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A חסידישער דער CHASSIDISHER DERHER

EXPANDED EDITION

ISSUE 6 (66)

KISLEV 5773

FROM 770...

AN EXCLUSIVE INTERVIEW
WITH ONE OF THE
PIONEERING SHLUCHIM

NAPOLEON'S MARCH

THE SOUND OF
VICTORY

"CAPTIVATED!"

REB YOEL KAHN
ON STUDYING CHASSIDUS

THE SPECIAL
PRACTICE THE
REBBE RESERVED
FOR TMIMIM UNDER
THE CHUPPAH

מקדש ישראל

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בס"ד

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A WORD FROM THE EDITORS

It is with great pleasure that we present our readership with the expanded edition of “A Chassidisher Derher” for the month of Kislev.

The Rebbe often referred to the month of Kislev as a “*Chassidisher Choidesh*”, one in which Chassidim have been celebrating their connection to אילנא דחיי – “the tree of life” – our holy Rebbeim and their words of Chassidus almost since the very beginning of our movement as Chabad Chassidim.

In fact, of the only occasions on which all the Rebbeim universally held Farbrengens is Yud-Tes Kislev. On these Farbrengens they would speak lengthy Sichos, often demanding of their Chassidim to strengthen their commitment to the study and promulgation of Chassidus, and apply its teachings in their every-day life.

This fundamental day of the year, also served as a platform for Chassidim to express their feelings of great fortune, in having merited to be exposed to the ways of Chassidus and affected by its teachings, directed by our holy Rebbeim.

Our generation was no exception in this regard. From the very inception of the Rebbe’s leadership, the annual Yud-Tes Kislev Farbrengen was from the memorable events, always garbed with a Yom-Tov-like atmosphere,

attended by many Chassidim and guests, and leaving people to talk about it for weeks after.

Only that in our generation, the month took on an entirely new meaning. Beginning from Rosh Chodesh and continuing with Yud Dalet, it is a month packed with auspicious days that serve as a constant reminder of our intrinsic connection with the Rebbe and offers the chance to strengthen this bond by learning and internalizing the Chassidus he has taught us.

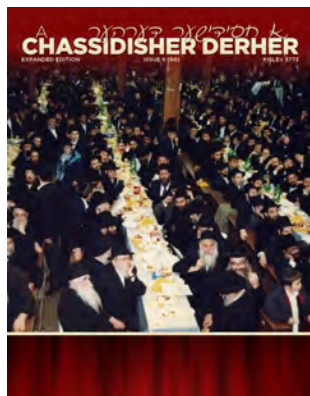
In this issue, you will find Sichos, letters, and stories that illustrate precisely this point, and will hopefully assist our readership in properly celebrating the Chassidisher month of Kislev, drawing upon the powerful meaning of these auspicious days.

As we dedicate our first anniversary edition of the expanded issues, we conclude with the sincere hope that our humble contribution to enhancing Chassidishe values will bring about the anticipated results; strengthening Hiskashrus and bringing *Nachas Ruach* to the Rebbe, until we’ll merit to be reunited with him *Teikef Umiyad Mam-mosh!*

א גוט'ן חודש!

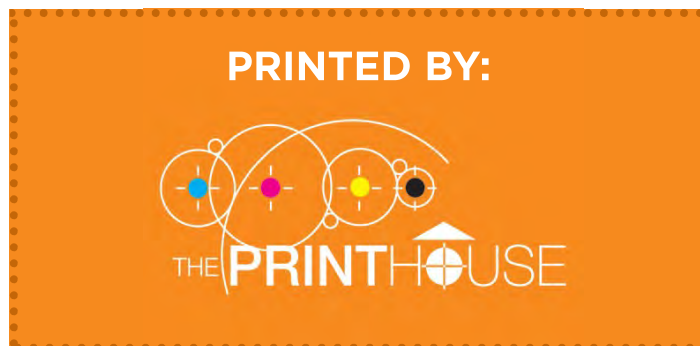
A Chassidisher Derher

Erev Rosh Chodesh Kislev, 5773



Chassidim participate in a grand Farbrengen at 770 in honor of **Rosh Chodesh Kislev, 5752**, celebrating 14 years since the Rebbe’s miraculous recovery in 5738.

*Photo Credits:
Lubavitch Archives*





Our Month

Already from a young age, children raised in a Lubavitcher household know that Kislev is a time teeming with Chassidisher Yomim Tovim. Indeed, many are familiar with the Chassidisher maxim said in regard to Kislev - "A Chassidisher Chodesh." The following is based on a Sichos where the Rebbe explores this saying and how every Chossid can relate to it.

At the root of the various special dates within the month of Kislev lies one principle: they each have a firm connection with the spreading of Chassidus. In their historical order, the Rebbe discusses these special dates, explaining their role in this direction.

CHANUKAH

Oil, the main character in the miracle of Chanukah, represents the inner secrets of the Torah – Pnimiyyus Hatorah. Just as oil is procured from the squeezing of the olive, so too, the secrets of the Torah remain hidden, deep beyond the surface.

YUD TES KISLEV

On this day, the Alter Rebbe was released from incarceration on two separate occasions. Following his final release, the Alter Rebbe plunged into teaching Chassidus with an enthusiasm that dwarfed his previous efforts. This date became known among Chassidim as the **Rosh Hashana L'Chassidus**, as the Chassidus taught in this time frame of the Alter Rebbe's life became the bedrock of future Chassidic literature.

YUD KISLEV

The Mittler Rebbe, who was released from prison on this date, was Zoche to have passed away on the same day as his birthday. The Torah explains this phenomenon in regards to Yitzchak Avinu, determining that passing away on one's birthday reflects a sense of completion – as though one's time was complete and one's work accomplished.

[Although this was not the case by the other Rabbe'im in a physical way, nevertheless, being that they are connected to one another, in a certain sense, they had this accomplishment as well.

This that the Mittler Rebbe lived out all his years complete to the day, only amplifies in a tangible manner, that all the Rabbe'im completed every last iota of their mission, just as if they would have lived out their years completely. Nevertheless, it is the Mittler Rebbe that brought this wholesomeness to a physical level.]

ROSH CHODESH KISLEV

The brain controls the entire body because each limb is intrinsically included within the brain. So too, Rosh Chodesh – the head of the month – contains all the rest of the days of the month, and needless to say, all the Yomim Tovim of the month.

Although we have only discussed a few of them here, for Chassidim, Kislev boasts the most Yomim Tovim throughout the year, and in truth, the entire month is one long Yom Tov!

The Rebbe concludes with a clear message for each of us:

We must follow the lead of the Mittler Rebbe who fused the spirit of Chassidus with the material of this world, and harness the momentum of the many special dates in Kislev.

During Kislev we must resolve to increase in our learning of Chassidus. Ideally it should be done as follows:

Chassidim – men, women, and children –

should gather together on each day of Kislev and learn an additional portion of Chassidus that they would not have learnt until then. Primarily, one should focus on the Chassidus of the three "forefathers" of Chassidus, the Baal Shem Tov; the Mezritcher Maggid; and the Alter Rebbe.

If one is able, he should also learn [a little] from all the Rabbe'im. One should make a priority of learning from the Seforim that have recently been published.

We must spend extra time throughout this month sharing Chassidus with those who haven't yet been fortunate enough to learn it.

Additionally, a Chassidisher month must come with an increase in Farbrengens – a staple in a Chossid's growth. On every Yoma D'pagra during the month, Chassidisher Farbrengens should be organized in any location where Jewish people may be, catering for people of all ages and backgrounds. In truth, if you analyze any day of Kislev you can find a reason to Farbreng, so ideally a Farbrengen should be held on every day of Kislev!

All the above should be done consistently and with a Shturem!

Without a doubt, if we all make the effort to act upon everything we've mentioned here, this will fully accomplish what Moshiach is waiting for – "לכישפוצו מעינותיך" – "חוצה" – the absolute dissemination of Chassidus, which will lead to Moshiach's speedy arrival and the transformation of the month of Kislev into "חודש הגאולה"!



The Saintly Lawyer

Once, many of the various factions of the Zionist movement called a meeting in Versailles, a suburb of Paris, France. The main topic on the agenda was what should be done with the son of the Lubavitcher Rebbe, i.e. how to stop the Frierdiker Rebbe, the only son of the Rebbe Rashab from meddling into 'their' affairs, and if necessary how should they retaliate against him.

The Rebbe Rashab and his son were in Paris at that time. [I don't know whether they traveled specifically in connection with this meeting or if they were there for other reasons as well.] After hearing from some of the participants what was being discussed, they soon realized that the situation was extremely critical and that the Frierdiker Rebbe definitely needed someone to speak at that meeting in his defense.

Originally, they decided to hire a lawyer who would explain and defend the Frierdiker Rebbe's actions and soothe their anger. However, after giving the matter additional thought, they concluded that no lawyer, as good as he may be would be able to sway them from their sworn anger against the Frierdiker Rebbe. If he would convince them that the Frierdiker Rebbe had the right to act as he did, this might infuriate the Zionists even more, through his actions, he was continuously preventing them from achieving

their goals of infiltrating into his Yeshiva, etc. Their frustration had reached the boiling point and they were planning to retaliate against him personally Chas V'shalom. The only solution, as dangerous as it may be, was for the Frierdiker Rebbe himself to enter the 'lion's den'. Only he himself would be able to successfully and persuasively answer them on their numerous complaints and thereby mollifying them. It was therefore decided that the Frierdiker Rebbe would come to the meeting, masquerading as a lawyer who wished to speak in the defense of the accused.

The Frierdiker Rebbe attended the gather wearing a toupee as part of his disguise. The Zionists proceeded to voice their accusations against him, describing his ongoing war against them and the many plans he had successfully thwarted. There is no choice, they concluded but to take the most extreme measures to stop his activities.

When they concluded enumerating their charges, the 'lawyer' stood up and replied, 'All your accusations against the son of the Lubavitcher Rebbe are based on the premise that he hates you personally. That is absolutely false! He does not hate you nor is he fighting against you personally. Rather, being that he is a religious Jew, he is doing his utmost to protect Judaism from the changes the Zionists are trying to implement. He has

nothing personal against you.'

In reply to this defense, they asked, 'Surely his father the Lubavitcher Rebbe is extremely religious as well, following every commandment of the Torah down to the minutest detail. Yet, he isn't fighting us. The only one opposing us with such vigor, is his son. It is his son's vendetta against us and it is not the outcome of a religious obligation as you state.'

To this he replied, 'As you all know his father is overly occupied with many important issues concerning the Jewish people. If he would be occupied with this issue, much of the communal work for the welfare of all our brethren, religious and non-religious alike would suffer. Therefore, his son has accepted this battle upon himself, allowing his father to remain focused on those issues. All of their communal work is part of their religious obligation and commitment to the Jewish nation. If you would not attempt to uproot Jewish tradition etc., rather just focus on settling Jews in Zion, he definitely would make peace with you.'

The Frierdiker Rebbe continued to speak as his own defense lawyer for almost an hour and a half. He finally succeeded to convince them to drop their evil intentions of harming him.

As he was concluding his presentation, the Frierdiker Rebbe [who had an extremely



keen sense of hearing] overheard one of the assembled whispering to his friend, "That was an amazing defense, but I have reason to believe that this defense lawyer is none other than the Lubavitcher Rebbe's son himself!"

"I have had the opportunity to hear the Frierdiker Rebbe speak on numerous occasions and this 'lawyer's' voice is strikingly similar. In a few moments, after he sits down, I will go over to congratulate him and 'accidentally' push his head, and we will see if his hair is natural or if he is wearing a toupee masquerading as a lawyer."

Hearing these ominous words, instead of sitting down at the conclusion of his oration,

he quietly slipped out of the room. Thankfully, no one took immediate notice or paid any attention to his 'temporary' departure. However, he was fearful that his disappearance would soon be noticed and it might create mayhem. So as soon as he left the building and turned the corner, he began running with all his strength.

Seeing a forest nearby, the Frierdiker Rebbe decided to take cover there. However, as he was still too close to them for comfort, he continued to run deeper into the woods. Eventually, the exertion coupled with the bitter cold forced him to stop for a much needed rest.

He said to himself, "I need to rest for a few moments and recoup my strength. If they are indeed chasing me, I will definitely hear the crunching of the snow and the snapping of the twigs early enough to give me time to escape."

But the mental exhaustion of the past few hours, together with the physical exertion of running such a long distance took more strength than he anticipated. Shortly after sitting down he fell into a deep sleep.

Meanwhile, the Rebbe Rashab was waiting anxiously for his son to return, but the Frierdiker Rebbe was still nowhere to be seen. The Rebbe Rashab summoned his attendant Tzemach and said to him, "I am fearful that something has happened to my son. Take the horse and the sled and go through the forest to the city. Take along strong vodka and a change of warm clothing as well, just in case you find him asleep and frozen from the cold. If this is indeed the case, wash his hands and chest with the vodka and cover him with the warm clothing."

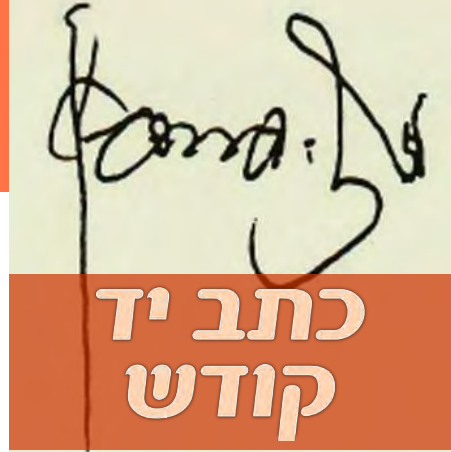
Following the Rebbe's instructions, Tzemach immediately began his search and after a short amount of time indeed found the Frierdiker Rebbe on the side of the road, asleep and frozen in the snow. He revived him with the vodka and clothing and brought him back safely to his lodgings.

[I heard this story from Tzemach himself, when I was in Rostov for the Yomim Noraim. (Printed in Oros B'afeila pg. 126-7)]

As told by HaRav HaChossid Reb Meir a"h Avtzon in his sefer O'rois B'afeilah and translated by his son Rabbi Sholom Avtzon.

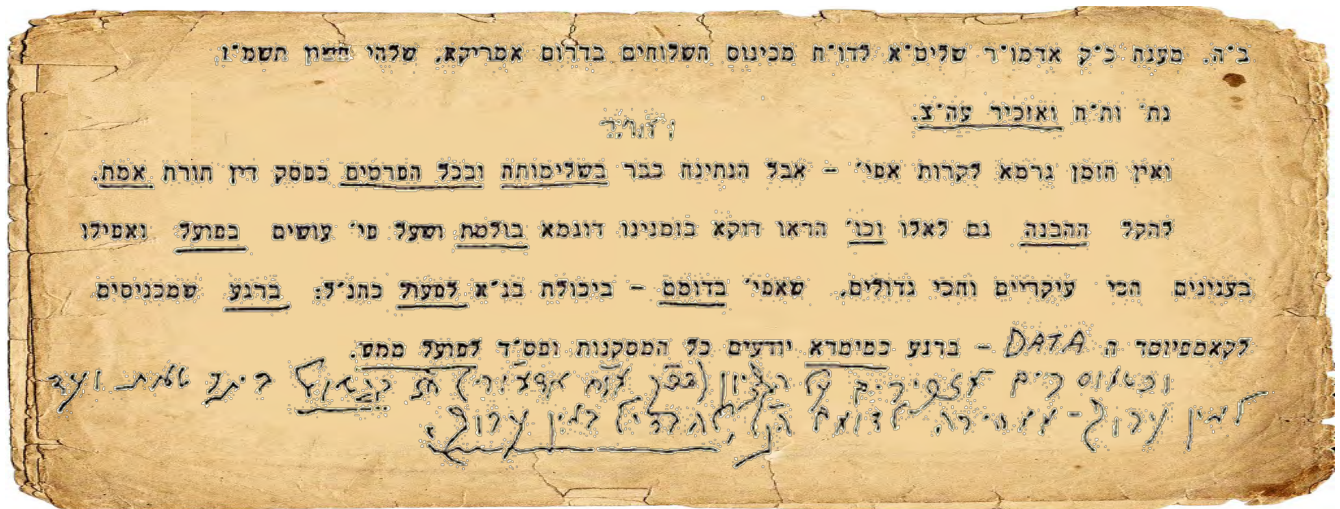
**hearing these ominous
words, he quietly
slipped out of the room**





Faster Than a Computer

Receiving a report from the Regional South America Kinus Hashluchim at the end of Cheshvan 5747, the Rebbe wrote a fascinating response, describing how a letter placed by the Ohel of the Frierdiker Rebbe effects immediate results. [It should be noted that the Rebbe later reedited his response after it was typed out. The manuscript here is a facsimile of the second edit.]



Your letter was received with great satisfaction and I will mention it by the Tziona [of the Frierdiker Rebbe].

The lack of sufficient time does not allow [me] to even read it, but it has already been placed there completely [bringing about the desired result] to the last detail, as dictated by *Toras Emmes*.

