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# A חסידישער באַרהאַר CHASSIDISHER DERHER

EXPANDED EDITION

ISSUE 3 (47)

NISSAN 5772

**Reb Yosef 'Kol-Bo'**

A Gaon's Transformation

**"שובה, שובה"**

A Niggun that Echoes to This Very Day

**בשורות טובות מכאן"**

A Secret Hookup in  
the Heart of Morocco

**זְכוֹר עֲשֵׂה לְנַפְלָאֲתֵינוּ  
חֲנוּן וְרַחוּם יְדוּד:**

(תהילים קיא; ד)

י"א ניסן  
**110**  
שנה

To Participate In  
**א אידיש'ן סדר**

**"אליהו אליין!"**

Some of the most awe-inspiring moments of  
the year as observed and experienced by  
Chassidim at the Rebbe's Heavenly Sedorim

# A CHASSIDISHER DERHER

EXPANDED EDITION ISSUE 3 (47) NISSAN 5772

בס"ד

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Lev Itchikel

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חברי המערכת שי'



# A WORD FROM THE EDITORS

It is with great pleasure that we present our readership with this special expanded edition of the "Chassidisher Derher" in honor of Yud Aleph Nissan.

The date of Yud Aleph Nissan, even during an ordinary year, says everything to us as Chassidim. "היום נולד מושיען". של ישראל... But this year, a whole new light is cast on the scene: we mark the Rebbe's 110<sup>th</sup> *Yom Holedes*.

A story is told of Rabbi E. Yalles of Philadelphia who held a long standing custom to visit the Rebbe each year on *Chol Hamoed Pesach* (in addition to the many other times he joined the Rebbe's *Farbrengens* and other occasions). On his last *Chol Hamoed* visit before he passed away, 18 Nissan, 5748 the Rebbe greeted him with a smile and said excitedly "היינט איז דער טאטע געווארן 110 יאר!" ("Today my father became 110 years old!")

When celebrating a decade's period from any special event, the Rebbe always emphasized the significance of the specific number, drawing lessons from it in *Avodas Hashem*.

Clearly then, this year as well deserves no less. What is the significance of 110?

In an incredible *Sicha* said by the Rebbe in honor of Yud -Beis Tammuz, 5750 – the Frierdiker Rebbe's 110<sup>th</sup> *Yom Holedes*, an interesting explanation is given as to what the number 110 symbolizes. The Torah tell us that *Yosef Hatzaddik* lived until the age of 110 years, and he lived to see as far as four generations of his own offspring. Since *Yosef Hatzaddik* was the first king of the Jewish nation, he merited to live to a ripe-old age, symbolizing the eternity of the kingship of the Jewish people, lasting all the way through the coming of Moshiach.

So, the Rebbe concludes, the 110 *Yom Holedes* of the (Frierdiker) Rebbe represents increased energy in his everlasting leadership, continuing on to the ensuing generations until the coming of Moshiach!

Powerful words with quite a compelling message. It is this Yud Aleph Nissan that signifies the unbreakable connection that each and every one of us as Chassidim have to the Rebbe as our *Nossi*, carrying on as his Chassidim until the coming of Moshiach. In the Rebbe's words:

"...דעמאלט ווערט "יורא יוסף לאפרים בני שלשים וגו'" - עס קומט צו א כח מיחד אין דער נצחיות העבודה פון "יוסף" שבדורנו, אזוי אז דאס ווערט נתגלה בגילוי אז "יורא יוסף" (א ראי' גלוי') ווי זיין עבודה ווערט נמשך לדורות און דורי דורות, "בני שלשים" און "בני רבעים", ביז אז דאס ברעגט צו ביאת משיח..."

In following essays you will read selections from the Rebbe's words, alongside stories, and words of inspiration, perhaps a sort of "Chassidishe Farbrengen" in connection with the momentous day of **Yud Aleph Nissan - 110 years**. It is our sincerest hope that this publication will serve as a humble contribution to our readers as they attempt to attain a proper feel for this ordeal, ultimately resulting in stronger *Hiskashrus* to the Rebbe and commitment to fulfilling his directives, and that all of our efforts collectively should bring about the time when we'll sing "פדות שלח" and merit to b this year and celebrate this special Yud Aleph Nissan with the Rebbe - with the coming of Moshiach, *B'karov Mammosh!*

א גוטן יום טוב; חה"פ כשר ושמה  
A Chassidisher Derher

לזכות  
ר' יחיאל מרדכי בן שרה גיטל  
וחי' דינה בת דבורה  
שיחיו

נדפס ע"י ולכות בנם  
ר' בנימין אהרן בן חי' דינה שי'

Dedicated to  
Enid and Carl Backman  
Sponsored by Bruce Backman

מוקדש לחיזוק  
ההתקשרות לכ"ק אדמו"ר

נדפס ע"י

שמעון אהרן ודבורה לאה הכהן שי' ראזענפעלד  
ומשפחתם



## ”כ״י ט״א”

Yud-Aleph Nissan. The birthday of the *Nossi Hador*. The exceptional words spoken by the Rebbe in the following *Sicha*, illuminate the significance of a *Nossi*’s birthday and its relevance to each and every one in the generation, based on the Frierdiker Rebbe’s expression regarding his birthday (Yud-Beis Tammuz) as “my day”. [It should be noted that in the year 5732, the Rebbe regarded the day of Yud-Aleph Nissan as “*Meiner a tog*” – “my day”<sup>1</sup>]:

On Yud-Beis Tammuz, 5702, the [Frierdiker] Rebbe said:

“Each year on Yud-Beis Tammuz, my father would say a *Ma’amor* especially for me in private, in addition to the *Ma’amor* recited on Shabbos for the public. Yud-Beis Tammuz was “my day” (“*Mein tog*”) – my Yom Tov.”

The meaning of the words “my day” includes the fact that he is the “owner” (“*Baal-habos*”), over this day. Just as one who speaks of “my possessions” – implying that he actually owns them.

This can be understood according to the story told in the *Yerushalmi*<sup>2</sup>:

The *Possuk*<sup>3</sup> tells us that when the Jewish people battled against *Amalek* in the desert, Yehoshua and his men only succeeded in **weakening** the enemy, but not destroying them completely (“*וַיַּחֲלֹשׁ*”).

יהושע את עמלק”).

The reason given in the *Yerushalmi*: The people of *Amalek* set those soldiers whose birthday was on that day in the front lines, since on one’s birthday he has extra power – “*Mazoloi goiver*” thereby making it more difficult to defeat them.

If this is the case with regard to *Amalek*, the lowliest of all nations and the harshest of all *Klipos*, this most certainly must also be true with regard to the Jewish people – on the birthday of a *Yid* he surely has “*Mazoloi goiver*”.

This is the meaning of what the [Frierdiker] Rebbe said of Yud-Beis Tammuz that it is “my day”, that he owns this day, because on his birthday he has “*Mazoloi goiver*”.

Now, on one’s birthday his *Neshomah* begins to be revealed. Included in that

first “sprout” of revelation is all the *Avoda* which will be accomplished throughout his entire lifetime. This is particularly true regarding a *Nossi*, for a true leader is born to be a leader; as *Chazal* tell us about *Moshe Rabbeinu* that from the moment he was born, he was already worthy to be a leader.

Being that the [Frierdiker] Rebbe asserts that he is the “owner” of this day, this implies that he is actually the owner of everything pertinent to his entire generation. For the entire generation, and everything accomplished in it, is included in the birthday of its *Nossi*.

(*Shabbos Parshas Bolak*, 5724)

1. *Sicha* of Shabbos Hagadol, 10 Nissan, 5732.

2. Rosh Hashonah 3:8.

3. Shemos 17:13.





”דער ונפלינו פון חסידים און בפרט תמימים...”

## “The Rebbe is With You!”

B”H. 11 Elul, 5710

Greetings and blessings!

It pains me to hear that you are not in the best of health, and it has also been said that from time to time you are downhearted.

This surprises me greatly, for it is well-known and explained in numerous places in Chassidus that a Chossid must always to feel the truth. (In fact, this is expected from every created being. What sets Chassidim a ‘notch-higher’ (“*Ve’niflinu*”) in this area is that Chassidim, and more specifically Temimim, have to **feel** it, in addition to just understanding it intellectually).

This actually constitutes the two opposites that exist in every creation: On the one hand, when on his own, he is completely nullified and is like complete nil and naught. But on the other hand, due to the fact that he is created by ‘*Atzmus Ein Soif*’, and this is his very essence in its entirety – he is omnipotent (“*Kol yochol*”).

For ordinary Yidden and Chassidim

this is quite a difficult thing to feel. But for Temimim who are connected to their *Nossi*, the [Frierdiker] Rebbe, this must be with complete simplicity.

Each and every one of them must feel and know that when a *Tzaddik* departs this world, he is still to be found in all the worlds; more so than during their lifetime. And as the Alter Rebbe adds: even in this world of action [in the mundane world]. This is because all the limitations of space have now fallen away [and no longer restrain him]. Consequently, everyone should feel that the Rebbe is together with him.

To contemplate upon one’s personal situation, there are specifically designated times when this is to be done. The rest of the time, it is much better to think about the Rebbe, how he is constantly connected to his *Mekushorim* and guides them in every step of their way.

Just this thought alone, even without special contemplation, should strengthen all his *Kochos* and should enable one to use them out in accor-

dance with the [Frierdiker] Rebbe’s will.

Should any thoughts contrary to these creep into one’s mind, he should realize that it is a plot of the *Yetzer Hora*, who attempts to find various ways to disturb him from Torah and *Mitzvos*.

The bottom-line from of the above:

You must be strong and firm in your trust in the *Brochos* of the *Tzaddik* – the (Frierdiker) Rebbe. He is the one who guides you along the proper path, as long as your spirit does not fall. You should say *Kapitel 71* every day.

The main thing is: it should be etched deeply in your mind that the Rebbe is with you, and you can rely on him that all will be good, because ‘*Atzmus*’ is the ultimate good and the Rebbe is the intermediary with ‘*Atzmus*’, and he carries out the will that it should all be good, and that in the end it will be a visible and revealed good...

(Igros Kodesh vol. 3 pg. 419)



# "הערן בשורות טובות דארטן – מבאן!"

*When the Rebbe's Holy Words BROKE through the Danger*

## פארברענגען עם הרבי

י"א ניסן תשמ"א



In honor of Yud Aleph Nissan this year, a new Farbrengen was released by JEM – Yud Aleph Nissan, 5741. The recording includes many exciting experiences and *Sichos* on a very wide variety of subjects; spanning from the *Avoda* of the Yid in this world creating a *Dira b'tachtonim*, to the (then) recent assassination attempt on President Reagan.

