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A CHASSIDISHER DERHER

EXPANDED EDITION

ISSUE 9 (79)

NISSAN 5773

דעם רבי'נס קינדער

THE REBBE AND THE BOCHURIM

LEARNING TO LIVE

VLADIMIR AND GREGORY
DASHEVSKYS' PRESENTATION

אנא נסיב מלכא

THE REBBE'S
YUD ALEPH NISSAN MA'AMORIM

י"א ניסן

"קרנו תרום בכבוד" (תהלים קיב; ט)

ESCAPE FROM IRAN THE STORY OF AN
EXODUS IN OUR DAY

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CREDITS

בס"ד

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Learning to Live

As

we approach Yud Aleph Nissan, we are pleased to present our readership with this expanded edition of *A Chassidisher Derher*.

“Gut Yom Tov!” the Rebbe says in a *Sicha* regarding *Chai Elul* – the birthday of the Baal Shem Tov and the Alter Rebbe¹. The birthday of a *Nossi* is a most auspicious time for all of the Jewish people, and particularly for those who are privileged to know and connect with him.

Each year on his birthday, the *Nossi*’s light illuminates the world with renewed strength, just as it did at the time of his birth. Much as we are told about the first *Nossi*, *Moshe Rabbeinu*, that immediately when he was born “נתמלא הבית כולו אורה” the entire house was filled with light. This invigorates all of his Chassidim as well with the power to illuminate and transform the entire world, drawing upon the extraordinary powers available to them each year on the *Yom Huledes* of their *Nossi*.²

Interestingly, the last time that the Rebbe held a Farbrengen on Yud Aleph Nissan in 5745, the Rebbe explained that the gathering together on this day marks our connection with the entire chain of transmission of the teachings and ways of Chassidus, beginning with the Baal Shem Tov up until today!³

Hence, Yud Aleph Nissan, in addition to being a day of reflection⁴, is also a day when we celebrate together with the Rebbe, and thank Hashem for the greatest privilege of being Chassidim in *Dor Hashvi’i*.

In the Rebbe’s own words (with regards to the Friediker Rebbe’s birthday): “...All those who partake in this celebration and farbreng wherever they are throughout the world, during any moment of the forty-eight hour period of Yud Beis and Yud Gimmel Tammuz, are united together and privileged to farbreng together with the Rebbe in his own chamber!”⁵.

It is our sincerest hope that this edition of the *Chassidisher Derher* will inspire and uplift our readership in utilizing this auspicious day, and that we will merit to celebrate this year’s Yud Aleph Nissan at the Rebbe’s Farbrengen with the coming of Moshiach, may it be *teikef umiyad Mammosh!*

חג הפסח כשר ושמח!

A Chassidisher Derher,

Erev Rosh Chodesh Nissan, 5773

1. Lekutei Sichos Vol. 24 p. 178

2. See Lekutei Sichos Vol. 2 p. 606

3. Hisvaaduyos 5745 Vol. 3 p. 1693

4. See HaYom Yom, Yud Aleph Nissan

5. Sichas Yud Beis Tammuz, 5717, Toras Menachem Vol. 20 p. 141; see *Derher* Issue 78



A NOSSI IN ESSENCE

A birthday of a Nossi is indeed a monumental day. Yet theoretically, shouldn't this day be more pertinent to the Nossi himself, rather than to the men, women and children of his generation? Looking at how the Rebbe addressed the Frierdiker Rebbe's birthday presents revolutionary food for thought as we approach the 111th birthday of our Nossi.

The¹ Gemora² teaches us: "*Bosor Reisha Gufa Azil*" – "The body follows the head."

As human beings, we are acutely aware of the role that our head (brain) plays in our lives. Every movement of any muscle throughout our body – even including the toenail – is dependent on the brain, and similarly, anything that happens to our brain subsequently affects the rest of the body.

Thus, in a positive sense, when the head (brain) is revitalized, the body is empowered as well.

This analogy is often used throughout *Nigleh* and Chassidus to describe a *Nossi's* connection with his generation. Whatever transpires by the *Nossi*, even in his personal life, is pertinent to every person of his generation – even those whose spiritual distance from the *Nossi* is described in the analogy as a "toenail."

A story occurred with the Frierdiker Rebbe that illustrates this idea:

In 5657, when the Frierdiker Rebbe was getting ready for his wedding, his father, the Rebbe Rashab, suddenly fell ill. The doctors in the vicinity of Lubavitch, unable to cure the Rebbe Rashab, suggested he travel to Moscow to see the specialists there.

The Rebbe Rashab and Rebbetzin Shterna Sara traveled to Moscow and met with specialist doctors. However, they too seemed not to know how to cure the Rebbe Rashab; it seemed as if things could not get better.

Returning to his hotel, the Rebbe Rashab confided in Rebbetzin Shterna Sara that he wanted to travel to Eretz Yisroel because he felt his end was near³. "What will be with the Chassidim?" The Rebbetzin asked.

The Rebbe Rashab responded: "Our son [mentioning

the Frierdiker Rebbe by name] will remain and will do this."

Ultimately, the Rebbetzin convinced the Rebbe Rashab to stay in Lubavitch, where he guided the Chassidim until his *Histalkus* in 5680. However in speaking those words, the Rebbe Rashab demonstrated the intrinsic connection a *Nossi* has with his Chassidim, and the generation at large, clarifying that even while he would be in Eretz Yisroel – even while he would still be alive – the next *Nossi* was already in touch with the "*Ispashtusa D'Moshe*," which connects him to the Yidden.

The Frierdiker Rebbe repeated this story numerous times, indicating that there is a significant message for each of us to learn from it.

Each year on one's birthday, all aspects of his life and being are revitalized. On the Birthday of a *Nossi*, his every *Mekushar* is elevated on this day, and this is strengthened each year. The aforementioned story conveys how the *Nesius* is pertinent already from birth, and how our *kesher* with the *Nossi* is strengthened each year on his birthday, even prior to the *Kabbolas Hanesius*.

This message has tremendous implications for every Chassid as he approaches the *Yom Huledes* of his Rebbe. The renewed vitality in *Hiskashrus* made available on this day demands that one make practical alterations to strengthen his *Hiskashrus* to his Rosh.

Ashreinu, how fortunate are Chassidim on such a day!

1. The following is based on the Sicha of 12 Tammuz 5717. *Toras Menachem* vol. 20 page 112. See also *Toras Menachem* vol. 19 page 59.

2. *Sotah* 45, 2. See as well *Eruvin* 41, 1.

3. It seems that many of the Rebbeim yearned to visit Eretz Yisroel prior to their *Histalkus*.

דעם רבי'נס קינדער

In honor of Yud Aleph Nissan, a day when each and every Chossid contemplates his responsibility as a Chossid and tries to strengthen his connection to the Rebbe, we bring the following words, which were spoken at a Farbrengen by Yud Shevat **Kinus Hatmimim Ha'olami** this past year in Crown Heights, demonstrating the special bond between the Rebbe and the Bochorim.

From the beginning of his *Nesius* it was clear that the Rebbe reserved special attention for the Bochorim.

Reb Dovid Raskin A"H, the long-time *Menahel* of Tomchei Tmimim, used to say that while the Rebbe would daven at the *Amud* during the first year after the Frierdiker Rebbe's *Histalkus*, he would often watch the Bochorim davening *B'arichus* and shep *Nachas* from them.¹

But perhaps the best place to start would be with a story told by "Zhlobiner Rov", Reb Yerachmiel Biyominson (formerly a Rov in Zhlobin, and later a

Rosh Yeshivah in Tomchei Tmimim in Montreal):

Immediately after the *Histalkus* of the Frierdiker Rebbe, Chassidim tried persuading the Rebbe to accept the *Nesius*.

In the summer time of 5710, Reb Yerachmiel approached the Rebbe and said, "Regarding us – the older ones – fine; we are older, we'll figure out how to get by on our own. But what about the younger ones? How will they survive without a Rebbe?"

The Rebbe answered: פון די יונגע האב זיך קיין-מאל נישט אפגעזאגט; זיי האלט איך און זיי וועל איך האלטן! ("The younger ones I have

never refused, I have always tended to them as my own and I will continue to do so!")²

Even before the Rebbe was willing to accept the *Nesius* of the whole Lubavitch, it was the Bochorim that the Rebbe wanted to take care of.

Indeed, as one will read in the *Sefer* "Yemei Berieshis" (which gives a description of those first months after the Frierdiker Rebbe's *Histalkus*), the Bochorim were the first ones to have *Yechidus*, and the Rebbe gave them his *Brochos* and guidance in a personal manner.³



BIRKAS HABONIM – ONLY FOR FAMILY!

The Frierdiker Rebbe (and the Rebbe as well) had the custom to give a special *Brocha* to *Anash* after *Mincha* on Erev Yom Kippur.

Once, in the year 5705, a group of *Anash* who had for whatever reason missed the *Brocha* after *Mincha*, came to the Frierdiker Rebbe before *Kol Nidrei* and asked if he could bless them then.

The Frierdiker Rebbe refused, explaining that he had heard from his father, the Rebbe Rashab, that the time right before *Kol Nidrei* is not appropriate for the general public (“*Mas’im Lo’rabim*”), but rather for family members and very close individuals (“*B’nei Bayis and Eigene*”).⁴

So, what is more telling than the fact that throughout the years, without exception, before *Kol Nidre*, the Rebbe blessed specifically and *only* the Bochorim with *Birkas Habonim* – as though we were his own children.

And as the Rebbe said at the first *Birkas Habonim* in 5712, that the reason why he’s giving this *Brocha* is because אירע “זייט דאך דעם רבינס קינדער”—us, the Bochorim, **WE** are the Rebbe’s children.⁵

BEHIND THE SCENES

But that was all what was seen in public. Much less is known about the Rebbe’s care for the Bochorim “behind the scenes.”

The following story – one of many stories heard first-hand from HoRav Yisroel Friedman, the Rosh Yeshivah of Oholei Torah – illustrates the Rebbe’s love for his Bochorim, even beyond the public eye.

When Reb Yisroel Friedman was an older Bochor in 5723, he was Rosh Yeshivah teaching in Tomchei Tmimim in Newark (which later relocated and is today in Morristown).

The custom in those years was that each Bochor was able to go into *Yechidus* with the Rebbe once a year for his birthday, give the Rebbe a note (“*Tzet’l*”) asking for the Rebbe’s *Brocha* in the coming year, and at times ask a quick question.



BOCHURIM SIT ALONG WITH REB YOEL KAHAN AND CONDUCT “CHAZORA” – REVIEWING THE REBBE’S FARBRENGEN.
CREDITS: LUBAVITCH ARCHIVES

These *Yechidus* would generally last one minute, sometimes two, but that's all.