In order to simplify the logic behind this idea for those [who need further explanation] etc.: Particularly nowadays, we have been shown a most evident example [of this concept], something which people rely on for their greatest and most important matters: The moment that one uploads data into a computer, at that very instant one is aware of the results and may draw conclusions based upon them.

And so, when one gives over/mentions something at the Tziona (of my father-in-law), it is obviously all the more so, and even incomparable – to uploading it to the abovementioned lifeless [computer], *Lehavdil*.

נתקבל ות"ח ואזכיר עה"צ [=על הציון].
ואין הזמן גרמא לקרות אפילו – אבל הנתינה
כבר בשלימותה ובכל הפרטים כפסק דין תורת
אמת.

להקל ההבנה גם לאלו וכו' הראו דווקא בזמנינו
דוגמא בולטת ושעל פיה עושים בפועל ואפילו
בענינים הכי עיקריים והכי גדולים, שאפילו
בדומם – ביכולת בני אדם לפעול כהנ"ל: ברגע
שמכניסים לקאמפייוטר ה DATA – ברגע
כמימרא יודעים כל המסקנות ופסקי דין לפועל
אמש.

וכשמוסרים מזכירים על הציון (דכ"ק מו"ח
אדמו"ר) הרי זה כפשוטו ביתר שאת ועד לאין
ערוך – ממסירה לדומם הנ"ל, להבדיל באין ערוך.



In honor of Yud Tes Kislev, Rosh Hashonah L'Chassidus, we present the following fascinating story of how a Yid participating in Shiurei Chassidus was transformed entirely, as the words of Chassidus permeated his soul. Insightful and intriguing!

Reb Meir Blizinsky, a noted chossid known for his ability to articulate the profound teachings of *Chassidus* in simple terms, gave many well attended *shiurim* in *Chassidus* in Tel Aviv. One Shabbos morning, an elderly and obviously non-observant Jew entered the shul, sat down at the table and listened intently to the lesson being taught. When it was over, he asked what time the lesson would begin next week, stood up, left the *shul* and removed his *yarmulka*.

The same thing happened the following week. However, at the end of the third week's lesson, he turned to the person whom he happened to be sitting next to and asked him a question concerning the topic that had been taught at the *shiur*. The person answered to the best of his ability, but his explanation did not satisfy the inquirer who said so and left.

The man was offended and loudly criticized the new-comer to his friends. "That guy doesn't even stay for *Shacharis*. He is obviously not religious and he is telling me, someone who has been studying *Chassidus* for quite a few years, that I don't know what I am talking about. Some nerve!!"

Reb Meir heard the man's anger and realized it was his responsibility to make sure the situation did not deteriorate. So, approaching the offended individual, he said, "Next week we will change places. I will sit in your usual place so that if he comes again, he will pester me with his questions and leave you alone."

Sure enough, the following week, the new-comer entered and took his usual place. When the lesson was over, he turned to Reb Meir, who was now sitting next to him, and asked a question.

Reb Meir patiently answered it, using words and definitions that would help a new-comer to *Chassidus* understand the Chassidic concept. This time the man said, "That is a thought worth contemplating."

Reb Meir and the newcomer then introduced themselves. Reb Meir was shocked! The newcomer was one of the leaders of the *Shomer Hatzuיר*, the most non-religious and anti-religious Zionists in *Eretz Yisroel*. He was also a close confidant of Prime Minister Ben-Gurion, and here he was coming to learn *Chassidus* and asking questions. Without divulging his thoughts, he said, "You are welcome to come again." And so the man left.

Over the next few weeks Reb Meir came to appreciate his new student's thoughtful questions and insights. He was obviously an intellectual of the highest caliber, a deep thinker, who was developing a keen understanding of *Chassidus*, even though he was presently not observant. So, at the end of the following week's class he said to him, "If you want we can learn privately. This way you can learn *Chassidus* in an orderly fashion. We will begin by discussing some of the fundamental aspects and then develop and expand upon them."

The new student eagerly accepted this proposition and thanked Reb Meir for his thoughtfulness. They decided that the best time for both of them would be early Shabbos morning at 6:00 a.m. in Reb Meir's house, before Reb Meir gave his regular *shiur* to the public in the shul at 8:00 a.m..

Early Shabbos morning, the newcomer arrived, listened and asked a few probing questions. Reb Meir, who was blessed with the power of speech and was a master of

clarity, answered them all in a manner the man understood. Once, after weeks and months had passed, Reb Meir gently broached the topic of his student's observance. "You now understand the significance of fulfilling a mitzvah in actuality. So why don't you begin observing just one *mitzvah*?"

The man didn't respond. However, the following week, when Reb Meir stood up from the table to bring him a drink of tea or coffee, the man took out a cigarette and began smoking. Reb Meir was flabbergasted at this blatant insult, but continued the lesson without mentioning anything.

Their learning continued for another six months and on yet another occasion, the man smoked a cigarette. This was a declaration; don't even try to change me. At this point, some of the chassidim who had noticed this as they passed by his house, went to Reb Meir and said, "Don't you see that you are wasting your time with him. He has no respect. You see he openly smokes in your house on Shabbos. Stop wasting your time with him!"

Reb Meir did not know what to do. On the one hand, as long as the Jew was coming to learn and was demonstrating an interest in learning, who knew how this learning might influence him? However, one could not ignore the fact that he was brazenly demonstrating that he had no interest in becoming observant in any way. He was definitely refusing to be religious. Maybe his friends were correct. Maybe he should stop these private lessons and utilize the time in a more productive way.

Not knowing what to do, Reb Meir decided to ask the Rebbe, noting in the letter he wrote who the student was. The Rebbe replied, "You should continue learning with this individual as before. In addition, be careful to make sure not to mention to him in any way whatsoever that he should observe any *mitzvah*."

Receiving this clear answer, Reb Meir

FORCED FROM WITHIN

continued the lessons, making sure not to say anything that could be interpreted as a request for him to undertake the observance of a *mitzvah*. A few months later, after the conclusion of the lesson, the man turned to Reb Meir and asked, “How does one write a letter to the Rebbe?” Seeing Reb Meir’s puzzled face and his bewilderment, the man

observing a *mitzvah*, I responded disrespectfully and blatantly smoked a cigarette in your house on Shabbos. There is no way that my intellectual pursuit is going to change my life style.

After your mentioning a few more times that I should begin doing a *mitzvah*, I decided that the next time you mentioned it

journey. What should I do? Should I begin observing commandments? That would be proof that my conduct throughout my entire life until now was false and wrong! Should I stop our learning? That would be an admission of defeat, that I could not stand up to the truth.”

We don’t know exactly what he wrote in the letter, nor do we have a copy of the Rebbe’s response to him. However, we do know that he became a *shomer Torah u’mitzvos*.¹



Reb Meir Blizinsky Farbrenging (R) with Reb Mendel Futerfas (L)

said, “I don’t think anyone, including you my dear friend, besides the Rebbe can respond and answer this question of mine.

“As you know by now, I am a renowned professor and writer for a non-religious newspaper. I enjoy studying various philosophies and have studied many over the years. I said to myself, you have studied many heathen philosophies. Why not study those associated with Judaism? So I decided to study Chassidic philosophy and that is how I came to the *shul* around a year ago. However, before I began, I made a firm decision: This study, just as all of my previous studies, would remain academic and would not influence or interfere with my way of life. I am not religious and will remain so. That is the reason that, when you asked me to begin

would be the last. I would no longer come to study with you, even though I really enjoy it as an intellectual exercise. You obviously understood that yourself and thankfully never brought it up again.

The problem now is, notwithstanding this firm decision of mine, I feel that it is beginning to affect me. While I have not begun to observe any *mitzvahs*, when I do something the Torah prohibits, I have begun to feel a little uncomfortable. This week when I went to my favorite restaurant, I had a startling thought. Maybe I should try the kosher one across the street. Since I never had these doubts and feelings before; it must be a consequence of our study.

So now I am asking the Rebbe to guide me on an intellectual level and help me in this

Whenever the *meshpia* Reb Yoel Kahan related this story he would conclude; “And this was speaking about an intellectual, a person who had made a firm resolution that the *Chassidus* he was learning would not influence nor affect him. Nevertheless, since he studied in earnest, his strong resolve fell by the wayside. He was so inspired that he had the courage and strength to change his whole way of life.

“How much more so for us, who want to be inspired and uplifted by *Chassidus*? Without question, if we learn it properly, it will definitely affect and inspire us. The only requisite is that we learn *Chassidus* in earnest, not just say and repeat some words. Perhaps you learned *Chassidus* for some years and know some *hemshechim*, but did you delve into it trying to understand it properly?”

Reprinted from a booklet due to be distributed by United Lubavitcher Yeshiva (Ocean Parkway), and written by Rabbi Sholom DovBer Avtzon.

1. In a *sicha* during Sukkos 5717 (1956), the Rebbe spoke about the importance of stopping to be on the defensive; rather we should begin the offensive of bringing the message of yiddishkeit to the non-religious people. After *yom tov* he instructed Reb Shmuel Blizinsky, one of the chassidim who came from *Eretz Yisroel*, that upon his return, he should bring some *kos shel brocha* to this Jew and review for him the *sicha* that was said.

After hearing the *sicha*, the person said the Rebbe is right, now is an appropriate time to bring this message to my former associates, and he was instrumental in arranging that those non and even anti religious *kibbutzim* hosted Chabad families to experience a Shabbos.

נצח!



The story of the first international Kinus Hashluchim carries many fond memories of high times in Lubavitch.

It was just around Rosh Chodesh Kislev, 5748. The Jewish world in general, and especially Lubavitcher Chassidim, prepared to mark a major milestone – ten years since the Rebbe's miraculous recovery from his heart-attack on *Shmini Atzeres*, 5738. Since the Rebbe left his room for the first time on Rosh Chodesh Kislev, 5738, the Rebbe's health strengthened and he increased his activities "*B'yadoi Hachaz-zaka*."

Additionally, this period also saw the end to a crisis that deeply aggrieved the Rebbe: the *Seforim* saga. Following the Rebbe's victory in court on Hei Teves, 5747, the opposing side filed for an appeal. By the end of Cheshvan, 5748, the court of appeals unanimously dismissed the case, all three non-Jewish judges favoring the Rebbe's side and signing an order for the immediate return of the *seforim* to 770.

The verdict was met with song and dance, and the Chassidim re-

joiced for days, thanking Hashem for His kindness and salvation.

To top it all off, the final Shabbos in Cheshvan was chosen as the inaugural International Kinus Hashluchim, bringing together the soldiers of the Rebbe's growing army from all across the globe. Over the next days, the Rebbe greeted the *Shluchim* with special attention and they felt the true privilege of being in the Rebbe's army.

Until that point, the annual *Kinus* (beginning from the year 5744) only hosted *Shluchim* from the USA and Canada. When the idea of going global was suggested to the Rebbe, it was immediately accepted and strongly encouraged.

One can only imagine how all of these events culminating in the same period of time created one of the most memorable and joyous periods for Chassidim in the history of Lubavitch.

The following story was composed from *Yomanim* kept by the Bo-churim in 770 at the time, as well as many first-hand accounts heard from Chassidim who were privileged to have been with the Rebbe during those unforgettable events.



The Story of the Inaugural International Kinus Hashluchim Rosh Chodesh Kislev, 5748

DIDAN NOTZACH!

In the afternoon of Tuesday, 25 Cheshvan, news of the long-awaited final “*Didan Notzach*” reached the Rebbe’s *Mazkirus*. As the news spread, a wave of Chassidim swarmed towards 770. Large circles of dancers formed on the Eastern Parkway sidewalk, growing bigger with each passing minute, as the Chassidim celebrate the news.

We heard that three non-Jewish judges signed the verdict, each basing their decision on the Frierdiker Rebbe’s selfless dedication to the Jewish people. The fact that three non-Jews arrived at this decision demonstrated to us how “*Hanossi hu hakol*” was in fact a tangible reality. [Much as the Alter Rebbe

wrote about his release, “*Le’inei kol hasorim.*”]

Rumors are spreading that since the good news arrived, the Rebbe has been in very high spirits.

Meanwhile, word went out that the Rebbe would be davening *Mincha* in the big *Shul* downstairs and the *Tishrei Bima* was quickly arranged at the front of the *Shul*. As hundreds of Chassidim packed into 770 awaiting the Rebbe’s arrival for *Mincha*, enthusiastic chants of “*Didan Notzach*” rose from all corners of the shul.

The Rebbe entered the *Shul* wearing a serious look on his face and on his way to his place for davening, distributed coins to

the children for *Tzedoka*.

That night, a special *Farbrengen* took place in 770. *Anash* and *Bochurim* joined together in celebration, expressing their feelings of gratitude to Hashem for His kindness, and danced late into the night.

“YOM TOV” WITH THE REBBE

During the afternoon of Thursday, 27 Cheshvan, the Chassidim’s joy increased as they were informed of the court’s order for the *Seforim* to be returned within the next few days.

As the news spread around the world, many Chassidim – aside from the Shluchim who had already arrived for the inaugural



The Seforim returning to 770.



Kinnus Hashluchim Haolomi – flew in to join in the celebrations, wishing to be in the Rebbe's holy presence during these precious moments.

A special Yom-Tov-like atmosphere could be felt throughout the neighborhood. In every corner of 770 one could spot the Rebbe's Shluchim that had arrived from all over, some taking a moment to sit down and learn the new *Ma'amor* distributed in honor of Rosh Chodesh Kislev, while others catch up with old time friends from yeshiva years.

When the Rebbe entered the *Shul* for *Kabbolas Shabbos* on Friday night, one could see the happiness and *nachas* on his face. As he passed through the crowd, the Rebbe waved his hands, encouraging the Rosh Chodesh Kislev Niggun and continued even when he had reached his shtender at the front of the shul.

FOR THE SHLUCHIM!

During the farbrengen on Shabbos afternoon, the Rebbe praised the efforts of the Shluchim, dedicating the sichos to the Kinnus Hashluchim.

"In this week's *Parsha* – *Toldos* – we find a story of *Shlichus*," the Rebbe began. "Towards the end of the *Parsha*, we are told how Yitzchok sent Yaakov to travel to *Charan*, blessing him with success – especially in a material sense.

"The same is true in our own times with regards to the [Frierdiker] Rebbe's *Shluchim*; each of them, without exception, receives the *Brochos* of the *Meshale'ach* [the Rebbe] in all spiritual and material matters!"

But in the third *Sicha*, the Rebbe shocked the crowd with an announcement.

The Rebbe advised all the *Shluchim* to calculate (with the assistance of an accountant) the total sum of all their debts and to submit the amount to a special division of the "*Vaad Hashluchim*." Thereupon, ten percent of the debts would be paid off in their entirety, while an additional forty-five percent would be given to them on loan, to be paid off within the next five years.

Following the *Ma'amor*, the Rebbe made another surprising announcement for the *Shluchim*: on the following day, Sunday, Rosh Chodesh Kislev, he would personally distribute a "*Kuntres*" to each of the *Shluchim* and their wives.

One can only imagine that experiencing such "*Giluyim*" thrilled the *Shluchim* and, as the Rebbe left the *Shul* after *Maariv*, they broke into a spontaneous song and dance, thanking Hashem for the great *Z'chus* they were given to be *shluchim*, and having been privileged to live through such great times in the Rebbe's holy presence.

The dancing continued long after the Rebbe had gone up to his room, and although a farbrengen had been planned for that evening, the *shluchim* kept dancing. The organizers finally cleared room to begin setting up the tables for the farbrengen, and the *Shluchim* continued their celebrations outside.

The formal program of the evening featured a lineup of speakers, including Dr. Ira Weiss who worked tirelessly following the Rebbe's heart attack on *Shmini Atzeres*, 5738, ensuring that the Rebbe recovered strongly.

With his warm words, the doctor told of the unique bond he had developed with the Rebbe over the years, having been privileged to serve as his personal cardiologist. He shared his thoughts regarding the great milestone in the Rebbe's *Gezunt*, and joined the Chassidim in their hopes and prayers that the Rebbe will continue to lead us in the best of health until the coming of *Moshiach*.

As the formal program drew to a close, the Chassidim broke into joyous dancing and a band played lively *Niggunim*. Words cannot describe the feelings of Chassidim as they rejoiced together and said "*Le'chaim*" in unison, על נסך ועל, להודות ולהלל לשמן הגדול, "פלאותיך ועל ישועותיך..."

ROSH CHODESH KISLEV

As the Rebbe entered the *Shul* for *Mincha*, the *Shluchim* eagerly anticipated the distri-

bution of the *Kuntres* that the Rebbe had announced at the Shabbos farbrengen.

Following davening, the Rebbe delivered a *Sicha* in honor of *Rosh Chodesh*, making mention of the *Shluchim* and their activities, and disclosing that he had received extraordinary reports from some of them, and was hoping to receive more from the others as well.

Then the Rebbe announced that he would distribute a "*Kuntres*" containing a *Ma'amor Chassidus* to each of the *Shluchim*, following which, he would also give one to each of the *Shluchos*.

On his way down from the *Bima*, the Rebbe stopped in the middle of the stairs and announced once more that this distribution was exclusively for the *Shluchim*, while all the rest, even the "*Meyuchasim*," were to stand on the side, and not to take any personal offense.