It is in connection with this Farbrengen that we bring the following story, though a bit less-known, it is truly a remarkable episode and bears quite a powerful message for us all.

In the year 5740, the Rebbe's *Shluchim* to Morocco wished to broaden their spectrum of activities and therefore decided that it was high time they establish a Yeshivah there; and they would settle for no less than an authentic branch of *Tomchei Tmimim*.

With the assistance of the *Hanhala* at the central Yeshivah in New York, a group of *Bochurim* was selected and already by Teves time of the year 5741, "Yeshivah Gedolah of Casablanca", Morocco was already in session.

Before their departure from New York, the *Bochurim* were privileged to hear a *Sicha* outside the Rebbe's room, during which the Rebbe blessed them personally with success in their new undertaking. Interestingly, one of the terms the Rebbe used was: "הערן בשו"ט דארטן" (מכאן; און הערן בשו"ט דא (משם)).

("You should hear good news (from over here); and [we] should hear good news (from over there)").

Faithful to their mission, the *Bochurim* began their work with utmost dedication, studying *Nigleh* and *Chasidus* diligently and engaging in much communal work, breathing new life into the ailing ancient Jewish communities of Morocco.

Perhaps one of the most difficult aspects of *Shlichus* then for any Chossid, and especially so for Yeshivah *Bochurim*, was the physical distance that separated them from the Rebbe. Nevertheless, knowing that by doing their work they fulfilled the Rebbe's wish and keeping themselves connected even from their far away locations by all possible means, the *Shlichus* was carried out happily.

As it was already in the later years of the Rebbe's *Nesius* and new advances of modern technology were well available, *Shluchim* in Chabad centers all across the globe enjoyed listening to all the Rebbe's weekday Farbrengens live via hookup.

One can only imagine how disappointing it was for the *Talmidim Hashluchim* of Morocco to learn that their country would have to be excluded from this lifeline of *Hiskashrus*. Being that Morocco was largely an Islamic country it was not advisable to listen in to the Rebbe's talks where he often spoke harshly about the Arab nations and in favor of *Eretz Yisroel*. The local *Shliach*, Rabbi Shlomo Matusof feared that the Government would possibly tune in to their communication lines and accuse them of sympathizing with Israel, resulting in severe consequences.

The *Bochurim* were devastated. Come what may, they were determined to hear the Rebbe's holy words and reconnect, much as their colleagues in the most far-flung corners of the world.

Yud Shevat came and went; no Far-

brengen from the Rebbe.

A few weeks later a friend of theirs back in New York sent over a copy of a videotape of the Rebbe's Yud Shevat Farbrengen. After watching the video, the burning desire in their hearts burst forth and the *Bochurim* could contain themselves no longer. They would take matters into their own hands!

The Rebbe's last words to them before they departed on their *Shlichus* echoed in their minds "Hear *B'suros tovos* from over here". What could be considered true *B'suros Tovas* if not the Rebbe's Farbrengen, live?

Immediately, Rabbi Chaim Boruch Halberstam of WLCC was contacted and he was readily designated a phone line in his communication center for transmitting Farbrengens to Morocco.

But who would cover the high cost of keeping up the line? After all, the whole episode had to be kept a secret from the local *Shluchim*. Not letting any obstacle stand in their way, the *Bochurim* decided to collect all the money they received for their own spending and hoped that the total sum would suffice to cover their costly endeavor.

Wonder of wonders! In honor of Yud Aleph Nissan, 5741, the Rebbe's 79<sup>th</sup> birthday, the *Shluchim* in Morocco broke through history with their unrelenting efforts and listened to the Rebbe's "*Divrei Elokim Chayim*"!

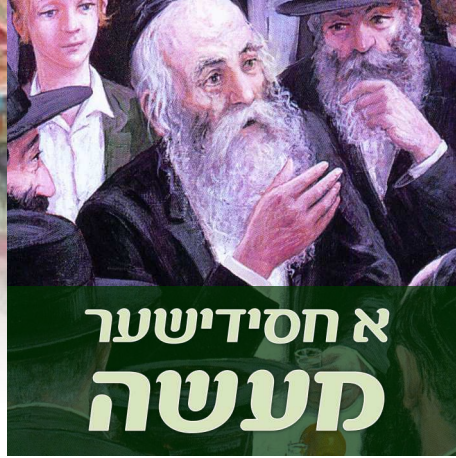
Indeed, the Rebbe's blessing bore fruit;

"הערן בשורות טובות דארטן – מכאן!"

Although placed in a rather difficult situation, this group of resolute young *Bochurim* did not let anything stand in their way and withhold their lifeline of *Hiskashrus* to the Rebbe. They trusted that the Rebbe's *Brocha* to them would eventually materialize and they would hear the intended *B'suros Tovas*, even if it took effort on their own part.

Today as well, and in fact now more than ever, we must maintain this same lifeline of *Hiskashrus* utilizing the available means of modern technology to listen to the Rebbe's words, "הנחמדים מזהב... ומתוקים מדבש".





# Toras Chayim

## - are there two Torahs?

In attending to communal matters, the Rebbe Maharash once traveled to S. Peterburg near the day of Ches Teves – the Yorzheit of his mother, Rebbetzin Chaya Mushka. The trip would mean that he could not make it back to Lubavitch for the Yohrzheit; something he always tried to prevent, but this year was left without a choice.

The Rebbe's group, as usual, rented a few rooms in the Serapinsky hotel, and to accommodate the masses of Chassidim who had traveled to spend time with the Rebbe, and especially to hear him as Chazzan, a large hall was arranged for Davening.

Among the guests were Chaim Eliyahu of Slutsk (who had learnt Shas eight times from when he had become a Porush), and the chossid Reb Eliezer Eliansky from Tzarskia Sela, as well as many other great scholars of illustrious families.

On his way into the hotel, Reb Eliezer met Powel Demeenov, a Russian general, who had just exited the military academy across the street. Noticing the large amount of Yidden in the street, the gen-

eral inquired of Reb Eliezer if there was a festival. "No," replied Reb Eliezer, explaining that the Lubavitcher Rebbe had Yortzeit for his mother and he would be leading the prayers for the sake of her soul.

"Listening to him pray is a great privilege," he concluded.

Hearing this, the general stammered in surprise, "Rabbi Schneerson is still alive?"

"I remember him...it must have been about thirty years ago when I was still a regular soldier...I was in hospital recovering from an injury when the Rebbe Schneerson of Lubavitch came to visit the sick Jewish soldiers and give them his blessings...If I remember correctly, they had told me he was over sixty years of age...And that was then!"

Understanding the general's surprise, Reb Eliezer explained that the Rabbi Schneerson who had arrived in town was in fact the son and successor to the Rabbi he had met thirty years earlier.

The general nodded and before turning to leave, asked if he could attend the Tefillos to hear the Rebbe daven. It was

now Reb Eliezer's turn to be surprised, but despite his surprise, he did not object.

Out of concern for his identity, the general paid Reb Eliezer ten Rubles to rent a room next to the hall where the Rebbe would lead the Davening, and to bribe the hotel guard from revealing his presence.

Reb Eliezer did so, and then hurried to the big hall to ensure a place for Maariv.

Even before the Rebbe entered to daven, the hall was packed from wall to wall, and the crowd had spilled into the corridor with barely room to move.

Before beginning, the Rebbe stood near the Amud and sang a niggun *Gaguim* for a few minutes. The hall was silent; all eyes were focused on one person, all ears were attentive, and all hearts were trembling. Suddenly the holy voice of the Rebbe Maharash was heard reverberating through the entire room, "Vehu Rachum."

Each word penetrated deeply into the hearts of those present, and, in unison, they all began to daven.

Maariv itself lasted forty-five minutes. The voice of the Rebbe Maharash was powerful and yet, had a pleasant tone to it.

After Maariv the Rebbe sat to rest for a few minutes. He then spoke about the major role his mother had played in saving the 'Cantonistim'. He praised these 'Neshomos' profusely, saying how most of them were 'Moiser Nefesh Al Kiddush Hashem', withstanding the many tests thrown in their paths, and remaining loyal to Yiddishkeit.

He concluded in quoting the Tzemach Tzedek, "The 'Cantonistim' will give back their Neshomos as Yidden - Baaleh Teshuva".

The next day, toward the end of Mincha, by the B'rocha of Sim Shalom, the Rebbe drew out his pronunciation of the words, "Borcheinu Avinu Kulonu K'echod," and when he said the phrase, "Ki B'oir Ponecho...Toras Chaim," his voice was filled joy, and a sense of happiness pervaded throughout the room.

After Mincha, while the Rebbe Maharash was sitting and resting, two elderly gentlemen approached him and said:

"Boruch Hashem, we are privileged to be of those that sit and learn Torah a whole day; we can truly say that learning is our occupation. We are therefore not required, according to Shulchan Aruch, to be 'specific' with our davening. We also don't spend time with the understanding of the words for this would waste time from our learning and be considered Bittul Torah.

"Today, however, when we were listening to you daven, and we heard the way you said the phrases in the last Berochah, we had an opportunity to understand the meaning of these words, and, in fact, they are most puzzling – we just never 'noticed' this beforehand!

"Firstly, how is it that we ask Hashem to bless us all as one; do all Yidden really deserve the same Berochos? Does Avraham Shlomo, the Shamash (caretaker), really deserve the same Berocha as us who learned and toiled in Torah for more than ten years?

"Secondly, what does it mean that we should merit "Oir Ponecho" (the light of your countenance), how is this within the capacity of a human being?

"And finally, what is the meaning of the term 'Toras Chaim', are there two Torahs? One of life and one of death – Ch"v Ch"v?"

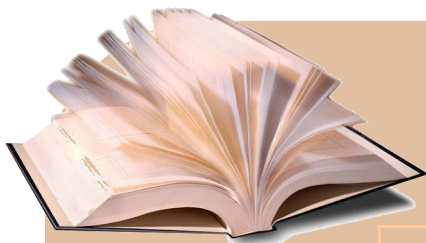
The Rebbe remained quiet until they had finished speaking, and then replied: "Yes, all Yidden are equally deserving of Hashem's Berochos. In fact, these simple people are more cherished than those of great stature; Hashem loves their simplicity and sincerity.

"Regarding your second question: the words "Oir Ponecho" mean the understanding of Hashem which is explained in Midrash, Zohar etc. and elaborated upon in Chassidus."

Concluding, the Rebbe Maharash said, "Toras Chaim is when one's Torah is permeated with a true fear of Hashem. This is only attainable through the "Oir Ponecho" – without the "Oir Ponecho" of Chassidus, one's Torah is not Toras Chaim."