That year, Reb Yisroel came into *Yechidus* for his birthday and just as he turned to leave, the Rebbe held out a paper from his desk. The paper was one of the many reports that Reb Yisroel had written to the Rebbe about the class he was teaching in Newark, and the Rebbe mentioned the name of a particular Bochur who, according to the report, was struggling in his learning.

Still holding the paper in hand, the Rebbe began talking about this one Bochur, suggesting how he could be helped to regain an enthusiasm for learning by pairing him with good *Chavrusos* etc.

The Rebbe continued for twenty minutes!

A few times during their conversation, the Rebbe's secretary, Rabbi Chadokov, opened the door to hint that it was time to conclude the *Yechidus* – it was unheard of that a Bochur should be in *Yechidus* so long. But with each interruption, the Rebbe motioned to Reb Yisroel not to worry about the time and resumed talking about this one Bochur!

THE REBBE'S "CHAYA-YECHIDA"

In truth, the Rebbe made no secret of the special treatment. A few months after the *Histalkus* in 5710, the Rebbe held a *Farbrengen* exclusively for Bochurim.⁶ At the *Farbrengen* the Rebbe said that a Rebbe gives *Hashpo'ah* to everyone in his generation, but to *Bochurim*, the Rebbe reserves a special *Hashpo'ah* – from his *Chaya-Yechidah*, the highest levels of his *Neshomah*.⁷

And thus, the Rebbe concluded, the Bochurim are responsible to pay back the Rebbe with their own *Chaya-Yechidah*, with their innermost *Kochos*.⁸

And in the same way that the Bochurim experienced this dedication from the Rebbe, כמים הפנים לפנים, the Bochurim gave themselves over to the Rebbe totally!

It's no secret that this is the way it was all through the years. Of all the biggest



Chassidim, the ones who were always "there for the Rebbe," the ones whose entire life revolved around the Rebbe – learning the Rebbe's Torah, doing what the Rebbe wants, and living the lives of true Chassidim – were the Bochurim.

It's a fact.

A Bochur has nothing else in his life aside for, **first and foremost**, being totally given over to the Rebbe – everything else comes as a given. He is a Chossid of the Rebbe; therefore, he *obviously* learns *Nigleh* and Chassidus as he should, he *obviously* davens properly, and he is *obviously* involved in *Hafotzas Hama'ayonos* in the proper time etc. Because he is a dedicated Chossid of the Rebbe, everything he does is exactly in the way the Rebbe would want – and with the hope of giving the Rebbe *Nachas*.

TODAY AS WELL – ס'ניטא קיין פארפאלן

Needless to say, today as well, as *Bochurim*, we live our lives given over to the Rebbe just as Bochurim always did.

As the Rebbe says in the *Farbrengen* of Pesach Sheini, 5710:⁹

There are those who never saw the Rebbe and therefore they might think that for them it is all over, *Chas Ve'Sholom*, ("Farfalen"); they have no chance to be a real Chossid. The truth is, however, that it is never too late ("*S'nita kein far-*

falen!") – even those who never saw the Rebbe can have a real connection. In that same *Farbrengen*, the Rebbe specifies that one can do so by looking at a picture (might we add: "nowadays, by watching the Rebbe on video, which is even more genuine"), and in general, by learning the Rebbe's Torah and going to the Ohel with the right intentions – "*Az duh iz er!*"¹⁰ it is here where we can truly connect and maintain a real *Hiskashrus* with the Rebbe.

ZAROI BACHAYIM – HU BACHAYIM!

This way we can assure that *Zaroi BaChayim*, the Rebbe's children are alive, proving louder than ever that *Hu BaChayim* – the Rebbe is very much alive. And with all of our efforts, we will be *Zoche* to be with the Rebbe in a physical sense as well, and the Rebbe will lead us out of *Galus*, may it be **Teikef Umiyad Mam-mosh!** ■

1. Yemei Bereishis p. 103.

2. Ibid p. 228

3. Ibid p. 149

4. Sefer Hasichos 5705 p. 20

5. Toras Menachem Vol. 4 p. 19

6. Yemei Bereishis p. 141

7. See the lengthy explanation in the full transcript of the *Sicha* where the Rebbe maintains that in truth, all of the Jewish people receive *Hashpo'ah* from the Rebbe's *Chaya-Yechida* – only that with regard to Bochurim, it remains intact even after they receive the *Hashpo'ah* עי"ש.

8. Toras Menachem Vol. 1 p. 40

9. Ibid p. 50

10. Ibid p. 108

"אנא נסיב מלכא"



THE REBBE'S YUD ALEPH NISSAN MA'AAMORIM

THE REBBE'S KAPITEL

"I heard from the elders" the Frierdiker Rebbe writes in a letter, "that in times of old, the custom was for each one to recite the *Kapitel* of *Tehillim* in accordance with his age. For example, one who completes twenty years of age and enters into his twenty-first year is to recite *Kapitel Chof-Aleph*..."¹

In addition to reciting their own *Kapitel* each day, Chassidim throughout the generations took upon themselves to recite the Rebbe's *Kapitel* as well, in order to bring his *Zechus* upon them, and to strengthen their *Hiskashrus*.

In a letter dated Aleph Mar-Cheshvan 5699², the Frierdiker Rebbe writes of the great love that Chassidim have for one another, as well as the love they feel towards their Rebbe. In describing this, he recounts a story about one of the Tzemach Tzedek's Chassidim, Reb Moshe Elya of Vitebsk.

"True," the Tzemach Tzedek said of Reb Moshe Elya, "he might be just average in his knowledge and *Avoda*, but he is a great *Mekushar*. His '*Horachamon*' during *Bentching* is said full of love ('*Ahava'diker Horachamon*') and it bears good fruit up in heaven, bringing good results down here as well!"

When initially publishing this letter, the Rebbe added in a footnote, "Many Chassidim have the custom: a) to recite '*Horachamon hu yevorech es Adoneinu Moreinu Vrabeinu*' during *Bentching*, b) to recite the *Pessukim* corresponding to the Rebbe's name at the end of *Shmone Esrei*, and c) to recite the *Kapitel* in *Tehillim* corresponding to the Rebbe's age."³

Even after the Frierdiker Rebbe's *Histalkus*, the Rebbe, in *Sichos* and letters, was persistent in urging the Chassidim to continue reciting his *Kapitel* every day.

At the Chof Av Farbrengen, 5710, the Rebbe told the Chassidim:

"There are those who used to say the Rebbe's *Kapitel* each day, but then, after Yud Shevat, they began to doubt whether or not they must continue to do so.

"The Rebbe already indicated the answer to this question on the final Yud-Gimmel Tammuz of his life by saying that each Chassid must recite the Rebbe's *Kapitel* every day in order to bring the Rebbe's *Zechus* upon himself, and to internalize the revelations he receives from him."⁴

CHASSIDUS ON YOUR BIRTHDAY

The Rabbeim had a custom to recite a *Ma'amor* in connection with their birthday each year.

The Rebbe writes in HaYom Yom (Chof Cheshvan) in this regard:

"Each year on his birthday, my father [the Rebbe Rashab] would say a *Ma'amor* in private (unless his birthday fell out to be on a Shabbos). On the last birthday of his life here in this world, he recited the *Ma'amor* '*Nosata li-y're'echa*', and when he concluded he said to me [the Frierdiker Rebbe]: "On one's birthday one should recite Chassidus. May Hashem grant you a gift that you should recite Chassidus on your birthday, and may it be *be'Chessed ube'Rachamim*! It took seven years [for this to materialize]."⁵

As it seems, in these *Ma'amorim* the Rabbeim would generally explain selections of their new *Kapitel*, and at times, the *Dibur Hamaschil* of the *Ma'amor* was actually one of the *Pessukim* from the new *Kapitel*.

The Rebbe followed in a similar vein. In the *Ma'amorim* on or around Yud Aleph Nissan, the Rebbe often explained selections of his new *Kapitel* for that

ning with a *Possuk* from his new *Kapitel* – “*Hashem s'fosai tiftach*” – during which the Rebbe was very emotional and cried very much.

For the next ten years there was no *Farbrengen* held in honor of Yud Aleph Nissan. Instead, around the time of his *Yom Huledes*, the Rebbe would quote selections of the new *Kapitel* during a *Ma'amor* – either on the Shabbos before

the outgoing year, and the second *Ma'amor* opened with the *Dibur Hamaschil* from one of the *Pessukim* in the new *Kapitel* – “*Mizmor leDovid*” (*Kapitel* 63).

“ANA NOSIV MALKA”

In 5731, the Rebbe returned from the Ohel late on Yud Aleph Nissan and held a short surprise *Farbrengen*. It was at that occasion when the Rebbe recited the



“HIS ‘HORACHAMON’ DURING BENTCHING IS SAID FULL OF LOVE (‘AHAVA’DIKER HORACHAMON’) AND IT BEARS GOOD FRUIT UP IN HEAVEN...”

year, and at times he even recited a *Ma'amor* beginning with one of those *Pessukim*.

MA'AMOR BY INVITATION ONLY - 5712

The first time that such an occurrence took place was in 5712, on the Rebbe's fiftieth birthday. The Rebbe personally selected a group of individuals who would be invited into his room to hear the *Ma'amor*, including Rabbi Hadokov, Reb Shmuel Levitin, Reb Berel Junik, Reb Zalman Gourarie, Reb Dovid Raskin, Reb Avrohom Meir Zarchi, Reb Yoel Kahan, Reb Leibel Groner, and a few others.

The Rebbe recited a *Ma'amor* begin-

ing with a *Possuk* from his new *Kapitel* – “*Hashem s'fosai tiftach*” – during which the Rebbe was very emotional and cried very much. For the next ten years there was no *Farbrengen* held in honor of Yud Aleph Nissan. Instead, around the time of his *Yom Huledes*, the Rebbe would quote selections of the new *Kapitel* during a *Ma'amor* – either on the Shabbos before

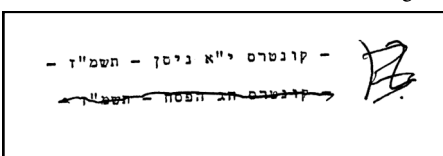
the outgoing year, and the second *Ma'amor* opened with the *Dibur Hamaschil* from one of the *Pessukim* in the new *Kapitel* – “*Mizmor leDovid*” (*Kapitel* 63).

