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A חסידישער דער CHASSIDISHER DERHER

KISLEV 5774
ISSUE 13 (90)



י"ט כסלו

NO TACHNUN -
AT ALL COSTS!

PERSONAL FAREWELL
BEHIND THE PICTURE



MARKED
THROUGH
MATANOS

THE SHADAR

REB SHMUEL DOVID RAICHIK A"H

THE STORY OF A SHLIACH WHOSE
DEDICATION TO THE REBBE'S
SHLICHUS KNEW NO BOUNDARIES

A CHASSIDISHER DERHER

ISSUE 13 (90) • KISLEV 5774

בס"ד

The articles in this publication are original content by the staff of A Chassidisher Derher.

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A Sensitive Sendoff

ABOUT THE COVER:

Photo Credits: Lubavitch Archives

In celebration of the Rebbe and the Rebbetzin's 50th Anniversary a Sefer Torah was commissioned by N'shei U'Bnos Chabad to be housed in Beis Menachem, Kfar Chabad. After its completion on 17 Kislev 5741 the Rebbe held a rare midday Farbrengen, during which he presented Reb Zushe Rivkin a silver Yad and Kesser for the Sefer Torah. A group of Chassidim escorted the unique Sefer Torah in its journey to Eretz Yisroel and burst into lively dancing at JFK airport, as can be seen in the cover photo. See page 28 in this issue for the full story behind this image!



EIGHTY-FIVE YEARS

With gratitude to Hashem, it is our sincere pleasure to present this new Derher magazine in honor of the month of Kislev.

Chodesh Kislev is truly “*Ah Chassidisher Chodesh*”. The month starts off on a high, celebrating 36 years since Rosh Chodesh Kislev 5738 when the Rebbe left 770 for the first time since Shemini Atzers.

This year it also brings a special milestone: On Yud Dalit Kislev, Chassidim will mark 85 years since the Rebbe and Rebbetzin’s wedding in 5689.

The significance of this special day is well-known. In fact the Rebbe in his own words attributes his connection with us Chassidim, to this date specifically². Perhaps a bit less-known is the way the Rebbe celebrated it openly with Chassidim, especially during years which marked milestone numbers.

In 5739, celebrating fifty years since the wedding in 5689, the Rebbe held a special farbrengen in honor of the day. Giving reason for conducting a farbrengen, the Rebbe said:

מנהג בנ”י במדינה זו (ועד”ז בכמה מדינות), אז ווען ס’קומט דער יום החחונה, ובפרט ווען ס’רעדט זיך וועגן יום החחונה וואס איז פארבונדן מיט א מספר שנים מסוים - קלייבן זיך צוזאמען בני המשפחה און ידידים ואוהבים וכו’, און מ’איז משמח און מעודד איש את רעהו, ואשה את רעותה וכו’. ווען עס קומט אבער צו א אידן - דארף ער אלעמאל געדיינקען (און ער געדיינקט) דעם פס”ד פון שו”ע אז ס’דארף זיין “כל מעשיך יהיו לשם שמים”, און “בכל דרכיך דעהו”³.

“It is customary amongst the Jewish people in this country (as well as in other countries) to celebrate the date of an anniversary, especially when it marks a significant number of years, by gathering together with family and friends; rejoicing together and strengthening one-another. Obviously, as Yidden we are always sure to remember the Halachic mandate of connecting every part of our lives with Hashem’s ways.”

In this issue, you will find an fascinating compilation of stories telling how Chassidim throughout the years marked the day of Yud Dalit Kislev by presenting “gifts” to the Rebbe, in an attempt to bring about *nachas-ruach*, and the Rebbe’s appreciative response to their endeavors.

This, in addition to a large variety of sichos, letters, stories of our Rabbeim and their Chassidim. We hope these will inspire our readers to strengthen their own

Hiskashrus to אילנא דחייא, drawing upon the message of this most auspicious month.

It is noteworthy that there appears in this issue an overview of a special Yud-Tes Kislev farbrengen with the Rebbe – 5744, a year similar to the *k’vius* of this year. A video of this event was also released by JEM several years ago. It is anticipated that the article will assist and encourage all to watch and enjoy the farbrengen on their own.

GOOD BEGINNINGS

In a Sich’a said by the Rebbe in connection with the Frieddiker Rebbe’s eighty-fifth anniversary (13 Elul, 5742), the Rebbe explains the significance of the number 85:

It’s brought in Seforim that the number 85 amounts to five-times the *gematriya* of “*Tov*” (17).⁴

As this year marks eighty-five years since Yud Dalit Kislev, it is certainly an opportune time to commence a very good thing. With this current issue, we are pleased to announce that we have begun a new phase of the Chassidisher Derher:

With Hashem’s help, a full magazine will be published for each and every month of the year!⁵

It is at this opportunity that we sincerely thank you, our readers, for your display of appreciation and encouraging feedback, allowing us to take this big step with a genuine sense of confidence.

It is our fervent hope that this humble contribution to *Hafotzas Hama’ayonos*, educating towards *Chassidishe Hanochos* and strengthening *Hiskashrus* amongst the Rebbe’s children will hasten the time of קאתימר, and the Rebbe will lead us out of *galus*, **teikef umiyad Mammosh!**

**A Chassidisher Derher,
25 Cheshvan, “Didan Notzach”⁶, 5774**

1. As the Rebbe would call it. See Sichas Rosh Chodesh Kislev, 5752 – Hisvaaduyos 5752 vol. 1 p. 373

2. Toras Menachem vol. 10 p. 206

3. Sichos Kodesh 5739 vol. 1 p. 349

4. Hisvaaduyos 5742 vol. 4 p. 2153

5. The Yom Tov of Chanukah will be covered א”ה in the next issue.

6. See Sefer Hamaamer im Melukat vol. 4 p. 52.

Matan Torah of the Winter



As the Hachona Niggun reached its conclusion, the Chassidim stood in silence while the Rebbe began the Maamer , “Tzidkas Pirzono.”

Although this was one of the many Maamer im delivered by the Rebbe throughout the years, there was something unique about the Rebbe’s saying it on this Yud Tes

Kislev in 5714. Two days later, at the Farbrengen of Shabbos Parshas Vayeishev, 21 Kislev, the Rebbe explained why he had said this specific Maamer .

PERFECT TIMING

As with most Maamer im, the Dibbur Hamaschil did not originate with the Rebbe, rather it had been used by a number of the Rebbeim beforehand. In this case, the Maamer was based on a Maamer that the Frierdiker

Based on parts of the Farbrengen of Shabbos Vayeishev 5714.



Rebbe said during the Rebbe's Sheva Brochos, on Yud Tes Kislev 5689.

However, it didn't start there either. The Rebbe Maharash, the Mittler Rebbe and other Rebbeim have a Maamer with this toichen too.

What made it unique in 5689, however, was its timing. In previous generations it was said as a Rosh Hashonah Maamer, while in 5689, the Friediker Rebbe said it on Yud Tes Kislev, in connection with the Chassunah between the Rebbe and Rebbetzin.

What was the connection between this Maamer and the great day of Yud Tes Kislev?

ROSH HASHONA

At the 19 Kislev Farbrengen in 5714, the Rebbe explained a simple relationship between the two: Yud Tes Kislev Kislev is the Rosh Hashonah of Chassidus and thus it is fitting to say a Rosh Hashonah Maamer—as we saw on Yud Tes Kislev in other years when the Friediker Rebbe recited a Maamer beginning with “Zeh Hayom Techillas Maasecho.”

The Rebbe then conveyed a deeper explanation.

TO BE VICTORIOUS

The Maamer quotes the Possuk, “Lecho Hashem Hagedula...V'hanetzach V'hahod,” and articulates the reference made with each word. Then, throughout the rest of the Maamer, it focuses on the word, “V'haNetzach,” which alludes to the building of the Beis Hamikdosh.

Netzach is the character trait of victory, the drive within a person to go beyond their regular self, to take drastic measures, and to persevere in their pursuit of whatever goal. This idea is referred to in Chassidus as “Bizbuz Ha'otzros” (lit. splurging the treasures). The term is borrowed from a Moshul of a king who is willing to completely empty his treasury to help ensure his army's victory.

This concept is thus connected to Yud Tes Kislev through the incredible revelation of P'nimiyus HaTorah that began with this day. In fact, it is interesting to note that the Mittler Rebbe's Maamer for Yud Tes Kislev commences with the words, “V'hanetzach Zu Binyan Yerusholayim.”

A SPECIAL MONTH

The month of Kislev in general is time of revelation in P'nimiyus HaTorah. This is expressed in a comment made by the Friediker Rebbe around the time of the Rebbe's Chassuna. He was discussing the reason behind the Chassuna being held specifically during Kislev and said, “The Mechutan (referring to the Rebbe's father) is a Mekubal; he will explain this according to Kabbolah. However, I say this is because Kislev is the third month, the month of Matan Torah.”

The summer months, starting from Nissan, are connected with the Avoda of Tzadikim. This is the idea of *Milmaalo L'mato*, as we see by Yetzias Mitzrayim how the Yidden received great miracles from Hashem, even though they didn't merit them. And in the third month of this cycle, Sivan, Hashem gave the Torah to the Yidden.

The winter months on the other hand, starting from Tishrei, are connected with the Avodah of a Baal Teshuva—*Milmato L'malo*. And the third month in this cycle is Kislev: the Matan Torah and revelation of Chassidus.

The Rebbe concluded his explanation with the following:

“Being that Kislev is the time of Matan Torah for Chassidus, and Yud Tes Kislev is the Rosh Hashona of Chassidus, the connection between the Maamer and when it was said is quite apparent. The whole idea of the revelation of Chassidus follows the idea of “Bizbuz Ha'otzros.””

Perhaps we can add that as Chassidim of the Rebbe we can take this connection a step further. As mentioned earlier, the Maamer was said by the Friediker Rebbe during the period of the Rebbe's Chassuna. It was about that special time, 14 Kislev 5689, that the Rebbe said, “It was when I became connected to you and you became connected to me.”

On that day began a new step in the revelation of Chassidus, one that we see clearly today. The Rebbe orchestrates an outburst of energy to strive and bring the message of Chassidus to every last Jew without exception, taking the idea of “Bizbuz Ha'otzros” to the next level. May we be Zoiche to the fulfillment of Moshiach's words “Ko'si Mar Liksheyafutzu Mayonescha Chutza.” May this happen *teikef umiyad Mammosh!* ■

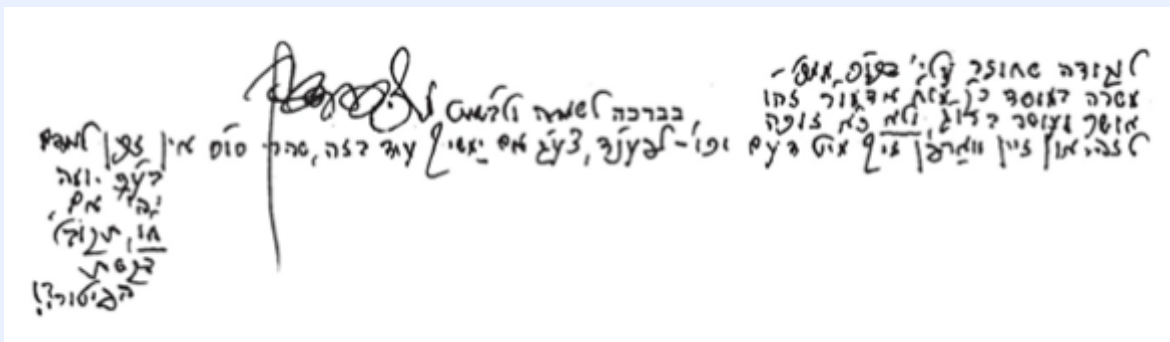


The Fortune of Shlichus

The following is a postscript to a *Michtov Kloli-Proti*, dated 24 Teves 5727, *afternoon of Erev Shabbos Kodesh*. In the letter, which was sent to numerous Chassidim, the Rebbe encourages the learning of the Alter Rebbe's teachings in honor of his Yahrtzeit, and explains the significance of the Yahrtzeit occurring on Erev Shabbos.

The Rebbe would often add a personal postscript for a specific recipient. In this particular case, the Rebbe responds to a Shliach who bemoaned the financial hardships in his Shlichus, and his thoughts to perhaps leave his Shlichus. The letter in its entirety can be found in Igros Kodesh vol. 27 pg. 280.

Presented in honor of the Kinus Hashluchim HaOlami.



Regarding the point repeated many times in your letters:

Holding a position in the [Frierdiker] Rebbe's institution means spiritual and physical happiness and fortune, **and not** everyone merits this. Your inconsideration and carelessness with this issue - in my opinion, I am doubtful as to whether you should continue with this job, for after all, one is not given a privilege against his will. What will be if, **Chas Veshalom**, your request of dismissal from your work is granted?!

