished off. As the Rebbe listened, I could detect a strong chemistry developing between the Rebbe and Mr. Chase. The Rebbe smiled broadly and said that if there would be a bank adjacent to the Yeshiva, a wall should be erected between the two institutions because – "If someone intending to go the bank mistakenly enters the Yeshiva, its no big deal, but if a *bochur* erroneously walks into the bank... that I don't want!" Everyone laughed with gusto, as I noticed the connection taking root deeper within Mr. Chase.

Mr. Chase readily agreed to build a partition, and the Rebbe suggested that

## "HIS INFLUENCE WILL SPREAD THROUGH THE ENTIRE WORLD!"

Shortly after our move to Morristown in the summer of 5731, I went in for my birthday *yechidus* by the Rebbe, which as mentioned, also falls out in the summer.

In my *tzettel* I wrote, among other things, that Mr. Chase had asked me to send the Rebbe his regards and wanted to know if the Rebbe was happy with the most recent developments in our institutions.

When the Rebbe addressed that particular question, he gave me the most astounding and surprising answer to forward to Mr. Chase. Never in my life had I heard such terms used, let alone for a layleader!

Here is the answer in the original exact wording of the Rebbe:

דאס וואס מיסטער צײס פרעגט, צי איך בין צופרידען, זאלסטו

איהם איבערגעבען אז מיין צופרידענקייט איז למעלה מזה וואס ער קען זיך אמאל משער זיין. דאס וואס ער האט יעצט געטאן, האט ער געטאן נישט נאר פאר אידן אין ניווארק, מאריסטאון און ניו דזשערזי, נאר איך האף אז אנדערע מוסדות כשרים וועלן זעהן וואס ער האט יעצט געטאן וממנו יראו וכן יעשו, ביז זיין השפעה וועט זיך פארשפרייטען בכל העולם כולו.

"With regards to what Mr. Chase asked, if I happy, you should give over to him that my happiness is beyond what he can possibly imagine. What he has now done, he didn't just [accomplish for those] in Newark, Morristown and [the whole state of] New Jersey, rather I hope that other appropriate institutions, will see what he has now done, and follow his example, until his influence will spread through the entire world!"



since I wasn't a real-estate maven, perhaps he [Mr. Chase] could oversee the rent of the adjacent property himself. Mr. Chase returned the Rebbe's broad smile and with a tone of strong conviction said: "Rebbe I'll do it!!"

One of the members of our board seemed to be less than excited about Mr. Chase's proposal, and the following day Rabbi Hodakov suggested I go see him in his office, which of course I did.

What other stories can you share with us about Mr. Chase's relationship with the Rebbe?

Sometime in the early 5740's I went up to Hartford, Connecticut to meet with Mr. Chase in his office. Among other things I decided to offer him to put on tefilin with me. He told me: "Moshe, I feel the time for this is coming, but I need you to be patient with me." I relented and agreed to give him more time.

In my next *duch*, I wrote this as well to the Rebbe.

A few months passed and on 11 Nissan 5742, Mr. Chase came with me to the farbrengen as was our custom from years before, and in the days following the



THE CURRENT 82-ACRE CAMPUS OF THE RABBINICAL COLLEGE OF AMERICA IN MORRISTOWN, NJ.

The Rebbe noticed me  
in my corner,  
and pointing at me he said:  
“Herson  
kum mit  
mir.”

Shivers ran  
down my spine  
as I followed  
the Rebbe into  
his office.



THE REBBE SPEAKS TO RABBI HERSON AFTER TAKING HIS PAN ON EREV ROSH HASHONA 5741.

farbrengen the Rebbe traditionally sent out a thank-you letter to the dignitaries and guests who had attended. To Mr. Chase, in addition to the usual thanks, the Rebbe wrote, that given their closeness, he felt that though it isn't the norm for an individual to request gifts, he could nevertheless request one from Mr. Chase. And the Rebbe ensued to say that

the Rebbe accepted the money.

\*\*\*

Another incredible occurrence took place shortly thereafter:

During one of his trips on his private yacht, Mr. Chase asked the captain of the vessel which direction was east. The question stirred the captain's curiosity and a conversation ensued between the

## The balabatim immediately understood that the Rebbe had something of totally different proportions in mind...

he'd like for Mr. Chase to take on laying *tefilin* every weekday. The Rebbe added that he would personally send Mr. Chase a pair of *tefilin*.

Upon receipt of the Rebbe's reply, Mr. Chase called me and told me that though he'd turned me down for an offer for *tefilin*, he would accept the Rebbe's offer, and he hoped I wouldn't get offended! He wrote to the Rebbe, that he would gladly accept the offer, and would even ask that the Rebbe send him three pairs; one for his home, one for his office, and an additional one to have with him while traveling, he included a check in the envelope to pay for the cost of the *tefilin*.