In 5722, the Rebbe again held a *Farbrengen* on Yud Aleph Nissan in honor of his sixtieth birthday. At that *Farbrengen*, the Rebbe recited two *Ma'amorim*, in both of which he quoted and explained *Pessukim* from his new *Kapitel*. For the following nine years, the Rebbe did not hold *Farbrengens* on Yud Aleph Nissan, but he continued quoting *Pessukim* from the new *Kapitel* each year in *Ma'amorim* around that period (usually on *Acharon Shel Pesach*). In fact, on *Shabbos Hagadol*, 5724, the Rebbe recited two *Ma'amorim*. In the first *Ma'amor*, he explained *Pessukim* from the *Kapitel* of

famous *Ma'amor* of “*Bayom Ashtei Asar*” about the specialty of the Jewish people who only choose Hashem himself and disregard all other powers despite the possible benefits one can enjoy from them. Chassidim say that even while the Rebbe recited the *Ma'amor*, they were able to detect in his tone of voice that this was something unique, not like an ordinary *Ma'amor*.

From 5732 and on, the Rebbe held a *Farbrengen* each year on Yud Aleph Nissan itself and always quoted *Pessukim* from his new *Kapitel* in the *Ma'amor*.

On Shabbos Hagadol, Erev Yud Aleph Nissan, 5732, the Rebbe recited two *Ma'amorim*. The first was entitled “*Laminatzeiach le'Dovid le'Hazkir*” – a *Possuk* from the outgoing *Kapitel*. The second one, entitled “*Be'asor la'Chodesh*”, included an explanation on the *Possuk* “*Yemei shnoseinu... Shiv'im sha-*



THE REBBE PERSONALLY CHOSE THE NAME FOR THE KUNTRES IN HIS OWN HOLY HANDWRITING: “KUNTRES YUD ALEPH NISSAN - 5747”

na...” which alluded to the Rebbe’s seventieth birthday which he celebrated that year. The next day, Sunday evening, on Yud Aleph Nissan, the Rebbe farbrenged again and recited a *Ma’amor* “*Bayom Ashtei Asar*”, again quoting the *Possuk* “*Yemei shnoseinu...*”

KUNTRES YUD ALEPH NISSAN

In the later years, when the Rebbe no longer recited *Ma’amorim* as often, he would instead edit and publish an old *Ma’amor* which was said in honor of Yud Aleph Nissan during one of the previous years. The first time this took place was in 5747. That year, the publishers at Kehos

were uncertain as to what name the Rebbe would want the *Kuntres* to be called, so they left two options on the page and left the decision for the Rebbe. The Rebbe crossed a line through “*Kuntres Chag HaPesach 5747*” and chose instead “*Kuntres Yud Aleph Nissan 5747*,” indicating that the *Ma’amor* was indeed being published exclusively in honor of Yud Aleph Nissan.⁶

In 5750, the Rebbe celebrated Yud Aleph Nissan at his home on President Street. After *Maariv* and receiving a *Brocha* from *Anash*, the Rebbe personally distributed that year’s “*Kuntres Yud*

Aleph Nissan” (containing the *Ma’amor* “*Ki Yish’olcha*” recited on Yud Aleph Nissan, 5738) to each and every man, woman and child. ■

1. Igros Kodesh of the Frierdiker Rebbe Vol. 1 p. 31

2. Ibid Vol. 4 p. 428

3. Sefer HaMaamorim Kuntreisim Vol. 3 p. 23

4. Toras Menachem Vol. 1 p. 149

5. I.e. it took another seven years, from 5680, when the Rebbe Rashab said these words, until 5687, when the Frierdiker Rebbe was released from prison on his birthday, Yud Beis Tammuz, that the Frierdiker Rebbe began reciting *Ma’amorim* publicly on his birthday.

6. It should be noted that in 5747, the Rebbe did recite a *Ma’amor ke’ein Sichah* on Shabbos 12 Nissan, entitled “*Tefillah le’Dovid*” – a *Possuk* from that year’s *Kapitel*.

A MA’AMOR – BUT BLI PIRSUM

Regarding the first Yud Aleph Nissan *Ma’amor* in 5712, Reb Sholom Chaskind (who studied as a *Bochur* in 770 at the time) relates:

After the war, my grandfather left China and settled in Eretz Yisroel. He wished very much to see me, so I began looking for a feasible streamliner ticket but was unable to find one affordable enough. In the meantime, I notified the Rebbe of my plans to go see my grandfather, explaining that I was trying to find an affordable ticket (I knew that the Rebbe would not approve of me spending so much money unnecessarily).

One evening, after my trip became more of a reality, I was told that the Rebbe wished to see me in his room. When I went in, he asked me again about my trip and said that if I’m still planning on traveling to Eretz Yisroel, I should stop in Morocco for a few weeks. He added that I was to discuss it with Reb Binyomin Goredetzky who would tell me how to go about all the details of the trip. When he finished, the Rebbe asked if I would agree to go to Morocco, and of course I answered that I willingly would.

As I was about to leave the Rebbe’s room, he asked me, “Are you staying here?” I didn’t understand exactly what the Rebbe meant with the question. The Rebbe repeated, “I mean, are you staying here in 770 for the time being? Because

it’s possible that there will be a *Ma’amor* soon; but ‘*Bli pirsum*’ (with no publicity).”

I left the room with no intention of telling anyone about what I had heard, obviously. Some of those around me noticed that something was up, but I said nothing. My friends asked me, “What did the Rebbe tell you?”

“Nothing special”, I replied.

“Can’t be”, they persisted. “We see on your face that you’re hiding something”. But I stayed true to the Rebbe’s instruction and did not reveal anything.

When I understood that I would be allowed into the Rebbe’s room for the *Ma’amor*, I wished very much that my father should also be able to join. So I called my father at home and asked him if he was planning on coming to 770 anytime soon. He had just come back from work and was rather tired, so he asked “Why; is there anything special happening there?” I answered, “I don’t know, but I think you should come. You won’t regret it”. So my father indeed came to 770.

This was the night of Yud Aleph Nissan. A bit later, word got out that there would be a *Ma’amor*, and everyone came to the Rebbe’s door. Rabbi Hodakov stood by the entrance and monitored who went in. There were three *Bochurim* who were allowed in because they took

charge of “*Chazzoras Da”ch*”, and an additional three *Bochurim* that were considered from the “closer circle” who were also allowed in, and then all the married people.

There was no introductory *Niggun*. The Rebbe bent his head over towards his desk (and most probably wrapped the handkerchief around his hand under the table).

Before beginning the words “*Hashem s’fosai*” his voice trembled as he held back his tears, and after a few seconds, he continued on with the *Ma’amor*.

(Related in his *My Encounter* interview with Jem, featured on *Living Torah* Disc 88 program 344)

AN ACCURATE TRANSCRIPTION

Another interesting story about this *Ma’amor*:

After Reb Berel Junik got engaged, he related to the Rebbe in *Yechidus* about the *Teno’im* celebration.

“Which *Ma’amor* did you recite?” The Rebbe asked.

“Hashem s’fosai, 5712” he replied.

“But there is no transcription”, the Rebbe protested.

“I have one” said Reb Berel.

“But it was never edited,” the Rebbe insisted. “How do you know it’s accurate? You’re relying on the *Aibershter*. Good!”

(*Mekadesh Yisroel* p. 170)

THE LAST JOURNEY

A GIFTED CHILD

Chaim¹ was a young boy born to G-d fearing and pious parents in the city of Zhorevitz in White Russia. Already at his tender age, it was clear that he had a special gift. His mind bordered on sheer brilliance; whatever he was told or taught was understood immediately and was never forgotten.

When he looked at the alef beis for the first time, young Chaim remembered each letter together with the nekudos, and before long he was reading. When other children had barely begun taking their first steps in Alef-Beis, he had finished Chumash and was moving on to Mishnayos. By ten years old, he knew many Masechtos by heart, and when he reached Bar Mitzva, rumor had it that he was a Baki B'shas.

A CRACK IN THE WALL

One day, Chaim's father came into his room and saw him reading a small booklet over an open Gemorah. When he noticed that the booklet was an informational pamphlet from the Haskolah (Enlightenment) movement, he began to rebuke his son for reading it. But Chaim claimed innocence, using the excuse that he had found it lying around and wanted to know how he could refute the information inside.

His father accepted the story and left the room, hoping that his son was speaking the truth, but fearing deep inside that he hadn't.

A few weeks later, Chaim was caught again reading texts from the Haskola movement, and his father warned him sternly against any more contact with the Maskilim and their books. This time though, Chaim remained calm and didn't try to deny his involvement.

The scene repeated itself a few more times, and the

boy finally admitted that he was entranced by the Maskilim and wanted to follow their ways, ignoring his father's pleading and begging to remain loyal to his faith.

THE BIGGEST FOOL

A week later, Chaim went to sleep earlier than usual and awoke a few hours later. Dressing quickly as though he was about to travel, he turned to his father with contempt:

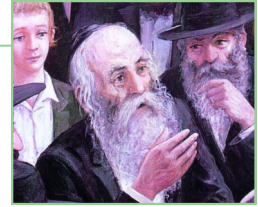
"I have been thinking recently about what is wise and what is foolish, and I have come to the following conclusion: The biggest fools in the world are in Russia, and in Russia itself they are in White Russia, more specifically near Mohilov of White Russia, and to be more specific: in Mohilev itself. And the biggest fools in Mohilev are in Zhuravitz, and in Zhuravitz itself, our neighborhood is the most foolish, and even more so our street. And on our street, foolishness is at its strength in this house, and out of all the fools in this house, you father are the biggest fool. And in that case, I have nothing more here."

With his brazen words still sinking in, Chaim took a small sack of cloths and hurried out the door to an awaiting carriage, which took him to Berlin – the capital of Germany and 'enlightened' thinkers.

TWO BOOKS

Chaim was soon recognized for his brilliance and was accepted into a university. Within a year, and before he was even twenty years old, he was known as the top student in the university. He would travel to different cities to further his research and studies, and he relished in the honor accorded to him.

Mathematics and medicine were his primary subjects and he began to write a book on each topic, explaining the theories behind math and discussing the human



anatomy with regard to medicine.

He invested countless hours into his research and writing, and before publishing them, sent a copy of each to his professors to look over. After hearing their commendations he sent copies to several experts abroad, and their response was the same; the academic community was singing his praises. Yet, for some reason, Chaim resisted from publishing them.

Life was slowly moving on and Chaim was offered many high-profile marriage proposals, but despite the allure of wealth and power that accompanied these propositions, he turned them all down. He first wanted to return to his parent's home and re-spin the wheel; having matured in his studies, he came to regret the sour manner in which he had left his home. He wanted to go back and right his wrong, as well with the intention to convince his parents of his new and enlightened way of

thinking.

THE JOURNEY HOME

At the first possible opportunity, he took a vacation from his university and traveled back to Zhorevitz. During the journey, however, a thought entered his mind: "How will my father understand the philosophies that I have learned? He is too simple to appreciate the depth of these studies. Better I should go to his Rebbe, the Alter Rebbe, who is renowned for his extensive knowledge in the sciences – I will show him my books and certainly he will appreciate my wisdom, and he will then tell my parents and they will listen to him."