לנקודה שחוזר עלי' בכ"כ ממכ' -

משרה במוסד כ"ק מו"ח אדמו"ר זה אושר ועושר ברו"ג [ברוחניות וגשמיות], ולא כ"א [כל אחד] זוכה לזה. און זיין ווארפן זיך מיט דעם וכו' - לפענ"ד [לפי עניות דעת], צע"ג [צריך עיון גדול] אם ימשיך עוד בזה, שהרי סו"ס [סוף סוף] אין זכין לאדם בע"כ [בעל כרחו]. ומה יהי' אם, ח"ו, תקובל בקשת הפיטור?!



לעבן מיט'ן רבי'ן

“אור וחיות נפשנו...”

The Yom Tov of Yud-Tes Kislev has been celebrated in Lubavitch for almost as long as the movement has been in existence. In every generation, our Rabbeim have conducted joyous Farbrengens on this day, offering thanks to Hashem for the miracle of the Alter Rebbe's release and the subsequent upswing in *Hafotzas Hama'ayonos*.

In fact, Yud-Tes Kislev is one of the only occasions in the Chabad calendar where all the Rabbeim held Farbrengens. And each year, they would speak lengthy Sichos, urging their Chassidim to strengthen their commitment in the study of Chassidus and apply its teachings in their day-to-day lives.

This momentous day also granted an opportunity for Chassidim to express their feelings of great fortune, in having merited to learn the ways of Chassidus and to be guided by its teachings and the Rabbeim.

In our generation too, from the earliest years of the Rebbe's leadership, the Yud-Tes Kislev Farbrengen was a joyous event, attended by many Chassidim and guests.

In the ensuing years, as technology developed, the Rebbe's Farbrengens were broadcast live, via satellite, and many more thousands of people were able to participate in the Farbrengen. In this way, the Rebbe's Yud-Tes Kislev Farbrengens reached an audience even outside of the Chassidim, and the Rebbe addressed many global issues including the establishment of a moment of silence in public schools, the Sheva Mitzvos Bnei Noach, and heightening society's sense of morality.

Nevertheless, despite the globalization of the Rebbe's Farbrengen, Yud-Tes Kislev remained as it always had been: a day for Chassidim to offer thanks, a day enthused with the atmosphere of Yom Tov.

In between the Sichos, Chassidim sang lively Nigunim while the Rebbe strongly encouraged their singing, and greeted them each with blessings of “*Le'Chayim ve'Livrocha*.”

This was the hallmark of a Yud-Tes Kislev Farbrengen and Chassidim began to look forward to this day with anticipation.

In 5744, several months before Yud-Tes Kislev, the Chassidim in Eretz Yisroel reserved an enormous hall (the *Bin-yanei Ha'uma* in Yerushalayim) to stage the live hookup of the Farbrengen and

FARBRENGEN

19 KISLEV 5744

sold tickets to all those who wished to participate.

FARBRENGEN

When the night of Yud-Tes Kislev arrived, many distinguished guests filled Crown Heights, including Rabbonim, Government officials, news reporters and other public figures. At 9:30PM, with his Siddur in his hand, the Rebbe entered the Shul for the Farbrengen. As he passed various dignitaries on his way to the podium, the Rebbe greeted them with a smile and acknowledged their presence at the celebration.

INFLUENCE THE NATIONS OF THE WORLD

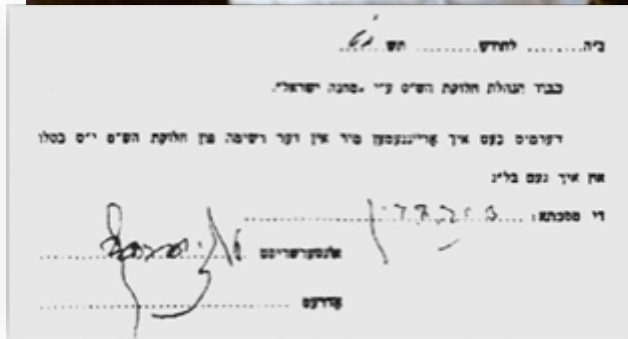
During the Farbrengen, the Rebbe spoke at length about deep topics in Torah, and conveyed their practical implications and lessons. In the second Sichah, the Rebbe asked why the Alter Rebbe, in his letter to his colleagues after his release, felt it necessary to specifically mention the reactions of the non-Jewish offic-

The Rebbe then added with a smile, “He surely knew that I would not be able to resist for too long, and that I would eventually make a whole ‘Trask’ of it.”

ers. The Rebbe explained that in fact, the Alter Rebbe was demonstrating just how important it is to influence and impact the world around us. The Rebbe then repeated his bidding for a moment of silence in public schools and the propagation of the Sheva Mitzvos Bnei Noach.

THE ALTER REBBE HIMSELF

In the third Sichah, the Rebbe recounted the well-known story of the Alter Rebbe leaving in the middle of his Yom Kippur Davening to walk to the outskirts of the city and help a woman who had only recently given birth. The Rebbe remarked that when the Frieddiker Rebbe told him the story, he added that there were peri-



ABOVE: THE REBBE TAKES PART IN THE CHALUKAS HASHAS DURING A FARBRENGEN ON 19 KISLEV.
LEFT: THIS NOTE CONTAINS THE REBBE HANDWRITING COMMITTING TO LEARN MASECHES SANHEDRIN FOR THE CHALUKAS HASHAS OF 5749.

ods when Chassidim refrained from telling this story. The Rebbe smiled and said, “He surely knew that I would not be able to resist for too long, and that I would eventually make a whole to-do of it.”

The Rebbe stressed that there could be nothing more important than the Alter Rebbe’s Davening on Yom Kippur, and thus, the fact that he left his Davening to help another person stands as an instruction for us to do the same; that we must influence our non-Jewish neighbors and colleagues to fulfill the Sheva Mitzvos Bnei Noach.

CHALUKAS/SIYUM HASHAS

In the fourth Sichah, the Rebbe called upon all the participants at the Farbrengen to join in the *Chalukas HaShas*, the custom initiated by the Alter Rebbe to have each community divide the Gemora between its members so that the entire *Shas* would be completed by the next Yud-Tes Kislev.

The Rebbe then said the traditional *Hadran* in honor of completing the yearly cycle of the Gemora, and expounded upon the beginning and conclusion of

the entire *Shas*, as well as various specific *Mesichtos*.

[It is worthy to note that at the live viewing of the Farbrengen in Eretz Yisroel, a prominent Rav who sat on the editorial board of the famous “Talmudic Encyclopedia,” was present, and when he heard the Rebbe’s comprehensive *Hadran*, he commented, “If only the Rebbe’s opponents, who speak so freely against him, would hear this. Perhaps if they were aware of what a Torah giant they are dealing with, they wouldn’t have the audacity to take the position that they do.”]

At the conclusion of this Sichah, cards were distributed and each of the participants filled in which Masechta they would take on to study. The Rebbe also filled out a card, with a pen he borrowed from Rabbi E. Yalles of Philadelphia.

LAUNCHING A NEW CAMPAIGN

Perhaps one of the more dramatic moments of the Farbrengen was when the Rebbe introduced a new instruction: to recite *Hareini Mekabel* before davening and *Ach Tzaddikim* afterwards. The Rebbe explained that in order to combat the growing darkness of the Galus, we must increase in *Ahavas Yisroel*, which is proclaimed with *Hareini*, and also recite *Ach Tzaddikim*, which discusses the tranquility reserved for *Tzaddikim*.

Hareini Mekabel and Ach Tzaddikim

At this Farbrengen, the Rebbe urged all communities to recite *Hareini Mekabel* each day before *Shacharis* and the *Possuk* of *Ach Tzaddikim* at the end of each of the daily *Tefillos*. The Rebbe explained that while the world was descending into a mire of warfare, devastation and disharmony, it remained the Yidden's responsibility to add extra *Tefillos* to restore the peace.

The Rebbe added that this idea was brought in early Halachic sources and his call was therefore not exclusive to only those who Daven with our Nusach.

Two days later, at the Farbrengen of Shabbos Parshas Vayeshev, the Rebbe discussed this further. There had been, as expected, those who challenged the idea and protested that we need not institute new initiatives at this time.

"These are not new," the Rebbe argued. "The idea of saying *Hareini me'kabel* can be found in the writings of the *Arizal*, and *Ach Tzaddikim* following davening can be found in the works of many *Poskim*, as early as the *Rambam*."

After Shabbos, the Rebbe's words on this subject were compiled and edited for publishing, and then printed in Hebrew and Yiddish. The Chassidim went into action. Throughout the week, teams of *Bochurim* set out to hundreds of Shuls in all the various Jewish neighborhoods of the New York City area, bringing the Rebbe's new request to the attention of the congregants there.

Newspaper advertisements were prepared, bearing a brief explanation of the Rebbe's call, and including a small cutout with the two phrases on it – to be removed by the readers and inserted in their *Siddurim*. (The Yiddish version was actually edited by the Rebbe – see picture attached.)

At the Farbrengen the following Shabbos, the Rebbe thanked all those who assisted in bringing the new idea to the wider public, making specific mention of the newspaper ad along with the cutout included with it. The Rebbe also instructed that a Farbrengen should be held marking these achievements and handed a bottle of Mashke to the editor of the *Algemeiner Journal*, Reb G. B. Jacobson, in its honor. (The Farbrengen was held on Zos Chanukah – see below.)

When Rabbi Y. Weinberg reported to the Rebbe that he publicized the new idea on his weekly radio show, the Rebbe responded, "You will surely continue with the aforementioned, especially given the fact that if you've been reading the news that appears on the front page of the newspapers recently, you must have noticed that the turbulence in the world and the conflict between nations has taken a turn for the worse."

On the fifth day of Chanukah, a children's rally was held in 770. On the preceding day, the Rebbe instructed the administration of Tzivos Hashem to prepare a colored sticker with the two phrases on it in Hebrew and with translation into English, alongside an empty space for each child to fill in their name and address, as well as the Tzivos Hashem emblem.

[It should be noted that the Rebbe carried this sticker in the back of his *Siddur* for many years to come.]

At the Farbrengen that the Rebbe had requested in honor of the new idea, Reb G. B. Jacobson of the *Algemeiner Journal* related the following story:

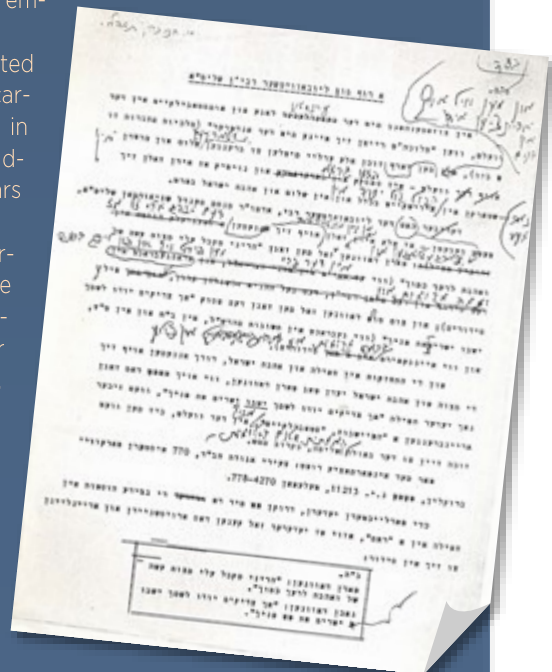
A few days earlier, he received a phone call from a respected rabbi in the New York City area,

asking him to explain the meaning behind the recitation of these two *Pessukim*, and if they actually possess the power of changing the world. In the end, he told the members of his congregation to take upon themselves to recite them every day, out of his reverence for the Rebbe (although he himself did not quite understand why it was so important).

On the following Sunday, the rabbi called Reb G. B. and excitedly reported that he had already witnessed unbelievable change brought about by the new campaign.

In his congregation there were two cousins that had been engaged in a legal battle for some fifteen years. When they heard about the Rebbe's call to increase in Ahavas Yisroel, they decided that it was time to make up, and they came to his home on Motzai Shabbos to resolve the dispute.

The rabbi concluded his phone call with Reb G. B. saying that now he understood the Rebbe's clear foresight with initiating this campaign and he wished to ask the Rebbe's forgiveness for originally doubting his words.



THE REBBE'S CORRECTIONS ON THE PRESS-RELEASE
PREPARED FOR THE ALGEMEINER JOURNAL.

This announcement soon snowballed into an immense campaign throughout the coming months. (See insert).