ידוע שהנשמה כללית הנה על ידה צ"ל כל ההמשכות, ולא רק אלו שברוחניות בלבד, ואמר כ"ק אדנ"ע: לערן מיינע חסידות וועסטו ווערן מיין חסיד. שזוהו הוראה לכל דור ודור באופן ההתקשרות שצ"ל ע"י תורה, ובפרט אצל חסידי חב"ד.

פנים



פנים  
מורה

# Rambam

יום	ג' פרקים ליום	פרק א' ליום
ו' ז' ניסן	הל' תפילין מזוזה וספר תורה פרק ה-ז.	הל' דעות פרק ו.
ש"ק ח' ניסן	פרק ח-י.	פרק ז.
א' ט' ניסן	הל' ציצית.. פרק א-ג.	הל' תלמוד תורה.. פרק א.
ב' י' ניסן	הל' ברכות.. פרק א-ג.	פרק ב.
ג' י"א ניסן	הל' ברכות.. פרק ד-ו.	פרק ג.
ד' י"ב ניסן	פרק ז-ט.	פרק ד.
ה' י"ג ניסן	פרק י-יא. הל' מילה.. פרק א.	פרק ה.
ו' י"ד ניסן	פרק ב-ג. סדר תפלות כל השנה. נהגו העם.. ימלוך עלינו וכו'.	פרק ו.







# YUD ALEPH NISSAN

with  
**The Rebbe**



## FARBRENGENS

### Yud Aleph Nissan, 5745

Beginning from the year 5731, the Rebbe held a Farbrengen each year on Yud Aleph Nissan in honor of his birthday. Interestingly, from after the episode of the Seforim began, the Rebbe ceased this custom.

Before we begin to tell about the Yud Aleph Nissan Farbrengens, let us look at a very interesting point that the Rebbe discussed at the last Yud Aleph Nissan Farbrengen – in 5745, where the Rebbe gave an explanation as to why he holds a Farbrengen on this day.

The Rebbe began the second Sicha:

It is well known that one of the worst *Middos* according to the Torah (and especially *Mussar*) is *Ga'ava* – haughti-

ness. With that being said, how is it possible that all gather here and participate in a Farbrengen which is being held in honor of one single person?

But the truth is that this is not at all the case. Just as on Simchas Torah, we are told, the Torah wishes to dance, and the Yid has the Z'chus of serving as the Torah's hands and feet, the same is true in our instance. The (Frierdiker) Rebbe is on high and he needs someone to be his "hands and feet", so to speak, carrying out his work in Hafotzas Hama'ayonos, and so there is someone who fills this position.

A story:

When we were in Cheder, they would tell a story of a Rav who was very small in body, but had a very prestigious posi-

tion. When asked, how is it befitting that a man so small serves a position of such magnitude, he answered: "True I may be small, but the chair is very big!" (*"Der beinkel is a greiser!"*)

Meaning, the work and Torah of the (Frierdiker) Rebbe is great and it must be carried on, the one who is actually filling the position is not of all that much significance.

♦

The first time that the Rebbe held a Farbrengen in honor of Yud Aleph Nissan was in 5722, his 60<sup>th</sup> birthday (see insert).

Ten years earlier, in 5712, the Rebbe recited a *Ma'amor* in his room on Yud Aleph Nissan. Only approximately twenty-five people whom the Rebbe

The following story is related by Rabbi Leibel Alevsky, one of the heads of Tzach (Lubavitch Youth Organization) in 5722 (today the Rebbe's Shliach to Cleveland, Ohio):

It was in the months leading up to the Rebbe's sixtieth birthday on Yud Aleph Nissan 5722 (*"Shnas Hashishim"*), and the heads of Tzach wanted to do something substantial in honor of the momentous occasion. The problem was that something of this kind had never been done before, and one could not know how the Rebbe would accept such an idea. They could only hope that the Rebbe would give his consent.

In those years, members of Tzach gathered each week for a Melava Malka after which they sent in a report to the Rebbe of the new undertakings for the coming week. When they wrote about their decision regarding the upcoming day of Yud Aleph Nissan, the Rebbe did not respond, and in their minds this was his way of giving them the go-ahead; if the Rebbe wasn't satisfied with something, he would have clearly stated so.

As soon as the new week began, the administration of Tzach sent out letters to Chassidim all over the world, urging them to take heed to the fact that Yud Aleph Nissan was just around the bend and encouraging them to increase in *Torah*, *Avoda*, and *Gemilus Chassadim* in honor of *"Shnas Hashishim"* placing special emphasis on the number sixty (i.e. sixty dollars for *Tzedaka*, sixty lines of *Tanya*, and so on).

Each Chossid was asked to send in their Hachlotos and

monies to the office of Tzach, and they would bring it to the Rebbe on Yud Aleph Nissan.

As Yud Aleph Nissan got closer, the many envelopes began piling in to the Tzach office. Accidentally, a few of the envelopes ended up in the Rebbe's room before making it to their proper destination. The first few times that this accident occurred, the Rebbe wrote on the envelopes: *"Shayach L'Tzach"* (i.e. indicating to his secretaries to bring the envelopes to their proper place, the Tzach office).

But the third time that this mistake repeated itself, the Rebbe wrote instead *"Shayach L'keren Hashishim"*. The heads of Tzach were overjoyed! Not only had the Rebbe acknowledged their efforts; he had just established a new fund for their contributions – *"Keren Hashishim"*, the "Sixty Fund".

On the day of Yud Aleph Nissan right before *Mincha*, Rabbi Hadokov entered the Rebbe's room and brought all the *"Duchos"* containing all the *Hachlotos* of Chassidim around the world to the Rebbe, along with \$22,000 for *Tzedaka* (considered a very large big sum at the time). A few minutes later Rabbi Hadakov came out and announced that the Rebbe would hold a special Farbrengen in honor of Yud Aleph Nissan, *Shnas Hashishim*.

This was the first time that the Rebbe farbrenged on Yud Aleph Nissan, and at the time it was clear to all that the Farbrengen was an outcome of the Chassidim's major *Hisoirerus* before Yud Aleph Nissan that year.



clearly specified on paper were invited to be present.

The Rebbe said a short *Sicha* and a *Ma'amor* beginning with one of the *Pesukim* of his new *Kapitel* ("*Hashem sifosai tiftach*"). While reciting the *Ma'amor*, the Rebbe cried copiously.

♦

After the Farbrengen in 5722, the next Yud Aleph Nissan Farbrengen was nine years later, in 5731. After the Rebbe came back from the Ohel and Davened Mincha, the Rebbe came down to Farbreng. There was only a fairly small crowd present as not too many people knew about it in advance. It was during that Farbrengen that the Rebbe recited the famous *Ma'amor* of "*Bayom ashtei assar*" which was printed in honor of Yud Aleph Nissan, 5749.

From Yud Aleph Nissan, 5732 and on, the Rebbe held a Farbrengen in honor of Yud Aleph Nissan each year.

This continued until the year 5745.

After that, the Rebbe no longer conducted Farbrengens on Yud Aleph Nissan anymore. From the next year and onwards, the Rebbe wouldn't Farbreng. The Rebbe would typically say a short *Sicha* in a response to the blessing he received from the Chassidim after Maariv.

## THE REBBE'S KAPITEL

Every year, the Rebbe would explain the *Pesukim* from his *Kapitel* during the Farbrengens on and around the date of Yud Aleph Nissan, during *Sichos* and *Ma'amorim*. The first time was on Yud Aleph Nissan 5712, when the Rebbe actually recited a *Ma'amor* beginning with a *Possuk* from the *Kapitel Nun-Aleph*.

In 5732, the Rebbe began a custom of explaining one *Possuk* from the *Kapitel* during each Farbrengen from Yud Aleph Nissan until *Shavous*. Then, for a short while the Rebbe ceased this custom, only to start it again in Elul that year.

## YUD ALEPH NISSAN NIGGUNIM

Every year, as Yud Aleph Nissan approached, there was a buzz; "Is there a new *Niggun* yet?" the Chassidim wondered. Who composed it? How does it go? On the night of Yud Aleph Nissan at the Farbrengen, everyone would sing the new *Niggun*, and Chassidim in other places would learn it as well. This became the *Niggun* of the year.

There is a well-known saying from the Baal Shem Tov that in the morning after Davening, one should recite his *Kapitel* in *Tehillim*. The early Chassidim took upon themselves to say the Rebbe's *Kapitel* in addition to their own, as a way of strengthening their *Hiskashrus* to the Rebbe.

In our generation, a major push was added – every single year, several talented individuals would compose a song with a few *Pesukim* from the Rebbe's new *Kapitel*.







Many wonder when and how this custom was born. In fact, there were three stages:

1. In the early years of the Rebbe's *Nesius*, if there was a *Niggun* to words that were in that year's *Kapitel*, Chassidim would sing it at the *Farbrengen*. For example, "*Yomim al yemei melech*" in *Kapitel* 61, was sung at the *Farbrengeno* of Yud Aleph Nissan, 5722; "*Ach l'eilokim*" of *Kapitel* 62 was sung at the Yud Shevat *Farbrengen* of 5724 (see insert), or "*Tzoma lecha*" of *Kapitel* 63 and so on. Not every year was there a *Niggun*.

2. After some years, it was decided to choose a few *Pesukim* from that year's *Kapitel* and fit them to an old *Niggun* that previously had no words. This began from *Kapitel* 69 ("*Ki elokim yoshia tziyon*") and lasted through *Kapitel* 80 ("*Roeh Yisroel*").

3. In honor of Yud Aleph Nissan 5742, the Rebbe's 80th birthday, Reb Feitel Levin composed a new *Niggun* to the words "*Harninu L'eilokim*". The *Niggun* was accepted and from then on the whole event of Yud Aleph *Niggunim* took on a major turn. Every year a few *Baalei Minagnim* would compose *Niggunim*, and the one that would be accepted by the Chassidim would become the *Niggun* of the year.

The mood of Yud Aleph Nissan is reflected in the "Yud Aleph Nissan *Niggunim*".

The enthusiasm of the Chassidim during the Rebbe's 70th birthday in 5732 spilled over into the *Niggunim* and that Yud Aleph Nissan **four** *Niggunim* were made. All four were sung by the Rebbe's *Farbrengen*, the favorite being "*B'cha Hashem chasisi*." (This can be seen on the video of the *Farbrengen*. See the *Yoman* of Yud Aleph Nissan printed here).

In the beginning of the third period [in which a new *Niggun* would be composed in honor of the upcoming Yud Aleph Nissan] there was no clear method for choosing the *Niggun* of that year, and the lack of clarity generated conflict among the composers. Obviously, the *Bochrim* had a large part in



deciding which *Niggunim* would be sung at the Rebbe's Farbrengen. This was crucial to the composers, for the *Niggun* sung by the Rebbe's Farbrengen became the "Niggun of the year", so each composer would attempt to rally the Bochrin behind his *Niggun*.