And so, with his mind made up, he changed course for Liozna.

GONE!

When he arrived in Liozna he entered the zal and



WITH HIS BRAZEN WORDS STILL SINKING IN, CHAIM TOOK A SMALL SACK OF CLOTHS AND HURRIED OUT THE DOOR TO AN AWAITING CARRIAGE

looked around. Men were sitting in front of large books and learning diligently. His appearance attracted the attention of some of the Chassidim and one of them, Reb Moshe Meizlish, who had learnt in Berlin and spoke German, French and Italian, greeted him. Chaim told Reb Moshe why he had come and Reb Moshe arranged for him to go into Yechidus, which at that time was a great exception.

Chaim stayed with the Alter Rebbe for a long time and when he exited the room his face wore a deep shade of

red. He paced back and forth in the zal, seeming oblivious to his surroundings. Some Chassidim tried speaking to him but he didn't respond – it was as though no one or nothing existed.

Suddenly, he grabbed one of his books, and, walking briskly to the fireplace, threw it inside. The flames licked at the book and it soon caught fire; the years of his research and writing were going up in flames.

A dubious sense of calm enveloped him and he continued pacing the room.

After several minutes he took his second book and flung it into the fire, and he stood staring for a moment as his two books burned and fell to ash. And only then did he sit down.

SOUND LOGIC

Reb Moshe approached him and asked what had transpired in the Alter Rebbe's room. Chaim motioned for Reb Moshe to take a seat beside him and began his recount.

"I showed the Rebbe my two books and he flicked through the pages of the book on math, crossing passages out with a pencil.

"The Rebbe then turned to me and said, "Your book is developed with sound logic and your theories are comprehensive, however, the premise of your theory is a mistake."

"Showing me what he had crossed out, the Rebbe concluded, "Since the entire book is based on a mistake, then the entire theory is false."

"The Rebbe made pencil markings throughout my second book as well, telling me that the premise of my theory was contradicted by a particular Gemara. I tried to defend my theory but when he explained the Gemara to me I realized that the Gemara was correct, rendering my second book worthless as well.

"I left the room shocked and embarrassed. In my mind I tried to defend my opinions but the more I thought about what the Alter Rebbe had said, the more I realized that he was right. I was amazed that none of the great scholars of Europe had noticed my mistakes.

"Needless to say, the books were no longer of any use so I tossed them into the fire. And now I'm left with nothing."

THE STUDY PARTNER

Chaim's shoulders hunched as he sighed audibly. Reb Moshe watched him for a moment and then broke the silence.

"So what will you do now?"

"I wish I could speak with the great Rabbi once more."

"Do you want to learn with him?"

Chaim looked Reb Moshe in the eye. "That would be the greatest thing to ever happen to me."

Reb Moshe assured him that he would do all he could to arrange a study session with the Alter Rebbe, and in fact, when he told the Alter Rebbe the young man's story, the Alter Rebbe agreed to learn with him.

The Alter Rebbe's son, the Mittlerer Rebbe, heard about the special study sessions and asked to join, but his father refused him, promising him that he would understand everything in seven weeks.

Seven weeks later, Chaim fell ill and passed away shortly thereafter.

A COMPLETE TESHUVAH

The Alter Rebbe then explained what had happened:

This man's Neshoma was a Gilgul of Reb Eliezer Ben Durdaya, which had already come back to this world a number of times. Sadly, however, each time, the person was frum in his younger years but rebelled as he grew older, requiring the Neshoma to return to this world yet again.

"This time," said the Alter Rebbe, "when he came to me, I was determined not to let him go until I would be able to help his Neshoma achieve its proper Tikkun."

Afterwards, the Alter Rebbe gave the writings that he had learned with Chaim to the Mittlerer Rebbe, and based on these papers, the Mittlerer Rebbe wrote his famous sefer on Teshuvah – "Derech Chayim."² ■

1. Not his real name, but for the sake of the story we will call him Chaim.

2. See 'Pninei Hakeser' vol. 2 "Tikkun Hasholom"



“התקשרות היחידה... אצל רבי יחיד”

This *Ksav-Yad* was originally written by the Rebbe as a postscript in a letter to Reb Bentzion Shemtov, dated 13 Elul, 5709.

In this letter, sent along with the “*Kuntreis Chai Elul-Gimmel D’Slichos*”, the Rebbe urges Reb Bentzion to maximize the *Kuntreis’* lesson, and connect more *Yidden* with *Elokus* by bringing them to the Rebbe for *Yechidus*.

Perhaps most amazing of all, is the Rebbe’s clear assertion that by merely writing to the Rebbe, one accomplishes the same connection with him as though he had actually had a *Yechidus*, thereby bonding the innermost part of his *Neshomah* (*Yechidah*) with the Rebbe. (The letter in its entirety can be found in *Igros Kodesh* Vol. 3 p. 178).

אעפ"י יחיד, ע"ה התקשרות היחידה,
לא צ"ע יחידות (אפשר גם דכתב) א"כ
דקי יחיד, דיחידו של עולם.

Enclosed is the *Kuntreis* for *Chai Elul* and the third day of *Selichos* which was recently published. You will undoubtedly share it with people at large in the most appropriate manner. Your goal should be to make from the many (“*Rabbim*”)– one (“*Yochid*”). This is accomplished by establishing a connection [on the level of] *Yechidah* through the medium of [their] *Yechidus* with the one Rebbe (this is possible even in writing) and [in this way,] to [Hashem], *Yechido shel olam*, [“the quintessence of Oneness in the world”].

מוסג“פ הקונטרס לח“י אלול וג’ דסליחות, שזה עתה הו“ל [=הוצאנו לאור]. ובל“ס [=ובלי-ספק] יזכה בו את הרבים, באופן היותר מתאים, לעשותם יחיד, ע“י התקשרות היחידה, באמצעות יחידות (אפשר גם בכתב) אצל רבי יחיד, ביחידו של עולם...

R' YAAKOV (YANKEL) HAKOHEN KATZ

Some parts were taken from a previously published article, Custody of The Avner Institute. A special thank you goes to Rabbi Menachem Kirschenbaum, Director of the Avner Institute. Also, a special thank you to Yechiel Cagen of JEM My Encounter project for providing a transcription of an interview with R' Hirsh Katz, son of R' Yankel.

It is early afternoon and R' Yankel Katz is sitting at his desk in downtown Chicago. His private phone rings. His face turns beet red. R' Yankel darts to the rack for his grey hat, grabs the cup at his special sink, and ritually washes his hands. His gartel properly fastened, he sits down and grips the receiver. "Yes?" he asks. His voice, so used to having people under him, sounds here like a child peeking up at his teacher. The voice over the phone is in Yiddish—warm, fatherly, yet stern.

R' Yankel listens. A certain yeshiva needed more funds. The building for that Chabad center somewhere in the Midwest was in escrow. Also, the widow with seven children had contacted the Rebbe again, nearly insane with worry. "Yes, yes, I know," R' Yankel whispers, nodding. "Don't worry. I'll take care of it." You can be sure the check will be in the mail that very day. And that the only people who will ever know are he and the Rebbe.

A UNIQUE PERSONALITY

R' Yankel Katz was born in the Russian province of Mogilev in the year 5665 and arrived in America together with his family as a young child. He was the oldest of nine children. They settled in Chicago where his father R' Shneur Zalman opened a small business and as soon as he was old enough, Yankel was helping out in his free time. Eventually he opened up a clothing business and

quickly became very successful.

To describe R' Yankel as a tremendous baal tzedakah would be totally inadequate. He lived and breathed ahavas yisrael and would go to the greatest lengths to help another Jew in any way possible. His home was open to everyone, meshulachim, visiting rabbonim and roshei yeshiva not only stayed or lived by him but many actually held a personal key to his house which allowed them to come and go as they pleased. He would not only assist people with money but with practically anything they needed. If he wasn't able to help out himself he always found the proper people who could. Everything was done quietly and with such simplicity that, even his own children were unaware to the extent of his wealth and philanthropy (This was also due to the fact that he never spent extra on himself and his family, though they never lacked anything).

R' Yankel never wasted a second and although he never studied in a yeshiva he was always learning in his spare time. There was a sefer constantly open on his office desk - even while dealing with business matters - be it a chumash, tehillim, tanya or gemorah. He would finish the entire tehillim every day in shul and in his later years, when he would be up late at night, he would finish it again.



REB YANKEL ADDRESS A TZACH FUNCTION AT 770. CREDITS: LUBAVITCH ARCHIVES

HISKASHRUS

The Katz family descended from Lubavitcher Chassidim going back to the times of the Tzemach Tzedek. It was said that the family produced melamdin who taught in Beis Harav but it's unclear who these melamdin were and who exactly they taught. After immigrating to America their connection to Lubavitch was greatly weakened.

In the year 5690, everything changed. The Frierdiker Rebbe had arrived on American shores at the end of the previous year with the purpose of visiting the various Jewish communities across the country. As part of the trip, the Frierdiker Rebbe paid a lengthy visit to the city of Chicago. In those years a visit by any European Jewish leader was a very unique and spiritual experience for the Jews of America. But this visit was something out of

the ordinary. The Frierdiker Rebbes' *mesiras nefesh* in Russia was by then well known throughout the entire Jewish world and he was therefore received with the greatest respect and admiration by everyone without distinction.

When the Frierdiker Rebbe arrived at the train station in Chicago, a crowd of fifteen thousand people were there to greet him. The visit, approximately two-and-a-half months - from Yud Alef Shvat until Chof Tes Sivan - made a tremendous impression on the entire Jewish community but among the people most affected was R' Yankel. He was deeply stirred by his encounter with the Frierdiker Rebbe and as a result the long lost connection to Lubavitch was rekindled. He began sending large sums of money to the Frierdiker Rebbe in Europe. When the Frierdiker Rebbe arrived in America, perma-



CREDITS: AVNER INSTITUTE



REB YANKEL LEADING HOSHAINOS, AS HE WOULD EVERY YEAR.
CREDITS: LUBAVITCH ARCHIVES

nently, ten years later he donated enormous sums of money to help fuel Lubavitch activities in America and in other parts of the world. Banquets, plaques, dedications, or even thank-yous, were against his religion. For example, that he funded much of the purchase of the land for Kfar Chabad is not well known, and his role in the acquisition of 770 for Lubavitch is simply recorded on his gravestone near the Rebbe.