The Rebbe thanked him for offering to pay for the *tefilin*, but refused to accept the payment, because since they were the Rebbe's gift, he wasn't to worry about paying for them. In his final reply, Mr. Chase, displaying great respect and sensitivity, insisted that the Rebbe accept the money, because otherwise it would come out of the organizations pocket and others who could've benefitted from that money, would now lose out. In the end

two men, around the fact that Mr. Chase prays every day.

Several days later, the captain approached Mr. Chase and said that he'd discussed the topic with his wife, and they'd unanimously agreed that if a busy and accomplished businessman can dedicate time each day to pray, so can he, and they committed to visit more often a house of worship of their religion.

When I heard the story, I wrote it to the Rebbe, and time moved on. Nearly a year later, by the farbrengen of Yud Alef Nissan 5743<sup>3</sup>, I was again sitting near Mr. Chase, who was listening to the sichos with the help of a simultaneous translation in his headphones, when the Rebbe began talking about a Jew who has been blessed by the Aibershter with abundant wealth, and even while aboard his yacht stops to daven, and how that conduct made a lasting impression on one of his sailors, to spur him to action as well!

Mr. Chase turned to me excitedly and said: "Hey! That's me!"

The incredible thing about this was that I had written the incident to the

Rebbe nearly a year earlier, and the Rebbe told over the story nearly verbatim from my written account!!

**Going back to the yeshiva days, what prompted you into the expanded work of shlichus in state of New Jersey beyond the yeshiva? At which point did the transition take place?**

We moved into our current location in Morristown in the summer of 5731, and a big inauguration ceremony of our new facilities was planned; it was publicized in the papers and the stakes were high. Our advertisement and press release to the media read that our doors were open to the wider public, beyond the yeshiva setting, although I didn't have anything specifically in mind at the time. I was in *yechidus* sometime before the grand opening and the Rebbe who seemed to have seen the advertisements gave me a *brocha* as follows:

דער אויבערשטער זאל דיר געבען הצלחה רבה ומפלגה אין דער מוסד און אין די מוסדות וואס דו האסט אנגעפאנגען בויען ארום איהם.

"The Aibershter should grant you abundant *hatzlocho* in this institution, and in the institutions which you have begun building around it."

The implication clearly was that the Yeshiva was to be the beacon around which the other Chabad institutions in New Jersey were to rise around.

Today Boruch Hashem, Chabad in New Jersey proudly boasts a shliach in each of its 21 counties, and more!

**Thank you very much for your time Rabbi Herson, may we be zoche to be reunited with the Rebbe very soon, with the coming of Moshiach! ■**

1. In that period, the Rebbe, who was then referred to as the Ramash, didn't formally accept people into *yechidus*; there was no line of people standing outside the Rebbe's room, as was usually the case on nights of *yechidus* through the years.

2. A detailed account of that monumental farbrengen is beyond the scope of this article, but see "A Chassidisher Derher" Issue #15 (92) - Shevat 5774 for more.

3. See Hisvaduyos 5743 Vol. 3 page 1207 and on.

# The Rebbe's Brother

REB YISROEL ARYEH LEIB  
5666-5712



**R**eb Yisroel Aryeh Leib was born on 21 Iyar 5666 in Nikolayev, Russia. He was the youngest of three children born to Horav Levi Yitzchok and Rebbetzin Chana. He was named after his uncle, Reb Yisroel Leib Halevi, and his grandfather, Reb Yisroel Leib Halevi Yanovsky.

Even as a young boy he showed incredible talents. He was very sharp and studious. When he was a boy of three years old he had already started learning Mishnayos Baal Peh.

Once, in the year 5672, his father, Reb Levi Yitzchok, invited Reb Nochum Gorlnik to visit his house saying, "I would like you to meet my sons."

When Reb Nochum arrived the older sons were not home, and he noticed a young boy sitting by the table, with his head leaning on his arms, bent over a *sefer*. He did not pick up his head even once to look at him. Amazed at the sight, Reb Nochum mentioned to Horav Levi

Yitzchok that he had never seen a child playing such a game before.

"Game?" Horav Levi Yitzchok exclaimed. He bent down and took the *sefer* and showed Reb Nochum that it was a Mishnayos. He asked the child, "Please tell me what you learned." Reb Yisroel Aryeh Leib proceeded to explain the entire Mishna in depth.

Sometimes his involvement in learning was to such an extent that his mother would have to force him to take care of his physical needs such as eating and sleeping.

In the year 5675, his grandfather, Reb Baruch Shalom, mentioned to the Rebbe Rashab that "Horav Levi Yitzchok has a son who is a prodigy, a *boki* in Gemora and Medrash, and he learns very well." The Rebbe Rashab asked, "How old is he?" and Reb Baruch Shalom answered, "Bez" before Shavuot he will turn nine years old."