Eventually, a Va'ad (committee) was established, comprised of a few individuals who were musically inclined. They decided which *Niggun* would be the official *Niggun* of that year.

The *Niggun* that was chosen and sung in the presence of the Rebbe became the first *Niggun* sung every Farbrengen for the entire year.

On occasion, even after the *Niggun* was officially chosen, it was changed later on.

One example of this phenomenon occurred in 5749. A few *Niggunim* were composed and the Va'ad chose one of them as that year's *Niggun*. However, there was a significant segment of Chassidim that disagreed with the Va'ad choice and they sang one of the other compositions. This caused some confusion during the singing. To clear the air, on *Shabbos Hagadol*, Erev Yud Aleph Nissan (which was on a Sunday), before

the Farbrengen, it was announced in 770 that all present should please sing the *Niggun* that the Va'ad had chosen.

After the Rebbe came downstairs and made Kiddush, Reb Moshe Taleshevsky led the crowd by singing the *Niggun* the Va'ad had chosen. (The *Niggun* starts with the *Possuk*: "Tavoi lefanecha"). To the surprise of all, the Rebbe started the first *Sicha* by explaining the *Possuk* of "Shir mizmor". The only *Niggun* that included this *Possuk* was the *Niggun* that Reb Sholom Brochshtat had composed. Obviously, that changed everything and the *Niggun* right after that first *Sicha* was "Shir Mizmor". It then became the *Niggun* of that year.

But in general, the Rebbe did not get involved in choosing the *Niggun*. On the other hand -- it was the Rebbe who had the "last word". As mentioned above, if the *Niggun* was sung by the Farbrengen and the Rebbe encouraged it, then this was essentially a final decision. There were some times when a *Niggun* was started and the Rebbe would not encourage the singing. In 5749 for example, when the Matzos were being sent to Eretz Yisroel the Bochrin tried a *Niggun* but the Rebbe showed no reaction.

To end on an interesting note: Many of the Yud Aleph Nissan *Niggunim* were recorded on the tapes of Nichoach. When they gave the Rebbe the list of *Niggunim* that were planned for Vol. 8 the Rebbe added "Velokim Maki Mikedem" – the *Niggun* of that year 5735.

### "Shuva, shuva"

Of all the many *Niggunim* composed yearly in honor of Yud Aleph Nissan, some linger in the hearts and minds of Chassidim until today, having left an impression as "out of the ordinary." Among them we may count the *Niggun* of "Shuva", composed in honor of Yud Aleph Nissan 5751, constantly sung in the Rebbe's presence until *Chof Zayin Adar*, 5752. Any Chossid from that period will confirm that this *Niggun* was uniquely cherished by the Rebbe (and consequently, by the Bochrin and Anash), which was eminently conveyed by the Rebbe in the way he vigorously encouraged this particular *Niggun*.

### "Yifrach"

Another treasured *Niggun* dear to all Chassidim is "Yifrach b'yomov tzaddik" from the year 5733. Originally an old

On Motzoei Shabbos Parshas Beshalach, 11 Shevat 5724, the Rebbe Farbrenged for a third time in connection with Yud Shevat. During the Farbrengen, he bemoaned the fact that although there is an existing Chassidishe Nigun with words from the Rebbe's Kapitel Tehillim (of that year), no one ever thought to sing it throughout the past year. The Rebbe then told Rabbi Yehuda Krinsky to start the Nigun. When Rabbi Krinsky started the Nigun, the Rebbe himself sang along in a unique and surprising way: The Rebbe sang the first part with the words; but then he sang the next part ("Ach Hu Tzuri..") *without* the words ... it was truly incredible!



*Vizhenitzer* tune, the words are from *Tehillim*, *Kapitel* 72 and they were put to the tune by Rabbi S. Cunin of California in honor of the Rebbe's seventy-first birthday. The *Pesukim* talk of the *Tzaddik* sprouting out and gaining rule over the world and crushing his enemies, and as the commentators explain, they speak of *Moshiach* himself.

With the appropriate words and a beautiful lively tune, the new *Niggun* instantly captured the souls of the Chassidim. But it would take time until the *Niggun* would be officially approved by the Rebbe.

At the Farbrengen on Yud Aleph Nissan the *Niggun* was presented, but the Rebbe made no remark at all. As the custom was in those years, Reb Yoel Kahan began this *Niggun* each week at the Rebbe's Shabbos Farbrengens after the Rebbe made Kiddush, but still the Rebbe seemed to ignore the new *Niggun*. At last, one week, Reb Yoel assumed that

the Rebbe does not appreciate the singing of the new *Niggun* and he resolved that he would discontinue doing so, replacing it with a different *Niggun*. Surprisingly, in the middle of the Farbrengen the Rebbe asked, "Why has the usual *Niggun* been omitted? Let it be sung now..." From that point onward, the Rebbe encouraged the singing of "*Yifrach*" energetically and with great satisfaction.

The following year, the Chassidim found it difficult to part with this precious *Niggun*, so instead of composing a new one, the words from the *Possuk* "*Kolah she'eiri*" were added to the wordless stanza in honor of Yud Aleph Nissan, 5734.

## REB BENTZION SHENKER'S NIGGUN

Another interesting episode regarding Yud Aleph Nissan, 5734:

Reb Bentzion Shenker, the famous

Modzhitzer Chossid, who is widely acclaimed for his strong musical inclination was a resident of Crown Heights. He utilized his musical talent to compose a *Niggun* for the Rebbe, citing the words of the *Possuk* "*Va'ani kirvas Elokim*". He discussed the matter with his acquaintance, Reb Yossel Weinberg, who in turn asked the Rebbe for permission to teach the *Niggun* to the assembled at a Farbrengen.

Indeed, during the Farbrengen on Shavuos, 5734, Reb Bentzion stood up and taught the *Niggun* to the Chassidim.

While the Rebbe distributed *Kos shel Brocha* on Motzoei Shavuos, the crowd sang the new *Niggun* while the Rebbe encouraged the singing.

[To hear a recording of this *Niggun*, listen as it was sung at the Rebbe's Farbrengen of 15 Sivan, 5734, following the first *Sicha*.]







# שובה דה, עד מרת'

A Niggun that Echoes to this very day



”שובה, שובה ה’ עד מתי והנחם  
 על עבדיך. שבענו בבקר חסדיך  
 ונרננה ונשמחה בכל ימינו. יראה  
 אל עבדיך פעליך והדרך על  
 בניהם. ויהי נועם ה’ אלקינו  
 עלינו, ומעשה ידינו כוננה עלינו  
 ומעשה ידינו כוננהו.”



The singing intensifies and the excitement rises exuberantly as the Rebbe waves both his holy hands around, over and over again. Expressing a deep sense of longing; longing for Hashem to bestow His ultimate compassion upon us and end our lengthy *Galus*, yet at the same time, conveys a message of hope; hope and joy that the final salvation is but a short time away, this *Niggun* is sung at the Rebbe’s weekly Shabbos *Farbrengen*.

A similar scene repeated itself each and every week in those final months leading up to the dreadful day of *Chof Zayin Adar* when the Rebbe fell ill.

It was a long standing tradition dating back years; the first *Niggun* sung by the Shabbos *Farbrengen* was the Yud-Aleph Nissan *Niggun* of that year. But on Yud Aleph Nissan, 5751, something was different.

“I remember that first time very well,” relates Reb Feitel Levin, composer of the *Niggun* “*Shuva*”.

“I had completed the final product on a Thursday night, and by the time Shabbos came, the crowd of *Bochurim* and *Anash* had already listened to my recording and well learned the new tune.

“When the Rebbe entered the *Shul* for *Kabbolas Shabbos*, everyone sang the *Niggun* in unison and waited to see how the Rebbe would react. One can only imagine the joy that filled my heart when I saw the look of sincere pleasure evident on the Rebbe’s face that first time he

heard the *Niggun*. And his liking of the new *Niggun* only grew with time, as is by now well-known”.

♦

Of all the many *Niggunim* composed yearly in honor of Yud Aleph Nissan some linger in the hearts and minds of Chassidim until today, having left an impression as unique and different, out of the ordinary. Among them, and perhaps above them all, stands the *Niggun Shuva*, constantly sung in the Rebbe’s presence until *Chof Zayin Adar*, 5752.

Any Chossid from that period will confirm that this *Niggun* was uniquely cherished by the Rebbe (and consequently, by the *Bochurim* and *Anash*). This was unmistakably clear from the way he vigorously encouraged the singing of this *Niggun*.

In those last few winter months of 5752, the Rebbe gave of himself to the Chassidim in a manner unparalleled in previous times. As the weeks passed, more and more nights were devoted to distributing dollars to the public, and on more occasions than ever before, the Rebbe personally handed *Kuntreisim* to each and every Chossid, man, woman, and child, often with *Lekach* and dollars.

And accompanying all of these precious moments was the *Niggun Shuva*. The Rebbe would encourage the singing of “*Shuva*” heartily, pausing briefly in the midst of the distribution to motion his encouragement to the crowd.

It is this that makes “*Shuva*” so spe-

cial. More than the emotion encapsulated by the *Niggun* itself, in its lyrics and heartfelt tune, it is the memories of these treasurable moments (specifically as they were the months preceding *Chof Zayin Adar*) that stir the strings in the hearts and souls of Chassidim who were privileged to experience them with their beloved Rebbe.

♦

Rabbi Eliezer Zaklikovsky relates:

“The Rebbe vigorously encouraging us when we sang “*Shuva*” at the *Farbrengens* was literally a weekly occurrence, at the Shabbos *Farbrengens*, and eventually it was almost expected. But one particular week still stands out in my mind.