MIHU YEHUDI

Towards the end of the Farbrengen, the Rebbe mentioned the devastating decree of *Mihu Yehudi*.

Although the Rebbe often discussed this issue at Farbrengens, very rarely did he make use of such sharp wording in articulating the damage this law had caused.

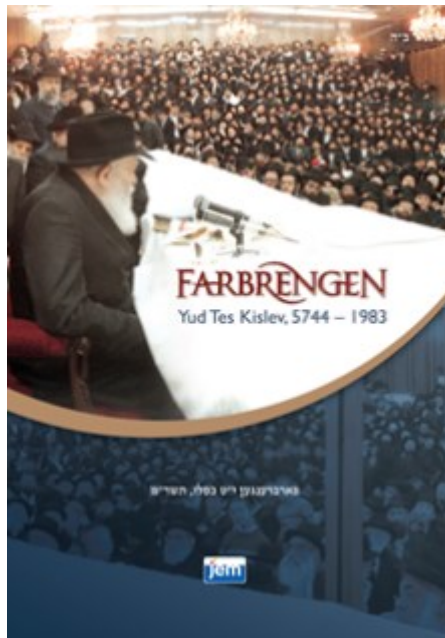
“There has never been such a harsh decree on the Jewish nation since the time of the Syrian Greeks, who forced the Jews to write on the horn of an ox that they have no share in the G-d of Israel,” the Rebbe said. “This is an embarrassment, a disgrace, a humiliation, and a *Chilul Hashem* like there has never been before.”

The Farbrengen lasted five hours and at its conclusion, after distributing dollars to everybody through the *Tankistin*, the Rebbe left the Shul while singing *Ki B’simcha*.

THE SHABBOS AFTER

With Yud-Tes Kislev being on Friday,

Shabbos was Chof Kislev, and the Rebbe Farbrenged again. During the Farbrengen, the Rebbe reflected on several points



from the Thursday night Farbrengen.

After expounding upon the true meaning of Chof Kislev, the Rebbe rebuked the Chassidim for not having held any Farbrengens on Friday night. Instead, each one went home and ate a lavish

Shabbos meal with fish, meat, soup, and more! It is possible that a quiet group of individuals gathered for a Farbrengen, but it was all hushed; Crown Heights was not Shtureming!

In the second Sicha, the Rebbe reprimanded those who come to the Farbrengen and excite themselves with trivial details, ignoring all the main points for which the Farbrengen was held in the first place. This one is enthusiastic about exactly which Goy came here to participate—a Senator, wow, *Mammosh!* And yet others rant about how the Farbrengen lasted for five hours and the crowd stayed until the end!

“Ask him,” challenged the Rebbe, “did you hear which *Divrei Torah* were discussed at the Farbrengen? He has nothing to answer. Did you hear which *Ma’amor* was said? Do you at least know with which *Possuk* it began? He has no idea. He was busy looking around him and taking note of who was there and who wasn’t.”

“When one participates in a Farbrengen,” the Rebbe continued “he is to be involved in the important aspects of it—the Torah and the Chassidus etc.” ■





The Maggid and the Gaon

The Test

The scene in the Beis Midrash was typical: two students poring over their seforim, with not a care for anything else. They were deeply engrossed in a particular Ta”z, and no matter how long and hard they tried, they couldn’t grasp its meaning. At a standstill, they turned their question to the local Rav, but he too was unsuccessful in understanding *pshat*, and the unsolved Ta”z weighed greatly on his mind.

A TEMPTING PROPOSAL

A short while later, the Ta”z appeared to the Rav in a dream and made a proposal. “I am prepared to answer the question, but on condition that you then travel to the Maggid of Mezritch,” said the Ta”z. The Rav agreed to the condition and the Ta”z revealed the *pshat*.

The next morning, the Rav was perturbed by his promise to visit the Maggid and decided to seek advice from the Vilna Gaon.

THE CONDITIONS

The Gaon, on hearing the story, gave the Rav permission to travel to Mezritch, but requested that he look out for two things on his travel. “Firstly,” instructed the Gaon, “find out if the Maggid’s *talmidim* have *Ruach Hakodesh* and, secondly, if they stand in awe in front of their master.”

The Gaon then gave him a question in Zohar to ask the Maggid and bade him farewell.

Arriving in Mezeritch, the Rav went directly to the Beis Midrash and was pleased to hear the sweet sound of Torah learning. One *talmid* in particular caught his attention and he inched toward his table. Immediately he recognized the *sugya* from *Bova Metzia* that the *talmid*

was learning and listened in. “If he admits when he is *chayav*, why then doesn’t he have to return it?” the *talmid* asked and then, answering himself out loud, said, “If the Vilna Gaon admits that there is *epes* something in Mezritch, why then doesn’t he come here himself?”

Hearing this, the Rav was stunned, and he realized that there certainly was *Ruach Hakodesh* in Mezeritch.

A while later, a thumping sound floated through the Beis Midrash and the *talmidim* fell silent, watching in awe as the Maggid entered the study hall. [It is known that for medical reasons the Maggid required the assistance of crutches.]

The Rav absorbed the scene before him and recognized the deep respect and awe the *talmidim* had for their master. Now he had only one more thing to determine—the Gaon’s question in the Zohar.

THE FINAL REQUEST

The Rav was then afforded the opportunity to see the Maggid in his room. The Maggid addressed him as he entered. “We passed the test on the first two things, if the Gaon wants to know about the third thing let him come and I will personally explain it to him.”

The Rav returned to Vilna and reported to the Gaon. When the Gaon heard his account, he gathered his Tallis and Tefillin with the intention of travelling immediately to Mezeritch. For some unknown reason, however, the Gaon never made the trip.

The Pilpul

Reb Refoel of Hamburg was a brilliant Gaon and a devout follower of the Vilna Gaon. The Maggid of Mezritch recognized his greatness and wanted to draw him close to Chassidus.



One Shabbos afternoon, during the third meal, the Maggid delivered a scholarly *pilpul*. The *talmidim* were taken by surprise, as it was quite uncommon for the Maggid to speak in such a manner.

A STRANGE MISSION

On the following day, the Maggid instructed Reb Zusya of Anipoli to journey, without intimating a destination to be reached. Reb Zusya, faithful and devoted, did not question the strange command; he packed a bag and simply began travelling. He traveled from one hotel to another, assured that sooner or later, whatever he was supposed to accomplish would materialize.

At that time, the Rav of Hamburg passed away and the city leaders sought a suitable replacement. They required all candidates to present a *pilpul* in *Nigleh*, and if the *pilpul* was considered of high standard and resisted

all the questions asked of it, then that individual would be appointed as Rav of Hamburg.

Reb Refoel [before he became known as Reb Refoel of Hamburg] was among those who were considered to succeed the Rav, and he worked hard in preparing a profound *pilpul*. When he finished, he traveled to Hamburg and, on the way, stayed overnight in an inn. It so happened that Reb Zusya, who was still traveling randomly, arrived at this same inn.

The innkeeper, however, was reluctant to give Reb Zusya entry, as he appeared a mere beggar in his worn clothing, and told him that Reb Refoel had taken the last room. Reb Zusya insisted that he be allowed to enter and pleaded to at least be able to see Reb Refoel, to which the innkeeper agreed.



CONFUSION!

When Reb Zusya entered the room, he heard Reb Refoel reviewing his *pilpul* and recognized the topic as the very same one that the Maggid had discussed on the Shabbos prior to his departure.

Suddenly, Reb Refoel recalled a *Tosfos* that contradicted the premise of his *pilpul* and sighed deeply. He reviewed the *Tosfos* again and concluded that his *pilpul* was no more.

Reb Zusya stepped forward and offered his help. Hesitantly, Reb Refoel agreed, realizing that it certainly could do no harm. Reb Zusya revealed that he had heard the same *pilpul* from the Maggid—with the answer to problem from *Tosfos*—and would recount it on the condition that if he were to be accepted as Rav, he must then travel to the Maggid.

Reb Refoel had little choice and agreed.

For the next few hours the two delved deep into the *sugya* and by the time they were finished, Reb Refoel understood the brilliance of the Maggid's answer.

The next day, Reb Refoel arrived in Hamburg and delivered the *pilpul* with clarity and poise. The Rabbonim were left open mouthed at the sheer genius of it and Reb Refoel was asked to become the new Rav of Hamburg.

It was now time for him to travel to the Maggid. However, being a fervent follower of the Vilna Gaon, he decided to first seek his advice.

The Gaon listened to his tale and responded that according to Halacha he was obligated in keeping his word, adding that he should report back to him whatever he should witness on his trip. The Gaon then gathered ten men and made Reb Refoel swear in their presence that he would not reveal his identity while in Mezeritch.

KOSHER OR TREIF?

Reb Refoel kept to his word and did not reveal his identity. He wandered about anonymously and became entranced with the Chassidim's way of life, especially with the way the Maggid and his Talmidim davened.

One day while he was there, a woman brought a chicken to the Maggid to Pasken if it was Kosher or not. The Maggid called to his students and challenged them to answer the question. After several hours of heated

discussion they concluded that there were three opinions—the Rambam, Rif and Ritva—and that the bird was Kosher. In response, the Maggid exclaimed, "I learned from my teachers that *Kabola* mirrors *Nigleh* and in *Kabola* there are also three opinions—the Chayat, Ramak and Arizal—and also according to *Kabola* the bird is Kosher."

The Maggid then added, "Standing here with us is the Rav of Hamburg," and turning to Reb Refoel he said, "What is your Psak in this case?"

This incident greatly impressed Reb Refoel and he quickly returned to the Gaon to give him his report.

THE REPORT

The Gaon called together a group of ten men and instructed them to listen to what Reb Refoel had to say.

Reb Refoel began, "In my opinion the Maggid is imbued with spiritual powers far surpassing the regular powers of man." And he then related what had happened.

Hearing this, the Gaon remarked, "The bribe blinds..." and related an incident of his own.

"For the past few days, a young man sat near me and learned the same *Inyan* that I was involved in. He learned with great fervor and explained each idea with clarity. At one point he approached me and suggested that we learn the *sugya* together. I declined his offer because I was worried that he was a messenger of the "*Sitra Achara*." So too, I am afraid of travelling to the Maggid, because maybe this is the work of the Satan to snare me into the hands of *tumah*, *Chas V'sholom*."

Reb Refoel responded to the Gaon, "It is known that the Satan is also the Yetzer Horah. It is therefore very possible that this is one of their tricks to prevent you from accessing the great *Kedusha*."

Reb Refoel's words impressed the Gaon and he readied to travel to Mezeritch. However, his family intervened, warning him of the dire repercussions that would follow such a decision.

From that point on, Reb Refoel never again travelled to Mezeritch, as he did not want to show disrespect to the Gaon. However, he also never again travelled to the Vilna Gaon. ■

The SHADAR

REB SHMUEL DOVID HALEVI RAICHIK A"H

With the onset of the annual Kinnus Hashluchim Haolomi we present the story of an individual who embodied the Rebbe's Shlichus. With complete self-sacrifice, Reb Shmuel Dovid Raichik dedicated his every fiber to fulfilling the Rebbe's word. These warm anecdotes will no doubt help us attain a glimpse into the true meaning of "Dem Rebbe's a Mentch".

Reb Shmuel Dovid Raichik was born on 2 Iyar, 5678 in Mlava, Poland. Reb Shmuel Dovid's grandfather, Hagaon Reb Chaim Shmaryhou Segal was the Dayan in the city and his father Reb Shimon was a distinguished Amshinover Chassid. At the age of 18, upon the urging of the Amshinover Rav, Shmuel Dovid travelled to Otwock and was accepted into Tomchei Temimim.

OTWOCK

In Otwock, Shmuel Dovid studied under the great Rosh Yeshiva, Reb Yehuda Eber, and the renowned mashpia Reb Boruch Friedman, HY"D. From early on, Reb Shmuel Dovid became known for his

diligence, scholarship and yiras shomayim, but most of all, he benefited from being near the Frierdiker Rebbe who guided him in everything he did. In short time he became a choizer, joining the select group who memorized and reviewed the Rebbe's maamarim.

Fellow temimim recall Reb Shmuel Dovid's meticulous observance of the Mitzvot and his passionate davening. His Shabbos davening would last as long as six hours and included lengthy hisbonenus. At night, when reciting krias shema, Reb Shmuel Dovid would often become engrossed in introspection until the early hours of the morning. During the day he engaged his sharp mind in

deep study of gemora.

This was all interrupted by the outbreak of WWII on 17 Elul 5639. Four days later, the Frierdiker Rebbe left Otwock for Warsaw, with the intention of leaving Poland and traveling to Riga. Reb Shmuel Dovid merited serving the Frierdiker Rebbe and carried his packages to the car, and he later recalled that when the Frierdiker Rebbe left Otwock, it was obvious that he was very broken and his expression was terrifying to behold.