Reb Yisroel Aryeh Leib had a photo-

graphic memory; anything he would see once would be engraved in his mind and he would never forget it.

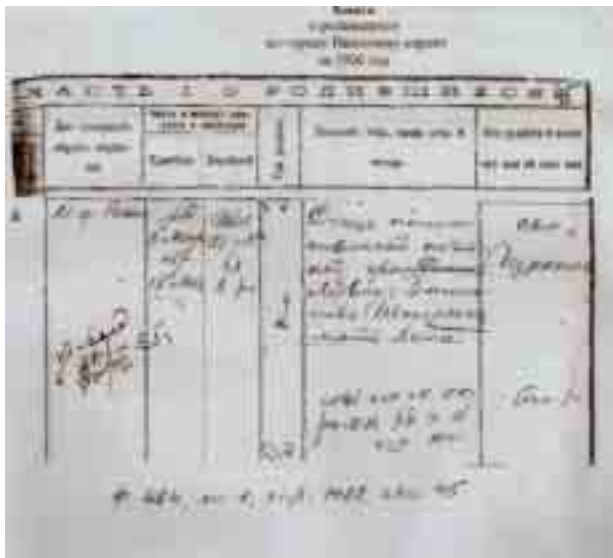
His remarkable intelligence and extraordinary astuteness once caused his father to refer to him as having "the intelligence of the Tzemach Tzedek."

His first few years he learned in the Cheder together with other children. Later on though, Reb Levi Yitzchok hired a personal tutor for his three children.

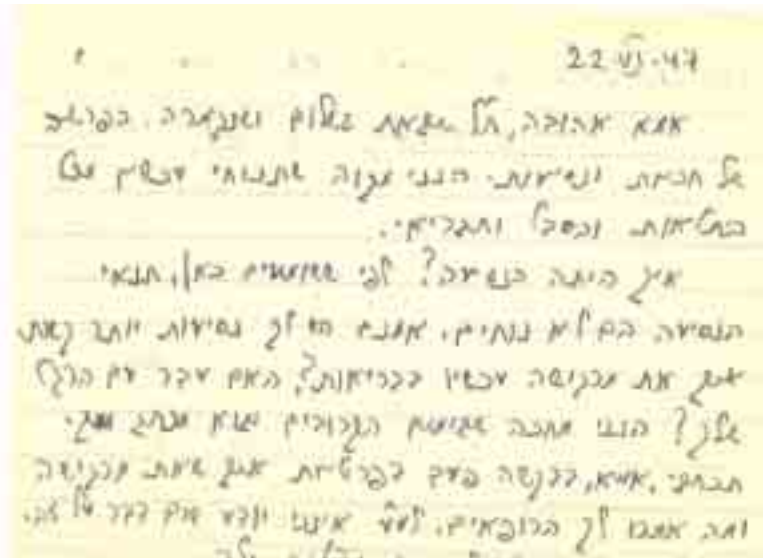
Over the years in his father's house he absorbed himself in the Chassidish surroundings and the vast knowledge of Torah.

Once, an argument broke out between Reb Levi Yitzchak, his eldest son (the Rebbe) and Reb Yisroel Aryeh Leib on the topic in Chassidus of *mah* and *ban*. The argument went on for many weeks, and every time they sat together this was the main topic of the conversation. Then, after many weeks, Reb Yisroel Aryeh Leib said: "everything that we spoke





CREDITS: LUBAVITCH ARCHIVES



LEFT: THE BIRTH RECORDS OF REB YISROEL ARYEH LEIB. RIGHT: A LETTER FROM REB YISROEL ARYEH LEIB TO HIS MOTHER, REBBETZIN CHANA.

about up until now was regarding the ‘*arum*’ of *mah* and *ban*, so what actually is *mah* and *ban*?!

Rebbetzin Chana describes the scene as follows: “my eldest son was speaking from a ‘Chassidus’ point of view, my husband was speaking from a ‘Kabbala’ point of view, and my youngest son was speaking from a ‘philosophical’ point of view.”

#### ONE MUST HAVE DAAS

In the summer of 5684, Reb Yisroel Aryeh Leib arrived in Leningrad. The Frierdiker Rebbe and the Rebbe were there at the time as well. He would walk freely in and out of the Frierdiker Rebbe’s residence, and would spend time discussing concepts in Chassidus with the Chassidim. The Temimim were amazed to know that he was a *boki* in the entire *hemshech* of *Samach Vov*.

Many times he would hear Chassidus, alone, from the Frierdiker Rebbe, in his room. Once, he came in to ask for an explanation on a maamor. The Frierdiker Rebbe told him that he could not explain it to him. Reb Leib was heartbroken and he wept the entire night. The next day he returned and the Rebbe then explained to him the entire maamor. Afterwards, the Rebbe explained that since Reb Yisroel Aryeh Leib was heartbroken he had become a proper *k’li* for what the Rebbe had to tell him.