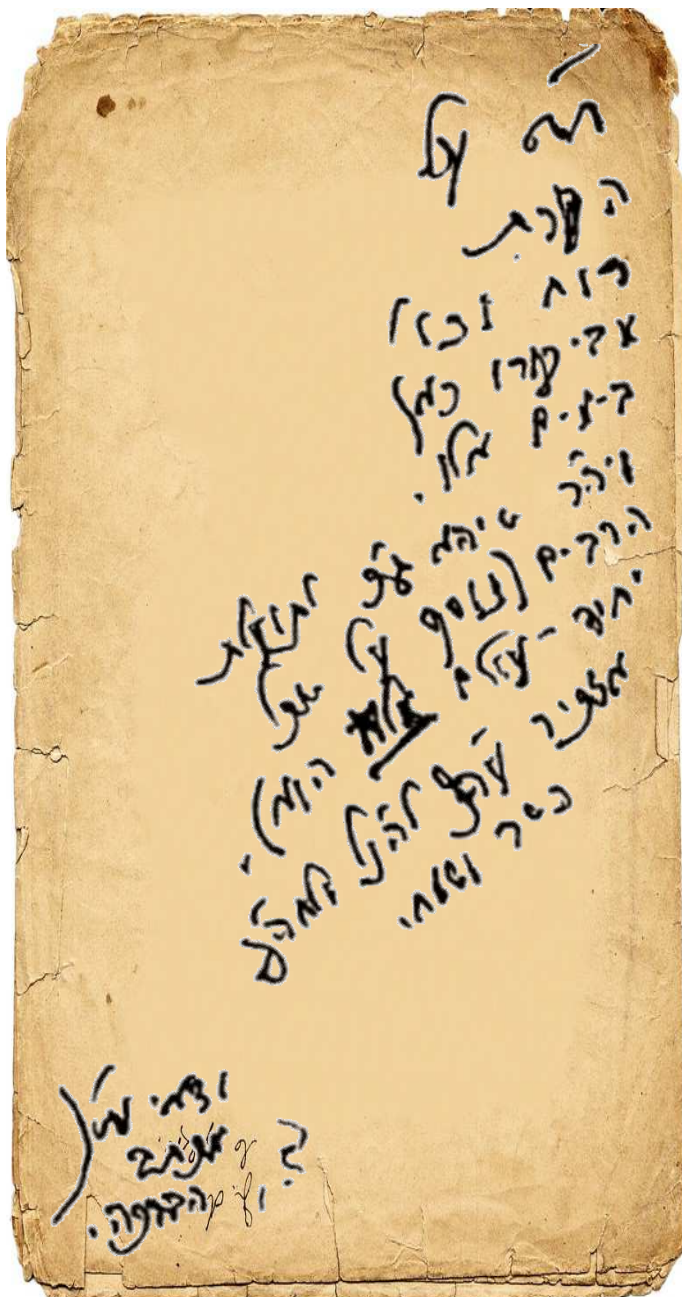
“On that Shabbos, we began “*Shuva*” as usual, and the Rebbe motioned with extraordinary force. It was then that I noticed a chilling sight: Attached to the Rebbe’s holy hand was what appeared to be the remnant from an IV treatment of some sort. One can only imagine the impression this had upon me. The Rebbe, obviously not in the best of health, nevertheless saw it important to convey his encouragement to the Chassidim’s song, leading and inspiring them to sing even stronger”.

Ever since *Chof Zayin Adar*, Chassidim await the day that we’ll be able to sing a new *Niggun* for the Rebbe in his full health and glory. In the meantime, we pray, ...עד מתי? והנחם על עבדיך...  
 –Relent, Hashem; how much longer? Have compassion upon Your servants...





## “Thank you for Coming”



In honor of Yud Aleph Nissan, we present this written response in the Rebbe's holy handwriting, where one can see how much the Rebbe appreciates when Chassidim come to spend Yud Aleph Nissan in his presence, and the positive outcome that these visits are expected to bring in effect.

ת"ח [תשואת-חן] על הקורת רוח מביקורו כאן בימים אלו.  
ויה"ר שיהא ג"כ לתועלת הרבים (נוסף על שכל יחיד – עולם מלא הוא).  
אזכיר עה"צ [על הציון] להנ"ל [להנזכר לעיל] ולחה"פ [ולחג הפסח] כשר ושמת.  
ודאי נת' [נתקבל] מכתב הברכה.

Much appreciation for the pleasure you brought about by your visit here in this period.

Let us hope that it will also bring benefit for the public (in addition to the fact that every individual is like an entire world).

I will mention the above at the Ohel, and for a Kosher and happy Pesach.

You have certainly received the letter with my blessings.



To Participate In  
א אידש'ן סדר



“The *Seforim* tell us that *Eliyahu Hanavi* is unable to be present at two locations simultaneously, so only one spark of his soul visits each Seder. But in the presence of the *Amora, Rav Hamnuna Sava*, we are told, *Eliyahu Hanavi* appeared in his full glory.

With that being the case, could there be another place where there are higher revelations, than at the Rebbe’s own *Sedorim*?!”<sup>1</sup>

With these words, the Rebbe articulated the reason for every Chossid’s sincere longing to be present when his Rebbe holds the Seder. It is on this night when we relive *Yetzias Mitzrayim* each year, a night overflowing with Heavenly revelations; where else could a Chossid wish to find himself at such a time?

In our generation, Chassidim were privileged to witness the Rebbe’s conduct on the Seder night for a number of years, immersing themselves in this inspirational event, year after year. Those who merited to participate in those *Sedorim* recall the Seder night as one of the highlights of the year with the Rebbe, when the Chassidim enjoyed a spiritual satiation unmatched by any other experience during the year.

### “Ah Yiddish’n Seder”

On one rare occasion, the Rebbe himself noted the extraordinary privilege it was to participate at the Rebbe’s Seder. That year, the Israeli government insisted that the *Bochurim* who had spent a year in 770 for “*Kevutza*” were to return home to *Eretz Yisroel* before Pesach. Even after much persuasion (with the Rebbe’s persistence) they we’re still unwilling to extend their visas and the *Bochurim* were forced to return before Pesach, thus losing the opportunity to witness the Rebbe’s *Sedorim*. When the Rebbe learned of this, he remarked, “מ’האט זיי ניט געלאזט זעהן א אידיש’ן סדר...” (Roughly translated: “They wouldn’t permit them to see a ‘Jewish’ Seder...”).

### Preparations

Through the year 5731, the Rebbe ate all the *Yom Tov* meals, including the

*Sedorim* on Pesach in the Frierdiker Rebbe’s apartment on the second floor of 770, until this custom was suspended after the Frierdiker Rebbe’s Rebbetzin passed away on *Asara B’Teves*, 5731. It was during those years that the Chassidim were granted entry to be with the Rebbe at the *Sedorim*.

Before arriving at the Frierdiker Rebbe’s apartment, the *Bochurim* held their own Seder in the Yeshivah dining room. Needless to say, these were carried out in great haste, at times lasting merely twenty minutes, enabling them to join the Rebbe early on in his Seder. The Rebbe always visited the *Bochurim*’s Seder at the Yeshivah on the first night of Pesach, where he would say a short *Sicha* to them. No one dared begin before then.

Each *Bochur* prepared the Seder needs at his place and respectfully awaited the Rebbe’s arrival. As soon as the Rebbe concluded the *Sicha* and left the dining-room, they immediately began their rushed Seder and headed towards 770 to grab a good spot for the Rebbe’s Seder. Consequently, their *Yom Tov* “meal” for *Shulchan Oreich* consisted of nothing more than a hard-boiled egg!

Usually, the *Bochurim* arrived soon after the Rebbe did, but at times, especially when the line to receive *Matzos* from the Rebbe after *Maariv* was very long they managed to get there before the Rebbe made his entry.

### At the Rebbe’s Seder Table

Observing the Rebbe and marveling at his conduct on the Seder night are said to have been very distinctive to what Chassidim were accustomed to at other special moments during the year. The holy atmosphere seemed to sweep the bystanders into it in a most unique fashion. Reb Y. Y. (“Fitch”) Offen explains:

“I remember that at the first Seder that I merited to attend in the year 5727, there was something remarkable in the air that really “took” me. True, I did see the Rebbe before at some very excessively elevated moments; while he blew

the *Shofar* on Rosh Hashanah, while he stood at the Ohel, and on other occasions. But when I entered the Rebbe’s Seder for the first time I was overcome with an uplifting feeling that I will not forget to this day. It is difficult for me to bring this into words, but I still remember that state very well...”

### The table setting

The chair at the head of the long table always remained empty; it was reserved for the Frierdiker Rebbe. Near this chair on the table there was a full setting for a Seder (i.e. a silver cup, a Seder-plate containing all the necessary items, and so on). On the right side sat the Rebbe, and on the left, the Rashag. Around the table sat some of the elderly Chassidim along with a few additional exclusively invited guests, including Reb Yankel Katz from Chicago and his young son. No one, aside for the Rebbe, leaned during the Seder (*Halacha* states that one is not to lean in the presence of his Rebbe).

The Rebbe held two *Haggados* near him throughout the Seder: the first edition of his own *Haggadah*, printed in 5706, and the *Siddur Ha’Arizal* containing the kabalistic meditations for the Seder.

Upon the Rebbe’s request, Reb Yankel Katz read the *Haggadah* aloud while the Rebbe read quietly at a steady and relatively fast pace. Every so often, while the Rebbe waited for Reb Yankel to catch up, he read to himself from the explanations (*Lekutei Ta’amim Uminhagim*) on the *Haggadah* and if time permitted, he read from the *Siddur Ha’Arizal* as well. Reb Yankel’s son would ask the four questions, and the Rebbe listened attentively.

### Customs of the Seder

The Seder night is full of so many specific customs detailing how to go about each step of the Seder, varying diversely all across the Jewish spectrum. It is no wonder, then, why the Chassidim who were present observed each and every aspect of the Rebbe’s holy conduct on that night, taking note of the meticu-

lous methods with which the Rebbe performed each phase of the Seder.

Their observations have all been carefully documented and published in numerous places (primarily in “*Otzar Mithagei Chabad*” by Rabbi Y. Mundshein), and serve as a guide for Chassidim how to conduct themselves at their own Sedorim today. Every move carried out at the Seder; the way the items were placed upon the Seder-plate, the pouring of the wine, preparation and use of the *Charoses*, the consumption of the *Matzah* and *Marror*; each step was done with utmost care and carried out explicitly in its necessary form.

### **Shulchan Oreich**

The Rebbe almost never spoke on his own initiative when in the Frierdiker Rebbe’s apartment (just as he would not do so during the Frierdiker Rebbe’s lifetime). Only when posed questions by the Rashag and the elderly Chassidim pre-

sent would he respond appropriately. Thus, at times, the meal during *Shulchan Oreich* lasted up to an hour. At its conclusion, Reb Yankel Katz lead the Bentching.

### **Hallel – the Climax**

From “*Sh’foch chamoscha*” until the conclusion of the Seder, the Rebbe read the *Haggadah* aloud and at a slow pace. Reb Yankel Katz still read the *Haggadah* aloud, but nonetheless, those who stood near the Rebbe’s seat were able to hear his voice clearly. In fact, the recitation was so slow that in one instance Reb Yankel had long finished reading the *Haggadah*, while the Rebbe was only at the beginning of “*Nishmas*”.