During the distribution, the Rebbe asked quite a few of those passing by, "Are you a *Shliach*?" When one individual answered that he is a *Mashpia*, the Rebbe remarked, "Even I myself will not be taking one!"

UTILIZE THE TIME!

Excitement mounted on the morning of Monday, 2 Kislev, as word spread that later that day, the *Seforim* would be returned to their rightful place in 770.

When the Rebbe walked to the car to leave for the Ohel in the early afternoon, crowds of *Bochurim* and *Anash*, anxiously awaiting the *Seforim*'s return, greeted him. The Rebbe turned to them with rebuke, saying that the celebration of "*Didan Notzach*" should have been translated into using time for learning Torah, not wasting so many hours standing around and doing nothing.

Needless to say, the Rebbe's words struck the Chassidim and swung the general mood. It was difficult to see the Rebbe suddenly display such anguish on a day that should have been filled with joy – especially that they felt guilty for causing it in the first place.

Guests returned home and *Bochurim* returned to their *Yeshivos* with heavy hearts, knowing that a genuine *Cheshbon Nefesh* was expected of them, to improve their behavior so that the Rebbe would have *Nachas* from them, and avoid any pain and anguish in the future, *Chas Ve'Sholom*.

The following is the story of one *Bochur* who was learning in the Lubavitcher Yeshivah in London during the time of this episode:

In the year 5748, I had come to spend Tishrei with the Rebbe in New York. As I was preparing for my trip home to London at the conclusion of the month, rumors began circulating that the final ver-

dict regarding the *Seforim* was due to arrive any day.

Obviously, I did not wish to miss being in “*Beis Chayeinu*” for this special occasion, so I had made up with a friend of mine from Crown Heights that as soon as the news of the final verdict would arrive in London, I would contact him and together we would arrange my trip back to New York.

When 25 Cheshvan finally arrived, a few technical issues prevented me from arriving in New York until just before Shabbos. *Boruch Hashem*, I spent one of the most uplifting Shabbosim with the Rebbe and was privileged to experience that special Farbrengen.

Hearing the Rebbe’s words when he spoke to us near his car on Beis Kislev, I went back to London along with my colleagues, feeling dejected for a while afterwards.

Sensing our feelings, our *Hanhalah* decided to bring the veteran *Shliach*, Rabbi Shmuel Lew, to farbreng with us.

After he had sat with us for quite a while, Rabbi Lew realized that we were so brokenhearted and his words were not influencing us, so he decided to try a new tactic. Going around the table from one *Bochur* to the next, he posed a simple question to each of us: When was the last



**One could
see the
happiness
and *nachas*
on the
Rebbe’s face**

time someone rebuked you so harshly for your wrongdoing? After a while, each *Bochur* drew the same conclusion in response. “My Father,” we each told ourselves.

His point was clear. It was only because the Rebbe loved us as a father and was concerned for us that he felt the responsibility to admonish us, in the hope that his holy words would educate and change us for the better.

It should be noted that on Shabbos, *Parshas Vayetze*, the Rebbe held a Farbrengen during which he addressed the issue one more time.

“There were those who have come to me with a complaint and demanded an explanation; what was the reason I was so adamant outside in the street earlier this week?”

[Some sources maintain that it was actually the Rebbetzin who had appealed on behalf of the Chassidim regarding this issue.]

The Rebbe concluded that the *Nitzachon* of the *Seforim* must translate itself in learning more Torah, and that merely dancing for hours on end was not a suitable response. The Rebbe added that those who wished to dance should do so only at the expense of their other personal affairs. (See full transcription in *Hisvaaduyos* 5748 Vol. 1 pg. 558).



את מלכנו...

In honor of the auspicious day of **Rosh Chodesh Kislev**, we present two unique pictures.

The first depicts the Rebbe while dancing exuberantly at the Farbrengen of Yud Gimmel Tishrei, 5738, just a week and a half before suffering a heart attack on Shmini Atzeres.

It should be noted that following the heart attack, it wasn't until Simchas Torah 5746, that the Rebbe would again stand up to dance during Farbrengens.

The second picture portrays a very rare and interesting moment in 770. Once the Rebbe had been constrained to his room, on the night of Shmini Atzeres, he remained there for five weeks until Rosh Chodesh Kislev, when the Rebbe finally returned home.

The Chassidim were devastated to have been deprived of the two usual Simchas Torah



רצוננו לראות



Farbrengens that year, but nevertheless kept their spirits high in accordance with the Rebbe's instruction to rejoice on that Yom Tov as they would every year. One can only imagine how delighted they were to be notified on Motzoei Yom Tov that the Rebbe would deliver a Sich'a from his room, transmitted to the Shul through the speaker system!

Pictured here, are the Chassidim as they listen attentively to the Rebbe's words on that evening.

May we be Zoche to hear the Rebbe's holy words once more *Teikef Umiyad Mammosh!*



Captivated!

When,
however,
the light of
truth
shines, he
knows that
there's a
truth, and
that already
changes
him.

In his first Maamor of Bosi Legani on Yud Shevat 5711, the Rebbe laid out the mission statement of Dor Hashvii; in virtue of our generation being the seventh from the Alter Rebbe, we have to complete what he had begun – making Elokus a reality in our world.

Though the job is yet to be finished, the world has seen considerable change. Through the Rebbe's work over the years, the world is far more refined than it was before.

The Rebbe, through his sichos and maamorim, bridged the gap between the spiritual and the material, bringing the light of Torah closer to all Yidden. He simplified the complexities in understanding Hashem's relationship with the world, and translated the deepest concepts into a practical language.

As is true with the Rebbe's every gesture, his maamorim spell a revolution in the making, the footsteps of Moshiach are clearly audible in his teachings. What is only a taste now will then be reality; we will hear and see Elokus.

Until then, however, we must dedicate ourselves to learning the maamorim, with their every nuance and subtlety. Through the study of Chassidus we invite Hashem into our lives and, although we may not turn saintly and pious overnight, we are given perspective of what is true and real. Learning Chassidus trains us to find Hashem within our being and, independent of how much this discovery affects us, it leaves an important imprint – once we taste the truth, we never forget it.

A DEBATE IN THE HEAVENS

An old anecdote often heard among Chassidim has it that the sun and the wind once challenged one another to see who could compel a man to take off his coat first.

The wind began blowing with great force but the man pulled his coat closer, attempting to stave off the blustering wind. Determined to win, the wind persisted, but the

man only held his coat tighter.

The wind retreated and the sun arrived for her turn.

The sun began shining and the man, growing uncomfortable in the increasing heat, unbuttoned his coat and took it off.

The parable conveys the core difference between the teachings of Chassidus and Mussar. When you tell a person he must wrestle with evil indefinitely, he's likely to close himself in and refuse to negotiate with it. When, however, the light of truth shines, one naturally feels, albeit in a distant way, that there's a truth, and that already changes him.

It takes deep commitment and work to internalize this feeling, yet the mere diligent study of Chassidus is a powerful dose of exposure to it.

BASIC UNDERSTANDING

Moreover, with regards to Hiskashrus too, the first step begins with understanding Chassidus.

Comprehending the true depth of a maamer requires commitment and honesty. We must imagine we are learning with someone else (or better yet, actually learn with a chavrusa), and verbalize each word and detail of the maamer. Each paragraph should be questioned for its purpose; how does it add on the previous paragraphs, and what does it teach us that we didn't already know? When learning an answer of a maamer, we must ask ourselves with honesty; did I truly understand the question in the first place? For of what value is an answer if there is no question?

Similarly, navigating through a maamer can prove difficult; there are many side points and questions that can easily lead to exhausting tangents and veer the learner off track. We must bear in mind that a maamer is like a structure where each brick is one part of its formation; when learning, we must find the central theme in the maamer and stay true to its course.

The Rebbe once explained the importance of gaining a thorough understanding of what

In the spiritually dark times of our generation, are we capable of appreciating and internalizing Chassidus as it demands we should?

*Adapted from a treatise by the Rebbe's Chief Chozer,
Rabbi Yoel Kahn*



one learns. Because man was created with a balance of emotion and intellect, he maintains a general composure, and thus, to be influenced from an outside source, man must connect with it first. If we only study on a superficial level we remain detached and indifferent from the subject, but when we probe deeper and build a genuine understanding, the concepts become real to us – in a way that we can comprehend them, and develop a feeling for them.

SO LOW?!

Reb Shaul Ber Zislin¹, the first alumnus of Tomchei Temimim to be appointed by the Rebbe Rashab as a Mashpia in the Yeshiva, once recounted a conversation of several chassidim of the Mittlerer Rebbe. Discussing how dark the golus would be before the arrival of Moshiach, one of the Chassidim warned that Chassidus would be learned just like Gemoro – as an intellectual pursuit devoid of spirit or feeling. Hearing this, his fellow Chassidim paled. “That bad? Will people really learn Chassidus as though it were Gemoro?”

The Chossid nodded, confirming their fears.

So refined were they that this was their wildest nightmare.

This story is a stark reminder of our responsibility today. Although we are not like the Chassidim of this story, we nevertheless face the same goal. We may not have the genius and intellectual capabilities of the ‘olden days’, but neither is it expected of us. But what is expected is a dedication in learning Chassidus; to be honest and serious about our learning, be willing to invest our time and effort, and try to truly understand.

In order to have true Hiskashrus to the Rebbe, we need to learn his Sichos and Maamorim and interpret their every nuance and subtlety.

This is what the Rebbe wanted of us.

THINKING CHASSIDUS

Some twenty years ago, I hosted a guest who came to be by the Rebbe in honor of Yud Beis Tammuz. We started speaking and he told me how he had become frum and close to Lubavitch.

“In 5701, there were many ‘Rebbes’ and Rabbis in America who had come from war-torn Europe. They would bless their congregants and make appeals, to which everyone would respond generously.

“One day, I read in the newspaper that a new Rebbe had recently arrived – the Lubavitcher [Friediker] Rebbe. But the article said that he wasn’t like any of the other Rebbes. He spoke about the impending arrival of Moshiach and of the necessity to keep Shabbos.

“How weird!” I thought.

“Out of curiosity, I decided to fly to New York and see this ‘strange’ Rebbe. I arrived in 770, went into Yechidus, and what do you know, the Rebbe doesn’t ask me to make a donation at all! A strange Rebbe indeed!

“The Rebbe just gave me a brocho and since then I kept on coming back.

“After his passing, my visits continued and slowly the Rebbe influenced me to start keeping Shabbos. Everything else just fol-

lowed.”

He paused before continuing.

“Some people promise you rewards for keeping Shabbos and guarantee you to lose nothing from it: I received no guarantees nor promises. I actually lost out from keeping Shabbos; my busiest day in the week used to be Shabbos, so I lost a lot of money, but who needs money anyway? I’m by the Rebbe for Yud Beis Tammuz! I’m happy!”

My guest carried on to tell me that over his frequent visits the Rebbe would often speak to him and began demanding that he learn Chassidus. “It’s all good and well, but you’ve got to learn Chassidus,” the Rebbe said.

“Boruch Hashem, I am now fluent in five Maamorim by heart. One of them is the Maamor ‘Sholom Rav’², by the Frierdiker Rebbe – wich tells the story of the Baal Shem Tov, when he visited the Porush – and I know it by heart!” He bragged goodheartedly.

I sat in front of him amazed. “Here is a man,” I thought to myself, “who cannot even read Hebrew (he was only able to learn in Yiddish), and he’s excited about Chassidus. He’s alive!”

Certainly those weren’t the deepest Maamorim, but he spoke about it with such fervor, such passion, that I was ashamed of myself! His business responsibilities didn’t allow him to think Chassidus every morning before Shacharis, but every Shabbos without fail, he would meditate through a different Maamor.

The idea struck me; surely this fellow wouldn’t compare to Reb Gershon Ber Pahar as far as depth and intelligence were concerned, but on the other hand, his whole being was taken over by Chassidus. And all I could think of was: “What did this mean to me?”

1. Reb Shaul Ber was born in Krāslava, Latvia, in the year 5641. He served as the Mashpia and Menahel of Tomchei Temimim in the city of Szedrin for many years and was the Rabbi of several towns. In 5694, he moved to Eretz Yisroel and passed away in 5724, at 83 years old.

2. Sefer Hamaamorim – Yiddish pp. 215.



NAPOLEON'S MARCH

As Napoleon's troops invaded Russia, many great Rabbis endorsed the invading armies. At that time in Russia, Jews were subject to life in ghettos and public humiliation, with special Jewish taxes and restrictions on their daily lifestyles. News of Napoleon's invasion breathed fresh hope into the hearts of a broken people. Napoleon was the heir of the French Revolution and was famed as a liberator of man. The Jews of Russia finally saw freedom and opportunity appear on the horizon.

However, the Alter Rebbe stood in firm opposition of Napoleon. Obviously the Alter Rebbe cared for the Yidden's *gashmiyus*, yet in his view, Napoleon would save the Jewish body but he would destroy the Jewish soul. He would rescue them from oppression, but his freedoms would not only free them from persecution, but from the rules of the Torah. In a letter, the Mittler Rebbe described the "*klipah*" of Napoleon's arrogance: "relying on his own strength, saying that 'it is my strength and power' that is accomplishing everything; he is removing the idea of belief and trust in G-d."

[In this stance, the Alter Rebbe stood squarely against another great Rabbi, Rabbi Yisroel of Koshnitz, and they began a contest *milmaylah* to ensure victory for their side.

The contest culminated on the morning of Rosh Hashana, the same morning that the Russian Army engaged Napoleon's troops at the Battle of Borodino. Chassidus teaches that the sounding of the shofar on Rosh Hashana effects Hashem's coronation as king of all creation. Thus, tekias shofar that Rosh Hashana loomed as the catalyst for ensuring victory.

The Rabbi of Koshnitz woke up early on Rosh Hashana and hurried through the morning prayers, hoping to beat the Alter Rebbe to the plate. However, the Alter Rebbe had also woken early, but before going to

shul, he went to mikveh and blew the shofar.

When the time arrived for Rabbi Yisroel of Koshnitz to blow the shofar, he lifted it to his lips but then inexplicably put it back down on the table, his face betraying a look of defeat. "The Litvack," he said, referring to the Alter Rebbe by his nickname, "has beaten us."]

The Alter Rebbe sent many Chassidim to spy on the French Army for the Russians – the most famous of all, R' Moshe Meizlish. In writing a letter to the Yidden of Russia, the Alter Rebbe asked them to help the Russian cause in any way they could, assuring them that the Czar would win the war. "Don't let your heart be weakened, and don't pay attention to the present victories of the enemy, for the ultimate complete victory will be with the Czar of Russia."

[Interestingly, the Czar rewarded the Alter Rebbe for his efforts with the title of "Honored Citizen." This title was hereditary, and was passed through the generations of Rebbeim. When the Friediker Rebbe was arrested, he protested: "Is this how you treat an Honored Citizen?"]

Napoleon's armies advanced steadily through Russia, and the Alter Rebbe was soon compelled to flee Liadi on Erev Shabbos, 29 Av 5572 (1812).

The Alter Rebbe considered Napoleon a *mechashef*, and so, before leaving, the Alter Rebbe instructed that his house should be

“The Litvack has beaten us...”



emptied; the Alter Rebbe's shtender was torn out, along with the piece of carpet the Alter Rebbe would stand on in shul. The Alter Rebbe, his family and three hundred Chassidim fled Liadi, accompanied by two armed battalions of soldiers from the Russian army sent to them from Smolensk.

Not long after leaving, the Alter Rebbe instructed some of his Chassidim to go back to Liadi, just in case anything was left behind. The Alter Rebbe then commanded them that upon leaving, the house was to be burnt down. Indeed, two faded slippers (*"pantofels"*) were found and taken back to the Alter Rebbe.

When Napoleon arrived in Liadi, he rushed to the Alter Rebbe's home. Seeing the raging fire, he demanded the townspeople bring him any objects that belonged to the Alter Rebbe, or even something that he had touched. Although the soldiers used bribes and threats to persuade the townspeople, they came up empty-handed.

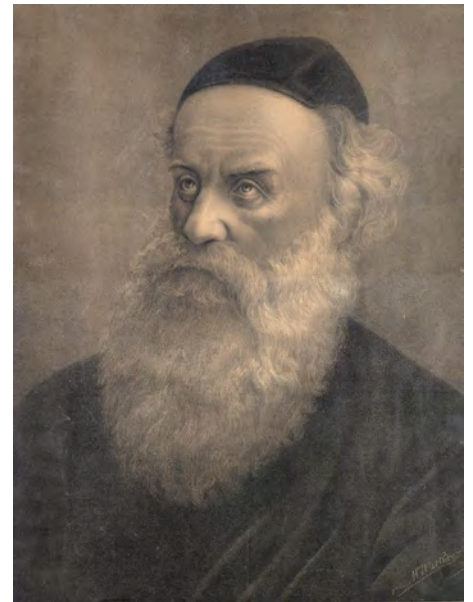
[The Friediker Rebbe writes that his soldiers did indeed discover a wooden pot in one lady's home, but it was used as firewood before they could retrieve it.]