During this period, the Frierdiker Rebbe mentioned in a farbrengen to the Rebbe and his brother “it is too bad that my father (the Rebbe Rashab) has never seen you.”

He would spend long hours in the Frierdiker Rebbe’s library delving into the depths of the seforim at hand. One night he was seen in the library, leaning on a shtender, cigarette in hand, immersed in thought. When the Chassidim came back the next morning, they found him in the same position as the night before, still holding the cigarette in his hand, and still lost in thought.

Reb Moshe Dubinsky relates:

Once, on a Shabbos the Frierdiker Rebbe said a very deep mammor. The Chassidim were overwhelmed. However the face of Reb Leib did not show any sign of puzzlement. The next week the Frierdiker Rebbe said a simpler maamor. To everyone’s surprise, Reb Leib walked out totally befuddled. He said, “After such a maamor one must take *mashke*.”

That night, they sat down to farbrengen and Reb Leib took a lot of *mashke*. He said *lechaim* and he cried without saying a word. Only once in a while did the Chassidim hear him say: “What’s the point of “*haskala*”? (philosophy) One must have “*daas*”! (knowledge).”

#### MAZEL TOV ON THE HAT!

As mentioned, Reb Yisroel Aryeh Leib

received many unique *kiruvim*. This can be seen from the following entry in the Rebbe’s Reshimos in which he records a vision that the Frierdiker Rebbe had of the Rebbe Rashab and Reb Yisroel Aryeh Leib:

#### “Monday night, 5 Teves 5689.

“Upon being summoned, I entered into the [Frierdiker] Rebbe’s room. He said that he wished to convey regards from my brother Leib (who is currently living in Leningrad). When I asked if he had received a letter from him, he replied: “I listened to a maamor along with him from the Rebbe [Rashab]. And here’s what happened:

Tonight, I saw the Rebbe [Rashab]. He held a silk handkerchief in his hand and his face bore an extraordinary expression of joy. The last time his face was as such was in the year 5668. He then said to me ‘Mazal Tov for the hat! They may enter now.’ I opened the door and a few individuals walked in, among them was your brother. He slowly approached me—or perhaps I approached him, and I embraced him with one hand. My father asked me ‘Who is this young man?’ but then, after a few seconds he said, ‘Ah! I know you.’

He then recited the maamor Shchora Ani ve’Naava... You must ask your brother about this. “After the maamor, I approached my father and asked him something, and the entire vision sudden-

ly escaped me.

I saw him clearly; it was amazing. In which city or place this transpired, I don't know.

Your brother's face I did not see. His hat was tilted a bit to the side, and he was chewing on something, I don't know if it was a cigarette, his fingernail, or something else. This was the second time I've seen my father since the wedding [i.e. the Rebbe's wedding on 14 Kislev].

The first time I was wearing a hat but he did not tell me 'Mazal Tov.' The hat belongs to my grandfather (the Rebbe Maharash). I wanted to wear one belonging to the Rebbe Rashab, but so it was, I wore from the Rebbe Maharash..."

At the time of his passing in 5712, Reb Leib was living in Liverpool, England.

"Early that morning the Rebbetzin had gone to a upscale store on Nostrand Avenue, where she spoke to the family in London by telephone. During the conversation they related the sad news that Reb Yisroel Aryeh Leib had passed away



find out about the news. It is important to point out that Rebbetzin Chana had arrived in America several years earlier after enduring terrible hardships living in exile with her illustrious husband, Reb Levi Yitzchak, and she was in a fragile state of health. The Rebbe made extensive efforts and went to great lengths to ensure that she would not become aware of the tragedy, for fear of the devastating effect it might have on her health.

The Rebbe would customarily visit Rebbetzin Chana daily, at 7:00 or 8:00 o'clock in the evening. In order that she would not suspect anything, the Rebbe continued visiting daily during even the *shivah*. Since the Rebbe was wearing non-leather shoes with rubber soles and their appearance might arouse suspicions, Reb Berel Junik polished them with black shoe polish, thereby making them less conspicuous.

Reb Berel continued:

"Each day, I would find ways to try to keep the Rebbe's visit short. For example, on the first day when the Rebbe went to visit, I waited a bit and went to a public phone and dialed the Rebbetzin's home. When the Rebbe heard the phone ring, he said "*rayd gezunterheit*" and quietly left the house. Each day I would find another ploy. The main thing was that the Rebbe should not have to spend much time in the home which would strengthen Rebbetzin Chana's suspicion that the Rebbe is in *aveilus*.

"The Rebbe also told me to make sure that no one send his mother any letters of *nichumim* and instructed that I bring the mail to him. The Rebbe would look through it and then return it to me to place in the mailbox."