Throughout the year, Chassidim never witnessed the Rebbe Davening “*Be’avoda*”, so to speak (i.e. the Rebbe almost never displayed any emotion openly and usually appeared quite calm on the outside). *Hallel* on Pesach night

was the one exception in that regard. Each phrase was recited in a beautiful tune that expressed sincere *D’veikus*, and often tears flowed from the Rebbe’s holy eyes...

[It’s difficult to describe in writing the exact tune as it was, but it had been told to have been a combination of the tune the Rebbe used while reciting *Chazzoras Hashatz* at the *Amud* and that of the recitation of the *Pessukim* following *Tekias Shofar* on Rosh Hashanah.

### **Escorting home**

At the conclusion of the Seder on the first night of Pesach, the Rebbe went down the staircase to his room, while the *Bochurim* stood at the side in song. When taking his leave for home, the *Bochurim* escorted the Rebbe all the way, singing joyous Pesach songs until they reached the house.

There, at the doorstep of his home, the Rebbe would turn around and wave his hand vigorously to encourage the singing. This was a most memorable moment for all.

### **Farbrengen**

On the second night of Pesach, the Rebbe wouldn’t head for home until much later.

The Frierdiker Rebbe writes (recorded in “*Hayom Yom*”, 15 Nissan) that on the first night of Pesach, the *Rabbeim* did not expound upon the *Haggadah* with lengthy interpretations in order to conclude the consumption of the *Afikoman* before midnight.

On the second night, however, they would speak for many long hours, ending late into the night. In accordance with this custom, the Rebbe held a *Farbrengen* each year on the second night of Pesach after the Seder, when he explained citations from the *Haggadah*. No *Le’chaims* were said at this *Farbrengen*, as it took place after the Seder, and one is not to eat or drink anything after the *Afikoman*. This continued through the year 5730. Once the Rebbe began holding his *Sedorim* at home in 5731, this practice was suspended (see below).







These Farbrengens had a very special atmosphere, and often included several interesting occurrences. (In 5715, the Rebbe taught the *Niggun* of “*Ve’hi she’amda*” at this Farbrengen), but that is beyond the scope of this article.

## Bochurim No Longer Join

In the earlier years, the crowd present at the Rebbe’s *Sedorim* was relatively small. But as the years progressed, the number of *Bochurim* grew disproportionately, especially when the “*Kevutza*” began to arrive from *Eretz Yisroel*. Each group came to the Rebbe before Pesach, remaining in 770 for a full year, and leaving after Pesach the following year, which meant that during Pesach there were always two groups; the group that had just arrived, as well as the group that was on its way back.

It appears that the growing numbers of *Bochurim* resulted in an overly crowded presence at the small room in the Friediker Rebbe’s apartment and the crowded conditions became unbearable.

On the first night of Pesach, 5729, one of the bottles of wine standing on the table was knocked on its side, spilling out across the table. The Rebbe said nothing, but gazed at the scene with a look of apparent disappointment.

The next day, the administration of the Yeshivah notified the *Bochurim* that they would no longer be allowed to join the Rebbe’s Seder upstairs. That night, during the meal, the Rashag asked the Rebbe if he would allow the *Bochurim* of the returning “*Kevutza*”, who would soon head back to *Eretz Yisroel*, to join the Seder now, and the Rebbe agreed.

The group of *Shluchim* who had recently returned from a two-year *Shlichus* in Australia were also allowed to join the Seder that night. When the Rashag asked the Rebbe if he would permit them to come in, because they had been away for so long now, the Rebbe responded, “Of course! What’s the question?” Later on, the Rebbe gave each of them a piece from his personal *Afikoman*, explaining that “they are my *B’nei-Bayis*; they have worked tirelessly for two years!”

That night, the Rebbe held a Farbrengen (as usual), during which he quoted the passage from the *Haggadah* when the students of the five *Chachomim* arrived at their teachers’ Seder to notify them that הגיע זמן “רבותינו! קריאת שמע של שחרית.”

The Rebbe asked: “Where were they until now? Why did they not hold the Seder together with their Rebbes?” The Rebbe continued: “Whatever the explanation may be, the fact is clear that they were not present at the Seder. Let this serve as an appeasement for not allowing the *Talmidim* to join the Seder this year...”

## “Slipping” In

The next year, in 5730, the *Bochurim* were told not to rush through their Seder as usual, for they would anyway not be permitted to join the Rebbe’s Seder. Most of them indeed complied, but a daring few resolved that they would try their luck.

After hurrying through their Seder as in the past, a small group arrived at the Friediker Rebbe’s apartment and knocked on the door. They pleaded with the attendant, Reb Sholom Gansberg to allow them inside, as they numbered only a select few and couldn’t be all that harmful...

After some persuasion, Reb Sholom agreed and the overjoyed *Bochurim* were privileged to see the Rebbe at his Seder yet again. Later on, more groups of *Bochurim* gathered outside the locked door, but they would not be allowed to enter, despite their fierce knocking on the door. Nevertheless, when the door was eventually opened for “*Sh’foch chamoscha*” the Rebbe indicated that the accumulated crowd of *Bochurim* be allowed to join.

On the second night of Pesach, the Rebbe allowed the “*Kanim*” (*Bochurim* who excelled in their learning; seven of them excelled in *Nigleh* and seven in *Chassidus*) to join from the beginning of

the Seder.

Again, upon reaching “*Sh’foch chamoscha*” the Rebbe allowed the remainder of the *Bochurim* to join. He asked, “Have you opened the door? I don’t mean only for *Eliyahu Hanavi*...” The *Bochurim* understood how much the Rebbe really wished to allow them to participate.

As it turned out, this was the last Seder that any of the Chassidim merited to spend with the Rebbe. Beginning from the following year (5731), the Rebbe no longer ate the Yom Tov meals at 770, and all the *Sedorim* were held at home.

## Seder Night - 5714

In conclusion, we’ll recount some very interesting occurrences from the year 5714. At the end of the Seder, the Rebbe stopped in the hallway and said, “Being that the *Niggun* of ‘*Keili ata*’ is known to bring about the revelation of *Eliyahu Hanavi*, the preparation to the coming of *Moshiach*, let us sing this *Niggun* joyously and hopefully bring about the final *Geulah*, here and now!”

When he reached the door of his room downstairs, the Rebbe delivered a short *Sicha* and then instructed all the *Bochurim* to dance along with their *Rosh Yeshivah*, Rabbi Mentlick. The Rebbe also joined the circle and danced energetically together with everyone. Then, while standing amidst the circle of Chassidim, the Rebbe delivered a second short *Sicha*.

When leaving for home, the Rebbe instructed everyone to go into the Shul and dance yet again and with great joy!

לשנה הבאה בירושלים!

1. Said by the Rebbe on the first night of Pesach, 5710 (*Yemei Bereishis* pg. 130).



## SIMCHA SHEL MITZVA

*In this Likkut, the Frierdiker Rebbe, recalls how the shemurah wheat, for the shmura matza, was harvested by the chassidim of his grandfather and father more than one hundred years ago:*

The wheat for the *shemurah matzah* was taken from the fields of Reb Zalman Shcherbiner, whose homestead was in Shcherbina, a two hour journey from Lubavitch. The journey to Shcherbina, and the events surrounding it, made a deep impression upon me, and are engraved in my childhood memories.

Reb Zalman had a meticulous system for choosing the field with the highest quality wheat, and for choosing the day and hour of the harvest. The conditions for the harvest were: a clear and bright day on which the sun shone in its full intensity, and that no rain had fallen in

the previous three days. The set hours for harvesting the *shemurah* were from noon to two o'clock or two-thirty in the afternoon.

When the time for harvest approached, Reb Zalman would come to Lubavitch to make the arrangements. For in addition to Reb Zalman, his family, and the Jewish families who lived on Reb Zalman's land, several of the *zitzers* (yungerleit who were devoted to learning) of Lubavitch, as well as those visiting Lubavitch at the time, would work at harvesting and threshing the wheat. Since the exact day on which the above conditions would be met could not be known in advance, Reb Zalman would come with several wagons to take the people who would be doing the harvesting to Shcherbina, so that they should be

ready to begin work at the proper time. At times, they would wait a week or more for the perfect conditions to harvest the *shemurah*.

For Reb Zalman, the *shemurah* harvest was a cause for threefold joy. First of all, he would be cutting wheat for the *shemurah matzah* for the Rebbe. Secondly, he would have guests from Lubavitch in his home for several days, something which he especially loved and for which he had a special talent. But most of all, the Rebbe himself would be attending the cutting of the wheat, and this was something that would infuse Reb Zalman with a year-long vitality and joy.

From the day that Reb Zalman left Lubavitch with the harvesters until that clear, bright day on which the *shemurah*



was cut, the talk of the town was of the weather. People looked constantly at the sky; they felt the wind to see if it was dry or if it contained the slightest moisture. Every person would offer their opinion; dozens of predictions were heard about the next day's weather. Each day we awaited the arrival of the special messenger from Shcherbina who would tell us that the harvest would be on that day.

### The Day Arrives

The cutting and the threshing of the wheat were done with great joy, coupled with a seriousness that was profoundly displayed upon the countenance of the workers. All were belted with their *gartlen* and wore hats over their *yarmulkes*. The work went swiftly in the burning heat, as if the harvesters were experienced farmers.

Sickle in hand, the elderly Reb Zalman, with his broad, regal beard and face shining with joy, was swift and nimble as a lad. One could see the joy literally lifting him off his feet. His shoes and

white socks floated above the ground like the feet of Naphtali on a divine mission, as can only be with a true servant of Hashem whose very heels are permeated with a profound pleasure of the mind and the inner will of the heart to serve Him.

Some of the chassidim would cut the wheat, while others sang niggunim which poured forth with a sublime sweetness and carried across the countryside.

An aura of holiness enveloped the entire area. The wives and children of the local families stood by and watched, dressed in their Shabbat clothes, their faces reflecting the specialty of the occasion.

When the cutting and threshing of the wheat were concluded, Reb Zalman and a number of others would go to bathe. Upon his return, Reb Zalman, who would be wearing his Shabbat clothes, would lead *Minchah*, which he would sing with a Simchat Torah nig-

gun. *Tachanun* was not said. Following the prayers, all would join him in a joyous dance, during which Reb Zalman [although well advanced in years] would suddenly leap into the air and perform three backward-and-forward somersaults.

All would then proceed to the tables set up in the orchard, where a festive dairy meal was laid out for the *farbren-gen*. At the meal, the Rebbe would say a *maamar* and *farbreng* for several hours. After the Rebbe had retired to the room which had been prepared for him, the assembled would continue to *farbreng* all night long.