ESCAPE

For many yeshiva students in Poland at the time, the only means of escape was to steal across the border into Vilnius. Of



course, such a trip was fraught with danger. Shortly before Chanukah that year, however, Reb Shmuel Dovid and a friend reached Warsaw, where the Frierdiker Rebbe instructed them, and gave them money, to escape to Vilnius. Many miracles took place in the course of their journey, and in the merit of the Rebbe's brochos, the perilous passage was successful.

It soon became clear that to survive, the rather large group of bochurim would have to flee Europe, and thus, when Japan's consul to Lithuania, Chiune Sugihara, sacrificed his diplomatic career to issue Japanese passports to Jewish refugees, Reb Shmuel Dovid helped procure visas for his fellow students and

others.

The yeshiva reestablished itself in Kobe, Japan, for a year and then relocated yet again—this time to Shanghai, where many other Jews spent the remainder of the war years as well. Reb Shmuel Dovid quickly acquired a reputation as an extraordinary yorei shomayim and lamdan even among the Lithuanian rabbis not familiar with Chassidus.

In Shanghai, Reb Shmuel Dovid became the foundation for the uprooted Lubavitch yeshiva. It was then that his organizational talent for communal affairs became apparent. He worked tirelessly to enhance the physical wellbeing of his fellow students in the yeshiva.

Throughout that period, Reb Shmuel Dovid was in constant contact with the Frierdiker Rebbe. The Frierdiker Rebbe, in addition to raising money and exerting effort to rescue Jews in German-occupied territory and Russia, also raised money to send to Shanghai.

Reb Shmuel Dovid had made a custom of buying the daily newspaper and checking the stocks column. If he noticed that a certain person or company's stock had risen, he would go there to solicit funds desperately needed for the yeshiva. He used to carry with him a small notebook—on one page one could find scholarly notes dealing with a complex piece of gemora and while on another you

might find a list of foodstuffs he needed to acquire in order to feed the hungry boys of the yeshiva.

When the war finally ended, the efforts to obtain American visas for the Bochurim intensified. Reb Shmuel Dovid coordinated these efforts and was in constant contact with Rashag and the American foreign embassy. He also raised money for their journey and arranged all their travel plans.

Although he was given many chances to leave, he chose to stay until the very last student was able to leave, in 5706.

Reb Shmuel Dovid was so involved in every detail, that at a certain point his activities came under suspicion of the local government authorities and he was briefly arrested.

SHADAR

When Reb Shmuel Dovid finally reached the United States, the Frierdiker Rebbe immediately appointed him as his personal shliach. His function was to visit various cities and communities in order to strengthen the spiritual state of the local Jews and connect them to the Rebbe and Chassidus. From then on, Reb

Shmuel Dovid carried the title “Shadar,” an acronym for Shlucha D’Rabanan (or, as some people point out, Shmuel Dovid Raichik).

In a letter to Reb Shmuel Dovid dated 4 Adar 5707, the Frierdiker Rebbe writes: “I request that you write in detail about your trip, specifically regarding the hisoirerus you have created among Anash and their families, in the chinuch of their children and their state of yiras shomayim, as well as your efforts in evoking the memories of their ancestors.” (See Sidebar).



ABOVE: REB SHMUEL DOVID SITTING ON THE LEFT, WITH THREE OTHER BOCHURIM AFTER ARRIVING IN VILNIUS.
BELOW: YESHIVAS TOMCHEI TEMIMIM LUBAVITCH GROUP PHOTO AFTER RELOCATING TO SHANGHAI, CHINA. REB SHMUEL DOVID IS SITTING BOTTOM ROW, SECOND FROM LEFT.



When Reb Shmuel Dovid finally reached the United States, the Frierdiker Rebbe immediately appointed him as his personal shliach.

In a letter written to the famous mashpia, Reb Shlomo Chaim Kesselman, the Frierdiker Rebbe wrote: “I clearly noticed the great benefit from the trip made by my cherished student Reb Shmuel Dovid, one of the refugee students of Shanghai, who has traveled on my shlichus in this country and Canada to visit selected cities that include communities outside of Anash, to encourage them in the furtherance of Torah study, in establishing Torah classes, and in the chinuch of their children. Thank G-d he is highly successful. May Hashem help him materially and spiritually.”

Aside from his work in strengthening Jewish observance throughout America, Reb Shmuel Dovid also collected money for “Maamad,” funds intended for the Rebbe’s personal use. When he would

Reporting from Shlichus

As mentioned, the Friediker Rebbe requested that Reb Shmuel Dovid write Duchos on what he was encountering during his travels. Here are some excerpts from these Duchos.

This past Shabbos Mevorchim Nissan I was in Boro Park for a sheva brachos of Reb Mordechai Bryski. On Shabbos I spoke in the Nussach Sefard shul about limud hatora, chinuch, kashrus, and other divrei hisorerus. There were over one hundred men there. I encouraged them to begin saying tehillim every day after davening. Reb Avraham Weingarten told me that his father davened there and that my words made a great impression.

For Shabbos Parshas Vayikra I came to Bridgeport. I spoke in the Lubavitch shul about the work of the Rebbe and especially about Merkos, reminding the people of their roots. I also spoke about the importance of limud hatora and the importance of Jewish education for their children. At shalosh seudos I reviewed a maamar chassidus in the Ashkenazic shul.

On Shabbos Parshas Tzav I was in Norfolk, and I spoke in the Beis Avrohom shul. I spoke about shmiras shabbos, limud hatora, and educating their children in proper chadarim.

On Sunday, Tes Nissan, I was in Portsmouth. I spoke with Reb Yitzchok Greenfeld and I told him that he is responsible for the standard of Jewish education the children are receiving in his Talmud Torah. After maariv, I spoke in the shul Gomlei Chessed, stressing the same ideas. I visited a Shmuel Stone in his home and we discussed the low level of Yiddishkeit in the city. I explained to him that he carries the responsibility to strengthen the spiritual well being of the Jews in his city. Before I left he told me that when I come back next year I would definitely see great improvements in the shul and community.

On Beis Iyar I was in Patterson. I visited Bentzion Friedman and encouraged him to send his grandson to learn in a yeshiva.

On Shabbos Parshas Achrei Kedoshim I was in Pas-saic. I spoke in Ohavei Shalom Anshei Lubavitch

about limud hatora and shmiras shabbos. Before mincha I taught a shiur in Pirkei Avos and by shalosh seudos I chazered a maamar. Reb Shlomo Yaffe promised that starting next shabbos he will begin teaching a class on Hilchos Shabbos.

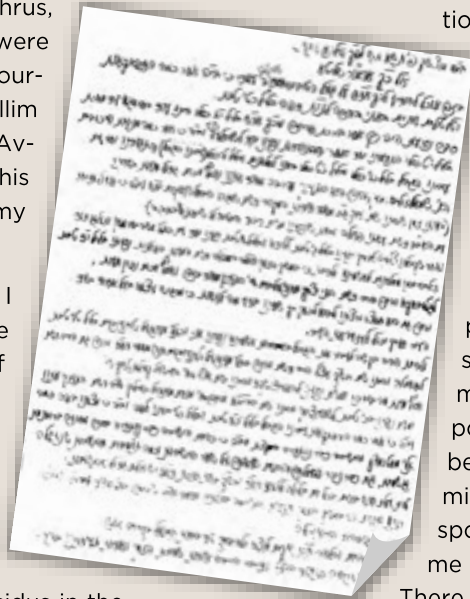
Sunday I returned to Patterson and spoke to Men-achem Mendel Tzukerman who promised me to begin a daily Ein Yaakov shiur in the Lubavitch shul.

On Shabbos Parshas Emor I was in Scranton, Penn-sylvania, and I spoke before mussaf at Congrega-tion Ohavei Tzedek. I addressed them about the work of the Rebbe, about limud hatora, shmiras shabbos and proper chinuch for their children. Be-fore mincha I taught Pirkei Avos in Machzikei Hadas and after shalosh seudos I chazered a maamar for about eighty peo-ple. Reb Shmuel Shapiro gives a shiur there in Ein Yaakov. During my shiur I emphasized the im-portance of learning every day before mincha. They made a com-mitment to begin that Sunday. I spoke to Tzvi Harris who promised me to get involved in giving shiurim. There is no Nussach Ari shul in Scranton or in the surrounding towns.

Tuesday, Parshas Behar Bechukosai, I was in Ele-phant, a small town near Scranton with very few Jews. I met with the president of the shul, Meir Rosenfeld, who is shomer shabbos. Also, I met Reb Asher Zelig Goldenberger, president of a shul in Dixon City, another small town. I spoke with him for a long time and he promised to establish a daily shiur in his shul. In Scranton, some mentioned the idea of opening up a Yeshivas Achei Temimim.

For Shabbos I went to Wilkes-Barre and spoke in three shuls about the Rebbe, shmiras shabbos and chinuch hakasher. I also spoke about establishing a daily shiur and they promised to do so. We made up that I would return for Shabbos Behaaloscha to speak to them.

Monday, Parshas Bamidbar, I came to Allentown. On Tuesday I taught Chassidus in the Agudas Achim shul. On Wednesday I visited Binyomin Shaf-fer who lives a bit out of the city. I farbrenged with him and it had an impact. He took me to shul for maariv and told me that he hadn't davened maariv in ten years. I spoke to him about the necessity of putting on tefillin every day. I hope he will.



discuss this concept with people, he would always point out that the literal meaning of the word “Maamad” (to uphold and sustain) also demonstrated the great effect it has on the person who takes part in it. It elevates him to new heights and infuses him with special

kochos. Reb Shmuel Dovid always had in mind the words the Rebbe had once written to him: “The main function of a Shadar is to reap physicality (money) and sow spirituality (נעמען גשמיות און זייען רוחניות)”.

In his trips to communities of Anash

throughout the United States it was obvious that he also was investing a lot of energy in being mashpia on the yungerleit to bring them closer to the Rebbe and to strengthen their Hiskashrus.

With regard to Reb Shmuel Dovid and his trips on behalf of the Rebbe, Reb Shmuel Levitin (director of Vaad Ha-maamad at the time) recalled:

After the histalkus of the Frierdiker Rebbe, there was a concern that the funds contributed to Maamad would decrease. It was therefore decided that various pairs of Chassidim should travel to central locations of Anash and encourage the contribution of Maamad. Reb Shmuel Dovid traveled with another Chossid to a small city. The inn in which they stayed was not the most beautiful or comfortable place, to say the least. And while Reb Shmuel Dovid was used to such accommodations, his companion complained to him. “How can anyone sleep on such a bed?” Reb Shmuel Dovid responded, “What is the fuss? It is only a few nights sleep.”

AMERICAN JEWISH RENEWAL

For months on end, Reb Shmuel Dovid traveled the United States, surviving for weeks on sardines and fruits and vegetables, visiting Jews in places like Chattanooga, Tennessee and Cheyenne, Wyoming, and setting up schools and mikvahs, and generally mapping the way for a future Jewish revival.

Because of his refinement and gentle disposition, people took an immediate liking to Reb Shmuel Dovid, trusting him with their most intimate secrets. Much of the post-war Jewish infrastructure in many cities across the United States can be traced to Rabbi Raichik’s tireless efforts.

Reb Shmuel Dovid married Lea Rapaport in 5708. For Simchas Torah in 5709, Reb Shmuel Dovid traveled to the Frierdiker Rebbe and was invited to take part in the Yom Tov seudah by the Frierdiker Rebbe’s table. Reb Shmuel Dovid merited a special kiruv from the Frierdiker Rebbe who personally handed him a plate of food.



ABOVE: REB SHMUEL DOVID, FOURTH FROM RIGHT IS GREETED BY A DELEGATION FROM THE JEWISH COMMUNITY IN SEATTLE IMMEDIATELY AFTER ARRIVING UPON U.S. SHORES.

BELOW: REB SHMUEL DOVID FARBRENGING IN A NUSACH ARI SHUL HE VISITED DURING HIS TRAVELS ACROSS AMERICA.



Dedicated Guidance

Reb Shmuel Dovid was fortunate to receive detailed instructions from the Frierdiker Rebbe in many instances; here are some examples:

12 Marcheshvan 5707:

In answer to your query,

I recognize and value your dedicated work to inspire interest for learning in yeshiva and to speak publicly about the importance of supporting those who learn Torah, and most importantly to explain and encourage in an organized fashion how crucial it is for the child that the teacher be a G-d fearing Jew. Hashem should help you in establishing yourself with a good shidduch and parnassa in abundance, both materially and spiritually.