Among his most secret and notable acts were bank accounts he set up in the name of the Frierdiker Rebbe and his family members at the American National Bank and Trust of Chicago. These accounts, with \$5,000 each, enabled the Frierdiker Rebbe and his family to enter the U.S. in 5700. All this was in addition to the huge sums paid to Chicago politicians to enlist the aid of First Lady,

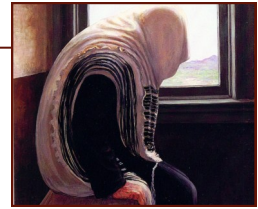
Eleanor Roosevelt. Sworn to secrecy during his lifetime, it was recently discovered that money for the “fix,” the release and delivery of the Frierdiker Rebbe from Nazi-occupied Warsaw to freedom, came from the American National Bank and Trust of Chicago. Coincidentally, his banker’s name was also Jack Katz.

Shortly after the Frierdiker Rebbe arrived in America for the second time he appointed R’ Moishe Leib Rodshtein to direct Lubavitch activities in Chicago. R’ Yankel was by then a very successful businessman and philanthropist and donated large amounts of money to various causes but after R’ Moishe Leib came to Chicago, R’ Yankel made Lubavitch in America, and its expansion, his top priority and the focus of his life.

When the Chabad yeshiva in Chicago opened up, there was much resistance from certain factions in the community but R’ Yankel only intensified his support for both the Chabad activities in general and for the yeshiva in particular. In order to outweigh the opposition, a select group of bochurim was sent from New York to help strengthen and better establish the yeshiva. R’ Yosef Weinberg served as the menahel of the yeshiva and R’ Avraham Mordechai Hersherberg served as its rosh yeshiva. A short while later a day school, initiated by the Frierdiker Rebbe, was started as well. Once again, so as not to arouse opposition, it was officially established by three wealthy baalei batim from the community and, naturally, R’ Yankel was one of them.

It soon became known that it was all the work of Lubavitch but by then it was too late. Nevertheless, those opposed to the school and yeshiva did everything they could to disrupt it. They constantly ran to city officials to complain about all the “illegal” activities being done in the building. For instance, the law required for every building to have a front and back entrance, so they hired a goy to destroy the stairs leading to the back door of the yeshiva building and immediately went to report to the city officials about this breach in the law. The yeshiva received a fine of one hundred dollars per-day that could only be paid in cash. R’ Yankel didn’t think twice and paid the fine from his own pocket until the entrance was repaired.

Years later, at a shalosh seudos gathering in Silver Springs, Maryland, R’ Yankel overheard one of the congregants retell the story. “Did you know,” said the person,” that the fine was a hundred dollars a week?” R’



YOM TOV MEALS WITH THE REBBE

As mentioned in the article, Reb Yankel played a figurative role during the Rebbe's Yom Tov meals in the Frierdiker Rebbe's apartment.

Reb Yankel posed his (often simple) questions on various *Halachos*, *Minhagim*, or any other parts of Torah, and the Rebbe always patiently clarified his difficulties.

SING LEBEDIKER!

Additionally, Reb Yankel was often instructed by the Rebbe to sing and liven up the mood as befitting a Yom Tov table. For example, on the night of Simchas Torah, 5729, the Rebbe commented to him:

"The two heartfelt *Niggunim* (*"Niggunei Dveikus"*) which you sang earlier were very good, but we must sing joyous *Niggunim*. After all, it's Simchas Torah today!" They sang "*Ve'somachta*" and "*Uforatzta*" and the Rebbe encouraged the singing.¹

At another occasion, the Rebbe said: "Reb Yankel Katz signs *Niggunim* with words. Sing instead a more joyous *Niggun*; *Mimitzrayim!*"²

WHY ARE YOU PUSHING HERE?

Once, when a discussion arose regarding the *Ma'amorim* recited by the Rabbeim to "purify the atmosphere" (*"Taharas ho'avir"*)³, the Rebbe asked: "Is there anyone here who knows which *Ma'amorim* they were? It was printed in HaYom Yom..." One of the Bochorim⁴ began to whisper the answer quietly, and the Rebbe turned to him and said: "Don't be bashful! If you know the answer, tell us!"

Turning to the Bochorim, the Rebbe said: "If you don't know the answer, why are you all pushing here?"

A HaYom Yom was brought to the table and Reb Yankel began to read aloud, specifying the titles of the *Ma'amorim* that each of the Rabbeim would repeat to purify the atmosphere. The Rebbe smiled a few times while he read (when hearing his interpretation of the *Roshei Teivos*).⁵

CHASSIDISHE USHPIZIN

On Sukkos each year, Reb Yankel would repeat what he had heard from the Frierdiker Rebbe about the "*Chassidishe Ushpizin*". During the meal on the second night of Sukkos, 5726, he said:

"I have the custom of repeating each year the words which we were privileged to hear from the Frierdiker Rebbe, that just as there are the general '*Ushpizin*' that grace us with their presence on Sukkos, there are the seven '*Chassidishe Ushpizin*' as well. Now as well, there is no change in this regard; the seven *Ushpizin* continue to come."

The Rebbe added: "[Only that today], we can also include the Rebbe, my father-in-law!"⁶

WHO IS BOSS?

Reb Yankel once asked the Rebbe: "About the '*Ushpizin*' it says that *Yaakov Avinu* comes and all the rest come along with him. If all the rest come regardless, why, then do we refer to it as '*Yaakov's Ushpiza*'?"

The Rebbe replied: "You have partners in your own business as well, but nevertheless, who is the real boss?"⁷

YOU SAW THE GILUYIM!

Once, on the night of *Shvi'i Shel Pesach* Reb Yankel related: "The Frierdiker Rebbe said in 5703 that by the Rabbeim there were great '*Giluyim*' on *Shvi'i Shel Pesach*. What was he referring to; which '*Giluyim*'?"

The Rebbe replied: "Weren't you in the [Frierdiker] Rebbe's presence on *Shvi'i Shel Pesach*? You saw all the '*Giluyim*'! What, then is your question?!"⁸ ■

HaMelech Be'mesibo Vol. 1 p. 273

Ibid p. 311

HaYom Yom 28 Tammuz

Reb Meir Friedman

HaMelech Be'mesibo Vol 1 p. 65

Ibid p. 104

Ibid p. 124

Ibid p. 208

Yankel, who was sitting at the table, answered, "A hundred dollars a day." He never added that he was the one who paid it, let alone establish the yeshiva.

One must realize that we are talking about a time when medium wage was just thirty dollars a week! R' Yankel didn't wait for the Rebbes' command nor did he look for other possible ways to solve the issue; he simply paid without asking questions! Such was his mesirus nefesh for the Frierdiker Rebbes' inyanim. It was also common for him to pay the teachers' salaries if the necessary funds were lacking and for many years he virtually covered all of the yeshivas' expenses.

On another occasion, the English teachers in the day school demanded a raise in salary. Mr. Robinson (another one of the three baalei batim behind the school), turned to the school board for a compromise but the teachers would not be swayed. Eventually R' Yankel told them that he was responsible for such matters. He offered them to take the issue together before the Frierdiker Rebbe for him to make the final decision. They agreed to the suggestion and travelled to New York.

However, upon entering the room of the Frierdiker Rebbe they suddenly became extremely frightened and all of their complaints vanished. The mazkir, R' Eliyahu Simpson, asked them what they wished to ask the Rebbe but they could not emit a sound! After exiting the room they each blamed the other for not speaking up and each gave the same claim - the Rebbes' face was lit with such a bright light that he simply could not bring himself to complain before the Rebbe!

YOM TOV IN 770

R' Yankel made an effort to spend each yom tov, first by the Frierdiker Rebbe and then later on by the Rebbe. (When his daughter got married, her husband asked her about the various Pesach minhagim she had from home. She replied that there weren't any because her father was never home for yom tov!) Starting in the 5700s, he became a regular guest by the Seudos upstairs in 770, a privilege that only select few merited. After 5731 the Seudos upstairs were discontinued and R' Yankel chose to eat the yom tov meal together with the bochurim.

One year, when R' Yankel entered the sukka of the Frierdiker Rebbe, he began (as is the custom by many) quietly saying the Ushpizin. The Frierdiker Rebbe no-

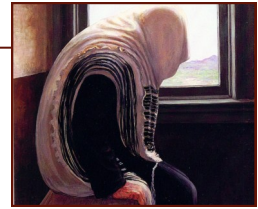
ticed that R' Yankels' lips were moving and he asked him what he was saying. When R' Yankel told the Frierdiker Rebbe that he was saying the customary nusach for welcoming the Ushpizin, the Rebbe replied, "We have our own Ushpizin". And then, pointing to the chairs around the table, the Frierdiker Rebbe began to list all of the Rabeim saying "here sits the Baal Shem Tov, and here sits the Maggid, and here the Alter Rebbe....etc." Later, when R' Yankel recounted the story he recalled, "I almost collapsed from fright!"

It often happened that when the Rebbe would exit the shul after Maariv on yom tov and go upstairs to his room, he was immediately followed by R' Yankel. They would converse about absolutely anything and everything. (His son, R' Hirsh Katz, often accompanied his father to New York and was present by these conversations. He recalls how his father once complained to the Rebbe about his sons' stamp collection saying, that it takes time away from his Torah study. The Rebbe replied that in Russia he owned a personal stamp collection and once used it to bribe a border official. From then on R' Hirsh never heard his father say another word about his collection.)

After a while the mazkir would open the door and inform then that everything was ready for the Rebbe to visit the dining room (or on Succos, the sukka) where the bochurim would eat seudas yom tov. The Rebbe and R' Yankel would walk side by side conversing the entire way to and from the hall. They were followed from behind by a large entourage of bochurim and chassidim and after returning to 770 they would then go upstairs together for the Yom Tov seuda.

One time, in the year 5733, the Rebbe was returning from visiting the bochurim and as usual walking alongside was R' Yankel. He told the Rebbe that he very much enjoyed the new niggun composed for yud aleph nissan that year, *yifrach b'yamav*. The only thing he couldn't understand was why the words were *yifrach b'yamav tzaddik*, and not *yifrach b'yameinu tzaddik* "a tzaddik flourishes in *our* days"..... The Rebbe smiled broadly and told him to make sure not to say this to the bochurim for they would surely reprint the tehillim with this new nusach!

Perhaps the most unique among these special seudos were the pesach sedarim. From before 5710 R' Yankel was honored to lead the reading of the Haggadah and



his son would ask the Mah Nishtana. The Friediker Rebbe gave him the chazakah on two conditions: it must be recited *b'kol ram* and *besimchah* - loudly and joyously. Many times throughout the seder, particularly by *nishmas*, R' Yankel would lower his voice in order to be able to hear the Rebbe reciting the haggadah. Each time the Rebbe would stop, look up at him and say, "*bkol ram*".

Every year by hakafof R' Yankel would buy the first possuk of *Ata Horeisa* for \$18,000. His family never knew about this until one year, on the day following Simchas Torah, an article appeared in the New York Times stating that "Mr. Katz has bought *Ata Horeisa* in 770 for \$18,000". Apparently the writer was there and heard the announcement.