In the morning, following Shachris, we would return to Lubavitch. Reb Zalman and his crew would arrive in Lubavitch that evening, bringing with them the sack of *shemurah* grain, which would be hung in a special room for safekeeping.

(Likkutei Dibburim Vol. 1 page 224)





## Reb Yosef 'Kol-Bo'

As the Chassidic 'movement' gained followers and popularity, the Misnagdim desperately tried to put a stop to it. Meetings were held, plans were conceived, and webs of lies were publicized—all in order to crush the 'cult' that was spreading like wildfire.

At one such meeting, it was agreed that they would proclaim a public fast day, to enlist in Heavenly mercy. With this decided, they now had to determine which Selichos to say—what was most similar to the troubles they were contending? Present at the gathering was Reb Avraham Sheina's, a young but brilliant scholar, who immediately responded, "let us say the Selicha: אנשי" "אמנה אבדנו."

One would assume from this incident that he was a staunch opponent and nothing would change his mind, however, Reb Avraham's antagonism did not last very long.

Reb Avraham would learn regularly with a young man fluent in Torah as he was. His chavrusah, however, held one advantage over him; he would always learn with great enthusiasm, something Reb Avraham was sorely lacking. This matter bothered him greatly, until he finally asked the secret to his chavrusah's enthusiasm.

"If you would hear the Tikkun Chatzos of Reb Yosef Kol-Bo," replied his chavrusah, "then you would have a Chavrusah like I do."

Curious, Reb Avraham embraced his friend's suggestion, and, as predicted, he was greatly influenced by what he witnessed. It dawned on him that perhaps

the Chassidim were not as he originally thought; perhaps they were truly of great stature.

Reb Avraham embarked on a complete turnaround, and became a fervent chossid, eventually marrying the Alter Rebbe's daughter, Rochel.

This is one of many examples of the effect Reb Yosef Kol-Bo had on Misnagdim, bringing them closer to the ways of Chassidus.

At first Reb Yosef himself was a staunch opponent of the new 'cult' that had only recently sprung up. It would take three encounters with the Alter Rebbe until he would be completely won over.

### Reb Yosef 'Kol-Bo'

Reb Yosef of Shklov was renowned as an incredible Gaon, and although known by most as Reb Yossela from Shklov, his contemporaries referred to him in regard of his genius; he was called Reb Yosef 'Kol-Bo'—Reb Yosef who contained everything.

In a sicha, the Frierdiker Rebbe described his prominence:

"The Gaon Reb Yosef 'Kol-Bo' was already renowned throughout Lithuania and Minsk. Even in Vilna they had crowned him with the title '*Morona V'rabono*'. His greatness was also well known by the Ashkanazik scholars, for he had encountered them on his travels to the Leipzig fair. This was despite his young age, not having yet reached forty."

[On another occasion, he was described as one who has all the sugyos of Gemorah open in front of him].

Reb Yosef was exceedingly wealthy, and at the same time, a complete Yorei

Shomayim—not permitting his material eminence to interfere with his spiritual qualities; withstanding many challenges during his business trips. He truly fulfilled Chazal's statement, "Torah and greatness in the same place."

### A Deep Lesson in Bittul

Notwithstanding all his remarkable qualities, Rav Yosef suffered one character flaw; he recognized his importance and prominence, and did not shy away from sharing this knowledge with others.

He would learn in a loud, powerful voice, with great enthusiasm, as though he was learning with someone else, even if he was alone. And when involved in learning, all knew not to interrupt or disturb him with a question. Only when he himself paused was one 'permitted' to inquire of him.

It was not uncommon to hear him mutter, "Rashi, how can you say that is the way to explain the Gemorah if you write differently elsewhere? Rather this must be your intention." This was his learning style for the other Rishonim as well.

Thus, upon being exposed to the truth of Chassidus, it was this particular area where he understood and appreciated the difference between Chassidim and Misnagdim, between Bittul and Yeshus.

### The First Encounter

The first time Reb Yosef met the Alter Rebbe he did not know who the Alter Rebbe was.

This incident occurred when the Alter Rebbe traveled to Shklov without revealing his identity.



The Frieddiker Rebbe related the details of this monumental encounter in the name of Reb Pinchas Reitzes, who witnessed the incident first-hand:

One bitter evening, deep into the Russian winter of the year 5531, Reb Yosef 'Kol-Bo' sat in the *Perushim's* shul deeply engrossed in a sugya. In middle of his learning, a young man walked in, a bag hung across his shoulder, and looking to warm himself by the fireplace, the strains of his journey evident in his weary stride. Reb Pesach, who was also learning in the Shul, quickly approached the guest and greeted him with a 'Sholom Aleichem'. A few others joined him and a scholarly discussion ensued.

Reb Yosef lifted his eyes from his Sefer and noticed a group of people surrounding one individual in heated conversation. Curious as to what they were discussing, he came closer and heard them discussing a certain sugya. The discussion lasted many hours and they enjoyed it immensely, Reb Yosef most of all.

Reb Pinchas Reitzes was part of 'the early risers,' a group of men who would come to the Shul at 3am to begin learning. That night, when he entered the shul, he encountered an unusually large crowd. Around a table in the southern side of the Shul sat Reb Yosef and Reb Zalman Yechiel, the 'Magid Shiur'. Surrounding them were most of the people who would stay up and learn until midnight, and next to the table sat a stranger, who was listening to Reb Zalman delivering a lengthy explanation on a certain sugya.

When he had finished his Pilpul, the guest turned to him and said, "This is a sound Pilpul and has many chidushim, but I am accustomed to learn this sugya differently." And he began to explain the sugya with astonishing clarity, bringing light to the many intricacies of the matter.

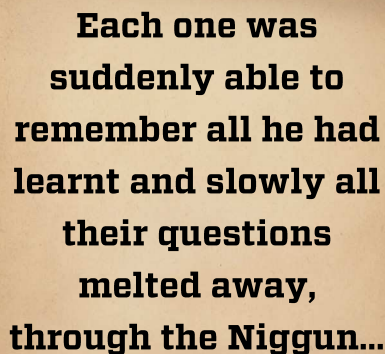
Reb Yosef, awed by the explanation, concluded that this had to be the true way of understanding the sugya.

The anonymous guest refused to an-

swer questions about his identity, merely saying that he was not a Rav, but rather someone who simply sits and learns.

The following day, around Mincha time, the Alter Rebbe left town, his identity remaining a mystery.

It was only later that the town's scholars discovered it was the Alter Rebbe who had impressed them so.



**Each one was suddenly able to remember all he had learnt and slowly all their questions melted away, through the Niggun...**

### The Second Encounter

The second time Reb Yosef met the Alter Rebbe was in an entirely different setting. Again, they discussed Torah, but this time they were alone, and also discussed chassidus.

During their conversation, Reb Yosef mentioned the Baal Shem Tov in disparaging terms. Hearing this, the Alter Rebbe said, "You should know that a revelation of the Baal Shem Tov is greater than a revelation of Eliyohu Hanovie."

Reb Yosef was shocked, and his surprise only grew when the Alter Rebbe claimed his statement was a clear Gemorah; he knew the entire Gemorah off by heart, but this he had missed?

The Alter Rebbe explained a passage of Gemorah to support his claim, and similarly clarified why the same applies to himself.

This incident further warmed Reb Yosef towards Chassidus, but it would take one more encounter before he would truly embrace it.

### The Third Encounter: An Unusual Way of Answering a Question

Once, in the early years of his nesius, the Alter Rebbe visited the city of Shklov. The Gaonim of the city, aware of his fluency in Torah, turned to him with their questions. However, surprisingly, the Alter Rebbe refused to answer the inquiries, but agreed to deliver a public address in Shul, and answer the questions then.

Ascending the bima, the Alter Rebbe exclaimed, "Shall I say Torah? It is better that I sing a niggun, as the mishna states "kol balei shir..." – a niggun causes the angel's to arise and descend." The Alter Rebbe then sang the 'Daled Bavos' with great dveikus.

The Beis Medrash fell silent as the Alter Rebbe intoned each stanza twice, and the fourth stanza even more times. Watching him sing with such devotion, the people seemed transported, and the Gaonim of Shklov felt connected with the deeper levels of their Neshamos. Each one was suddenly able to remember all he had learnt, and slowly their questions melted away; through the niggun, the Alter Rebbe had opened for them the wellsprings of knowledge.

From then on they would refer to this niggun as the 'Mattan Torah' niggun.

Reb Yosef, who himself had four complicated questions, saw the solutions play out before his eyes as the niggun was sung over and over.

Reb Yosef later admitted that he had felt like a small child at the time.

That same year he joined the ranks of the Chassidim, bringing many colleagues to the Alter Rebbe, and showing them the truth of Chassidus. Among them was; Reb Baruch Mordechai of Bobroisk; Reb Shlomo Rafoel's; Reb Avraham Sheina's (as brought above).

1. See Beis Rebbi in Hebrew page 59 and on.

2. 25 Shvat 5696, and Likkutei Dibburim.

3. Sefer Hasichos 5704

4. Sefer HaSichos 5703 page 144. This story was featured in *A Chassidisher Derher*, Vol. 1 issue 19, Alter Rebbe's Niggunim Part 2.

# SEUDAS MOSHIACH

## *An Overview*



The last two days of Pesach commemorate *Kriyas Yam Suf* and how the *Yidden* were completely saved from the *Mitzriyim*.

According to Chassidus the first two days are connected to the *Geula* from *Mitzrayim* and the last two days are connected to the *Geula* from this *Golus* – the

coming of Moshiach. This is reflected in the theme of the *Haftorah* read on *Acharon Shel Pesach* which speaks about the coming of Moshiach. A taste of the light of Moshiach shines on these last two days of Pesach.

The Baal Shem Tov would customarily eat a third *seuda* on the last day of Pesach. This meal was called “*Seudas Moshiach*”<sup>1</sup>.

Why is the *Seuda* by the end of the day?

Generally speaking, the inner significance of a day can be expressed in two ways: either the entire day is equally special, or there are times in which the special meaning is stronger. In certain cases a day can have both qualities, for example Shabbos. Although the entire Shabbos is equally holy and special (and the *Mitzvos* of Shabbos apply for the entire twenty-five hours), the time after *Mincha* is unique and “extra holy”.

*Acharon Shel Pesach* also has these two expressions. On the one hand the entire day is connected to Moshiach, yet the end of the day also has a stronger connection to Moshiach. Why?

Everything in Chassidus has a source in *Nigla*. The source of the connection of *Achron Shel Pesach* with Moshiach is the *Haftorah* which speaks about Moshiach. Why do we read about Moshiach on the last day of Pesach? During the time of the first *Beis Hamikdash*, *Sancheirev*, the king of Ashur, set siege around *Yerusha-*



*layim* with the intent to broaden his empire. This was years after he had conquered the northern kingdom of Yisrael and dispersed them into *Golus*.