Later, Reb Yisroel Aryeh Leib's wife and daughter would send letters to Rebbetzin Chana in which they would write that her son was very busy with his studies and did not have time to write. After a few months Rebbetzin Chana expressed her concern and anguish to Reb Berel that she was not hearing from her son. She added "I don't want to ask my son [the Rebbe] because he has enough worries, and I generally try to tell him only

## After a few months Rebbetzin Chana expressed her concern and anguish to Reb Berel that she was not hearing from her son.

The *mashbak*, Reb Berel Junik, recounts what happened at the time of informing the Rebbe of his passing and the days of *shivah*.

"At that time the Rebbe was living at 346 New York Avenue, corner President Street.

"The morning of Yud Gimmel Iyar, the Rebbetzin Chaya Mushka asked me to come to the Rebbe's house. The Rebbetzin informed me that the situation of her brother-in-law Reb Yisroel Aryeh Leib was not good, and added that she did not know how her mother-in-law, Rebbetzin Chana, would take the news. The truth is that I did not really comprehend the gravity of the situation, and I figured that a heart attack or the like had occurred.

"After a few minutes of thinking the Rebbetzin asked me to call Reb Shmuel Levitin, which I did, and brought him over right away. She spoke with him for about a half hour. Only after that, did it occur to me how grave situation truly was.

from a heart attack. When she returned home the Rebbe was no longer there, as he had already left to 770.

"After davening, Reb Shmuel went into the Rebbe's room and informed him about the passing of his brother. The Rebbe wondered if anyone else knew about it, and asked that anyone who knew about it to enter into the Rebbe's room.

"Reb Leibel Groner was summoned into the Rebbe's room. After tearing *kriah*, the Rebbe wrote a letter in his holy hand writing to his sister-in-law, expressing consolation and encouragement, and asked me to send it to them.

"The Rebbe sat *shivah* in his room in 770. Rabbi Hodakov was the *chazan* for all the *tefillas* with a small minyan present. After the *shivah*, Reb Shneur Zalman Duchman continued davening every *tefillah* for the *amud* until the *yartzeit* the next year."

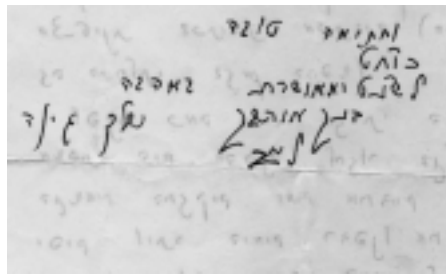
The small minyan was one of the ways to ensure that Rebbetzin Chana did not

happy things.”

Reb Berel relayed to Rebbetzin Chaya Mushka that her mother-in-law was beginning to become suspicious that all was not okay. A week or so later, the Rebbe handed Reb Berel a letter from his sister-in-law in London to give to his mother, in which the Rebbe had added a few lines at the end in his brother’s name. That night Rebbetzin Chana told Reb Berel Junik with excitement that she had received a letter from her son in London.

A few days before Shavuot, the Rebbe told Rabbi Junik to send a telegram in the name of his brother to his mother. Seemingly it was the custom of Reb Yis-

roel Aryeh Leib when 13 Iyar came out on Shabbos, the Rebbe would often hold special farbrengens on that day, even while his mother was still living. On 13 Iyar 5745, at the Shabbos farbrengen, the



A NOTE FROM THE REBBE TO HIS MOTHER IN REB YISROEL ARYEH LEIB’S HANDWRITING.

Torah, Reb Yisroel Aryeh Leib also had a wide range of knowledge in secular subjects, specifically mathematics. In his work in this field, he compiled papers on complex mathematical theories. During the farbrengen of Yud Shevat 5735, a conversation between the Rebbe and Professor Paul Rosenblum shed light on the Rebbe’s efforts to have the sole surviving work be published in a proper manner.

During the Farbrengen, Mathematics Professor Paul Rosenblum approached the Rebbe and, handing the Rebbe an envelope, proceeded to mention another manuscript that the Rebbe had sent him some time before.

An excerpt of his conversation with the Rebbe:

Rebbe: What is your opinion of the work?

Dr. Rosenblum: It has things which are worth publishing, but it needs work. It needs a foreword and references. It seems that the manuscript is incomplete because it quotes other sections that are not there.

Rebbe: But the author is deceased. That means that someone else will have to complete the work. If someone will be willing to complete it, I’ll be very happy to compensate him for his work, and you will only supervise. Because I don’t know if you’ll have enough time, and more so,

## “He then recited the maamor Shchora Ani ve’Naava... You must ask your brother about this.

roel Aryeh Leib to send a telegram to his mother before Yom Tov.

“We acted in this manner every Yom Tov until the passing of Rebbetzin Chana in the year of 5725. It was all done in accordance with the holy will of the Rebbe and Rebbetzin, who wanted to ensure that the news of Yisroel Aryeh Leib’s passing should not reach Rebbetzin Chana.”