Meanwhile, as the Alter Rebbe was traveling from town to town, escaping Napoleon's advance, he asked the Chassidim to find out the song that Napoleon's troops sang while they marched. When the Alter Rebbe – asking R' Moishe Meizlish to sing – heard it, he said that it was a niggun of victory, and he went into a deep *dveikus*.

When he came out of his *dveikus*, the Alter Rebbe promised there would be a "*Didan Notzach*," and as the Alter Rebbe reached Pienna – 140 days and 600 kilometers later – the Chassidim heard of Napoleon's big losses. The Mitteler Rebbe wrote: "On Yud Tes Kislev, we heard that there was a big loss for the enemy next to Krasna, and they're chasing him [Napoleon] like a dog. And we rejoiced because everything [promised] was being fulfilled."

At a farbrengen on the night of Simchas Torah 5734 (1973), the Rebbe asked that the French National Anthem be sung to the words of *HaAderes Vihaemuna*. Explaining the significance of taking the national anthem and transforming it into *kedusha*, the Rebbe mentioned that this same idea was accomplished with the niggun of 'Napoleon's March'; it was a song that was sung by the enemy, and not only was the niggun "*niskabel*" by the Alter Rebbe, but it was even named after Napoleon!

Each year, after Neilah, Chassidim sing Napoleon's March before tekias hashofar, reflecting our confidence that Hashem has accepted our tefillos and we were "victorious" in securing a good new year.



In his Reshimos (Reshimos Hayoman pg. 261), the Rebbe writes that Chassidim began singing Napoleon's March before Tekios in the year 5659 (1898). "In fact," writes the Rebbe, "Chassidim always sang a niggun at this point – even by the Alter Rebbe. But in 5659, the Rebbe Rashab instructed to sing Napoleon's March."

[During the samachs, (1900's) a man came to Lubavitch from Poland whom the bochrim called "Yankele Poilisher." He taught many new niggunim to the bochrim, including many marching songs. One of the marches was called the "Yapunsker March" – Heichal Haneginah, pg. 4, 9-10, – and that year by Neilah, the Rebbe Rashab sung it instead of the already regular Napoleon's March. Later, when the Friediker Rebbe became Rebbe, he established Napoleon's March as the one niggun after Neilah.]

NAPOLEON'S MARCH BY THE REBBE

Napoleon's March by the Rebbe was an amazing sight, and only a first-hand account could do justice. The *Derher* has compiled several yomanim to paint the scene as it was.

After Maftir Yonah and the Rebbe's return to his place, there would be a tremendous crush, pushing towards the front. Everyone wanted to be as close to the Rebbe as possible for Napoleon's March.

Neilah was a real earnest time by the Rebbe. The Rebbe was seen, many times, with his holy head deep under his Tallis. Certain years it was very evident that big things were happening. Interestingly, though, it could have been at any time: During Shmoneh Esreh, Piyutim, Ovinu Malkeinu and Napoleon's March. In other words, Napoleon's March is not Stam a good time to celebrate and to be B'simcha, but *very much* a BIG part of Yom Kippur and of Ne'ilah.

After the Chazan reached Da'amiron B'olmo V'imru Omein, the Rebbe would bang on the Shtender to begin Napoleon's March. Sometimes, the Niggun would go through a whole cycle before the Rebbe turned around.

Starting from 5724 until (and including) 5742, the Rebbe would climb onto his chair and encourage the signing while dancing on that chair.

Just imagine how the Niggun took off after that, as every mouth in 770 began to roar that Niggun...

Words fail me to describe what this was like. It was a Simcha that could not have been anything less than Yismechu Hashomayim Vesogeil Ho'oretz. One felt that the entire Seder Hishtalshlus, and certainly every inch of that Shul, was piled onto that chair, dancing with the Rebbe.

As the singing and the dancing intensified, the Rebbe's Tallis began to fly in all directions. Many times, the Rebbe would fling the sides of his Tallis back over his shoulders, and continue encouraging the Simcha.

I defy anyone to get onto a chair with a cushion, and try to dance... And yet, here was the Rebbe clapping, swinging his arms and dancing on his chair. What a sight to behold!"

A NAPOLEON'S MARCH TIMELINE

In 5734 (1973), during the Yom Kippur war, the Rebbe climbed onto the chair, but his face was covered the entire time. The Rebbe pulled his Tallis all the way down to his chest area, and remained there for the entire

duration of Napoleon's March, and was visibly crying the entire time. There was a more "controlled" Simcha.

In 5742 (1981), the Rebbe lost his footing a couple of times during the dancing. For Yom Kippur 5743 (1982), with the Rebbe's agreement, they built a platform with stairs leading up to it. The Rebbe was now on sturdy footing, and was much higher so that more of the Oilom could witness the scene of Uv'chein Mah Nehdar Hoyoh Kohen Godol Btzeiso...

Indeed, the Rebbe would usually dance for a longer time after this special Bima was made. Many times, the Rebbe would be swinging both arms around. Also, many years, the Rebbe's face was covered by the Tallis. In 5745 (1985), the Rebbe was (still?) crying during Napoleon's March.

In 5752, when the march ended, the Rebbe, unusually, did not step off the platform. The Rebbe stayed on the platform, through the Tekiah and L'shonoh Habo'oh, after which, the Rebbe signaled to continue Napoleon's March! At this point, the Rebbe headed down the stairs, and continued to be Me'oded the singing at the Shtender. Only then, was Kaddish finished, along with the rest of Davening.

A very unusual Napoleon's March occurred on Yom Kippur 5737 (1976). Before Avinu Malkeinu, the Rebbe requested for all children under the age of bar mitzva to come up on the bima for Neila, during which the Rebbe wept openly. It seemed that this was connected to what had happened on Erev

***...The
Rebbe's
Tallis began
to fly in all
directions!***

A picture taken Moztoei Yom Kippur, 5751, immediately after Maariv. Notice the banister of the platform upon which the Rebbe danced during the singing of Napoleon's March.



Yom Kippur in Chevron. Arab terrorists had entered Meoras Hamachpeila and burned Sifrei Torah next to Yaakov Avinu's kever. The atmosphere in 770 grew tense; the Rebbe seemed to be dealing with "himilshe iynanim."

Finally, it came time for Napoleon's March. The bima was packed with all the children, and the Rebbe's chair was in the corner next to the Chazan, having been moved to make more room. It seemed at first that the Rebbe didn't want to stand on his chair to dance, and when he did, he only waved his hands a few times before stepping down.

Two weeks later, on the night of Shmini

instructed:

"In continuation of the Hakafos that took place in the daled amos of the Frierdiker Rebbe, the Hakafos should continue with a sefer Torah in Chevron, by the Kosel, and by the Tzemach Tzedek's shul, together with the "Victory March," which the Frierdiker Rebbe instituted to sing every motzei Yom Kippur."

NAPOLÉON'S MARCH THROUGHOUT THE YEAR

We know of course that Napoleon's March wasn't only sung on Yom Kippur. It was also sung all the times the Rebbe came out to see the Tahalucha off (mainly Shavuos), and when they returned. When the Rebbe would



Azteres, the Rebbe stopped before the 5th Hakafa and said a sicha. The Rebbe spoke about how Chevron is one of the 48 cities that was designated to be given to the Leviyim and instructed that all Leviyim in 770 – both those who live the whole year in Eretz Yisroel and those who (still) live in the Diaspora – should go up to say this Hakafa. The Rebbe added that they should sing Napoleon's March and announce "Anan Nitzchaya" – "We have won."

Right after the Hakofo, the Rebbe turned to the Leviyim and said, "Nu...Hamarsh hayadua." The Leviyim led the crowd in Napoleon's March and the Rebbe greatly encouraged the singing; it seemed as though the Rebbe was making up for the Napoleon's march of Yom Kippur.

On Shabbos Parshas Bresishis, the Rebbe

ask all those who went on the Tahalucha to say L'chayim at the next Farbrengen, the Rebbe would instruct, or they would do it on their own, to sing Napoleons' March.

During Tishrei 5781 (1980), the Rebbe established Tzivos Hashem. On Sunday 25 Tishrei, Rabbi Yaakov Yehudah (J.J.) Hecht asked the Rebbe what he should do with the bottle of mashke he had received on behalf of Tzivos Hashem at Kos Shel Brocha the night before. The Rebbe responded that there should be a children's rally on Wednesday with a band, and before Mincha they should sing Napoleon's March, because "that is the way an army begins."

NAPOLÉON'S MARCH AND BOCHURIM

On Simchas Torah 5716 (1955), the Rebbe

explained that victories are secured by the youth, because they [who aren't involved in "inyanei haolam," like parnoso etc.] have the necessary strength and energy to win.

Concluding that all successful campaigns are accompanied by victory marches, the Rebbe then asked the bochrin (before chasunah) to sing Napoleon's March, adding that the married men should clap along with them."

[After they finished singing Napoleon's March, the Rebbe said "that to make everyone happy, we'll sing a *new* niggun, and *this time* the married men will sing and the bochrin will clap along!"]

Years later, on Parshas Noach 5752 (1991), the Rebbe spoke about the idea of teshuva on shabbos, and drew a comparison with tefillas Neilah when we say "Shema Yisroel," "Boruch Shem," "Hashem hu HaElokim" seven times (which the Rebbe said in the customary tune), and Lishono Haba BiYerusholayim. As if on cue, the crowd of Chassidim in 770 joined together in singing Napoleon's March!

An interesting twist to this Farbrengen: Present at that time was a Shliach from North Europe who had recently moved on shlichus. He had been bothered that he would be missing the entire Tishrei with the Rebbe due to his new responsibilities, and had resolved to "chap" the last Shabbos of Tishrei, Shabbos Beraishis. However, when Shabbos Beraishis came around, he was unable to take leave of his mokoim hashlichus and so resolved to travel for Parshas Noach. When the Rebbe concluded the farbrengen in saying out loud "Hashem Hu HaElokim," "Lishono Habo biYerusholayim," and then Napoleon's March, he felt he had experienced Yom Kippur by the Rebbe!

In signing off, we give ourselves a brocho that – just as the Rebbe explained on Parshas Vayeira 5752, that not only was Napoleon conquered by the Alter Rebbe, but indeed now the entire France has been conquered through the shluchim – we too should immediately see the kibbush of the entire world with the coming of Moshiach Tzidkeinu, when we will sing the ultimate Victory March, together with our Rebbe once more. Amen.



Clerk Versus Executive

By the Grace of G-d
11th of Chechvan, 5721
Brooklyn, N.Y.

Blessing and Greeting:

I received your letter of Monday, Parshas Noach, and the two preceding letters. Although I have discussed the matter at length with your husband, who will undoubtedly convey to you my thoughts, I wish to put down in writing at least several points, in the hope that this letter will contribute to a happier outlook on the various matters about which you wrote in your letters.

First of all, in regard to your question, “whose ship is it?” I am surprised that you should have any doubts about it, since, obviously, the ship is that of my father-in-law of saintly memory, our Nossi and the Nossi of our people. It is explained in the Zohar and in the Tanya at length that Tzadikim continue to participate in our world, even in after-life, and, moreover, in a greater degree than during their life on this earth, since, in their exalted state they are free from physical limitations. Happy are they whom he has enrolled in his crew and has assigned to them various tasks. The more responsible a task is, the greater is the reward, of course, both in this world and in the world to come.

You mention other points in your letters, concerning opinions and attitudes of other

people, the lack of appreciation, etc., all of which you seem to have taken in a rather sensitive way, which gave rise to your thoughts on the relative advantages of your husband's present position by comparison with his previous one. As I have emphasized to your husband, the difference between his present work and his previous work is not a difference of place or surroundings, but a difference of the essential quality and character of the work itself. For previously he was in the capacity of an employed “clerk”, and as such, there were certainly a number of advantages. A clerk has definite hours, and upon completion of his day's work he can dismiss it from his mind, knowing that the responsibility lies squarely on the shoulders of his superior. He need only to do the task given to him, in his best way, and he can then feel no worries, responsibilities or other commitments. Furthermore, such a job arouses a minimum of envy, less nervous strain, etc.

On the other hand, when one has the task of an executive, upon whom the full responsibility rests, all the more so being at a great distance, and having to make decisions, and especially when he takes up such a job willingly and enthusiastically and is successful, it is bound to call forth envy. And envy is such a mental state that it evokes various

feelings in the envious person and expressions, which frequently are inconsiderate and unjustified and very often the envious person himself regrets them. It is also obvious that such a position entails greater personal commitment, nervous strain, etc.

Obviously, one whose capacity limits him to a secondary position, such as that of a clerk, there is little he can do about it, as this is all that he can accomplish. On the other hand, one who has the capacity to be an executive and in charge of a responsible undertaking, if such a person should confine himself within the framework of a clerk's job, it would be a gross injustice even to himself, not to mention to the cause. It is written, “More knowledge, more pain,” and the more knowledgeable and advanced a person is, [he is] inevitably involved in more complicated things. One can say “I don't want to be on the higher level, so that I can be spared the pain.” But this would be like a person saying “I don't want to be a human being; I want to be like an animal and be spared all the pain associated with human life.”

Aside from the above general considerations and principles, if one considers the specific work of disseminating and strengthening Yiddishkeit, the outlook assumes new dimensions. For our Sages say that the first

word of the Torah, *Bereishis*, indicates that the whole of creation is for the sake of the Torah, which is called *Reishis*. Considering further that the work concerns education of Jewish boys and girls, which is not only of vital interest to themselves but also to posterity, for all generations to come, we arrive at a further dimension, namely, the second interpretation of *Bereishis*: “For the sake of the Jewish people, who are called *Reishis*.”

Furthermore, there is the added dimension in that the work is carried on in a country where Judaism is still in its infancy, requiring a real pioneering spirit to transform

As for what can actually be accomplished, I mentioned to your husband the experience in a somewhat similar situation, when the father of my father-in-law sent two Jews to Gruzia (Caucasia), a remote and neglected region. The two emissaries so transformed Jewish life there, that even now, 45 years later, we find grandchildren of those native Jews in New York who are strictly religious and devoted Chassidim. There is this difference, however, that those two Jews who revitalized Jewish life in that remote region, were the only pioneers and had no helpers. They had to start from scratch, whereas you and

have complete freedom of action now, as before you set out for Australia, when you were in Brooklyn or Buffalo. You have the freedom to decide whether you wish to continue your work in Australia at the end of the three year period, with all that it entails, or return to an easier job in this country. As a matter of fact, the job at the Yeshiva which your husband held before would undoubtedly be available to him in the same capacity as before, [which is that of the category of a “clerk”, with all the “advantages” indicated earlier]. Furthermore, I assured your husband that there is no implication of *kapeida* or reproof from my point, whatever decision he and you make. The important thing is that if the task is to be done successfully, the work must be carried on willingly, without compulsion and without considering it as penal servitude or deportation. On the other hand, I would be amiss of my duty if I were not to point out the essential differences between one job as against the other, in the light of the quotation mentioned above, “More knowledge, more pain.”

May G-d grant that you make your decision in a way that will be truly good for you both, materially and spiritually, and that you have good news to report.

With blessing,
M. Schneerson

THE IMPORTANT THING IS THAT IF THE TASK IS TO BE DONE SUCCESSFULLY, THE WORK MUST BE CARRIED ON WILLINGLY

the whole of Jewish life in that remote continent, what a challenge and opportunity such work offers to the qualified person!

Finally, and this is the most basic consideration, it is necessary to bear in mind that “G-d directs the steps of man and finds delight in his (His) way,” as explained at length by the Baal Shem Tov and the Alter Rebbe. When individual Divine Providence leads a Jew, man or woman, in a certain direction, and in a way that G-d finds delight in His way, it is to be expected that the Yetzer Hora will seek ways and means to lessen the enthusiasm and dampen the spirit. For the greater the accomplishments in the realm of holiness, the greater is the opposition on the part of the “other side.”

your husband came to Australia, finding there a group of Anash, who have, to a considerable extent, already prepared the ground, except that many phases of the work have still to be accomplished and could best be done by people who have an American English background, since, basically, the Australian society is similar to that of the English American society.

I hope that the above lines will suffice to form a basis for further reflection along the lines suggested, for, needless to say, the subject is by no means exhausted.

After all these reflections, I explicitly told your husband that as far as he and you are concerned, and as far as the continuation of your work in Australia is concerned, you

What has been said in regard to your husband's work applies also to your work in disseminating Yiddishkeit among the women and daughters of Chabad, although perhaps not to the same extent, since among the women of Chabad there are a number of persons who have an American English background. Needless to say, however, you have the advantage of having been in the proximity of my father-in-law and having imbibed directly from his fountains; whereas the other women in Australia could do so only from a “second or third” vessel.

Just received your letter of 10 Mar Cheshvan.



A TASTE OF *Moshiach*

Describing the days of Moshiach, the Rambam writes, “In those times, everybody will be involved in the pursuit of Hashem; Yidden will be great Chachomim and will understand the esoteric, comprehending the knowledge of their creator.”

However, the Rambam’s description clashes with his earlier position. Negating a sense of universal change, the Rambam says that “there will be no difference between now and Yemos Hamoshiach, except that the Yidden will maintain their own sovereignty.”