It was customary for R' Yankel to daven before the

amud in 770 on Pesach and Hoshana Raba. His heartfelt davening will never be forgotten by all who were present. R' Nissen Nemanov once said, "*halevai* - if only we could daven on Rosh Hashanah the same way R' Yankel davens on a regular weekday".

DOR HASHVII

Following the histalkus of the Friediker Rebbe in 5710, R' Yankel continued his correspondence with the Rebbe (see letters to Reb Yankel, an excerpt which can be found on page 22) and soon became a sworn chossid, giving himself over to the rebbes' inyanim even more than before. At a certain point he began supplying the Rebbe with books of blank checks and when making use of them, the Rebbe would inform him of the exact amount and he would make sure the check was covered.

He influenced many people who otherwise wouldn't,



REB YANKEL IN HIS LATER YEARS SPEAKING WITH THE REBBE

to write to the Rebbe of their problems and as a result many merited great mofsim. Many times the Rebbe would send letters and give horaos designated for other people, through him.

He also spoke to the Rebbe regularly by telephone. These conversations took place every Erev Rosh Chodesh before the Rebbe left for the Ohel and very often, on Motzaei Shabbos as well. They would usually last about fifteen minutes to a half hour, and sometimes stretched on for longer, and no one knew what they spoke about. He almost never revealed to anybody what the Rebbe ever told him; he was modest and quiet in all things concerning his relationship with the Rebbe.

BOUNDLESS LOVE

The Rebbe once said of him, "I have thousands of chassidim, but only one good friend." R' Yankels' love for the Rebbe knew no bounds or limitations. His simplicity and *kabolas ol* was expressed in everything he did and his *hiskashrus* to the Rebbe was no exception. He never asked questions or stopped to calculate if he had or didn't have enough; he knew that if the Rebbe re-

quested or demanded - it can and must be accomplished. After the *histalkus* of the Rebbetzin on Chof Beis Shvat 5788, he came to visit the Rebbe who was sitting shiva at the house on President St. Very few words were exchanged between R' Yankel and the Rebbe but everyone present was able to feel the deep love and emotion.

His greatest pleasure was to see the Rebbe and to be near him and so, although he didn't live in New York, he was often seen in 770 on an ordinary weekday davening or by Sunday dollars. The Rebbe's face would always light up with joy upon seeing R' Yankel. Being a kohen, many times upon seeing the Rebbe, he would recite *birchas kohanim* in a very loud voice. In general, the Rebbe encouraged him to *bentch* people, always stressing the importance of giving *yidden brachos*. In his later years it was common to see him to stop a person and *bentch* him.

After retiring from his business, R' Yankels' greatest wish was to move to New York and live near 770. Being that he and his wife were already quite old and not very

B"H, Wednesday, 10 Menachem Av, 5703

Greetings and blessings,

With thanks, we would like to acknowledge receipt of your check for \$112.50 to cover the expenses of printing the *sichos* of my revered father-in-law, the Rebbe shlita, from the holiday of Pesach ה'תש"ג. We have also received a check for a similar amount from R. Shlomo Palmer and hence are sending the texts to print. As soon as they will be published, we will send you as many copies as you request.

In addition to the thanks, I would like to add the blessing of *mazel tov* for your merit in taking part in such an important achievement and enabling the many to merit, with G-d's help, illuminating their souls with the light of the words of my revered father-in-law, the Rebbe shlita. This will arouse them to Torah, Divine service, and deeds of kindness...

With the blessing לאלתר לתשובה לאלתר לגאולה.

B"H, 13 Tishrei, 5704

Greetings and blessings,

Today, the printing of the *sichos* of Pesach ה'תש"ג were

completed; I am enclosing one copy with this letter. I have also requested that several other copies be sent to you under special cover. Please notify me with regard to any additional copies that you wish sent.

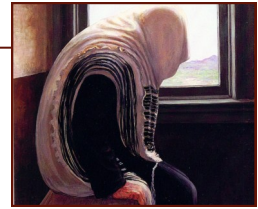
The printing was delayed until the present time for several reasons. One reason is that my revered father-in-law, the Rebbe shlita, made many both qualitative and quantitative additions to the text, beyond what was originally expected. Also, [the delay was caused] by our desire to print the *sichah* in the most attractive manner possible, together with an index, references, and other additions.

We can now recite a blessing [of thanks] at the completion [of the task]. I again express my gratitude on behalf of all those who will read and study this *sichah*, because thanks to you and the honorable R. [Shlomo] Palmer, it was possible to publish this booklet...

B"H, 25 Tishrei, 5708

Greetings and blessings,

I had thought that we would meet during Sukkos (for it has become customary for you to visit my revered



healthy, his wife wanted to move to Silver Springs, Maryland where their daughter lived with her family. R' Yankel only agreed after the Rebbe told him, "you will go as my personal shliach to bentch all the yidden there".

Even the hardest of situations couldn't prevent him from travelling to 770 to see and be near his Rebbe. Once, approximately two years before he passed away he had an unbelievable urge to see the Rebbe. A little while earlier he had suffered a stroke and it was very unsafe for him to travel alone. His children tried to deter him but R' Yankel was adamant; he must travel to see the Rebbe! After a few days his caretaker noticed that R' Yankel was missing and immediately notified his daughter of her fathers' disappearance. She right away understood that her father must have travelled to 770, so she called all the police stations in the Crown Heights area to locate him. In the meantime Rabbi Shmuel Kaplan, head shliach of Maryland, telephoned the mazkir, Rabbi Binyomin Klein and told him that if he sees R' Yankel in 770 he should call immediately and notify him. A few

hours later Rabbi Klein called back and confirmed that R' Yankel arrived in 770. Upon being approached R' Yankel exclaimed, "What is the big deal? I only wanted to see the Rebbe so I took some money, called a taxi and went to the train station. I took the train to Manhattan and from Manhattan, to Crown Heights and Boruch Hashem I'm here....."

Whoever was in 770 then remembers that after Mincha, when the Rebbe was on his way out of the shul, R' Yankel stood by the path and when the Rebbe reached him, he began reciting birchas kohanim. The Rebbe stopped in front of him with a big smile and waited for him to finish his brachah.

The last time R' Yankel merited to visit the Rebbe for yom tov was in tishrei 5753. he passed away only days later on rosh chodesh cheshvan and is buried right next to the ohel. On his tombstone he is described simply as "a supporting pillar in the chabad institutions especially in *beis chayeinu* and yeshivas tomchei temimim. [He] merited to receive special attention from the Friediker Rebbe and יבִּלְחֵט"א the Rebbe." ■

father-in-law, the Rebbe *Shlita*, during these days) and wish each other a good *kvitel* for a good and happy year. Unfortunately, you were [unable] to come this year. I hope you and your family are all in good health.

One of the positive qualities possessed by priests, which is perpetuated even after the destruction of the *Beis HaMikdash*, is blessing the people at the time of prayer. For synagogues are called "a sanctuary in microcosm." One of the qualities that the ascent to the *Beis HaMikdash* brought about is, as *Chassidus* explains, that it would [motivate] the Jews to bow down.

This was not merely an external activity, carried out with their bodies [alone], but it also involved their souls. They would nullify all the powers of their souls -- their will, their intellect, and their emotions -- to G-d. It is thus understandable that a synagogue where the inner [dimension of] bowing down is expressed in the most complete manner is more of "a sanctuary in microcosm," closer to the positive quality of the *Beis HaMikdash*.

A chassid experiences this when he prays in the house of study of his Rebbe. Every chassid is to a certain extent

botul to his Rebbe. And when a chassid who is a priest blesses the people in his Rebbe's house of study, when compared to blessing them in an ordinary house of study, he is closer to blessing the people in the *Beis HaMikdash* (which was inordinately greater than blessing them outside the *Beis HaMikdash*; see the *mishnah*, *Sotah* 37b)...

B"H, 4 Teves, 5711

Greetings and Blessings,

...I mentioned you on Yud Tes Kislev and Erev Rosh Chodesh teves by the tziyon of my father-in-law the Rebbe זצ"ל.

In accordance with our conversation when you were here last, you will be a soldier of my father-in-law the Rebbe and automatically the Rebbe will take upon himself to provide for everything you and your family may possibly need. You need only to prepare the necessary vessels with which to receive these blessings in their entirety. My hope is that very soon you will be able to report the fulfillment of these blessings...

ESCAPE FROM IRAN



Persia.

A place spoken about in מגילת נחמ' ,דניאל ,עזרא, אסתר. A place of Jewish communal life for over 2,700 years. But in 5739, with the overthrow of the Shah by the fanatical Ayatollah Khomeini, Persia (Iran) became a place of radical Islam, and the Yidden were trapped. Below is the amazing story of how a Lubavitch operation rescued thousands of children from behind enemy lines.

In the summer of 5738, Rabbi Hertzel Ilulian - then a bochur of 19 years old - and Rabbi Sholom Ber Hecht, a Shliach in Queens, representing American Jewry, travelled to Iran on a unique shlichus with the Rebbe's brocho. They came 'armed' with special "10 mitvzoim" pamphlets translated into Farsi, mini- Siddurim for children with Shacharis and the 12 pesukkim printed inside, along with other tashmishei kedusha. They had asked for a brocho twice before, yet only on their third time did the Rebbe give his brocho. The goal of the shlichus was to see if there was potential for a shliach to eventually go to Iran, and of course to generally strengthen the level of Yiddishkeit. Upon arriving, they immediately began to notice that although the yidden were very warm towards yiddishkeit, their knowledge of Torah and Mitzvos was very limited. Rabbi Ilulian and Rabbi Hecht visited many communities doing mitvzoim, making many contacts along the way. The trip was presented as a project of "Mercaz Shlichus", yet was sponsored as well by Persian Jewry. Although they didn't publicize their trip in the newspapers in order not to be especially noticeable in a muslim country, many Yidden found out that they were there and were very excited. When speaking in the "Avishami" shul in Tehran, for example, over 1000 yidden who heard of their visit came to see them. Rabbi Sholom Ber Hecht spoke and Rabbi Illulian would translate into Farsi.

One of the main peulos of their trip was to convince families to enroll their children in Yeshiva in America. They focused strongly on the fact that the children would be learning together with other Jewish children; they would also be able to learn English, etc. Many people were interested, and they succeeded in convincing around 20 children to come and study in New York.

At that time the Shah was the monarch in Iran. He was a close friend of Eretz Yisroel, and the Yidden in Iran were extremely wealthy. During that time however, winds of change were on the horizon. A fanatical Muslim leader named Ayatollah Khomeini was gaining support, and rumors of

change for the country in general and Yidden specifically were circulating. These conditions helped persuade parents in deciding to send their children to Yeshiva.