6 Kislev 5707:

In answer to your question as to how you should settle down,

Indeed, you should remain in Yeshivas Tomchei Temimim but your main involvement should be in collecting maamad in the shuls here and in the outlying areas, and to inspire others to learn Chassidus according to their level of understanding.

8 Teves 5707:

In answer to your letter,

Thank you and a special blessing for your travels to meet Anash and encouraging them to organize farbrengens in the ways of Chassidim, and in establishing time for learning. Hashem should grant you success in settling down to a way of life in the tent of Torah and avoda with parnassa in abundance materially and spiritually.

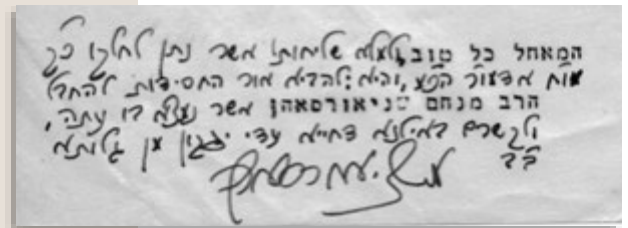
24 Teves 5707:

In answer to your letter regarding your travels,

Surely you will describe in detail the spiritual situation of Anash and that of their children and the takanos they have established, and Hashem will grant them success materially and spiritually.

ever you go, you should sit by the mizrach wall.”

That same year he was appointed as the shliach to the West Coast and settled permanently in Los Angeles. Dignitaries and beggars alike felt welcome in the Raichik home. Much of the city’s official Jewish business was conducted around the Raichik’s dining room table.



KSAV YAD: A HANDWRITTEN NOTE FROM THE REBBE DATED 10 IYAR 5710, THREE MONTHS AFTER THE FRIEDIKER REBBE’S PASSING, QUOTED BELOW.

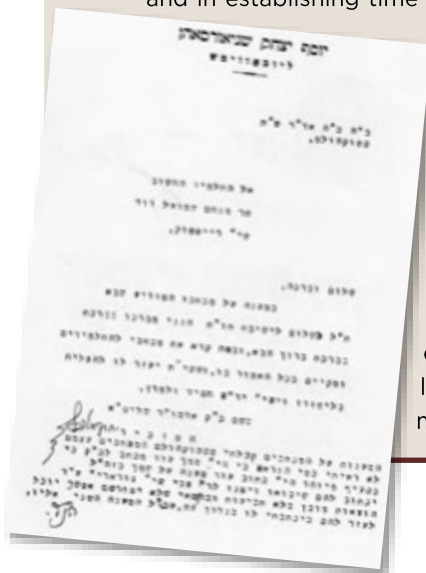


In addition, Reb Shmuel Dovid continued his travels to cities across America to educate and reenergize existing and sprouting Jewish Communities, and was an example and guide to many Chabad-Lubavitch Emissaries around the world.

The last words of the Frierdiker Rebbe to him were, “Always be b’simcha.”

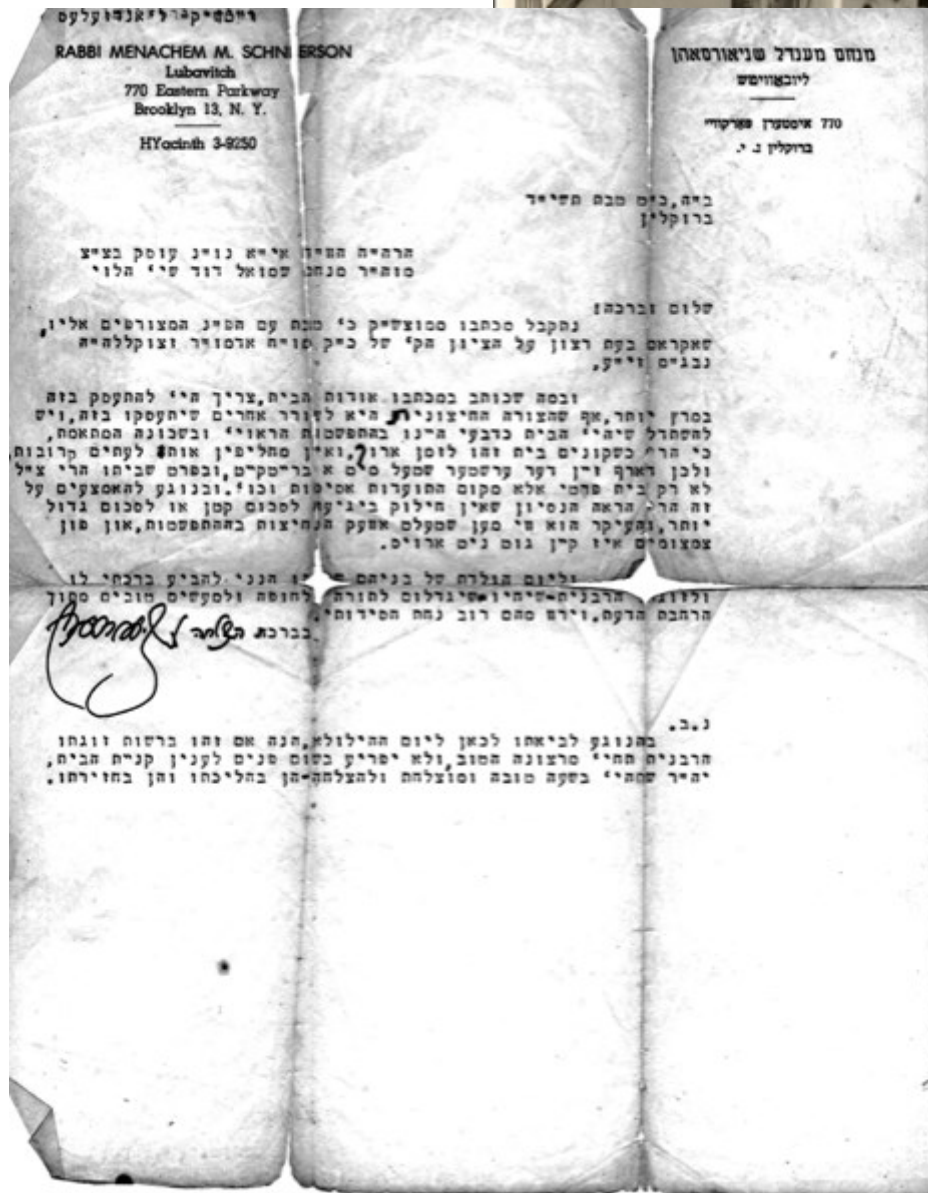
CONQUERING THE WEST COAST

On 10 Iyar 5710 the Rebbe sent out a letter to certain Chassidim marking the three months that had passed since the histalkus of the Frierdiker Rebbe. At the end of the letter sent to Reb Shmuel Dovid, after the words, “With wishes for good,” the Rebbe added in his holy handwriting the following: “And to fulfill his shlichus apportioned to him by my father-in-law, the Rebbe, and that is to bring the light of Chassidus to [the people of] the area where he is now, and to connect them to the Tree of Life until the coming of Moshiach, speedily in our days.”



It was then that the Frierdiker Rebbe said to him the following: “As my shliach, wherever you may happen to be, it is as if I have arrived there together with you. If I would come, they would place me by the mizrach (front) side of the shul. The same applies to you; wher-

BELOW: THE REBBE GIVES REB SHMUEL DOVID DETAILED INSTRUCTIONS IN PURCHASING A HOUSE.
RIGHT: THE HOUSE THAT REB SHMUEL DOVID BOUGHT, WITH A LARGE FRONT ROOM AS PER THE REBBE'S INSTRUCTIONS.



Shmuel Dovid in a letter with the title "Horav Hagaon."

Reb Shmuel Dovid was among those Chassidim who connected to the Rebbe immediately after the Frierdiker Rebbe's histalkus. From then on he made no decision, big or small, without consulting the Rebbe.

THINK BIG!

In Teves of 5714, Reb Shmuel Dovid decided it was time to move to a new house. Upon writing to the Rebbe for guidance in this matter, the Rebbe replied with a letter that contained the following directive: "Being that the purchase of a house is usually for a lengthy period of time and especially in this case where the house is meant for communal purposes as well, such as gatherings and meetings and the like, the approach should therefore be one of magnanimity. In general, nothing good comes out of small-mindedness."

Reb Shmuel Dovid did indeed buy a large house, but in truth, the only big part was the front room which served as the Beis Chabad. The rest of the house reserved for personal use was actually quite small.

On 24 Av 5710, the Rebbe sent him a letter notifying him of the particulars of his shlichus. "With regard to your question concerning the establishment of a Nusach Ari shul in your community; although it is appropriate and necessary, your activities are not to be involved with only one shul. Rather your net of influence must spread out over the entire city and all its surroundings."

Reb Shmuel Dovid was the one who

laid the foundations for the enormous Chabad presence that exists today throughout the length and breadth of California. He accomplished this with his shining spiritual personality, which captured Jewish hearts.

When he came in contact with Bnai Torah, Reb Shmuel Dovid utilized his Torah knowledge in order to bring them closer to Chassidus, and it is interesting to note that the Rebbe referred to Reb

RIGHT: 1. REB SHMUEL DOVID IN CONVERSATION WITH REB MENDEL FUTEFAS. 2. REB SHMUEL DOVID WITH PRESIDENT RONALD REAGAN.

REMEMBERING WHAT IS IMPORTANT

All the Rebbe's sacred Mivtzoim were considered by Reb Shmuel Dovid as *Kodesh Hakodoshim*. He made his rounds every day in the Fairfax area of Los Angeles where he lived, finding Jewish men who hadn't yet put on Tefillin that day. He always carried Tefillin and was known for helping people put them on anywhere and everywhere, including airplanes, airports, trains, the White House, shopping malls, and anywhere else.

He was often seen running in LA's streets with a pair of Tefillin before Shabbos, in hopes of encouraging one more

Jew to perform a mitzvah, and he was constantly involved in various mivtzoim activities and would encourage others to do the same.

He once visited the office of a very big *gvir*. Naturally he laid Tefillin with him and afterward the *gvir* wrote out a large check. He left the office and went to the subway and suddenly, the *gvir* came running after him holding a check. Breathless, the *gvir* exclaimed, "I have had many rabbis visit me and some have even left their tefillin but never has anyone forgotten a check!"

A story is told about the day that one of his children was getting married. It was almost time to go to the wedding

and Reb Shmuel Dovid was still not home. A while later, Reb Shmuel Dovid arrived home and began preparing himself for the wedding.

When asked where he had been, he responded that there was a Jew with whom he often visited and laid Tefillin and he had remembered that he hadn't managed to visit him yet that day.

So zealous was Reb Shmuel Dovid in his work, he frequently received directives from the Rebbe urging him to take care of his health. The Rebbe also asked other chassidim to encourage him to eat regularly. In a letter dated 4 Teves 5712, the Rebbe wrote: "Surely you are protecting your health appropriately, and based

"I have had many rabbis visit me and some have even left their tefillin but never has anyone forgotten a check!"





REB SHMUEL DOVID PRESENTS PRESIDENT ZALMAN SHAZAR WITH A NEWLY PRINTED SIDDUR OF THE ALTER REBBE WITH CHASSIDUS.



REB SHMUEL DOVID FARBRENGS WITH THE MAYOR OF KIRYAT MALACHI IN ISRAEL.

on what we have discussed, please inform me about this in full detail.”

On another occasion, the Rebbe told one of the Chassidim travelling with Reb Shmuel Dovid that he should ensure that Reb Shmuel Dovid eats appropriately and not according to Reb Shmuel Dovid’s standards but according to this Chossid’s standards.

FAR REACHING

In truth, Reb Shmuel Dovid’s influence reached far beyond the United States. The Beis Sefer L’malacha vocational school in Kfar Chabad was built in 5725 through his and Reb Shlomo Ahron Kazarnovsky’s efforts. For the grand opening, they traveled together to Eretz Yisrael to attend and while there, visited President Zalman Shazar to present to him the new printing of the Alter Rebbe’s siddur with Chassidus.

On another occasion when Reb Shmuel Dovid was visiting Eretz Yisrael, the Rebbe instructed him to visit President Shazar and discuss with him the problem of Mihu Yehudi that was affecting the young Israelis who were coming to Los Angeles.

In 5730, his mother-in-law passed away in New York and he flew from Los Angeles to New York for the funeral, and then from New York to Eretz Yisroel with the casket. While he was in New York the Rebbe called him in for Yechidus and requested that during his stay in Israel he should visit Nachlas Har Chabad in Kiryat Malachi. The community had just been established and many of the Georgian Jews coming from Europe

were beginning to resettle there. The Rebbe instructed that Reb Shmuel Dovid visit there as the Rebbe’s representative to give support to these newcomers.