The two views not only oppose each other, they contradict at the heart of the issue. Surely a tangible reality of Elokus represents a transformation from the world as we know it?

The answer to this seeming contradiction is the revelation of Chassidus – and more specifically, Chassidus Chabad – in recent history. Chassidus prepares us for the Geulah, giving us a taste of Elokus even now in Gollus. And a story regarding its revelation demonstrates this idea.

Rabbi Pinchas of Koretz was among the most distinguished talmidim of the Baal Shem Tov and a close companion of his successor, the Maggid of Mezeritch. When the teachings of the Maggid began to be transcribed and distributed to the wider Jewish community, Rabbi Pinchas stood in opposition, claiming that Chassidus was too holy to be publicized.

An incident occurred shortly thereafter, which only increased his stern opposition. While walking in the streets of Mezeritch, Rabbi Pinchas found a paper transcription of Chassidus lying in the garbage – the sight of which caused him great pain. The Alter

Rebbe was also in Mezeritch at the time and, attempting to appease Rabbi Pinchas, shared a Moshel with him.

“There once lived a mighty king,” the Alter Rebbe began, “whose only son fell gravely ill. Doctors arrived from around the kingdom with the hope to heal the prince, but one by one they despaired as the prince’s condition deteriorated.

“Then, one day, a man arrived, claiming to know of a remedy. “If a particular gem is ground to a fine powder,” he said, “and mixed with a superb wine, the resulting mixture would cure the prince,” he declared.

“This gem, however, was exceptionally rare, and the only one in the entire kingdom lay as the centerpiece to the king’s crown. The king, who was growing more desperate by the day, welcomed the idea, instructing that the stone be cut out of his crown and the remedy prepared.

“At that same moment, the prince’s personal doctor rushed into the room, announcing that the prince’s condition had deteriorated to the point where he couldn’t even swallow liquids. The king, however, was not perturbed, and ordered the remedy to still be prepared. “Grind the stone and pour the remedy, who knows, perhaps he will swallow a single drop, and he will be healed?””

Reb Pinchas understood the analogy and was calmed. The growing accusation in heaven, driven by the incident of the manuscript in the trash, was dismissed by the Alter Rebbe’s words.

When the Alter Rebbe was arrested on the day after Sukkos in 5559, he learned from his teachers – the Baal Shem Tov and the Maggid – that his arrest was the result of another heavenly accusation against his

spreading of Chassidus.

Another Kitrug? Did he not already answer that claim years before with his Moshul?

However, the new kitrug leveled against the Alter Rebbe claimed that he had overstepped even his own words.

The Baal Shem Tov and the Maggid revealed Chassidus to empower Yidden living in a world hostile to their Yiddishkeit, to remain faithful to their beliefs. To satisfy this need, only a small degree of Chassidus had to be revealed. The Alter Rebbe though, took it a step further, interpreting the esoteric wisdom of Chassidus into a language common to all. And this new dimension ignited accusations above, “if only a tiny drop was needed – as per the Alter Rebbe’s analogy – why was he revealing so much more?”

In other words, Chassidus was revealed in two stages, accomplishing two different ideas.

The first manner, in “drops,” was to revitalize Yidden living in the darkness of Golus, and the second, the Alter Rebbe’s expansive dissemination, opened the gates to the deepest concepts of Torah and creation, giving Yidden a small taste of Yemos Hamoshiach.

Although the revelation of the Torah’s esoteric wisdom in Yemos Hamoshiach – as described by the Rambam – will greatly exceed what we have currently, nevertheless, Chassidus Chabad prepares us for this transition. Thus, there will not be universal change, but rather a completion of what we have already tasted in Golus.

May we be zoche to the fulfillment of the Posuk; “Vinigle kvod Hashem virou kol bosor yachdav.”

(Likkutei Sichos Vol. 30 Sichas for Yud Tes Kislev, p. 170.)

EXCLUSIVE INTERVIEW

From 770 we're Marching Out

In honor of the Kinus Hashluchim, we present the story of a Shliach, among thousands, in whose shlichus the Rebbe was personally involved; guiding and leading every step of his way.

By 5716 a few Shluchim had already moved out far and near, upon the Rebbe's appointment, although the "Shlichus Revolution" had yet to begin. The Rebbe began addressing the topic incessantly; seeking to entrench in the hearts and minds of chassidim just how imperative it was for them to heed the call. Rabbi Nachman Sudak, head Shliach of the U.K., was among the first to stand up to the challenge.

In an exclusive interview with "A Chassidisher Derher", Rabbi Sudak relates the fascinating story behind the beginning of his Shlichus, with the Rebbe's guidance at every turn.

Good evening Rabbi Sudak, and thank you so much for your precious time. Let's start from some background information. When did married couples start going on Shlichus?

In the early years the only sort of Shlichus that existed was summer Merkos Shlichus. Pairs of bochurim would be dispatched to different cities across the nation to spread Yiddishkeit. Starting in 5716 the Rebbe began speaking vehemently about a different type of Shlichus. Ideally it was along the lines of Merkos Shlichus, but with one major difference: Bochurim were going on Merkos Shlichus, for a short amount of time, two months at most, and then return to 770 for the year. Whereas here the Rebbe was demanding of couples to move out some time after their chassuna, and remain there permanently.

How did this new system work?

The guidelines were as follows: Bochurim who were willing to go on shlichus after their wedding, would look for potential destinations on their own. It wasn't rare for a couple to move into a city, where the husband had previously been on Merkos Shlichus and thus gotten to know in some way.

Is that how your Shlichus destination was chosen, as well?

No. I was privy to an uncharacteristic personal attention on the Rebbe's behalf; he

was completely involved from beginning to end.

How so? Can you tell us the details of how you departed on Shlichus?

During Kislev of 5720 I became a *chosson*. Shortly thereafter, along with a few more Bochurim, I wrote to the Rebbe with a unique request. Instead of us looking for cities to settle in, we wanted the Rebbe himself to direct us, and tell us where to go, himself.

Thus began a long series of subtle tests, the Rebbe (through Rabbi Hodakov) put us through, to determine the extent and seriousness of our commitment. You see, in that period when the entire Lubavitch community was comprised of a handful of families, every bochur felt a special kind of closeness to the Rebbe; he took interest in every part of our lives, how we were learning, how we were eating, and even where we were sleeping.

For instance, one time, Rabbi Hodakov summoned me into his office, and asked me what I thought of going to Turkey; I replied that wherever the Rebbe will send me, I'll go. Showing no sign of whether my answer pleased him, or not, he just dismissed me, and sent me back to my studies.

Only later did I realize that that too, had been one of the several steps the Rebbe was taking, to measure just how serious we were

On 16th Av 5719, the Rebbe wrote to a fellowship of Lubavitch associates in London, led by Mr. Shlomo Perrin, a short period before Rabbi Sudak was to move there on Shlichus:

“...In the next few days Rabbi Nachaman Sudak will be traveling to settle in London. While he was here in New York he worked hard, and accomplished many great things exhibiting positive results. I have spoken to him, and I see it fit for many reasons that he utilize his knowledge and talents to strengthen and spread Yiddishkeit in general, and specifically the teachings of Chassidus, in London and the surrounding areas.”

about going on Shlichus, and the suggestion about Turkey was merely an outlandish question, posed for that purpose, and it obviously wasn't a concrete option.

Meanwhile, months were going by and I had yet to set a date and place for my chassuna, because I was waiting for the Rebbe to let me know where I would be moving to. Towards the summer I finally received my orders: I should get married in London (where my Kallah resided), and I would move somewhere in Europe shortly thereafter. I was naturally somewhat disheartened to hear this, because that inevitably meant that the Rebbe wouldn't be Mesader Kiddushin by my Chas-

sunah, as he did very often at that time. (See page 30 for an extensive review on the topic.)

The matter wouldn't stop bothering me, since this was my dream as a Bochur, it had always been clear in my mind, that when the occasion would arise, the Rebbe will be mesader kiddushin, and here, all of this was singlehandedly dismissed, in the Rebbe's one line instruction to get married in England. I thus decided to write to the Rebbe asking him to grant me permission to hold the chassuna in NY. I included in my letter, that apart for everything, this arrangement was going to be easier for both sides, as far as technical arrangements were concerned. The Rebbe's replied in no uncertain terms, and his response unwavering:

“מנהג ישראל לעשות החופה במקום דירת הורי הכלה. זאת אומרת בלונדון. וגם עליהם לעשות כן.”

[It is Jewish tradition to hold the Chupah in the place where the Kallah's parents live. This means in London. And so must they do.]

After receiving this answer, the reality that the Rebbe wouldn't be Mesader Kiddushin by my chassuna, began to sink in. Now it was time to set a date. The Rebbe said I should get married in either Av or Elul, so of course I chose Elul, which would enable me to remain in 770 for as long as possible.

I still didn't know where in Europe I

would be moving, until one day I was called in and told that I would be moving to London. The Rebbe even showed me a letter he had written to the board of associates founded by my father-in-law (Rabbi Bentzion Shemtov), recommending me for the position.

It finally dawned upon me that the Rebbe wanted my Shlichus to begin with my chassuna in London, thus easing my transition into town, rather than landing there later as a perfect stranger.

Did you know exactly what you would be doing in London? Did the Rebbe give you clear directives?

In those days the definition of shlichus was still somewhat vague, so I wasn't exactly sure of what my job would entail. So I asked the Rebbe during that Yechidus, what I should do once I arrived in London. The Rebbe lifted up both hands and said:

“וואס זאל איך דיר זאגען, ס'איז פאראן טויזענטער זאכען וואס צו טאן”

[“What should I tell you; there are thousands of things to do”.]

The Rebbe then told me that I should open a branch of Merkos Linyonei Chinuch, and that we would eventually touch base again, to plan my next move. The Rebbe concluded by saying that were I to have any



questions, I should write straight to him, opening a channel between us for mutual correspondence, and finished off saying "מיר וועלן זיך זעהן".

I saw these final words as a pledge on the Rebbe's behalf, and understood to mean that although he was sending me far away, he will nonetheless allow me back from time to time.

I moved to London and did precisely as the Rebbe instructed me: I opened a branch of Merkos and started giving shiurim and doing other activities. The Rebbe assisted me every step of the way; over the years, whenever a problem arose, the Rebbe always found out about it somehow, even when I had deliberately chosen not to bother him with it, he always knew and came to the rescue.

Can you tell us about the first time you came back to the Rebbe after having moved on Shlichus?

After being in England for a year I wanted to come and see the Rebbe so I asked permission to make the trip. The Rebbe told me that not only was the permission granted, but that he would also pay for the entire ticket; half the price as a gift and the other half would be a loan. This was on one condition: that I would return to London in time

for Rosh Hashonah,



From right to left: Rabbi Pinchas Feldman (Sydney, New South Wales, Australia), Rabbi Leibel Raskin (Casablanca, Morocco), Rabbi Shlomo Maidanchik (Kfar Chabad, Israel), Rabbi Nachman Sudak (London, England), Rabbi Zushe Wilimovsky - the Partisan (Kfar Chabad, Israel), Rabbi Avraham Shemtov (Philadelphia, Pennsylvania).

which meant that I would be by the Rebbe for two weeks in Elul.

On a different occasion, still in the early days of my work in London, I went for a visit to New York. During Yechidus, the Rebbe again offered me the ticket as a gift. Seeing that this time I was hesitant to accept it, the Rebbe told me, "You are happy being here, and I am happy when you come, so I want to take part."

You spoke about the closeness of the Rebbe to the Bochorim, can you share with us a personal story where you experienced this first hand?

The first time I actually experienced this, was on my second day in

New York, during my first visit ever.

I came to the Rebbe from yeshiva in Eretz Yisroel, on Monday Rosh Chodesh Shvat 5715. Reb Shlomo Chayim Kesselman, the mashpia of the Yeshiva in Lod, instructed us that upon our arrival we should go into the Rebbe to introduce ourselves, and inform him that we'd arrived safely (not as a formal Yechidus). So the next day, I went into the Rebbe's room to convey the message. The Rebbe asked me where I was sleeping, to which I replied 'Doh' [here] meaning in 770. At that point I had no idea yet where the dormitory was or anything like that. The Rebbe told me to speak to the bochur Leibel Raskin to arrange myself a pillow. "It's not a time for Sigufim" [lit. afflictions], he told me.

Think for a moment: with the fate of world Jewry on his shoulders, the Rebbe busied himself to make sure a young bochur in yeshiva had a pillow to rest his head upon...





מקדש ישראל

Before his Nesius even began, the Rebbe graced the Chassidim by attending many of their personal simchas.

In honor of Yud Dalet Kislev, the Rebbe and Rebbetzin's wedding anniversary, we present you with a chronological timeline of the Rebbe's special custom of being Mesader Kiddushin, and a review from several people who were honored with the Rebbe's presence at their wedding.

Sources: Mekadesh Yisroel, Kfar Chabad Magazine, and others.

“The great love that parents feel for children is nothing compared to the love a Rebbe feels for a Chossid.” From these precious words that the Frierdiker Rebbe wrote in his Likkutei Dibburim¹, we get perhaps a small grasp of just how precious and dear each chossid is to the Rebbe. Countless stories bear witness to the Rebbe's personal involvement in even the most trivial details of the Chassidim's life. Whether it was by inquiring into a child's performance in *cheder*, or simply showing concern like telling one to wear a coat in the freezing winter.

The Chassidim's personal anguish was the Rebbe's, and their joyous moments were his

too – just like a father with his children. It should come to no surprise then, that every bochur learning in 770 shared a common desire that the Rebbe should be Mesader Kiddushin by their chasuna, when the time would come.

The Rebbe held this practice for twenty years, adapting in the interim as his responsibilities grew and time availability diminished. This period can be categorized into four general stages:

5703-5710. Over these years, as the son-in-law of the Frierdiker Rebbe, the Rebbe was usually present for the kabbolas ponim and the chuppah, and occasionally even the subsequent festive meal.

5711-5714. After assuming the Nesius the Rebbe continued to be mesader kiddushin (under specific circumstances, as will be mentioned below), but ceased attending wedding meals.

5714-5720. As his activities and responsibilities intensified, the Rebbe no longer attended the kabbolas ponim, and would only officiate the siddur kiddushin when the chuppah was held in the courtyard outside 770.

5720-5723. Beginning on the Frierdiker Rebbe's tenth Yohrtzeit, Yud Shevat, 5720, the Rebbe officially ceased performing weddings entirely, to the exception of some couples who made a particular commitment to the Rebbe.

During the period before the Nesius, many would invite the Rebbe (or Ramash, as he was referred to then), to attend their wedding. In the majority of occasions the Rebbe would concede, but out of respect for his older brother-in-law, the Rashag, he would

refrain from being Mesader Kiddushin. At times when Rashag was not able to attend, the Rebbe agreed to perform the siddur kiddushin.

If the ceremony was to take place out of town, the Rebbe would politely decline the invitation, since his busy schedule as chairman of Lubavitch's central organizations, Merkos L'Inyonei Chinuch, Kehos and Machane Yisroel, didn't allow for extended

leaves, instead sending a warm letter to the Chosson and Kallah, wishing them Mazal Tov and that they should merit to establish a *binyan adei ad*, an eternal Jewish home entrenched in the values of Torah and Mitzvos.

In the early stages of this tradition, the Rebbe would make a point and travel, often quite far (within greater New York), to wherever the wedding was taking place. Looking not to burden anybody, the Rebbe generally took a taxi at his own expense, and (at least) once he even used a public tram!

To avoid this important task from taking even a slight toll on his work, the Rebbe usually requested to be informed when the Chosson had begun walking towards the *bedeken* to cover the Kallah, which meant there was sufficient time for him to arrive at the venue of the wedding for the chuppah.

At that time the Rebbe didn't wear a *kapota* on weekdays, yet when he went to a wedding, he would specially don his silk sirtuk and gartel, and bring his siddur from which he read the brochos.

On one occasion, on the morning of his wedding, a chosson was approached by the Rebbe's secretary, Rabbi Hodakov, who told him that the Rebbe requested for a siddur to be brought to the chuppah, in the event that somebody didn't know the brochos by heart. In his modesty, the Rebbe hid his insistence on reading out of a siddur under the guise that "there might be somebody who might not remember the brochos from memory."

When at the ceremony, the Rebbe, in his humility and sensitivity, stood away from the center until he was called upon, making every effort not to divert the attention away from the chosson and kallah.

At the end of the chuppah the Rebbe would remain behind and watch the chosson and kallah walk until they reached to the yichud room, at which point he would quickly return to 770 and resume his holy work. On only ten occasions, the Rebbe remained after the ceremony and participated in the celebration, even joining in the dancing, as he did, for instance, by the chasuna of Rabbi Zalman Posner on 6 Kislev, 5710.

During the years up until he took on the mantle of the Nesius, the Rebbetzin would often join the Rebbe, and he would always make a point to go over to the Chosson and Kallah, give his personal wishes, and present them with a check, the amount of which varied.