Rabbi Ilullian was in contact with Rabbi Chadakov the entire time. Rabbi Chadakov instructed him to remain in Iran and not to be afraid. He also instructed him to tell the Yidden stories of Tzaddikim, teach them to say Boruch

Hashem, etc.

After two weeks into their visit, Rabbi Hecht – who had his young family back in New York- had to return, and Rabbi Yossi Raichik A”H took his place. At that time, the Rebbe was calling for Tanyas to be printed all throughout the globe, and Rabbi Raichik brought the metal plates necessary to do a printing in Iran.

(An interesting story with this printing of the Tanya: Due to technical reasons,

the printing of the Tanya was progressing slowly and in the meantime, the Iranian Revolution had already begun. Rabbi Yehudah Ezrachian, the head of the Jewish community council, went to the printing house to take out the Tanyas that had already been printed in order bring them to the community library. The new government at that time made a law that all official papers, documents, books, etc. that had the symbol of the previous government were to be destroyed. Any picture of the Shah, Koresh, etc. that was to be found in someone’s possession after one month’s time subjected them to a severe punishment; and if found to be intentional, would subject them to the death penalty. The community library- being over 100 years old- had all of its books embossed with the Shah’s emblem on it; there were also many symbolic

“HOW MANY CHILDREN ARE WE TALKING ABOUT?” ASKED RABBI HECHT. MR. SHOFET ANSWERED “AS MANY CHILDREN AS YOU CAN SAVE...”



THE BOCHURIM TAKING A GROUP OF A FIELD TRIP IN NEW YORK

coins printed by the Jewish community with Jewish and Government symbols. Yet, obviously they decided to comply with the new law. Towards the end of the month, before Rabbi Ezechian had a chance to complete the entire process, two Inspectors came suddenly to check up on the Library. Rabbi Ezechian was terrified. Here right outside the door were two inspectors from the new fanatical government, and a short few feet away are hundreds upon hundreds of “forbidden” items. He started to say Vidui and Shema, expecting the worst. They came in, and the first sefer which one of them picked up was a Tanya from the stack of Tanyas just brought from the Printing House. The Inspector turned to Rabbi Ezechian and asked him to explain what this book is about. Rabbi Ezechian started to explain to him about Chabad, the Baal Shem Tov, etc. Seeming interested, the Inspector opened up the Tanya and randomly turned to a page. The page he opened to was the first page of Shar Hayichud Vihaemuna and he asked Rabbi Ezechian to translate. Rabbi Ezechian translated the entire first page, from beginning to end. The Inspector was extremely moved from the content; he kissed the Tanya and exclaimed: “In a library with books like these, there’s no need for an inspection!” Rabbi Ezechian asked the Inspector if he could sign the Visitor’s book to the library...The inspector did so, including the date he had come and also wrote that he had inspected the library and that everything was found to be “kadosh vitahor”....)

After spending almost a month and a half in Iran together with Rabbi Yossi Raichik, Rabbi Ilulian eventually returned to New York. It was arranged that Rabbi Yaakov Yehudah “J.J.” Hecht would take responsibility for these 20 boys to come learn in Hadar Hatorah. Rabbi Hecht had previously asked the Rebbe, who had not only given his brocho, but had even said that the program would turn into a source of income as well!

In middle of Chol Hamoed Sukkos, shortly after his first trip, Rabbi Ilulian

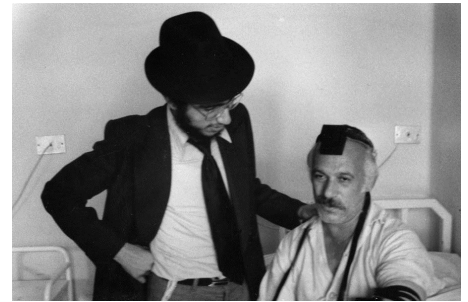
returned to Iran with twenty I-20’s in hand for the boys who he had met that summer. But by then, chaos had struck in Iran. The rumors of a real revolution came true. Demonstrations were being taken place all over the country, and the Yidden became very concerned for their safety.

Upon his arrival, hundreds of parents came over to him asking him to arrange their children visas and take them to America. For all purposes, it was perhaps their children’s only chance to escape. The President of the Jewish Community, Mr. David Shofet, called up Rabbi Hecht describing to him the danger that the Jewish community was in, imploring him to take more children. “How many children are we talking about?” asked Rabbi Hecht. Mr. Shofet answered “As many children as you can save...”.

Rabbi Hecht wrote in to the Rebbe asking for a brocho in starting an operation to rescue the Persian Jewish children with I-20’s. The Rebbe’s answer was to do all you can to save as many children as possible. This was a very difficult task, for in order to secure a visa, one had to guarantee support for the student as well.

Rabbi J.J. Hecht put himself bilev vonefesh into this project. The goal for the mission wasn’t accomplished once the Yidden were rescued; there were also all the arrangements that had to be taken care of once they arrived. This included places to sleep, eat, a proper school, and all the day-to-day needs of these children, bigashmiyus uviruchniyus.

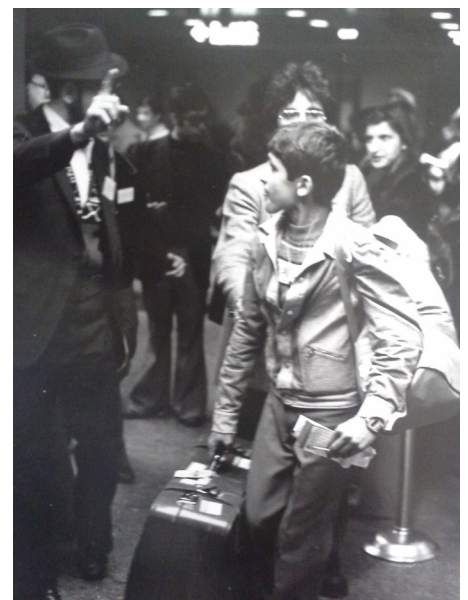
The young adults, ages 14 through 20, started to arrive in New York. After around four months however, all diplomatic relations between Iran and America ceased, so a change of plans was put into place. The children would first travel to Italy, a country which one could travel to without a visa, and from there they would arrange a visa to America. In the meantime, children were coming in the hundreds to Italy, sometimes up to 300 at a time! Rabbi Ilulian came was in Rome then, and stayed in Rome until around 1000 children had come. He was



PUTTING ON TEFFILEN IN A HOSPITAL IN IRAN



RABBI ILULIAN WITH YOUTH IN TEHRAN



GREETING THE ‘NEW ARRIVALS’ AT THE AIRPORT

working closely with the American Embassy who were doing all they could to help the process go quicker. They even gave a big hall they owned in the center

of Rome for them to use to organize and distribute the visas. There were nisim and niflaos. The entire Iran was trying to get visas to America, and the children being brought by Lubavitch had their visas arranged for them within two, three hours at no cost of charge.

A similar scene was also taking place in London, England, where Rabbi Yossi Raichik A"H was taking care of *his* group of around 200 children. The group stayed in the prestigious "Carmel College" where they joined as students for more than a month, until their visas were ready. (It is interesting to note, that a certain time, all visas for Iranian refugees were denied due to President Ronald Reagan's new policy of cutting off ties with Iran. Yet, President Reagan wrote in his bill, "This does not include the children brought in by Rabbi Hecht...")

In the span of a year and a half, from after Sukkos 5739 until Pesach 5740, there were between 1500-2000 children brought out!

Unfortunately, other children who did not receive visas did not all manage to escape. There were those who were fleeing through Afghanistan and Pakistan on donkeys, and R"L died or got killed on the way.

There were also some other organizations who helped as well, after Lubavitch had started. For example, the Rabbi of the city Shiraz, Iran would in previous years send one or two bochrin a year to Yeshiva Ner Yisroel in Baltimore. This Yeshiva again sent visas for some children to come to America, along with other institutions. Yet Lubavitch was unique in the aspect that it wasn't just sending visas until their quota of students was maxed out. Lubavitch was intent on rescuing as many children as possible, taking in numbers of children and the responsibility which goes along with it, in a manner that would only be able to be termed as 'Ima'ala mita'am voda'as'...

Rabbi J.J. Hecht was involved in the children's lives from beginning to end. The children were staying in Hadar Hatorah, Machon Chana, 570 Eastern

Pkwy, and even Lefferts General Hospital (now Beis Rivka) was bought to become a dormitory! Yet, there was still not enough room. The kids kept on coming and coming. Within a short time span,



ALL THE CHILDREN TOGETHER RESPONDED "INSHALLAH!" THE REBBE WAS EXTREMELY HAPPY...

there were around 1200 kids in crown heights! A lot of families, although not rich at all and despite their own children, took in two or three (or more) children to host. Classes were held in many places, including the Bnei Avrohom shul in East Flatbush. Sightseeing trips were arranged, and even a camp called Machane Mordechai was later established (al sheim Mordechai Hayehudi...)

Almost all the Persian kids were not frum at all. In the course of time, Bar Mitzvas were made, along with brisin as well. Slowly but surely, a lot of them started learning in Yeshiva on Ocean Parkway, Machon Chana, and other places.

It was also very tough for a lot of the Persians. Most of them came from extremely wealthy homes, and sleeping on the floor in a two bedroom apartment wasn't the America they were dreaming

about. Some even protested due to the hard conditions, and moved on to other places. This all did not deter Rabbi Hecht's devotion, and he continued working day and night on behalf of the Persian Jews.

The Rebbe's love and care for the children was obvious. At the Purim Farbrengen of 5739, many of the recently immigrated children were present. The Rebbe said that all those who had just come out of 'פרס' should all say l'chaim together. The Rebbe then requested that they sing a niggun from Iran. The children started to sing 'Yigdal Elokim Chai' in the tune known to them. (In middle of the niggun, the Rebbe turned to R' Yoel Kahn and said "M'zagt az du nemst [gut] iber a niggun - They say that you 'pick up' niggunim well..." and after a short time turned again to R' Yoel and asked: "Nu, du nemst oyf dem niggun? - Nu, do you know the niggun already?...")

That Pesach there were four Sedarim arranged. One in the "Farband" with 500 boys, one in Beis Rivka Crown with 400 girls, and another two in Machan Chana and Hadar Hatorah. The Rebbe instructed that rice should be served at the sedarim, following the Persian minhag that kitniyos are eaten on Pesach. (A bochur from then related that the Rebbe checked the pots at the Seder, seemingly to ascertain that rice was being served!) The Rebbe also gave R' Leibel Mockin pure silver coins to give out to all the children lichovod Pesach. The Rebbe visited all of the Sedarim (except for the one in Beis Rivkah). Rabbi Ilulian was zoche to go to all the Sedarim together with the Rebbe, and when the Rebbe gave the children a brocho in Yiddish, Rabbi Ilulian translated in Farsi. By the seder in Machon Chana, the Rebbe told Rabbi Ilulian that he should tell the children to answer amen in Farsi. All the children together responded "Inshallah!"; The Rebbe was extremely happy...