Before going out to the funeral procession as it passed 770, the Rebbe handed him a sample proof of the Sefer Ohr Ha-Torah, instructing him to review it and to teach from it upon arrival in Nachlas

Har Chabad.

On his return to New York, he davened Maariv in the Rebbe’s minyan. After Maariv the Rebbe called him in again to yechidus and told him that when he gets back to Los Angeles, he should ensure that his trip to Eretz Yisroel and Nachlas Har Chabad was as a representative of the City of Los Angeles. Once

“To Give the Rebbe Nachas Ruach”

After Reb Shmuel Dovid arrived in America, he still maintained contact with many of the people he had come to know in Shanghai. One such fellow was a man by the name of Mr. Bralovsky. Here is an excerpt from a letter from Reb Shmuel Dovid written to him during Tishrei 5707, a short while after arriving in the States:

“I am sure you have complaints that I have not yet written to you. I wanted to meet with the Rebbe first and convey your requests to the Rebbe. The Rebbe was quite weak and every day we were told we would be able to enter tomorrow or the next day.

This situation continued until a week before Rosh Hashanah. The Monday before Rosh Hashanah we went in to see the Rebbe for only a few minutes and left very quickly. I couldn’t convey your requests. I hope that after the yomim tovim I will be able to communicate your needs.”

Reb Shmuel Dovid then goes on to describe the events of Rosh Hashanah in the presence of the Friediker Rebbe. He ends off the letter as follows:

“There is so much to tell you but I am so busy with my work at the Yeshiva. Please notify me that I can tell the Rebbe that you have a kosher kitchen in your home. This would strengthen the Rebbe’s health. You should try your utmost in this matter. Can you imagine the great z’chus one has in strengthening the Rebbe’s health? By bringing nachas ruach, the Rebbe repays with health, children and sustenance.”

back home, he spoke before the Los Angeles City Council and the council made an official proclamation that Rabbi Shmuel Dovid Raichik was representing Los Angeles during his trip to Kiryat Malachi. Kiryat Malachi was thus proclaimed an official sister city of Los Angeles.

THE REAL HOME

His hiskashrus to the Rebbe knew no bounds and he would travel often to the Rebbe. For many years, he merited to eat at the Rebbe's Yom Tov meals, and after the seuda, Reb Shmuel Dovid would relay to the Chassidim what the Rebbe had said by the table.

He had a custom to say tefillas haderech each day besides for the time he spent by the Rebbe. He explained that a Chossid's true home is near the Rebbe, and only because the Rebbe had sent him on shlichus did he live in Los Angeles. Therefore it was as if he were always travelling out of town.

In 5750, Rabbi Raichik was appointed to the executive boards of Merkos L'Inyonei Chinuch, Machne Israel, and Agudas Chassidei Chabad.

Over the years, Reb Shmuel Dovid served as chairman of the worldwide Tzach convention that took place annually on Chal Hamoed Sukkos. Students from different Yeshivos would attend this gathering to hear words of Torah and Chassidus from Reb Shmuel Dovid. Reb Shmuel Dovid would also be among the distinguished speakers at the Kinus Hashluchim and his words were listened to attentively.

On 8 Shvat, 5758, Reb Shmuel Dovid passed away. And with the passing of this great Chassid, Lubavitch lost a legend of avodas Hashem and total hiskashrus to the Rebbe. The Jewish nation lost a distinguished image of Chassidus and modesty, of which very few are to be found. ■



TOP: REB SHMUEL DOVID DURING THE YECHIDUS FOR THE MACHANE YISROEL DEVELOPMENT FUND.
BOTTOM: REB SHMUEL DOVID PRESENTS THE REBBE WITH PIDYONOS IN REPRESENTATION OF THE ENTIRE CALIFORNIA.

Don't Ruin it!

No Tachanun—At all costs!

This letter is translated from the Rebbe's Igros Kodesh, in which the Rebbe explains why we refrain from saying *Tachanun* on Yud Tes Kislev, and why it is important to uphold this *Minhag* without fail.

26 Teves 5713

Brooklyn.

With pleasure I received your letter, in which you write an enjoyable report that *Anash* gathered on *Motzaei Shabbos Parshas Vayishlach* to celebrate the *Chag HaGeulah Yud Tes Kislev*, and that the Alter Rebbe's *Niggun* was sung and the account of the arrest and liberation was related, and so on.

May Hashem help that, in accordance with the *Maamar Chazal*, "*Simcha* breaks boundaries," the *Simcha* should come down and permeate the place where you are now, within the various limitations and concealments. That is to say, even the people who **on the surface** appear to be "*misnagdim*," will arrive at the truth that every *Yid* is indeed a *chossid*.

In a similar vein, my saintly father-in-law would say that Yidden are described as a "garden fountain," "a well of living waters," and "a desirable land." We see this clearly, that no matter where one may dig in earth, he will eventually come to a well of water. The difference is merely such, that in one place it is sufficient to take away just a thin layer of sand, mud or rocks, while in another location, the layer is thicker and tougher to get through. However, the common factor between them is that every place has a layer of some form.

So too, in regards to the essence of *Yiddishkeit*, which is comprised of *Ahavas Yisroel*, *Ahavas HaTorah* and

Ahavas Hashem (which are all one), each and every *Yid* has it, but the only difference is—as said earlier—that one individual will have it in a very evident manner and another will require more effort to reveal it within himself.

You write in your letter that the Rov of the Shul had asked you why *Tachanun* was not recited on Yud Tes Kislev and that his question contained two parts: 1) in the Alter Rebbe's own *Shluchan Aruch*, it does not mention that *Tachanun* was to be omitted then, and, 2) why should those wishing to say *Tachanun* be held back from saying it?

As for the first question, indeed you had presented an answer in your letter. You wrote that the Alter Rebbe had written his *Shulchan Aruch* while still in *Mezritch*, **before** the events of *Yud Tes Kislev* (see the Alter Rebbe's son's *Hakdoma* to the *Shluchan Aruch*).

Regarding the second question—why we should not let *Tachanun* be said by those who wish to say it—there are two reasons for this:

1) Those who refrain from saying *Tachanun* on *Yud Tes Kislev* are expressing their agreement that the Alter Rebbe was completely free of any guilt, and that *Toras HaChassidus*—whether they themselves actually learn *Chassidus* or not—is indeed Hashem's Torah. Thus, when a *Yid* is arrested for spreading this Torah, his liberation is a *Torah'dike simcha*!

On the other hand, there are those who are in opposi-



tion and still wish to recite *Tachanun* on the day of *Yud Tes Kislev*. No matter the reason **they** use to justify it, what will other people say? That these individuals don't agree with the Alter Rebbe's liberation or with the *Toras HaChassidus* he revealed—a part of *Toras Hashem*? It will seem as if they're agreeing to the various accusations leveled against him! The proof to this view is that they don't pay any attention to his liberation and don't recognize this day as a joyous one of any sort.

2) In a time when thousands of G-d-fearing *Yidden* have taken on this day as a *Yom Tov* through a period of seven generations, and everything is by *Hashgocha Pro-tis*, then surely this came about with the consent from above. That is to say, that there shines on this day an added measure of *Hashem's* countenance, and “in the light of the King's countenance is life.” As such, the severities and decrees are weaker.

In a sense, this is more than on *Shabbos*, on which it is said, “All strict judgments are suspended from it.” The

day of *Yud Tes Kislev* accomplishes an even greater “weakening” of *Midas HaDin* (and thus the day of *Yud Tes Kislev* is a *Yom Segulah*, a propitious day for taking on good *Hachlotos* in matters of *Torah*, *Mitzvos* and *Midos Tovos*).

Saying *Tachanun*, on the other hand, is something that **arouses *dinim***, as it says in the *Levush* (*Orach Chaim*, *Siman* 131), in *Ateres Z'keinim* (*Orach Chaim*, *Seif Koton* 3), and as also quoted in *Mishnah Berurah* (*Orach Chaim*, *Seif Koton* 20). Accordingly, if someone wishes to “arouse *dinim*” on a day when thousands of *Yidden* do not do so, he is thereby ruining not merely himself, but also the whole *minyan* of *Yidden* in the place where he *davens*. To discuss this point at length is not necessary...

With blessings, ■

BELOW: REB DOVID RASKIN AND REB MENDEL FUTERFAS IN A JOYOUS EMBRACE DURING A FESTIVE FARBRENGEN.



Lubavitch Archives

Bittul Torah or Beis Hamikdosh?

Q. I don't understand. I've always heard how every Mitzvah we do adds a brick to the Beis Hamikosh Hashlishi, and as matter fact we will be busy with laying the bricks once Moshiach comes. Yet it *also* says that when Moshiach comes, children will not be interrupted from their learning to help build the Beis Hamikdosh rather it will be ready-made by Hashem. So which one is it: is Hashem building the Beis Hamikdosh, or are we going to build it?

A. Indeed, many passages in Torah seem to indicate conflicting views on the how the Beis Hamikdosh will be built, however, if we isolate them individually, we will find that they fall into line with two general opinions.

THE OPINION OF THE ZOHAR AND MIDRASH TANCHUMA (QUOTED IN TALMUD BAVLI):

The Beis Hamidosh will be built by Hashem as is clearly expressed in the Possuk (towards the end of Az Yashir), "Mikdash Ad-nai Konninu Yodecho" — "The Mikdosh that Your [Hashem's] hands established."

The Zohar explains that since man built the first and second Beish Hamikdosh, they could not stand forever. Thus, when Hashem, who is infinite, will build the Beis Hamikdosh, it is guaranteed to be eternal [when Moshiach comes].

This reason is articulated in a Possuk in Tehillim: "Im Hashem Lo Yivne Bayis, Shov Umlu Bonov Bo" — "If Hashem will not build the house, in vain do its builders labor on it."

It is therefore clear why we specifically need Hashem to build the Beis Hamikdosh.

THE OPINION OF THE RAMBAM BASED ON TALMUD YERUSHALMI AND MIDRASH RABA:

The Talmud Yerushalmi states that **Bnei Yisroel** will accomplish the building of the Beis Hamikdosh. Similarly, the Rambam paskens in Perek 11 of Hilchos Melachim that *Moshiach* will build the Beis Hamikdosh.

The reason of the Rambam's opinion is simple; building the Beis Hamikdosh is a mitzvah, as it says "Viasu Li Mikdosh Vishochanti Bisocham." And it is obvious that Bnei Yisroel is obligated in fulfilling the Mitzvos.

The Rebbe writes three points to reconcile these conflicting views.

1. In Maseches Midos we find only a description of how the 2nd Beis Hamikdosh was built, and since the 2nd Beis Hamikdosh itself was based solely on (the 1st and) a 'me'ein' of Yechezkel HaNavi's prophecy for the 3rd Beis Hamikdosh, thus many details about the structure of the 3rd and final Beis Hamikdosh remain unclear. Therefore, while we accomplish the building of the Beis Hamikdash we remain in need of further instruction, which Hashem will provide when Moshiach comes.

2. The final details of the third Beis Hamikdosh will be disclosed to Moshiach and *he* will build the entire Beis Hamikdosh. Afterwards, however, Hashem will manifest His own Beish Hamikdosh Shel Ma'aloh within the Beis Hamikosh Shel Matoh. This would be similar to the concept of how, *after* we would light the fire upon the Mizbeiach, Hashem would send down a heavenly fire within the *our* fire.

3. The doors and gates of the Beis Hamikdosh were never destroyed; rather they remain hidden in their original location. When Moshiach comes, Hashem will transfer the third Beis Hamidosh from Shomayim and we will install the man-made gates in the Beish Hamikdosh. And this act, though seemingly a mere consola-



tion, is in fact quite significant. According to Halacha, he who installs the door to a building is considered as if he built the structure himself.

Thus, both opinions are true. The **Rambam**, who is writing a **Sefer of Halachos**, is concerned with notifying us of *our* chiyuv in building the Beis Hamikdosh—whether we build *part of it* [first explanation] or Moshiach will build the *entire* building [second explanation], or we will install the doors [third explanation]. The **Midrash** and **Zohar (Pnimiyyus Hatorah)**, however, wish to educate us about the significance and uniqueness of the third Beis Hamikdosh—that it will be eternal—and thus, *they* stress how these ma'alos will exist only because Hashem will build it.

AM I NEEDED?

Having established this, we must address another question.

If the Beis Hamikdosh will only be complete and eternal through *Hashem*, why do *we* need to contribute as well? What will we accomplish with our effort?

Two explanations are given for this question.