Though not so today, it was common practice then that a special ceremony be held for the *siddur tenoim* – some two weeks before the wedding itself. Families who enjoyed a special closeness with the Rebbe would often insist for him to attend and, when time allowed, the Rebbe made it his



business to be there. In some instances, the Rebbe even addressed the crowd with some words of inspiration, focusing on the theme of a Jewish marriage and its mystical implications, while at other occasions, he explained the meaning of the chosson and kallah's names according to kabbalah².

Eleven of those talks are recorded in the Rebbe's Reshimos where the Rebbe used to

posed to the common practice of using a kerchief or a foulard).

Other less strict requirements emerged from conversations the Rebbe held while at weddings. Among them were that the chosson receive smicha before his marriage and that the chuppah be held outdoors, like in the Rebbe's own instance.

It wouldn't be before 30 Shevat 5711, that

איז מען מכבד

כבוד קדושת אדונינו מורינו ורבינו...

jot down brief notes ahead of an occasion where he expected to talk. There were times when, although the Rebbe had an address prepared, he nonetheless did not end up speaking, and would later add, next to the title of a speech, the words לא נאמר, indicating that it was never delivered.

The same was true of an *aufruf*, held on the Shabbos before a chasuna, when, often upon insistence of one of the families, the Rebbe would agree to participate.

In an era when cameras were still rare, pictures of the Rebbe were hard to come by, yet by weddings, it was ordinary for the family to hire a professional photographer to document the event, turning any wedding where the Rebbe attended into a unique opportunity to capture him on camera.

The Rebbe in turn, when he noticed he was being photographed, would often turn away or cover his face in a dignified manner.

ואותנו קידשת

5711-5714

The above held true until 5711, when, upon his assumption of the Nesius, the Rebbe's responsibilities grew and his time availability thinned. The Rebbe thus raised the bar of expectation for him to agree to be mesader kiddushin.

During the year of aveilus after the Frierdiker Rebbe the Rebbe didn't participate in weddings, however, he gave his siddur and gartel to chassanim to daven with in the Frierdiker Rebbe's room, on 770's second floor, on their wedding day.

It was then that the Rebbe laid out specific conditions for his attendance at weddings:

The chosson had to agree to grow a beard – something extremely difficult and challenging in America at the time. And the kallah had to agree to wear a *shaitle* (as op-

posed to the common practice of using a kerchief or a foulard).

Despite the number of his responsibilities growing every passing day, the Rebbe reserved special concern and care for the bochurim, often being actively involved in their shidduchim and at times, dedicating a sicha to them at the Farbrengen before their wedding, discussing the topic of marriage in the light of chassidus and kabbalah.

When a wedding would take place far from 770, the Rebbe would come in a private car, often escorted by Rabbi Shmuel Levitin.

In 5714, the Rebbe's secretariat announced that the Rebbe would officiate only at chuppahs that would take place in the courtyard of 770. This was due to the Rebbe's own declaration that the trip to and from different wedding halls around New York were too time consuming.

Indeed, from then onward, every chossid saw to it that his chuppah be arranged outside 770 for the Rebbe to be able to participate. Still, the Rebbe would only emerge from his office immediately before siddur kiddushin and return shortly after.

Despite the Rebbe's firm stand on not being photographed, Chassidim were relentless about capturing if but one portrait of the Rebbe on camera. The former order, where the Rebbe would conceal himself, ended when the photographer Reb Reuven Trainer asked permission from the Rebbe, to photograph him, since that was his business. To the Chassidim's joy, the Rebbe agreed, and beautiful pictures began emerging from every Lubavitcher Chasuna³.

At the chuppah, after the kallah had finished circling around the Chosson, Rabbi Kazarnovsky would announce that the Rebbe was being honored with Siddur Kiddushin. The Rebbe would hold the cup of wine in



his right hand as it was being poured, and his siddur in his left. Rabbi Hodakov usually read the kesubah and the Rebbe paid careful attention to every detail of the procedure. After that, Rabbi Kazarnovsky would again announce that the Rebbe was being honored with reading the sheva brochos. Those who merited being there recall the Rebbe's temperament while reciting the Brochos as being outstandingly solemn and yet royal. But no sooner did the formal part of the chuppah conclude that the Rebbe's expression

became joyful.

Rabbi Avrohom Sassonkin, whose chasuna was the second to last to be performed by the Rebbe, recounts his feelings while standing under the chuppah, mere inches away from the Rebbe: "I stood there alone in front of the Rebbe's pure eyes, waiting for my kallah to arrive, and the Rebbe was looking at me attentively. My mind went blank, I froze – what could one think about when the Rebbe is right there looking at him? I felt as though I were on the threshold of entering in yechidus, except here you don't talk, you just stand."

איז מען מ'כיד...
5714-5720

The first wedding to take place in the courtyard of 770 was that of Rabbi Dovid Raskin. In the yechidus he and his wife had shortly before their wedding, Reb Dovid asked the Rebbe to be mesader kiddushin, saying he would have his chuppah outside the Rebbe's office as per the Rebbe's wish. The Rebbe answered that standard procedure was for

the kallah's family to decide who should get the various *kibbudim* by the wedding. The kallah immediately asked the Rebbe and he agreed.

After Reb Dovid, all the Chassidim followed suit and over the next six years the Rebbe officiated at forty-five weddings.

Reb Dovid can also be credited as the initiator of other traditions, which today are

Mrs. Faivish Vogel, made the commitment, and were among the last handful of fortunate ones to see the foundations of their married life being laid by the Rebbe.

Still, some very outstanding exceptions were made – outstanding because by some of them, it was the Rebbe who initiated the discussion of his will to be mesader kiddushin, rather than the Chassidim's insistence.

To the Chassidim's joy, the Rebbe agreed, and beautiful pictures began emerging from every Lubavitcher Chasuna

צֶלֶם דְּמוּת תְּבִנִיתוֹ

Once the Rebbe permitted Reb Reuven Trainer to take pictures of him, Rabbi Moshe Groner began circulating the pictures among Chassidim.

At one point, Reb Moshe decided to make a special gift to the Rebbetzin Chana, consisting of some of the nicest prints of the Rebbe by weddings. He therefore asked Reb Reuven to give him the negatives of the pictures after he had developed them so he could use them for his own purposes. Although the photographer refused to be separated from his precious negatives he agreed to let Reb Moshe choose which pictures he would like for the Rebbetzin.

At the time, there were some thirty pictures available in total, and Reb Moshe fashioned a beautiful album out of them, and asked Rebbetzin Chana, if he could go over to her house to give her something.

When he presented the Rebbetzin with this precious gift, she was overwhelmed with joy. She sat and examined the album carefully and slowly, mentioning here and there the names of people she recognized in the background of the pictures.

The Rebbetzin, in her sheer elation, shared her excitement with her son, the Rebbe. Reb Moshe held a special privilege upon clear instruction of the Rebbe's secretariat, that if at any moment he needed to convey a message to the Rebbe, he was free to knock directly on the Rebbe's door and talk to him, a unique charter granted to select few.

On the first occasion he entered the Rebbe's room, following his gift to the Rebbetzin, the Rebbe thanked him profusely for his gesture, and said: "You cannot imagine the

almost a given by every Lubavitch chasuna: he was the first to have the Rebbe's letter to the chosson and kallah read under the chuppah and he also pioneered the idea of writing the invitation with the exact wording chosen by the Frierdiker Rebbe for the Rebbe's chasuna – he had asked the Rebbe in Yechidus how the invitation should be formulated, to which the Rebbe replied, "Keloshon Horav" – the way the [Frierdiker] Rebbe did.

Among the less known directives he received from the Rebbe before his wedding was that while standing under the chuppah, he should think and contemplate about the Frierdiker Rebbe.

קול שְׁשׁוֹן וְקול שְׁמֵחָה 5720-5723

In the weeks leading up to Yud Shevat, 5720, the Frierdiker Rebbe's tenth Yohrtzeit, it became increasingly clear that the Rebbe was gradually withdrawing from participating in Chassidim's wedding, let alone be mesader kiddushin. Only seven chuppahs were performed by the Rebbe over this period and, in most cases, it took great negotiation from the Chassidim's part.

The shlichus revolution that the Rebbe spearheaded – right from the dawn of his Nesius – was still walking its first steps and many parents were less than comfortable with sending off their children to places devoid of spirituality and lacking Jewish communal infrastructure. The Rebbe, in an attempt to encourage young couples to join the ranks of the already existing shluchim, announced that he would be mesader kiddushin by the weddings of couples who would undertake to go on shlichus.

Five couples, the last one being Rabbi and



After his chasuna, Rabbi Berel Junik, who was very close to the Rebbe's family, brought his wedding photo album to the Rebbetzin Chana; when she saw the picture of the Rebbe standing while the kesubah was being read, she asked him to make her a copy of it. Reb Berel made a copy, put it into a beautiful frame, and brought it to her. The Rebbetzin excitedly put it up on a shelf in her apartment, clearly visible to all. Once, she even said that when the maid comes to clean the house, she doesn't let her clean it, because she wants to do it herself!



nachas she derives from it!" The Rebbe offered to pay for the pictures, but Reb Moshe refused, saying he wanted it to be his present.

כִּי בּו שַׁבָּת

The very last chuppah where the Rebbe officiated was at the wedding of Rabbi Shmuel Lew; of the fascinating chain of events that led up to it, Rabbi Lew recounts:

"Towards the end of 5722 I became engaged to the daughter of Reb Zalman Jaffe, who enjoyed a special relationship with the Rebbe. Shortly after our engagement, my father-in-law-to-be wrote to the Rebbe, that if he conceded to being *mesader Kiddushin*, the wedding would take place in New York in the summer of 5723, otherwise it would be in England in the winter of the same year. Though the Rebbe was not fond of prolonged engagements, he wrote back, that he saw no reason why not to wait until the

summer, when I, the chosson, would conclude my studies in Yeshiva. In this unbecoming answer on the Rebbe's part, there seemed to be already a hint of his desire to be *mesader kiddushin*. Although make no mistake, for when my father-in-law suggested that the Rebbe officiate by the wedding, the Rebbe said that he'd already discontinued that tradition, and smiled.

As the wedding date was approaching, it didn't seem like the Rebbe would be present; the first clue that he might, arrived some ten

days before the wedding, when the Rebbe asked me if the chuppah was decisively to be at seven thirty in the evening, as posted on the invitation, or perhaps it could be moved. Reading between the lines, I was quick to reply that if the Rebbe wanted, we could move it to whatever time he pleased.

The same evening my father-in-law went into Yechidus, and the Rebbe mentioned again that perhaps the chuppah should be earlier, "Why must chosson and kallah fast so long?" he said. My father-in-law wittingly replied that if the Rebbe were to agree to be mesader kiddushin, the couple was prepared to fast for two weeks! They concluded agreeing to reschedule the chuppa for five o'clock in the afternoon.

We hastily printed and sent out new invitations, bearing the new scheduled time for the chuppah. The Rebbe edited the text of the invitation and gave specific instructions about it. He said the new invitations shouldn't be sent out before Yud Beis Tammuz, which was mere days away from the wedding (we got married on 15 Tammuz), and that his name should not appear on any part

of it. In the text, where it said 'the chuppah will be at five o'clock', the Rebbe underlined three times the words "five o'clock".

Sometime over the following days, Rabbi Hodakov, who hardly ever spoke not on the Rebbe's appointment, came over to me, and asked me who would be mesader kiddushin. He went on to ask me detailed questions about the preparations for our wedding, and when the kallah intended to start wearing a shaitel, clearly hinting that she already should by the chuppah!

On the wedding day, the Rebbe went to the Ohel. Around three thirty, my father-in-law wanted to begin the *kabbolas ponim*, so the chuppah could be precisely at five, faithful to the Rebbe's directive.

It was four forty five, and the Rebbe hadn't yet returned from the Ohel; five more minutes passed, and Rabbi Hodakov conveyed the message that the Rebbe was about to arrive, however, it was known that before doing anything else, the Rebbe would daven Mincha immediately upon his arrival at 770, and it would follow that the chuppah would certainly not begin at five, as anticipated. My

father-in-law didn't want to hear any of it; "The Rebbe said five o'clock, and so it will be!" he insisted.

Indeed five minutes before five, the Rebbe's car pulled up, and the Rebbe went straight to his office, informing Rabbi Hodakov, that he will be coming out for siddur kiddushin momentarily. Need I say more? The chuppah began at five o'clock exactly!

If this golden succession of events weren't enough, might I mention that throughout the duration of the chuppah, the sun was shining brightly, and no more than three minutes after its conclusion, a downpour began..." concludes Rabbi Lew, fondly.

Soon, we will see our Rebbe again, uniting in marriage the Aibershter and his majestic bride, Klal Yisroel, when it will be finally fulfilled what it says:

מהרה ישמע בערי יהודה ובחוצות ירושלים, קול ששון
וקול שמחה קול חתן וקול כלה....

1. Vol. 1 p. 88.

2. See for instance, 'Reshimos' issue 7, p. 62.

3. The pictures were collected and published in 'Mekadesh Yisroel', Kehot 2000. The book was compiled by Rabbi Eliezer Zaklikofsky, along with a detailed description and Yomanim which were penned by those present.

Those who merited being there, recall the Rebbe's temperament while reciting the Brochos as being outstandingly solemn and yet royal.



SPECIAL ATTENTION

There were two special elements of attention chassanim and kallos received from the Rebbe throughout the years: The chassanim would receive the Rebbe's siddur from his holy hands, for Mincha before their Chasuna, and both chassanim and kallos were treated to a yechidus, just for them.

– A brief description

YECHIDUS

A special privilege young chassanim and kallos were treated to, was to have a Yechidus before their wedding. This practice began as early as 5710, even before the Rebbe openly accepted the Nesius. Generally the couple would enter this yechidus, accompanied by their parents, and at times, if they wanted to speak with the Rebbe privately, they would go in alone, or even each separately. During the Yechidus the Rebbe would bless them and answer their questions which they had written down beforehand, and handed into the Rebbe.

In 5738, following the incident of Shemini Atzeres, this practice was interrupted, due to the ever increasing volume of couples, and out of the impossibility for each to have their private time with the Rebbe.

Yechidus Klolis, thus began to take root, wherein the Rebbe would address larger groups of chassanim and kallos at once. Before the Yechidus, each one got to hand to the Rebbe his written letter, and the Rebbe would deliver a general brocho to all, at times addressing points which had been raised in their written petitions to him. The groups stood in front of the Rebbe, on different sides of the room, separated by tables which were arranged to form a temporary *mechitzah*. At the end, the Rebbe would hand each a Dollar for *tzedokah*.



THE REBBE'S SIDDUR

Every Lubavitcher chosson got to daven the last mincha before his chasuna, out of the Rebbe's very own siddur. In the early years, the Rebbe would hand it to them personally. This practice too, began in 5710, when some chassanim were debating whether to postpone their wedding until after the *shnas aveilus* for the Frierdiker Rebbe, a notion which the Rebbe wholly rejected, and to one of them he offered to give him the Frierdiker Rebbe's Siddur, for him to use in the Frierdiker Rebbe's room, upstairs in 770. From then on, this turned into a standard practice. Originally it was reserved only for alumni of Tomchei Temimim, and eventually it exploded beyond Yeshiva frontiers.

The Rebbe established that a chosson should daven this tefillah, wearing a *gartel*, though the Lubavitcher minhag is to start wearing one consistently only after the wedding.

It occurred once, that a chosson didn't have a gartel, the Rebbe noticed this, and took off his own and handed it to the Bochur to use.

Chassanim whose wedding would be overseas, and therefore would not be in New York for their final mincha, would come to the Rebbe before their departure; the Rebbe would instruct them to keep wearing a *gartel* over their shirt, for all the tefillos, until their wedding.

Upon handing over the siddur, the Rebbe would wish the Chosson: "May you ask Hashem for all good things, and may the wedding be in a good and auspicious time."

"MAZAL TOV!"

Towards the later years, when the Rebbe's already packed schedule, got even busier, it became the minhag, that newly married couples, would go straight from the chuppah, and stand next to the Rebbe's office, waiting for him to walk out for davening, or back from the Ohel, at which point he would bless them, and wish them 'Mazal Tov'.

Rabbi Binyomin Klein tells of the Rebbe's profound sensitivity towards the Chassidim:

"During a chuppah which was taking place right outside 770, the Rebbe always made sure not to exit his office, to go daven or the like, in order that the crowd gathered by the simcha, shouldn't abandon it, to see him. On the rare occasions when the Rebbe needed to leave his office nonetheless, he would leave the light in his office turned on, for people not to notice he had walked out."

א ציור פון א חסיד

Reb Chatche Feigin

The renowned chassid, R' Yechezkel (Chatche) Feigin, was born in Lukima, a small town in White Russia, in the year 5655. At a young age, his father, R' Shmuel, sent him to learn in Yeshivas Tomchei Temimim in Lubavitch. With time, he became active in reviewing and transcribing the maamorim of the Rebbe Rashab and was soon considered a maskil in chassidus.

In 5672 the Rebbe Rashab founded Yeshivas Toras Emes in Chevron and R' Chatche was sent together with his close friend, R' Alter Simchovitch, to help establish the yeshiva. Later, R' Chatche would relate how he would lie on the roof and meditate on Chassidic concepts for up to nine hours straight! However, with the outbreak of World War I in 5678, they were forced to return to Lubavitch.