Regarding this fact that Rebbetzin Chana did not know at all of the passing of her son, Rabbi Yechezkel Besser recounts: “After the passing of the Rebbe’s brother I was visiting with Rebbetzin Chana (he would visit often because of his close connection to her son Reb Yisroel Aryeh Leib). The Rebbetzin asked me when I would be traveling to Europe. I answered “in a week.” “Will you be traveling through London?” she asked. I answered “yes,” and then she asked me if I will be able to visit Reb Yisroel Aryeh Leib? Suddenly I realized that she did not know anything...”

On occasions, the Rebbe dedicated a sicha to Reb Yisroel Aryeh Leib. At the end of the *shivah* the Rebbe said a sicha that was later edited by the Rebbe. Dur-

Rebbe said a sicha explaining the significance of the names Yisroel Aryeh Leib and the *hora’ah* from them. In 5747 as well, the Rebbe said a sicha dedicated to Reb Yisroel Aryeh Leib and the *hora’ah* from his name. Numerous maamorim were later reviewed and edited by the Rebbe in honor of Reb Yisroel Aryeh Leib’s yahrtzeit.

Besides his immense knowledge in



REB YISROEL ARYEH LEIB’S BURIAL PLACE IN TZFAS.



you're time is valuable. But if someone else will do it and you'll merely supervise his work, I'll be very happy to pay him.

Dr. Rosenblum: Is this all you have left from him?

Rebbe: Yes. This is all there is, and he passed away ten years ago.

Dr. Rosenblum: Then I'll do it myself. I figure it would be beneficial to the author.

Rebbe: But it will be beneficial to me. I didn't want to tell you who the author

was so as not to influence you, but it was written by my brother. I had a brother who was younger than I am, and he passed ten years ago.

Dr. Rosenblum: Ten years ago?

Rebbe: Approximately. This is all that's left from him.

Dr. Rosenblum: Apparently he worked independently and didn't have access to a library. That's clear.

Rebbe: He was of independent character. He would write on his own and only

afterwards would he check in the references to see if anyone else wrote in the same way. He was very zealous about his independence. I'm very eager that it should go to print. If something can be done, I'll be very happy to pay for it.

Dr. Rosenblum: I can do it myself, I'll make the time.

Rebbe (with a big smile): Hashem should bless you! If so, let me thank you again! L'Chaim V'livrocho! ■

## Deep Gratitude

**Below are two letters from the Rebbe to Professor Rosenblum thanking him for his involvement in publishing Reb Yisroel Aryeh Leib's manuscripts**

By the Grace of G-d  
7<sup>th</sup> of Teves 5736  
Brooklyn, N.Y.

Greeting and Blessing:

First of all, I want to thank you, dear Dr. Rosenbloom, once again for your effort and attention and love which you put into the work of preparing the manuscript of my late brother of blessed memory, for publication. Although the subject matter is not directly in my field, it is quite obvious to me how much effort and devotion you given to this matter. I want to thank you also in anticipation of your continued efforts in this matter, so as to have it published in the proper manner and medium, since it is in your sphere.

I take this opportunity to acknowledge receipt of Mrs. Rosenbloom's letter of the 3<sup>rd</sup> of Teves and previous correspondence. I will remember you all in prayer for the fulfillment of your hearts' desires for the good. In accordance with the contents of your letter, above all for good health, physically and spiritually, and to have true Yiddish Nachas from all of your children, and to receive it in happy circumstances.

The Zechus of your activities in general, and especially on behalf of those coming from behind the iron curtain in particular, will surely stand you and all yours in good stead.

With blessing,  
(The Rebbe's signature)

P.S. As I do not know if you have retained a copy of the manuscript, I have requested to send it to you.

By the Grace of G-d  
4<sup>th</sup> of Iyar, 5738  
Brooklyn, N.Y.

Greeting and Belssing:

To begin with Brocho, I want to convey to you my sincere appreciation of your good wishes for my health and in connection with my birthday.

I prayerfully reciprocate your good wishes by reiterating the Divine Promise to our father Abraham. "I (G-d, the source of all blessings) will bless them that bless you."

Accordingly, my G-d bestow His generous blessings in you and your children and all yours, in all needs, especially to have true Yiddish Chassidish Torah Nachas from each other and from wach of your children, and enjoy it in good health and Hatzlocho in all affairs.

I was particularly pleased that your good wishes were accompanied by your recently concluded work which, I trust, is the forerunner of further accomplishments in this area as well as in related fields, for which I wish you Hatzlocho.

I am particularly appreciative of your devoted and untiring effort to prepare for publication the paper of my late brother, Olov HaSholom. Although is in not my field, I can see clearly that this was not simply a case of editing, but represents almost a total revision and reworking of the paper. In addition to being instrumental in the publication of it as perfectly as possible, it is also a case of Gemilus Chesed for one who is in the World of Truth, which is designated as "Chesed Shel Emes," and is one of the highest forms of Chesed. I appreciate what you have done more that I can express here in words.