1. We know that the Beis Hamikdosh and Yerushalayim are holy because Hashem's Shchina resides there, yet we find that, before the Beis Hamikdosh was built, Shlomo Hamelech sanctified the Courtyard of the Beis Hamikdosh and the city of Yerushalayim. His act demonstrates that for holiness to be manifest within the materiality of our world, we need to contribute our physical avoda as well.

So, just like Shlomo Hamelech in his time, we ourselves must also contribute in the building of the Beis Hamikdosh—so that Hashem's eternal home can be established within this world.

2. Humans naturally glean satisfaction from self-accomplishment ["Adam Rotzeh Bikav Shelo"]. Thus, Hashem includes us in building the third Beis Hamikdosh so that we should take pride and pleasure in it.

May we begin our part in building the Beis Hamikdosh right now, through learning about the Beis Hamikdosh and through our general Ma'aseinu Va'avodsaneiu during Golus, and may we be Zoche to see Moshiach Tzidkeinu, right away, Ba'agala Didan! ■

חיות אין דאווענען

The following Yechidus was told over by Rabbi Shmuel Notik, Shliach of the Rebbe in Chicago, Illinois: "In 5733 I was zoche to go in for Yechidus with the Rebbe in honor of my 17th birthday. In the 'Tzetel' which I gave in, I asked the Rebbe how I can attain a *chayus* in Davening. The Rebbe responded to me:

"אין דאס וואס דו שרייבסט וועגן חיות אין דאווענען, איז ידוע דער ווארט פון נשיא דורינו, אז מ'דארף צוטיילען דעם דאווענען אויף זעקס אדער זיבן חלקים, און יעדן טאג פון וואך דאווענען א חלק. וואס דאס מיינט ניט קיין פירוש המלות, דאס דארף מען טראכטן יעדן טאג, נאר דאס מיינט דער חסידישער טייטש אין דאווענען. און אז דו וועסט דאס טאן, וועסטו האבן א חיות אין דאווענען."

"Regarding what you write about [having] a *chayus* in Davening: it's known the teaching of Nessi Doreinu [the Frierdiker Rebbe] that one should divide [his] Davening into six or seven parts, and each day of the week, you should daven one part. This does not mean [to daven with] פירוש המלות; that one must do *every* day! Rather this refers to the חסידישער טייטש in Davening. When you will do this, you will attain a *chayus* in Davening."



Marked through **Matanos**

Precious Presents from Chassidim to the Rebbe



This year, on Yud Daled Kislev, we celebrate the 85th anniversary of the Rebbe's Chassuna—the day the Rebbe described as having connected him to the Chassidim. In this article we take a glimpse at how Chassidim expressed their gratitude to the Rebbe and the gifts they presented the Rebbe in hope to bring him and the Rebbetzin Nachas.

The Rebbe would speak precious little about his personal life, yet Chassidim endeavored to use every opportunity to honor the days that the Rebbe held dear. So when the Rebbe addressed the nature of Yud Daled Kislev openly, Chassidim were overjoyed.

25TH ANNIVERSARY

In 5714, Yud Daled Kislev was on Shabbos, and after Maariv on Friday night, a group of Ziknei HaChassidim entered the Rebbe's room to give him a Brocha. The Rebbe listened intently and replied:

“אז עס וועט זיין געזונטע און פריילעכע חסידים, איז פון דעם וועל איך אויך זיין פריילאך.”

“If Chassidim will be Gezunt and Freilach, that will enable me to also be Freilach!”

The next day, Chassidim sat down to Farbreng after Davening. Every Shabbos, once the Rebbe had returned to his room from the upstairs Shul¹ in 770 a Kiddush would be set up and Lechaim was poured. After a dramatic series of events² the Rebbe emerged from his room and surprised the Chassidim by joining the Farbrengen. The Rebbe said several Sichos and the Ma'amer of V'chol Bonayich³, and then said:

“א חתונה איז אן ענין כללי בא אן איש פרטי, בא מיר איז אבער נאך דעם האט מען מיר אריין געצויגען אין ענינים כלליים דורך דעם. איך מאטער זיך און איר מאטערט זיך, דער אויבערשטער זאל העלפן מ'זאל זעהן פרי טוב בעמלנו.....דאס איז דער טאג וואס האט פארבונדען מיר מיט אייך און אייך מיט מיר.”

“A wedding is a public event in regards to an individual, however I was cajoled into public matters through this [the wedding]. I exert myself and you exert yourselves, Hashem should help that we should bear good fruits from our labor...This is the day which has connected me with you and you with me.”

40TH ANNIVERSARY

The year of 5729 saw a series of events in connection with the 40th anniversary.

During Tishrei, the Rebbe repeatedly encouraged the Chassidim to study Iggeres Hatshuva, which had just been reprinted by Kehos⁴. Even in his letters to Chassidim around the month of Tishrei the Rebbe mentioned this idea. In the following letter to a Chossid, written on Zayin Cheshvan, the Rebbe expressed his hope that he too was encouraging others to study Iggeres Hatshuva. “התקווה שגם הוא מצטרף בהפצת לימוד אגרת התשובה לרבינו הזקן שהו”ל בחוברת בפני עצמה וכו’ בכדי להגדיל ההפצה וזכות הרבים מסייעת.”

“I hope that you too are joining in spreading the study of the Alter Rebbe's Iggeres Hatshuva which has just been released in its own booklet, to enable greater dissemina-

tion.”

Chassidim resolved to advance this initiative as a gift in honor of the Rebbe's 40th Anniversary. Shiurim in Iggeres Hatshuva sprang up in Lubavitch communities worldwide. Young and old alike

The article continued:

“This week will complete forty years of the marriage of the Lubavitcher Rebbe Shlita, the leader of Chassidus Chabad. His Chassidim have decided to present him with a novel gift: every Chossid will

of Likkutei Sichos.

The following is a free translation of some of the Rebbe's remarks at the Farbrengen.

“Many have given Brochos in honor of the 40th anniversary, so it is appropriate



**“If Chassidim
will be Gezunt
and Freilach
that will
enable me to
also be
Freilach”**

studied the Sefer thoroughly and endeavored to learn it by heart, and people could often be seen “chapping arain” a few lines of Iggeres Hatshuva at any free moment.

As Yud Daled Kislev approached, Chassidim from around the world sent letters and telegrams to the Rebbe. In addition to sharing the Hachlatos they had taken in learning Iggeres Hatshuva, they added Brochos and wishes for the Rebbe and Rebbetzin. Many chose to combine this with giving Tzedaka in sums of 40.

Word spread quickly about what Chassidim were trying to accomplish and even the local news agencies reported on it.

The following is a headline printed in one of New York's newspapers.

**An Original Present From Chassidim
to their Rebbe – Studying the Work,
Igeres Hatshuva**

learn the volume of Iggeres Hatshuva—compiled by the first Lubavitcher Rebbe—by heart.

At the Rebbe's behest, shiurim have been made available all over on this work, and a new printing has been made available in five languages: Hebrew, English, French, Spanish and Italian.”

However, since the Rebbe would rarely dwell on his personal life made Chassidim anxious to what the Rebbe's response to this gift would be. And their answer was soon in coming.

THE SHABBOS FARBRENGEN

On the Shabbos after Yud Daled Kislev, the Rebbe addressed the efforts that had been made in honor of the anniversary and gave Brochos to all who had sent in their well wishes to the Rebbe. The Rebbe then expounded on the meaning of the number forty among other Sichos, which are printed in Chelek Hei

to mention that the number forty is innately connected with Torah, Tefilah and Teshuvah.

“This can be seen in the fact that Moshe Rabeinu spent forty days on Har Sinai to receive the Torah, and after the Chet Ho'egel and the Shviras Haluchos, Moshe Rabeinu spent another forty days Davening for Klal Yisroel. This led to a third set of forty days, during which Moshe accomplished that Hashem should accept the Teshuva of the Yidden, as the posuk says, Solachti Kidvorecha.

“As a result, the forty days between Rosh Chodesh Elul and Yom Kippur were set aside for Teshuva. There also forty fasts of Teshuva that one needs to undertake in unique situations. A wedding too is connected with the number forty, as we are told that forty days before a child is born a Bas Kol announces the Zivug of that child. Moreover, the relationship between a wedding and Teshuva extends

beyond the number forty, as Kabbolah explains that a wedding and Teshuva are both rooted in the Sefira of Bina.

“Additionally, we can understand the connection between Geula and the number forty through two Pesukim that refer to Moshiach’s coming (whose name also begins with the letter Mem):

“למרכבה המשרה ולשלום אין קץ”
“חומות ירושלים אשר הם פרוצים”

Interestingly, both Pesukim contain a odd mem. One is open where it should be closed [at the end of a word] and the other is sealed where it should be open [in the middle of a word]. The Posuk has specifically chosen the letter Mem to teach us that although the walls of Yerushalayim will be breached because of our averios, Moshiach will come and restore the cities walls.”

Having established the significance of the number forty, the Rebbe continued directly into addressing the Brochos and presents he had been presented with.

“The Torah rules that one who gives a Brocho to another Yid will receive boundless Brochos from Hashem. Nevertheless, it has become common practice, and thus a requirement, that one also reciprocate the Brochos he has received. This will, in turn, guarantee even more Brochos for the giver.

“I would like give thanks to all those who have extended Brochos, even to those who are not present. May Hashem’s

greatest Brochos be fulfilled for them in whatever their needs and whatever their desires.”

The Rebbe concluded:

“It would prove too time consuming to respond personally to each individual, so I will address everyone as we gather “Kulonu K’echad,” and thus the promise of the Posuk, “Borcheinu Ovinu,” will be fulfilled in our every need.”

A MATONA OF TORAH

Despite the Rebbe’s statement that he would not be able to respond to the Chassidim individually, the Rebbe persisted in sending out a personal response to many. The letters began with the following:

“ותשואת חן על הברכות בקשר לתקופת ארבעים שנה.

נעמה ביותר שמחה רבה הידיעה אשר רבים מהמברכים צירפו להברכה וחזקו ואשרו אותה על ידי ענין בתורה. ובאתי בהצעת-בקשתי אשר כל אחד מציבור המברכים יעשה שניהם, תלמוד ומעשה.”

50TH ANNIVERSARY

Excitement permeated Lubavitch as the year 5739 arrived, the fiftieth anniversary of Yud Daled Kislev.

By the Rebbe’s instruction, the Ma’amorim that the Friediker Rebbe had said in 5689 (at the Rebbe’s wedding and Sheva Brochos) were prepared and printed in a special booklet.

In a rare occurrence, the Rebbe entered the big Shul in 770 for a Far-

brenge on Wednesday night, during which the Rebbe posed a series of questions regarding the Farbrengen.

“Indeed,” said the Rebbe, “it was good for Yidden to gather together, and even more so in a Shul, but why on this night in particular?

The Rebbe then explained.

“It is customary in many circles that on the anniversary of one’s wedding, many friends and relatives will gather together and hold a joyous Farbrengen.

“It is difficult to know how the Rebbeim behaved in regard to a fifty year celebration for only a small amount of them lived long enough to reach fifty years of marriage and of those that did, their conduct in these matters was not publicized.

“The Minhog of Yidden in this country is that when one reaches a milestone anniversary it is celebrated with increased enthusiasm, and one gathers with his friends and loved ones to rejoice together. And since we are Yidden, this as every activity must be utilized for the sake of Hashem...”

“One of the Rebbeim who did mark fifty years of marriage was the Friediker Rebbe (from 5657 to 5707). At the time of his fiftieth anniversary many Seforim—which had been newly printed in Shanghai, China⁵—were arriving in New York.

“A new sefer was brought to the Rebbe on each day of the “Sheva Brochos” following his anniversary. And the fact that

CELEBRATE THROUGH TZEDOKA

The festivities didn’t stop after the days of Kislev. Throughout the following months, the Rebbe said numerous Ma’amorim based on the Ma’amorim that the Friediker Rebbe had said during the Sheva Brochos of the Rebbe and Rebbetzin.

On Yud Tes Kislev, after the Rebbe said the Ma’amer, “Omar Rav Oishiya,” the Rebbe delivered a lengthy explanation about what greatness can be achieved after forty years. The Rebbe then presented the following suggestion:

“There is a widespread Minhog that when one wants to do something good for his friend, they connect it with a promise to add in Tzedoka, like a Mi Shebeirach. This is even more significant when one combines Tzedoka with something in Torah.

Therefore it is most fitting that from now on it should become common practice at all Chasunos, Bar Mitzvos etc., that it be connected with Torah and the giving of Tzedoka. Giving presents is fine; however it is more important to give Tzedoka in addition to the gift.





THE REBBE RESPONDS TO THE BROCHA GIVEN BY REB ZALMAN GURARY A" H ON BEHALF OF CHASSIDIM, AS WAS THE MINHAG ON SPECIAL YOMEI DEPAGRA.

something was done to mark his fiftieth anniversary brought tremendous nachas and koach to the Frierdiker Rebbe."