In the summer of 5680, R' Chatche married Sosha, the daughter of R' Yehuda Leib Ceitlin from the town of Zuravitch, and, in the years following, served as mashpia of the underground yeshivos of Tomchei Temimim in various cities such as Homil, Poltava, Nevell, Charkov, and Rostov. Additionally, he also directed the yeshivos in the cities of Rahmen, Kremenchug, Ostoshkov, Polotzk, and Vitebsk. As part of his responsibilities, R' Chatche would regularly visit each yeshivah to oversee their progress and management, and would then travel to the Frierdiker Rebbe with a detailed report and to receive instructions for the future.

R' Chatche rarely became emotional. He was an intellectual and his reactions were always carefully calculated. Nevertheless, when the Rebbe Rashab was nistalek on Beis Nissan 5680, R' Chatche couldn't contain



Reb Yechezkel Feigin HY"D
(5645 - 5702)

himself and wept openly.

Two more instances are told of where R' Chatche surrendered to his emotions:

About six months after the Rebbe Rashab's histalkus, the Frierdiker Rebbe, who had just accepted the nesius, turned to R' Chatche to assume the role of mashpia in Tomchei Tmimim. R Chatche politely declined, claiming he was not suitable for the position and was not ready to accept such tremendous responsibility. The Frierdiker Rebbe nodded in understanding, but asked that R' Chatche remain in Lubavitch for

Tishrei so he could give the matter some more thought.

Despite his misgivings regarding the position, R' Chatche stayed on, and soon realized what the Frierdiker Rebbe had had in mind in telling him to stay.

During Mincha on Yom Kippur, the Frierdiker Rebbe was called up for maftir, and R' Chatche was fortunate to be standing in front of the Bima while he began to read the Haftorah. The Frierdiker Rebbe read the story of Yonah Hanavi in his usual tune, recalling the story of Yonah refusing to prophesize about the destruction of Ninveh, and attempting to flee from his responsibility by boarding a ship to Tarshish.

As the Frierdiker Rebbe read, R' Chatche began to feel faint; the Frierdiker Rebbe was speaking directly to him! The story of Yonah was exactly like his!

When the Frierdiker Rebbe recited the words "For before Hashem he has run away," R' Chatche could no longer contain himself. Bursting into tears, he ran from his place, resolving to assume the position of Mashpia.

The third incident that brought R' Chatche to tears was in the year 5687, when the Soviet Secret Police were hounding the Frierdiker Rebbe and his chassidim for their clandestine activities in spreading yiddishkeit. The bulk of the responsibility in maintaining the underground activity now fell to R' Chatche. With absolute mesirus nefesh, he carried out the Rebbe's holy work, rarely taking a break – even for his own needs.

However, R' Chatche became so pressed for time that he barely managed to learn chassidus, let alone to daven at length. His

new reality bothered him to no end; how could a Chossid survive without learning chassidus and without sufficient time to daven? And so, deeply troubled, R' Chatche entered the Frierdiker Rebbe's room for yechidus, begging for some time to learn Chassidus each day.

When R' Chatche finished speaking, the Frierdiker Rebbe responded in brief: "In this and this city a Yeshiva does not yet exist, in another city a Cheder must be established, and in yet another city such and such must be done."

Understanding the Frierdiker Rebbe's response to mean his request would not be granted, R' Chatche began to cry and, surprisingly, the Frierdiker Rebbe joined him.

After a few moments, the Frierdiker Rebbe said: "If we would all do what we want, what would become of that which must get done? Is this what the aybershter wants?"

One time, while on a shlichus from the Frierdiker Rebbe, R' Chatche visited a particular city. The local bochurim arranged a farbrengen and soon found themselves sitting around a table, waiting for R' Chatche

TRUE MECHALELEI SHABBOS...

In the city of Poltava lived a particular Jew who earned his living as a shoemaker. At that time, the Communists began to fiercely persecute religion, and pressured Jewish merchants into doing business on Shabbos. As the harassment intensified, this particular Jew could no longer withstand the pressure, and soon began opening his store on Shabbos.

Every shabbos morning, R' Chatche, who then served as a mashpia in the Poltava Tomchei Tmimim, would pass by the shoemaker's store on his way to mikvah. Seeing the store open each Shabbos pained R' Chatche deeply, and once, he made mention of this by a farbrengen. The bochurim assumed he was referring to the chillul Shabbos and were greatly surprised when he expressed otherwise.

"We consider this shoemaker to be a mechalel Shabbos and rightfully so – *al pi din* he is. Nevertheless, I cannot help but wonder: does he really understand what Shabbos is all about and what it means to desecrate the Shabbos? The impression I get is that

Charkov and once related a story:

One Shabbos, on Friday night, R' Chatche called me to his table and asked if I was well versed in the maamer I had learned that week. Turning a deep shade of red, I stammered unintelligibly – I had barely understood the maamer!

R' Chatche warned me that if I did not know the maamer thoroughly within a week, I could no longer learn in Tomchei Tmimim. Naturally, I spent the entire week learning the maamer, but because at that time I didn't yet have an appreciation for learning chassidus, I didn't grasp the material.

The next Friday night, R' Chatche called me again to his table and began to test me on the maamer. When he concluded his questioning, he looked me straight in the eye and said: "I get the impression that you don't particularly enjoy learning chassidus."

"That's possible," I mumbled, averting my eyes.

"How come?" He asked.

"In nigleh," I replied, "there are pilpulim, questions, and answers. Every masechta and perek is made up of many sugyos, each one

שיחת שמח"ת תרפ"ט:

"כ"ק אדמו"ר אמר לר' יחזקאל שיקרא כל התמימים שיעמדו כנגדו שיראה אותם, והתחיל לדבר אליהם בזה"ל: .. בשנת תרס"ג בעת שמח"ת. . . אאמו"ר קרא אותי ונתן לי צנצנת משקה ואמר: הנך מנהל פועל ומנהל בפועל, ואמר לי עמוד ותחזיק המשקה ותקרא לכל התמימים לנגדי שאראה אותם. כ"ק אדמו"ר שאל לכאן"א בפרט איך שמו, ונתן לר' יחזקאל משקה, ואמר לו עמוד הנך מנהל בפועל.."

Reb Chatche joining the Sheva Brochos of Reb Moshe Pinchos Katz, Sivan 5698, in Otvozk.



to share with them his insights and anecdotes. But R' Chatche sat in silence throughout the evening.

Hoping that he would eventually begin farbrengen, the bochurim sang one niggun after another, but R' Chatche remained expressionless. The night steadily grew late and yet, R' Chatche still didn't speak!

Finally, the mashpia of the yeshiva turned to him, politely requesting an explanation. "R' Chatche! The bochurim want to hear a chassidishe vort; why do you keep silent?"

R' Chatche looked at him and responded: "I want the bochurim to see what happens to a chassid who doesn't learn chassidus."

this fellow never learned Hilchos Shabbos and definitely never learned the inner meaning of Shabbos. And yet, *al pi din* he is considered a mechalel Shabbos.

"But we all know what Shabbos is; we have learnt chassidus and we understand – to some degree – the deeper meaning of Shabbos. We know that every minute must be used for avodas hashem. So, if a few minutes go by without being used to the fullest, *mir zaynen di emese mechalelei shabbos* (we are the true mechalelei shabbos)!"

GESHMAK IN CHASIDUS

R' Mendel Futerfas learned by R' Chatche in

addressing a different topic. Chassidus, on the other hand, always explains the same things."

R' Chatche answered me with a moshol:

"When a small child begins learning the alef beis, he thinks there exists only one alef and one beis. Only when he starts learning how to read, he sees that there is more than just one of each letter. This may confuse the child, because while trying to compose a word or a sentence, he now needs to use the same letter more than once. So, although one letter may look exactly the same in any context, nevertheless, its meaning can vary.

"The same is true when learning chassidus. While it may appear repetitive, when looking

"ת"ל בא שר הממונה על עניני תורה תמימה, תלמידנו המשובח מוה"ר ר' יחזקאל שי' פייגין, אשר בו בחרתי לקחתו אתי עמי לעשות העבודה הפנימית, לבוא בכתובים עם כל ידידנו אנ"ש והתמימים יחיו בהנוגע לחלקנו וגורלנו בחיים טובים בגשמיות וברוחניות אשר הנחילנו הוד כ"ק אבותינו רבותינו צוקל"ה נבג"מ זי"ע".

(ממכתב אדמו"ר מוהריי"צ כ"ה כסלו תרפ"ח)

Tomim.

Suddenly, the bochur keeping watch burst into the room, warning that someone was approaching the house. Frantic, the Bochurim sought any sense of refuge – behind the bookshelf, under the bed and even squeezing among the rafters in the ceiling. Several tense minutes passed until the Bochurim felt safe to venture out of their hiding places; it was a false alarm.

The bochurim sat back down at the table and R' Chatche asked them to explain their feverish activity just minutes before. "How can it be that despite the imminent danger nobody wept?"

Confused, the bochurim replied that crying would be of no benefit. "We had to simply run and hide ourselves."

"If so," asked R' Chatche, "why did you shed tears earlier by the farbrengen?"

The Frieddiker Rebbe reading 'Hatomim' with great satisfaction.

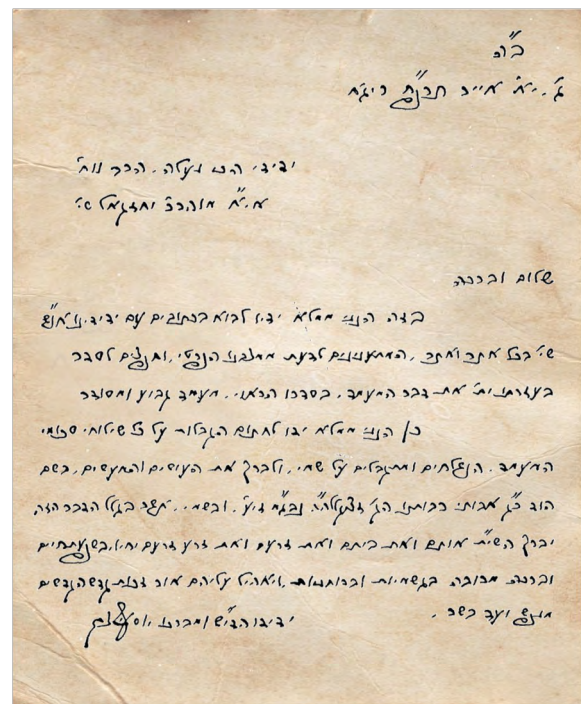


In Kislev of R' 5688 Chatche and his family left Russia for the city of Riga, where the Frieddiker Rebbe had settled earlier. There, he continued to serve as the Frieddiker Rebbe's personal secretary and gabbai, a job for which he was appointed the year before, after R' Chonye Morozov's imprisonment.

At the Tenoim of the Rebbe and the Rebbetzin on Vov Kislev 5689, R' Chatche had the zechus of being one of the eidim on the shtar tenaim – a zechus he received as well for the chassuna of the Frieddiker Rebbe's youngest daughter, Rebbetzin Sheina Horenshtein. The Frieddiker Rebbe also appointed him to direct Maamad, the fund designated for the personal needs of Beis Harav.

In the summer of 5689 he travelled to America a few days ahead of the Frieddiker Rebbe to make the necessary preparations for the visit. And again, in 5693 he travelled with the Frieddiker Rebbe to Warsaw and to Otvozk, in 5695. At that time, the Igud Talmidei Hatemimim began to publish the Koivet Hatomim, a magazine replete with chassidishe content. R' Chatche was appointed editor of a column consisting of haaros ubiurim in chassidus. From time to time he would also write his own pilpulim in chassidus.

With the outbreak of World War II, R' Chatche and his family fled to Warsaw and,



on Hei Teves 5700 they escaped to Riga together with the Frieddiker Rebbe. Later, when the Frieddiker Rebbe escaped to America, R' Chatche and his family did not manage to leave and all subsequent efforts to save them were in vain.

On Yud Kislev 5702, the Nazis yimach shemam made an *aktion* and herded thousands of Jews into a shul while others were made to stand and watch the gruesome spectacle. They witnessed how R' Itche Der Masmid opened the aron kodesh, removed a sefer torah, and exclaimed: "We have the great merit of fulfilling the mitzvah of mesirus nefesh al Kiddush Hashem. Therefore we must rejoice!" He laid one hand on the shoulder of the chassid, R' Elya Chaim Althois, his other on the shoulder of R' Chatche and together they broke out in a joyful dance while singing the niggun hakafos. The Nazis doused the building in gasoline and set fire to the shul, the flames devouring the building and killing everyone inside. R' Chatche's wife, his son Shmuel Leib, and his four daughters were murdered by the Nazis as well.

מסופר שיום אחד בשנת תש"ה הובהל הרמ"ש [כ"ק אדמו"ר] לבוא מיד לביתו של חותנו אדמו"ר מוהריי"צ. בבואו מצא את הרבי ריי"צ כשהוא שוכב על הארץ ללא הכרה, והרופאים מתאמצים להשיב את נפשו. לאחר בירור, העלה הרמ"ש שההתעלפות ואיבוד ההכרה אירעו באמצע קריאת מכתב. מישוהו מבני-הבית מצא את המכתב מונח על שולחן הרבי ריי"צ, וכשעיין בו מצא שאחד החסידים תיאר בו בפרוטרוט כיצד הנאצים סגרו את בית הכנסת ושפכו עליו נפט, ור' חאצ"ע פייגין, ועוד חסידים היו בפנים, וכך יצאה נשמתם בקדושה ובטהרה. כנראה, מרוה צערו בקריאת המכתב התעלף הרבי ריי"צ ואיבד את ההכרה.



CHANUKAH MIVTZOIM

“Excuse me are you Jewish?”

“Yes I am.”

“Well Happy Chanukah, do you have a Menorah? How about a dreidel?”

“Wow! This is incredible; last night your friends got me in LA and tonight you found me in NY. You guys are everywhere!”

“Ha ha. Here you go, take a doughnut and some chocolate coins and a dreidel for your kids.”

It all began in 5734 when the Rebbe expressed the need to bring the Mitzva of Ner Chanuka to as many Yidden as possible. It didn't take long until there were giant Menorahs overlooking the great cities of the world and iconic landmarks, such as the White House in Washington and the Eiffel Tower in Paris. Parades were arranged; menorahs were distributed in the street, in the subway, and in malls. Spontaneous visits to homes, offices, and shops followed, and in Israel, soldiers on duty were brought the Chanuka cheer by groups of Bochrin armed with chanukiyot and sufganiyot (Menorahs

and doughnuts). Each year, the Rebbe stressed the importance of bringing this special Mitzvah to all Yidden, and soon hospitals, cruise ships, and even prisons were teeming with the Mitzvos and happiness of Chanukah.

It is no wonder then that Chanukah Mivtzoyim is a favorite amongst Bochorim. People are generally receptive and excited when given the opportunity to light the Menorah and celebrate Chanukah. For many it brings back warm childhood memories of their parents or grandparents, and for this they are appreciative. Every Bochor has their story of how they happened to find a Yid in a store, or gave someone a Menorah who forgot it was Chanukah and, “oh, how happy my kids will be,” or, “it’s been years since I last lit Menorah, thank you.”

This being said, when we go out on Mivtzoyim this year, we must remember what we are doing and who we represent.

As Chassidim involved in Hafotzas Haya-hadus – the spreading of Yiddishkeit – we must always remember, that we are not just trying to exhibit Ahavas Yisroel by sharing our heritage with others who are unfamiliar with it, or who may have otherwise not had the opportunity to fulfill the Mitzvos, but in addition to that, in doing so we are going on our Rebbe’s shlichus.

Going on the Rebbe’s Mivtzoyim means he is with you and is giving you the Koichois you need to do this holy work of literally saving lives. Keeping these points in mind should make a big difference in the attitude we have when going on Mivtzoyim, not viewing it as a burden but rather as an enormous Zchus.



Rabbi Dovid Raskin created the now famous tin Menorah used for Mivtzoyim.

This mindset also helps us from becoming discouraged. It could be that we stood on a street corner for three hours and the most we think we have accomplished was that the guy took the Menorah because he felt bad. The Rebbe said on many occasions that we can never know what will become of the few words said and the impression made on the people who merely saw us doing Mivtzoyim. We have to do our part and ask. Our simple request plants seeds and stirs their Neshoma. The Friediker Rebbe once told someone, “You ask a person to put on Tefillin, he will thank you. If not today then tomorrow, if not tomorrow then next year, and if not in this world then in the next world.”

The message is clear: Don’t go out on

Mivtzoyim feeling like a second-class citizen; be confident and proud about what you are going to do, and get into the right frame of mind and mood.

Let us take advice from Shlomo Hamelech. The Possuk in Mishlei states: “Kamayim Haponim El Ponim, Kein Leiv Ho’odom El Ho’odom” – as water reflects a face, so a heart reflects a heart. The best way to meet someone is through smiling and being polite; people naturally mirror the behavior shown toward them, and so, a courteous introduction is the path to conversation, and the chance to share your thoughts about Chanuka.