*Chizkiyahu*, the King of Yehuda, almost gave up but at the last moment the *Navi* came and brought him the message that Hashem promised to save *Yerushalayim*. On the night of Pesach a *Malach* passed through *Sancheirev's* camp and killed all his men. In the morning he awoke to the mortifying sight of his army completely eliminated.

To commemorate this miracle we read a *Haftorah* connected to Moshaiach. The *Gemara* in Sanhedrin<sup>2</sup> says that Hashem wanted to make *Chizkiyahu* Moshaiach, however because his generation didn't deserve it they missed the opportunity. We read this *Haftorah* on the last day of Pesach because the other days already have a different one.

This is the connection between Moshaiach and *Acharon Shel Pesach* according to *Nigleh*.

So why specifically at the end of the day? Seemingly if the connection is through the *Haftorah*, then the *Seudas Moshaiach* should be in the afternoon, right after davening!

There are two aspects to Moshaiach, the way Moshaiach is in Torah and the way Moshaiach is in the world. The Moshaiach in Torah is in the *Haftorah* and the Moshaiach in the world is *Seudas Moshaiach* at the end of the day, con-

nected to *Matzah*, and a meal.

And this is the main point of Moshaiach, to change the world, to affect the nations of the world, as it says "And he will transform all nations to serve Hashem". Moshaiach's times will be when the only thing we will do is search out Hashem "לא יהי עסק כל העולם אלא לדעת את ה' בלבד".

This aspect of Moshaiach is specifically connected to the end of the day. After we finished everything, we davened *Shachris*, read the Torah, *Mussaf* and *Mincha*, nothing is left for us to do, this is Moshaiach of *velt*.

Another significance of having *Seudas Moshaiach* at the end of the day:

The end of the day represents the end of time. Moshaiach will be elevating the last generation, and through them he will be elevating all the generations from the beginning of time<sup>3</sup>.

Through making a *Seuda*, celebrating the coming of Moshaiach, although we are still in *Golus*, we bring the *Geula* closer. We are showing that we don't give any attention to our *Golus* condition and are already living with Moshaiach. This in and of itself brings Moshaiach closer.

By the *Acharon Shel Pesach* *Farbren*gen in 5666, the Rebbe Rashab ate the *Seuda* with the *Bochurim* of the Yeshiva and ordered that each of the *Bochurim* be given four cups of wine. And the Rebbe Rashab said "The four cups of the

first night of Pesach are *Koisos* of Moshe Rabeinu, and the cups of today, *Acharon Shel Pesach*, are the *Koisos* of Moshaiach."

The four cups of wine on the first night of Pesach correspond to the four *L'Shonos* of *Geula*, and the four cups of *Acharon Shel Pesach* correspond to the four Cups of punishment that Hashem will give the nations of the world when Moshaiach comes in retribution to their treatment of the *Yidden* throughout the many years of *Golus*.

(There are many explanations about the *Seuda* in general and the four *Koisos* in particular, just look in any of the *Farbrengens* of *Acharon Shel Pesach*.)

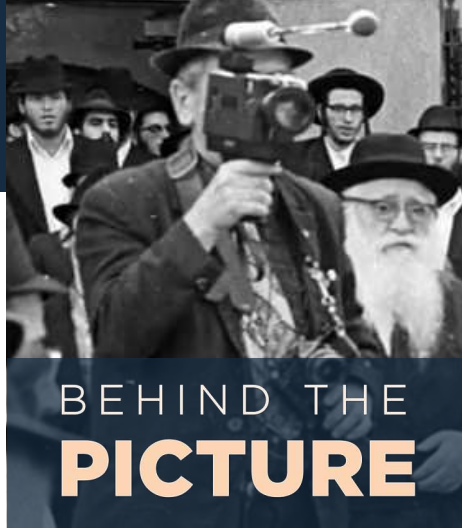
The Frierdiker Rebbe would talk about the Baal Shem Tov during *Seudas Moshaiach*. The Rebbe *Farbren*ged in 770 every *Acharon Shel Pesach* and would usually say a *Ma'amar Chassidus*.

Due to the power of this *Seuda* in creating awareness of Moshaiach's coming, in addition to actually bringing Moshaiach closer, the Rebbe encouraged the spread of this *minhag* to as many communities as possible and would speak about it many times in the days before *Acharon Shel Pesach*.

1. Hayom Yom, Chof Beis Nissan, *Acharon Shel Pesach*.

2. 94, 2

3. Sichas *Acharon Shel Pesach* 5731



## BEHIND THE PICTURE

**By: Dovid Zaklikowski**

**Photos: The Shafran Collection/  
Lubavitch Archives**

On a balmy afternoon in 5746, a large group of chassidim gathered outside 770. Word had spread that the Rebbe ע"ה would be using a new stretch Cadillac that had recently been purchased.

The Rebbe would soon be leaving to the Ohel, approximately a half hour's drive from 770.

In the back of their minds, many of the bystanders knew they shouldn't be there; the Rebbe would certainly rather they be learning in Seder Hayeshivah. Some, in fact, realized their mistake and

left, but there still remained a sizable crowd when the Rebbe walked out.

In the first picture the Rebbe distributes coins to the children, as was regular routine when leaving to the Ohel, and a large crowd of onlookers watch in the background.

They were singing *Didan Notzach*, and the Rebbe had encouraged the singing as he walked out the main door of 770.

The Rebbe could have used a new car. The seats in the old car, a 1977 model, were rubbed out, and the increased leg-room – as well as some other amenities – in the new car would certainly make for

a more comfortable ride.

A group of the Rebbe's aides had worked on purchasing a suitable car. The Rebbetzin was also involved in choosing the car, and had herself selected the seats' fabric. The Rebbe was aware that a new car was needed and that one was being purchased.

The Rebbe's first ride in the car was supposed to be a quiet event; no one had anticipated a crowd to gather. In fact, the car was supposed to have been brought discreetly to the Rebbe's home that morning, from where the Rebbe would be driven to 770. This would have prevented a spectacle at the car's "inaugural ride," however, due to technical reasons,





the car was not ready for delivery until later that morning.

As the Rebbe exited 770, he noticed the larger than usual crowd. Reaching the curb, the Rebbe turned to Rabbi Yehuda Krinsky and asked, "Where is the car that we used yesterday?"

The second picture depicts the Rebbe as he requests from Rabbi Krinsky that he would like to use the old car.

The old car was now quickly sought. The third picture portrays the Rebbe waiting for the car to arrive.

"Is this the car?" the Rebbe asked when the car finally pulled up. Rabbi Krinsky nodded, and the Rebbe entered the car and was driven to the Ohel.

The entire episode lasted no more than a few minutes, but the Rebbe had ensured that only the old car was used from then on.

Rabbi Krinsky relates, "After the Rebbe's Histalkus, the Rebbe requested that the new car be given to one of the aides who assisted her in the home, so he should have a means for parnosah."

### Why Not a New Car?

After this event, people felt they had now a new way to illustrate the concept of iskafya. Was a new car an absolute necessity? Of course not!

Sometimes You Don't Need Iskafya...  
The Rebbe, however, maintained oth-

erwise.

Two months later, during a farbrengen, the Rebbe discussed the topic of iskafya—in fact, he spoke of iskafya in reference to the purchase of a new car.

"At times," the Rebbe explained (freely translated and paraphrased here), "we desire a new car, with the rationale that the newer vehicle will help us arrive faster to our destinations—in our pursuit of doing good things!"

"However, we shouldn't use Hashem and Kedusha to justify personal desires. Despite the supposedly lofty intentions, not purchasing a new car would constitute iskafya."

"There are those that purchased a new car," the Rebbe continued, alluding to the events of a few weeks beforehand, "and they explain the need for a new car; the seats [in the old one] are rubbed out, etc."

However, the Rebbe explained, to him a new car or an old one made no difference. "I have no idea of the difference! I know that [the old] car was the agent for a lot of good missions in the past, and it could continue doing so in the future..." The concept of iskafya, therefore, does not apply here.

By way of analogy, the Rebbe explained that if someone likes red potatoes and someone brings him white po-

tatoes—if he doesn't eat it, no one will claim that he is doing iskafya.

"Iskafya is when you know that the amount of Tzedakah you are giving is a lot less than you could give, and you do not want to give any more, but you give anyway..."

### Why?

So it wasn't about iskafya. So why indeed did the Rebbe refuse the new car?

No one ever asked the Rebbe this question, so all answers are merely speculation.

Maybe it was the large crowd waiting on the Rebbe's reaction, and the Rebbe didn't want a spectacle?

The answer we will never know, however, we did learn an important lesson about the meaning of iskafaya.

Let's take it to heart.

*The photos are dedicated in memory of Rabbi Bentzion Shafran, of blessed memory.*

*Rabbi Shafran was a true soldier in the Rebbe's army and dedicated his life to assisting Jewish soldiers and prisoners.*

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# Through the Keyhole A Peek into Yemos Hamoshiach

## A PARADOX

The phrase ikvesa deMishiacha (“the footsteps of Mashiach”), the name for our generation at the very dawn of the Geulah, appears to point in two opposite directions.

The first word derives from the root eikev, meaning “heel”, the part of the body that is so far from spirituality and life that it has been called “the Malach HaMovess in man.” As such this word indicates that in these last generations, only small amounts of Elokus is revealed in this world.

On the other hand, it is this very generation, lowly as it may be, that will witness the Geula. Indeed, this era is called ikvesa deMishiacha because, as the sec-

ond word of the phrase indicates, we can actually feel and hear the footsteps of Mashiach.

It could well be argued that the second concept in this phrase depends on the first. Precisely because this generation is a “heel” in the sense that it is located at the end of Jewish history, the last generation that comes after all the preceding generations, it benefits from all the accumulated avoda of its predecessors. For this reason, indeed, it is our generation that will be privileged to experience the Geula Shleima. A man's heel is certainly lower than all the other organs, but it is upon the heel that they all, including the heart and the head, stand.

Indeed, when the head wishes to move from place to place, it is the heel that makes this possible.

At the same time, a heel should realize that it is no more than that - a heel. Being aware that all the other parts of the body are superior and greater than it, it is able to hold them upright, support them, and move them around according to need. And the same is true of this generation of ikvesa diMeshicha. This “heel”-generation should realize that it is no more than a “heel”: its superior quality consists only in the fact that it comes after and in the wake of all the preceding generations.

*(Sichas Shabbos Parshas Bo, 5744)*



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כ"ק אדוננו מורנו ורבינו זי"ע

תרס"ב - תשע"ב

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