During the Farbrengen the Rebbe spoke extensively on matters relating to a Chasuna in Torah, and two Sheva Brochos were held at the Farbrengen for two respective Chassanim and Kallos.

BROCHOS AND MATANOS

The Rebbe concluded the Farbrengen with encouragement that the Hora'a from the Farbrengen result in adding in the Mitzvos of Hachnosas Kalla and Taharas Hamishpocha. The Rebbe also requested that when Chassanim receive the gift of a Shas, it should be combined with a Tzedokah Pushke.

Immediately following the Farbrengen Chassidim busied themselves with fulfilling the Rebbe's Horaos. Kehos began preparing Seforim for print to ensure that each day of the next seven days a new Sefer would be presented to the Rebbe.

On the day of Yud Daled Kislev, at ten to two in the afternoon, Rabbi Avrohom Shemtov arrived in 770 and entered the Rebbe's room with regards from President Jimmy Carter and a special letter he had sent for the Rebbe's anniversary.

When the Rebbe emerged from his

When Reb Zushe departed the Rebbe's room and imparted the Rebbe's message about a surprise Farbrengen, the Chassidim rejoiced.

room before Mincha, a group of senior Chassidim were waiting in Gan Eden Hatachton and they gave the Rebbe a Brocha in the name of all the Chassidim and Shluchim.

A REVOLUTIONARY IDEA

The Simcha continued throughout the coming year, and a group of N'shei Chabad took it a step further.

They resolved to commission a Sefer Torah in honor of the Rebbe and Rebbetzin, as a gift from N'shei U'bnos Chabad. The Sefer Torah would then be housed in the Beis Menachem Shul of Kfar Chabad.

Due to a number of setbacks the writing of the Sefer Torah only began a year later on 13 Shevat 5740. A group of representatives merited to enter the Rebbe's room and presented the Rebbe with a list of all those who were involved in funding the project. The Rebbe smiled broadly as he studied the pages and encouraged that the Sefer Torah be completed before the coming Yud Tes Kislev, and that a Yad and Mantel be ordered for the Sefer Torah.

52ND ANNIVERSARY

Yud Daled Kislev, 5741—the fifty-second anniversary—was on Shabbos.

On Friday night, as the Rebbe walked home, crowds of Bochorim followed behind the Rebbe, singing the Niggun, "Meheira Yishoma," and the Rebbe encouraged them by swinging both his hands.

After Shabbos, preparations began for the Siyum of the Sefer Torah that had been started the previous year in honor of the Rebbe and Rebbetzin.

On Monday evening, Rabbi Zushe Rivkin, Gabbai of Beis Menachem in Kfar Chabad, arrived in 770 with the silver Yad and an invitation signed by dozens of Anash inviting the Rebbe to join the Siyum Sefer Torah.

Reb Zushe entered the Rebbe's room and presented the invitation to the Rebbe. The Rebbe gazed at it and said:

"Sholom Aleichem Reb Zushe, when are you traveling from here?"

"Tomorrow, at 4pm," he replied.

"Are these signatures new?" The Rebbe asked.

"Yes."

"What time do you need to leave 770?"

"My plane leaves at 6pm so I must leave early enough to make it on time."

The Rebbe then invited him to a special Farbrengen. *"In honor of the Siyum Sefer Torah we will hold a short Farbrengen before your flight tomorrow. Tonight*

גודל העילוי דמספר פ"ה

והנה, ב"ג אלול דשנה זו ישנו עילוי נוסף - יום מלאת שמונים וחמש שנה לנישואי כ"ק מו"ח אדמו"ר נשיא דורנו. וכידוע המבואר בספרים אודות גודל העילוי דמספר פ"ה - שחמשה פעמים "טוב" (י"ז) הם מספר פ"ה, והענין בזה: "טוב" מורה על כללות ענין החסד, וידוע שישנם חמשה חסדים, בדוגמת חמש אצבעות שביד ימין ("מין מקרבת"), ועפ"ז נמצא שמספר פ"ה, חמשה פעמים "טוב", מורה על תכלית השלימות דה' חסדים.

והנה, מספר פ"ה יכול להתבטא בפ"ה ימים, פ"ה שבועות, ופ"ה חדשים - אבל כאשר מדובר אודות ענין החזור ונשנה מידי שנה בשנה (ענין הנישואין שבי"ג אלול), מובן, שבענין זה מתבטאת השלימות דמספר פ"ה - לאחר פ"ה שנים מיום הנישואין, ב"ג אלול דשנה זו.

וזוהו גודל העילוי שבי"ג אלול דשנה זו - שאז נמשכים כל הענינים השייכים לי"ג אלול בתכלית השלימות (מצד השלימות שבמספר פ"ה), וענינים אלו נמשכים ומתגלים בעוה"ז התחתון (ששם הוא עיקר הענין דמנין השנים, קביעות ראשי חדשים וראשי שנים, וכיו"ב), ובעוה"ז גופא - בענינים של מעשה בפועל, נמשך ומתגלה פנימיות הטוב ופנימיות השמחה, כמובן מהמבואר בסיום ההמשך "שמח תשמח".

(התועדות י"ג אלול תשמ"ב)

there is a wedding and it is impossible to hold a Farbrengen, however, since you have arrived specially from Eretz Hakodesh we will hold a Seudas Preida at 2:00 or 2:30. I will speak briefly and the Farbrengen will go on until Mincha. Leave the silver Yad with me as I want to bring it to the Farbrengen. Go rest up and perhaps before tomorrow we will already be greeting Moshiach!"

"Together with the Rebbe," Reb Zushe said.

"Yasher Koach Gadol."

When Reb Zushe left the Rebbe's room and imparted the Rebbe's message about a surprise Farbrengen, the Chassidim rejoiced.

That evening a choice of crowns was brought for the Rebbe to choose and the Rebbe chose the top of one model and the bottom of another. Throughout the entire night a welder sat and melded the two.

At 2:30 the next afternoon, the Rebbe entered 770 for the Farbrengen, and the Chassidim sang "We want Moshiach now." In the Rebbe's hands were the signatures of the Nshei Chabad and Anash from Israel, his siddur, the silver Yad that was brought from Eretz Yisroel and the Yad of the Moshiach's Sefer Torah. A Mazkir followed the Rebbe holding the silver Kesser.

The Rebbe spoke about the idea of a Siyum Sefer Torah being inspired by

Nshei Yisroel and only afterward had the men gotten involved, and compared it to Moshe Rabbeinu first addressing the women—Beis Yaakov—and only afterward the men—Bnei Yisroel.

At the end of the Farbrengen the Rebbe stood up and presented Reb Zushe with the Kesser and the Yad and specified that he was representing all involved.

Reb Zushe responded, "May we be Zoche that the Rebbe should place the Kesser on the Sefer Torah in Eretz Hakodesh."

The Rebbe replied, "Amen."

We have glimpsed into the enthusiastic efforts of Chassidim in expressing their Simcha and gratitude on this special day. May this serve as a catalyst to our own Matono to the Rebbe in honor of Yud Daled Kislev. ■

1. At the time the only Shul in 770 was the upstairs Zal as it is known to us.
2. See Derher Vol. 1 Issue 1 for more details of what took place.
3. This Ma'amer is based on the Maamer im the Frierdiker Rebbe said during the Aufruf and Choson-Mol of the Rebbe.
4. After the events of the six-day war, the Rebbe felt it was time for a major *Hisoierus Teshuvah* and began a new initiative that all study the Alter Rebbe's *Iggeres Hatshuvah*.
5. Yeshivas Tomchei Temim was forced to flee Europe through China during the Holocaust. For a number of years the Yeshiva operated out of Shanghai and Sifrei Chassidus were printed there!



CHASSIDIM DANCE WITH THE TORAH IN JFK AIRPORT AS IT IS TRANSPORTED TO KFAR CHABAD.



REB ZUSHE RIVKIN POSES WITH THE YAD AND KESSER THE REBBE PRESENTED HIM WITH AT THE FARBRENGEN.

Personal Farewell

The Yom-Tov of Shavuot in 5728 was quite unique for the Lew and Jaffee families. Although the family patriarch, Reb Zalmon Jaffee had been spending Shavuot with the Rebbe since 5724, this was the first time all the children and grand-children were joining him.

Having journeyed across the Atlantic Ocean to see the Rebbe, they made sure to stay an additional week after the Yom-Tov had ended.

On the last day of their visit the family readied themselves to spend their final moments with the Rebbe. They packed their bags and headed to 770 for their clos-

ing Mincha with the Rebbe.

The Rebbe sat in his regular place alongside the door which links the lobby of 770 to the upstairs Zal. Nearby stood Reb Zalmon and his grandson Yossi Lew (currently a Shliach in Peachtree City, GA).

Observing from a distance was Rabbi Chaim Boruch Halberstam a Meshamesh B'kodesh in the Rebbe's home and founder of WLCC. He sensed that something out-of-the-ordinary was about to occur. He dashed to his office, grabbed his camera with its remaining film and hurried back into the Shul.





As Mincha ended, the Rebbe turned to Reb Zalmon and began inquiring into the wellbeing of his family, and how his visit had been (picture 1). After conversing for a few minutes the Rebbe shook Reb Zalmon's hand, and looked up and saw the rest of the Jaffee and Lew families standing right outside the door.

Smiling broadly, the Rebbe exclaimed: "Fohr Gezunterheit!" and waved to the entire family assembled. Excitedly, little Yossi returned the Rebbe's wave with one of his own. The Rebbe smiled and began approaching Yossi!

The Rebbe made his way around the table to where Yossi was standing and extended his handshake. Young Yossi stuck out his own small hand and placed it within the Rebbe's grip (picture 2).

[Yossi's father Rabbi Shmuel Lew relates that just minutes before Mincha he tried imparting to his then four year old son the practice amongst Lubavitcher Chassidim, to abstain from shaking hands with the Rebbe as one would with common-folk. In sensitivity and awe of

the Rebbe, it would be impudent to relate to the Rebbe in this manner.

Yet, in the eyes of a child, how can one refuse the handshake of the Rebbe!]

The Rebbe then turned to Yossi's younger brother Mendel and shook his hand.

Looking further the Rebbe notice Yossi's younger sister sitting in the stroller and extended his handshake to her as well. The young child couldn't return the handshake because alas she was firmly buckled, her hands immobile. Immediately Mrs. Lew tended to unbuckling the little girl.

The Rebbe stood by and waited the entire time until the child was unbuckled and could shake the Rebbe's hand!

Rabbi Halberstam relates that he regrets running out of film to capture the rest of these precious moments, which express so vividly the Rebbe's care for each and every Chossid. ■



ולזכות
מנחם מענדל ויונה מרדכי שי' ווייס, לרגל יום הולדתם ביום כ"ח חשוון

לעילוי נשמת
הנגיד רודף צדקה וחסד
הרה"ח ר' ישכר דוב בהרה"ח ר' יונה ז"ל, נפטר כ"ז אייר, ה'תשע"א
וזוגתו מרת מרים ב"ר אלתר מרדכי ע"ה, נפטרה ראש חודש שבט, ה'תשע"א
ווייס
הר"ר שלום ב"ר יואל ז"ל, נפטר יו"ד שבט, ה'תשל"א
וזוגתו מרת ציפורה ב"ר אברהם ע"ה, נפטרה כ"ב תשרי, ליל שמיני עצרת ה'תש"ע
לפידות
ת.נ.צ.ב.ה.

נדפס על ידי ולזכות
הרה"ת ר' משה אהרן צבי וזוגתו מרת העניא רבקה רות ומשפחתם שיחיו
ווייס
שערמאן אוקס, קאליפורניא

לזכות
התמימים הנעלים והמצויינים, מחברי המערכת של גליון זה
הת' בן ציון שי' שם טוב וב"ג תחי'
לרגל חתונתם בשטומ"צ ביום כ"ז תשרי
הת' מנחם מענדל שי' מינקאוויץ וב"ג תחי'
לרגל חתונתם בשטומ"צ ביום כ"ח תשרי
הת' פרץ שי' קייזען וב"ג תחי'
לרגל חתונתם בשטומ"צ ביום כ"ה מר-חשוון
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לעילוי נשמת
הרה"ח הרה"ת ר' צבי יוסף ע"ה
בן הרה"ח ר' יעקב דוד הי"ד
ליום ה'יארצייט' י"א כסלו
והאשה החשובה
מרת גאלדע בת ר' מאיר הכהן ע"ה
קוטלרסקי
ליום ה'יארצייט' י"ט חשוון
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נדפס ע"י משפחתם שי'



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