Remember, in most situations, you only have one short moment to catch their attention, so make it count. Prepare something to say in advance; a vort; a short Chanukah story; a joke. Take a few minutes to think through how you are going to say it in simple English; people don’t know the meaning of “yivonim” and “mishpotim, edus, chukim.”

When visiting people’s homes, it is important to ensure the entire family is involved in the chanuka “party.” This can easily be accomplished by giving attention to the children. Naturally, when a parent sees their child having a good time they will go along with this as well. Try to find common ground: ask which songs they are familiar with and invite them to share their Chanukah (or Jewish) experiences. And of course, don’t overstay your welcome; make sure that your visit is pleasant and not dragged out.

The *Ikur* is: Go out confidently and with Simcha, knowing that you are doing the Rebbe’s Mivtzoyim and he is with you every step of the way!



PRACTICAL HALACHA

With Rabbi B. Hertz,
Chicago IL

Knowing the Halachos of Menorah lighting is an absolute necessity. While on Mivtzoyim many questions and interesting scenarios present themselves and we need to know how to deal with them correctly.

We have put together a list of some of the more frequent questions that come up on Chanukah Mivtzoyim. This by NO means substitutes learning the Halochos.

1. What is the earliest and latest time you can light the menorah with people?

From Plag Hamincha until half an hour before Alos Hashachar (dawn), if people are around.

2. Can one make a bracha at a public menorah lighting, and if yes, who should make it? Can a woman make the brocha? And, should the person who makes a bracha at a public lighting make one at home as well?

If the menorah is lit with oil or candles – not electric – then yes, one may say a bracha but should try arrange for ten people to be

present – including women and children. A man should say the bracha, and that person should light in their home again and say a bracha, including Shehechenu (on the first night or their first time).

3. Does a store go into the category of a ‘public menorah lighting’?

Yes. One should light by a window or a place where Jews can see it, because the reason of lighting in such a place is Perumei Nissa. He should then light again at home with a bracha.

4. Can one light in a non-kosher store? How about a ‘pareve’ store with no hechsher (e.g. coffee shop, ice cream store)

A non-kosher store should be avoided. In a neutral area, it is always good to encourage Jews to light Menorah and do Perumei Nissa. One should not display a Chabad sign where it could be misread as endorsing questionable standards.

5. Are women obligated in Menorah? Can they make the bracha if a man is also

present?

Women are obligated in Menorah. It's brought down in Shulchan Aruch that a woman should hear from a man, but if there is no man there, and she lives alone, then she should light and make her own bracha.

6. It is our minhag to light by a door post. If one asks whether they should light at the window or doorpost what is the answer?

You should encourage people to light by a doorpost [based on an answer of the Rebbe]. If they live on a high floor [in an apartment block] and the window is higher than 20 amos (30 feet), then they have to light by a doorpost. If someone lives alone and no one is around, then they should light by the door of the apartment.

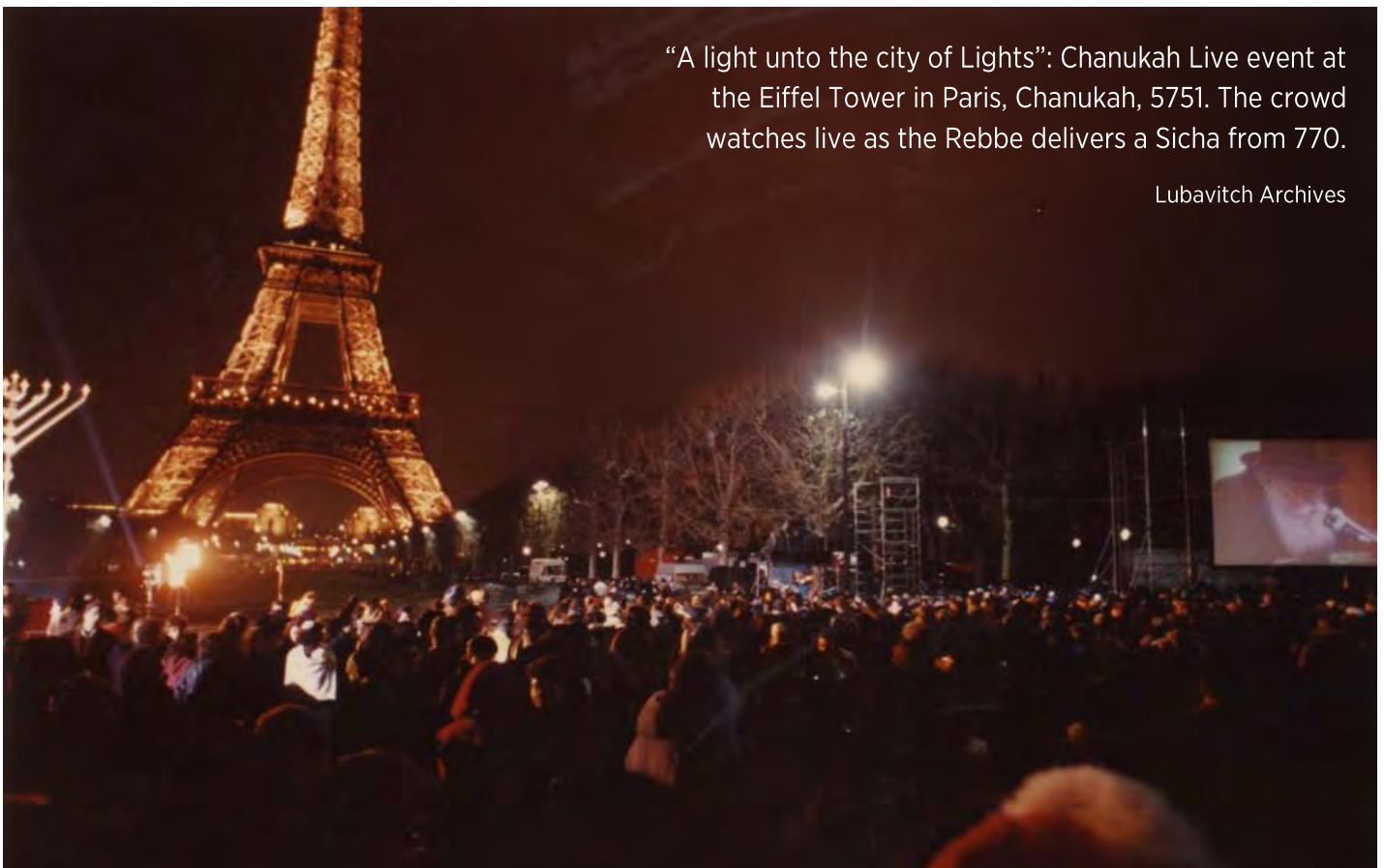
7. Can one fulfill one's obligation by lighting on a Mitzva tank?

If it is a place where you do not sleep, then it has the same halacha as a store [and follow the Halochos of a public lighting] and one should light but not for the mitzvah.

8. If you know the candles will not burn for the shiur, should a bracha be made?

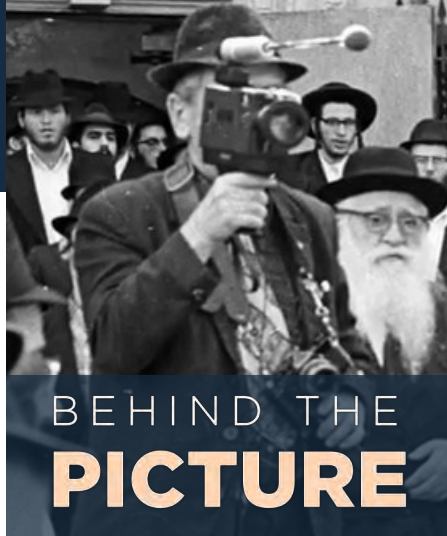
As long as there is enough oil/wax to burn for the Shiur, you could light it, even though you are in a place where it will be removed before burning the correct Shiur.

For further reading on some of these contemporary questions, see Shulchan Aruch Hilchas Chanukah, Nitei Gavriel, and Piskei Teshuvos.



“A light unto the city of Lights”: Chanukah Live event at the Eiffel Tower in Paris, Chanukah, 5751. The crowd watches live as the Rebbe delivers a Sichah from 770.

Lubavitch Archives



BEHIND THE PICTURE

Where is He Pointing To?

The Rebbe, the Borough President and the Lawyer

DOVID ZAKLIKOWSKY

Robert (Bob) Abrams made history in 5730 when he became the youngest elected borough president of the Bronx. The mayor of New York at the time, John Lindsay, said that Mr. Abrams was “a man of conviction and terrific energy,” and would preside over the citizens “with compassion and decency.”

Yet, when you meet Mr. Abrams and his wife, Diane, they are modest and unassuming. Despite being top-ranking lawyers, when they married many years ago, they opted for a private ceremony, with only members of the immediate family and close friends in attendance. This is a quietude and subtlety that personifies them.

Following their engagement, a mentor of Mr. Abrams, Rabbi Israel Mowshowitz, suggested that the new couple seek the Rebbe's blessing. Bob and Diane readily agreed, and an audience was arranged.

MEETING THE REBBE

“I remember arriving at 770 at midnight for our scheduled appointment,” says Diane Abrams, “but we did not enter the Rebbe's room until 3:00am.”

Mr. Abrams expected the Rebbe to be intimidating. “You know, someone with his intellect, who had been a child prodigy and was schooled in Berlin, and at the Sorbonne... someone who had written monumental scholarly works, who inspired so

many people among his own flock and beyond.... You would think that this awesome personality would be an intimidating force.”

However, Mr. Abrams found just the contrary. “When you were in the Rebbe's presence, there was nothing but humility and warmth. There was a twinkle in his eyes, his penetrating blue eyes, and a smile that would come to his face when he wanted to make a point. That was enough to elevate your spirit and propel you to a higher and new level.”

The Abrams' visits to 770 became more frequent, meeting the Rebbe privately many times, and a yearly tradition to receive *Lekach* distributed by the Rebbe before Yom Kippur or Hoshanah Rabbah. Mr. Abrams recalls, “The first appointment led to other opportunities to meet the Rebbe, to share blessings and life events, to give him reports of our travels, and news of the good work of his own Shluchim.”

Mrs. Diane Abrams said of the Rebbe, “He always had a way to make you feel comfortable, as if you were speaking to a friend. He inspired you, took great interest in you, and brought out the best in others, too. He had a very good sense of humor, and his sensitivity to others was heightened to an incredible degree.”

She recalled that during one meeting with the Rebbe, her husband, Bob, was describing

his recent communal activities, and requested the Rebbe's guidance regarding a particular issue.

The Rebbe turned to Mrs. Abrams – an attorney specializing in women's matrimonial law, and professor at the prestigious New York University Law School – and asked, “So, what about you? We are in the period of women's liberation. You must have a view. What's your opinion on the issue? What do you think? Why don't you join this conversation?”

WHOSE HONOR?

On the ninth of Shevat, 5735, thousands gathered in 770 for a *Farbrengen*. Many dignitaries, leaders and supporters arrived to mark the Rebbe's 25th year of leadership. Mr. Abrams joined many high-ranking, New York City politicians at the gathering (as seen in the first picture). Of *Farbrengens*, Mr. Abrams said, “The Rebbe would speak for hours on end, spill out inspirational stories and commentary on the Torah and Talmud. You marveled at the *Farbrengen* going on for hours, with limited breaks and without the Rebbe using notes to convey his important messages.”

On that particular occasion, Mr. Abrams brought a proclamation honoring the Rebbe, which read:

Citation of Merit to Rabbi Menachem M. Schneerson in recognition of his 25

Robert Abrams

President of the Borough of The Bronx

Presents this

Citation of Merit

to

Rabbi Menachem M. Schneerson

In recognition of his 25 extraordinary years as the beloved leader of the worldwide Chabad-Lubavitch movement.

Rabbi Menachem Mendel Schneerson was a remarkable and highly gifted student of Torah from his earliest childhood and soon became a renowned scholar. Even before becoming the Seventh Lubavitcher Rebbe, Rabbi Schneerson was considered a significant moral force in Jewish life.

Upon assuming the leadership of the Chabad-Lubavitch movement on the Tenth of Shevat, 5735, Rabbi Schneerson rapidly began infusing the worldwide Jewish community with a spirit of rededication to the ideals and commandments of Jewish law. Through his capacity for innovative and imaginative leadership, Rabbi Schneerson has sparked an astonishing expansion of the Chabad-Lubavitch movement around the world and has inspired many young Jews to understand and appreciate their glorious heritage.

The great respect for Rabbi Schneerson's scholarship, dynamism and depth of understanding has made a personal audience with him among the most sought-after privileges in the Jewish community today. My wife and I consider ourselves to be indeed fortunate to have been accorded this honor and privilege on several occasions, thereby receiving the wisdom of his counsel and the bounty of his blessing. I am confident that I speak for multitudes when I acknowledge the great achievements of his first 25 years of leadership of the Chabad-Lubavitch movement and look forward to being with him for the celebration of his Golden Anniversary.



Robert Abrams
ROBERT ABRAMS
PRESIDENT, BOROUGH OF THE BRONX

extraordinary years as the beloved leader of the worldwide Chabad-Lubavitch movement...

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When Abrams approached the Rebbe to present the proclamation, he said, "It's very nice to see you, and it's my pleasure to pre-

1. The Rebbe enters the Farbrengen, Mr. Robert Abrams is fifth from the left.

2. Mr. Abrams, as Bronx Borough President, presents the Rebbe with the proclamation.





3. Mr. Abrams points to his wife in the women's section.

sent to you this little token in appreciation for everything [you do]."

The Rebbe, reading the proclamation (as seen in the second picture) read his name at the head of the document, and said, "But it is for the movement, not for me."

Gesturing to the Rebbe, Mr. Abrams smiled broadly, and said, "Okay!"

"The Rebbe was always focused on the other person," says Mrs. Abrams, "his sensitivity to others heightened to an incredible degree."

[Five years later, on 11 Nissan, 5740, the

Rebbe's birthday, the then Bronx borough president, Stanley Simon, had learned a lesson. "Citation of Merit to the Lubavitch Movement," read the award he offered to the Rebbe, "in public recognition of the contribution made by the Lubavitch movement to the people of the Borough of the Bronx, city and State of New York..."]

IS MRS. ABRAMS HERE?

The Rebbe then turned to Mr. Abrams and asked, "Is Mrs. Abrams also here?"

Mr. Abrams answered in the affirmative, and pointed to where she was sitting (as seen in the third picture). Mrs. Abrams, who was looking out, remembers watching this scene unfold from her perch in the women's section of 770.

The Rebbe enthusiastically responded, "I am very happy! I am very happy!"

The Rebbe then told Abrams to say *L'chaim*, and said, "May G-d Al-mighty bless you to go from strength to strength!"

Mrs. Abrams greatly appreciated the gesture and said that she always walked away inspired by the *Farbrengen*. "There was a feeling of great unity," she recalls. "It was spiritually uplifting."

RUNNING FOR ATTORNEY GENERAL

In 1974, Mr. Abrams entered contentious political territory, when he was running against the incumbent Attorney General of New York, Mr. Louis Lefkowitz. "After nearly 18 years in office, four easy election victories and years of being regarded as an unbeatable institution," wrote the New York

Times,

"Attorney General Louis J. Lefkowitz is faced with his most serious challenge in the Nov. 5 general election."

However, many opined that Abrams would not win the election. The Rebbe, too, thought similarly, and suggested that Mr. Abrams abstain from running for this office until Mr. Lefkowitz retires. In time, Abrams lost the battle and continued his post as the Bronx Borough President. The Rebbe then told him, "Don't be discouraged if I was right about our discussion. It will come in a good time, but you still have a big mission in the Bronx."

"That's true," said Abrams.

The Rebbe continued, "You have probably one million [or] two million [people to care for]. You have enough work for the time being. G-d should bless you to go from strength to strength."

In conclusion, the Rebbe said, "Thank you very much and my regards to your wife."

Four years later, in 1978, after Mr. Lefkowitz retired, Mr. Abrams won the election for Attorney General of New York, a position he then held for fifteen years.

Rabbi Dovid Zaklikowski (dovidzak@gmail.com) is the director of Lubavitch Archives (www.LubavitchArchives.com).

This is an excerpt from his forthcoming book *Dear Rebbe, I have a story to tell you*.

Photos: Isaac Berez, Agudas Chasidei Chabad Library and Lubavitch Archives

With gratitude to Rabbi Yitzchok Wilhelm and Rabbi Meir Harlig for assistance with this article.



מוקדש

לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע

בקשר עם יום הבהיר ר"ח כסלו

לזכות

ידידנו הנעלה המסור ונתון לענייני כ"ק אדמו"ר

ממייסדי גליון ה"חסידישער דערהער"

הת' מנחם מענדל שי' לברטוב וב"ג תחי'

לרגל נישואיהם בשעטומ"צ ביום כ"ז מר-חשון, ה'תשע"ג

יה"ר מהשי"ת שיזכו לבנות בית בישראל בנין עדי עד, על יסוד התורה

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לזכות

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