Again, wishing you and all yours good health and prosperity, materially and spiritually.

With blessing, (The Rebbe's signature)

## THE DEEPER DIMENSION

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In this letter to a woman dated Zayin Adar 5731, the Rebbe explains the affect Chassidus has on the Mitzvos we do, enabling us to tap into a new world outlook. The Rebbe ends the letter with guidance on how to introduce the teachings of Chassidus to people who were previously unfamiliar with it.

### Blessing and Greeting:

I am in receipt of your letter of Rosh Chodesh Adar containing the good news that things are progressing satisfactorily. I trust you received my acknowledgment of your previous correspondence.

May G-d grant the fulfillment of your heart's desires for good, especially that you should go from strength to strength, as you write.

In reply to the two points which you raise in your letter:

Regarding Chasidus, it is not correct to say that it is a "supplementary aid" to the proper fulfillment of the Mitzvoth, for it is that element which **permeates** the fulfillment of all the Mitzvoth. For example, it is possible to fulfill a Mitzvo without any Kavono whatever [whatsoever]: it is possible to fulfill a Mitzvo with the general Kavono of fulfilling G-d's command; and it is possible to fulfill a Mitzvo with inspiration, enthusiasm and joy, as a deepfelt experience pervading one's entire being, although the Mitzvo is a part of one's being.

By way of illustration: When taking chalo, one can be permeated with a great joyous feeling of dedicating the first part of the dough, even before partaking from it, to Kedusho, although in our time it cannot be given to a Kohen, and must therefore be

burned.

At the same time, as explained in Chasidus (in Shaar Hayichud v'Haemunah), on the subject of the continuous renewal of Creation, one can realize that G-dliness is the actual reality of all things, except that it was G-d's Will that the spiritual should be hidden in a material frame. But the Jew, by the capacity of his intellect, Kavono and knowledge, can reveal the spiritual through the predominance of form over matter, the soul over the body, until he can see with the eyes of his intellect how the material is being constantly brought into existence as in the Six Days of Creation. Permeated with this knowledge, he realizes that the first of everything should be dedicated to G-d, and only then he can partake of all the things which G-d has given him.

In the light of the above one can appreciate that Chasidus is not something supplementary, but the very soul of the Mitzvo, or, as you also mention it, it creates a new dimension in the fulfillment of every Mitzvo.

In the above there is also a reply to those who claim that Chasidus looks askance on, or rejects, other Jews, **וזהו לא נכון**. This is **not so**, for basically the Jew who fulfills a Mitzvo even without any Kavono, and even without knowing the original source of the commandment in the Torah, is nevertheless fulfilling the Mitz-

# החוב של התמימים



*An excerpt of a sicha that the  
Rebbe said during a farbrengen  
with bochurim on Beis Iyar 5711*

vo, and has to make a Brocho and so forth.

Similarly, the woman who does not know the Posuk in the Torah which speaks of Chalo, and knows **nothing** of the deeper significance of the Mitzvo, etc., is also fulfilling the Mitzvo. On the other hand, it is indeed a very great pity if one does not try to learn and understand the deeper aspects of the Mitzvoth. For very often even a minor detail in a Mitzvo has profound significance and implication, and even in a small piece of dough taken as Chalo, there can be hidden a **profound world outlook**.

With regard to your other question, whether when talking to a person who knows nothing about Torah and Mitzvoth, one should bring in Chasidus too, or only discuss the immediate matters – it is self understood that if the person is capable of grasping the matter in the Chasidic way, there is the Mitzvo of V'Ohavto L'Reacho **Komocho**, to share a good thing with another person to the fullest extent.

On the other hand, if that person is not yet capable of grasping the inner aspects of the Mitzvoth as explained in Chasidus, one can only talk to that person in basic terms and according to that person's level of understanding. This is what is meant by the verse, "Instruct the lad according to his way," as explained at length in the Moreh Nevuchim, the true "guide" of all generations, namely the Rambam, in his Introduction to his Commentary on Mishnayos. For just as it is necessary to teach a child gradually, in accordance with his grasp and capacity, so it is necessary to teach adults who are "children" insofar as knowledge and understanding is concerned.

Wishing you a happy and inspiring Purim,

With blessing, *m. Schneerson*

P.S. I trust that you have seen my talk to Jewish women on the subject of Chalo. No doubt it is available in the library of the Seminary. ■

קבלת ההשפעות מנשיא הדור קשורה גם עם חיוב הפרעון, כמו לזה שמתחייב לפרוע ההלוואה להמלוכה. וחיוב הפרעון אינו באופן שמשלם החוב ונפטר ("אפגעצאלט און פטור געווארן"), אלא, שע"י פרעון החוב נותנים לו עוד בהקפה, ועד"ז בנמשל, שנותנים לו עוד כחות, ומתחייב לפרוע אותם, וכן הלאה.

(כ"ק אדמו"ר פנה אל תלמידי התמימים, ואמר:) כאו"א מכם צריך לידע שנתחייב לפרוע לכ"ק מו"ח אדמו"ר עם הכוחות העצמיים שלו, בחינת ח' יחידה.

ובהקדמה: ישנו צד השוה בכל ההשפעות שמשפיע כ"ק מו"ח אדמו"ר - אמירת דא"ח, תשובות על שאלות וכו', ועד לתמיכה כספית וכדומה - שבכל הענינים כולם באה ההשפעה מהכחות העצמיים שלו, ח' יחידה.

אמנם, הצד השוה שכל ההשפעות הם מבחינת ח' יחידה הוא מצד המשפיע, אבל בנוגע להשפעה עצמה, וגם בנוגע להמקבלים, ישנם חילוקי דרגות.

ובענין זה יש מעלה מיוחדת אצל התלמידים - שהם מקבלים את הח' יחידה של הרבי, ולכן, נתחייבו גם לפרוע בהח' יחידה שלהם.

(משיחת ב' אייר ה'שי"ת - תו"מ ח"א עמ' 40)





## BEHIND THE PICTURE

# PRECISELY MEASURED

*Photo Credits: JEM/The Living Archive*

**M**athematical equations and architectural concepts are not on everyone's first choice of topics, yet as Chasidim, there are a number of times that we are encouraged to put our minds to this challenge.

One of the times concepts like these are encountered, are in Hilchos Beis Habechira during the annual cycle of *limud Horambam*, and also during the *bein hameitzarim*, when we learn the above halachos as per the Rebbe's hora'a.

It may be a short set of halachos in quantity, however it is focused on the subject of many of our Tefillos – the Beis Hamikdosh.

Without the guidance of diagrams and illustrations, the calculations and meas-



urements can remain a blur of knowledge. For this reason many Seforim have been published with pictures to assist the learning of these Halocho's.

In 5752, Reb Dov Lavnuni took it a step further. Alongside a book he was publishing which explained these Halocho's clearly with the aid of pictures, he built a 3-D model of the Beis Hamikdosh. Painstakingly, he insured that every single detail should be included in it's correct measurements, scaled down 200\1.

On Sunday, 26 Adar 1, 5752, he had the great privilege of bringing his work before the Rebbe by dollars.

As Reb Dov passed before the Rebbe, Rabbi Groner announced his name. Reb Dov then pulled out a binder with all the pictures he had created for the book that was going to be printed shortly. Handing it to the Rebbe he said,

"I brought the pictures to give to the Rebbe and the model to show to the Rebbe." (Picture 1)

Holding up the model for the Rebbe to view it, he pointed out various locations and details of the Beis Hamikdosh (Picture 2). It was built with every intricate detail and the roof was removable to allow viewers to see the interior of the structures.

The Rebbe wished him Brocha V'hatzlocha and Reb Dov then requested a Brocha for the success of his project. As the dollar line seemed ready to proceed to the next individual, the Rebbe's next remark caught everyone by surprise, most noticeably Reb Dov himself. "Where is the ramp? The ramp for the Mizbeiach?" the Rebbe asked. (Picture 3)

Not fully grasping the Rebbe's intention, Reb Dov quickly pointed out the location of the two Mizbeichos, as well as the ramp and its details.

As soon as he had finished, the Rebbe explained the problem, "It must be much bigger..."

"I measured it," he replied, "it's scaled down at a ratio of 200\1."

Seemingly not wishing to push the matter further, the Rebbe concluded, "You probably measured it..." and gave him a Brocha that he should be zoche to see the third Beis Hamikdosh.

Understandably, Rabbi Lavnuni was slightly perturbed by the Rebbe's comment and so he went ahead and rechecked it before sending his book to print. Indeed, the ramp's measurement was off by three millimeters (approximately 0.118 inches, an amount which is hardly discernable to the human eye), which would equal over half a meter (approximately 19 inches) in real size.

With true care and sensitivity the Rebbe made him aware of his 'tiny' mistake. ■



מוקדש ע"י  
הרה"ת ר' מנחם מענדל וזוגתו מרת לאה שיחיו  
סקרדר  
לזכות בניהם ובנותיהם  
אליעזר, קיילא, חנה, ואריה  
לאורך ימים ושנים טובות

לעילוי נשמת  
הו"ח אי"א רב פעלים תמים ואיש אמת  
ר' ישעי' ארי' ב"ר מנשה ע"ה  
טרייטעל  
נפטר ליל ש"ק פ' וישלח  
י"ג כסלו ה' תשע"ד

מוקדש לזכות  
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בישיבת אהלי תורה  
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פרידמן  
ע"י  
הרוצה בעילום שמו

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