By Acharon Shel Pesach that year, there were hundreds of children present by the Farbrengen of Seudas Moshiach (around 250 boys and 150 girls). At that Farbrengen the Rebbe spoke an



PART OF THE GROUP AT KOS SHEL BROCHO

unbelievable sicha about the Iranian Revolution (Sichas Kodesh 5739 vol. 2 sif 47). The Rebbe spoke then how some people are niskarev to Yiddishkeit through a ("יעלה רוח ממרום") an inspiration from above), while others Hashem leads them to place of Torah and Mitzvos; "הוה גולה למקום תורה". And when the "הוה גולה למקום תורה" isn't occurring (naturally), it is accomplished

through an undesirable manner. Hashem is "טבע הטוב להטיב", so why would Hashem do this? Rather because the Yidden were in a place (Iran) that was very far removed from Yiddishkeit, ("און מ'האט געפרוואווט...מוסיף זיין . . אין ענינים פון (אידישקייט, און ס'איז ניט געגאנגען בהצלחה..."). So the Aibershter brought them here, a place they could fulfill Torah and Mitzvos easily...

(It is interesting note, that experts were always puzzled why the Iranian Revolution occurred. The usual reasons for a Revolution such as: defeat at war, national debt, peasant rebellion, financial crisis, etc. were all not present. Very few people expected a modern army of 400,000 with international support should fall in the in the matter of months by unarmed demonstrators...)

The Rebbe continued, addressing the puzzlement of many people, "How was it possible to have such an extreme change in Iran?" The Rebbe explained how the same thing really occurred generations before in פרס (Iran) during Purim. "Why do we read in the Megilla the entire beginning part of the story about Achashveirosh being ruler of 127 countries, about Vashti, etc.? The reason is, because the entire kavanah of *why* there were 127 countries, etc. was to bring to a "ונהפוך הוא" (a revolution) to bring the Yidden to a level of "ליהודים... היתה אורה ושמחה וששון ויקר... אורה זו תורה... ויקר אלו תפילין". And so too now, we *clearly* see how the children of today are being brought to a place where they are only adding in Torah and Mitzvos..." (It is interesting to note, that the Rebbe once said that the name Khomeini's root is from the word Haman...)

The Rebbe spoke later about the concerns people were having about the capability of keeping the children in the daled amos of a Torah atmosphere. The Rebbe promised that if they would only really want ("אויב מ'וועט נאר וועלן...") they would be successful, especially –the Rebbe pointed out- how we just saw how they participated in the Tahalucha in a manner of טופח על מנת להטפוח...

Today there are firmly established Persian communities throughout New York, California, Eretz Yisroel, and all around the globe. Many of the families, after reuniting with their children, were niskarev to Yiddishkeit as well. We clearly see how the Rebbe's words of a "Revolution of Yiddishkeit" were accomplished, in a manner of "ונהפוך הוא...ליהודים היתה אורה ושמחה וששון ויקר". ■

THE MISHKAN A LESSON FOR BOCHURIM

A LETTER OF THE REBBE TO BOCHURIM
IN YESHIVAS TOMCHEI TMIMIM OF PARIS, 11 IYAR 5712

The Rebbe explains to the Bochorim, learning from the Mishkan, that each and every day needs to be used out to its fullest. The learning and Avodah of today, should by no means, be affected by what might happen tomorrow, be it the end of a zman or a family Simcha etc. For in truth, every moment Infinite Elokus is being drawn down.

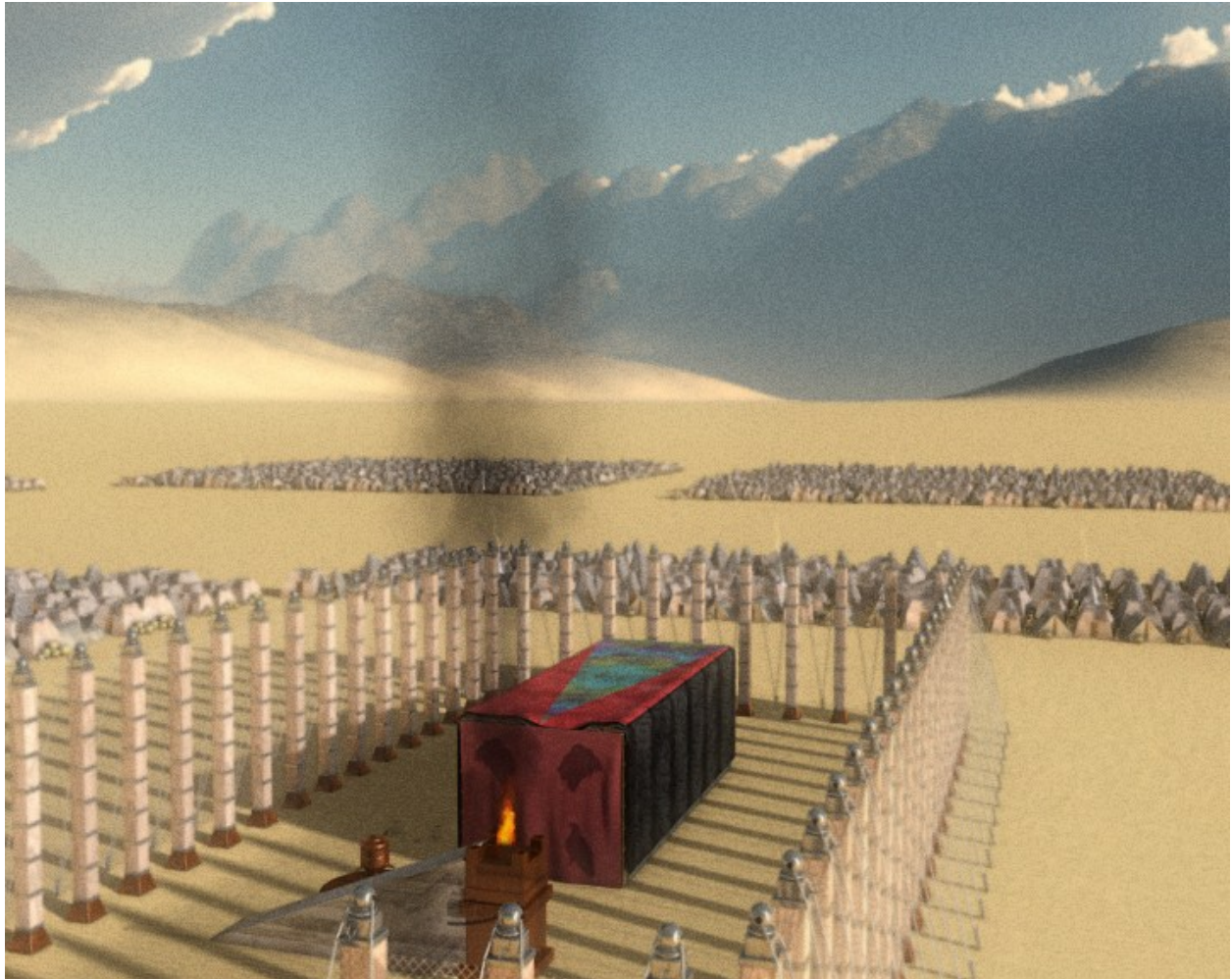
I was delighted to hear from your *mashpia*, HaRav Hachossid R' Nissan, in regards to your *seder halimmud* and *avodah*, as well as the *chayus* and energy *B'ezer Hashem*.

However, at the same time, I am pained that as an apparent result of the thoughts of relocating, the necessary focus and depth needed for learning Torah in general, and especially that of *Toras HaChassidus* and *avodas hatefillah*, is now lacking. And because of the significance of this matter, I will touch upon it, albeit briefly.

Surely you are familiar with the sicha where the Rebbe, my father-in-law, explains the *Yidden's* many travels [*masa'os*] in the desert. For each journey, the Mishkan was dismantled and later reconstructed in its new loca-

tion. Whether the encampment was intended for several months or just for a single day, the Mishkan was fully constructed, as it says: "There were times the cloud was there overnight, and then it would rise, sometimes it would be a day and a night etc." The common denominator of all the encampments was "Al pi Hashem yachanu, v'al pi Hashem yisa'u." [it was on the word of Hashem.] Furthermore, the Posuk states, "mishmeres Hashem shamaru, al pi Hashem b'yad Moshe," indicating that there was no alteration in the construction or dismantling process and the mishmeres of Hashem's Mishkan was the same, regardless if they remained in the same location for a few years or if the stop was only a day or even overnight.

It is clearly understood, even the *nefesh hamahamis*



agrees, that because the journeys were all “*al pi Hashem*,” who is indeed higher than [the limitations of] time and space, and yet, the purpose of creation, and the *masa’os* specifically, is to make this physical (time-and-place) world into a *Dirah B’tachtonim*, the lesson is clear: we have to fulfill the will of Hashem, whereby connecting to *Atzmus u’mehus ein sof boruch hu* [Who is higher than time.] And fulfill that will, be it to spend many years in that place or only overnight. And being that the underlying purpose is to draw down [Elokus] which is beyond time and space, thus the difference of longer or shorter time periods becomes entirely irrelevant!

...It is my fervent wish that these short few words

were sufficient explanation. And I will be pleased to hear that the *Torah* and *avodah* of you *bochurim* will have increased (both in regards to yourselves and to your influence on others). Surely you have *Chazal*’s assurance and *psak din* that, “One who purifies himself a little here in this world, will be *mekudash* in an even greater measure from Above.”²

With a *brocha* for *Hatzlocha* in *Talmud Torah b’Yiras Shomayim*, ■

1. Igros Kodesh vol. 6 pages 43-44.

2. This is not a word for word translation of the Rebbe’s letter, but rather it is the *Toichen Kholi* of the letter. For the most part, it was left in the structure of the original. In doing so, a few details and points have been omitted.

R' MICHELE ZLOTCHIVER'S GA'AGUIM NIGGUN

The Tzaddik, Rebbe Yechiel Michel of Zlotchov (presently spelled Zolochiv in Ukraine), was one of the Talmidei HaBa'al Shem Tov, and later became known as the Maggid of Zlotchov. Born in 5486 to the Tzaddik R' Yitzchok of Drohovitch, R' Michel was around 33 years old when the Baal Shem Tov passed away in shnas "Nachas" (5520), and lived until thirteen years after the passing of the Maggid Mezeritch in 5541, when the Alter Rebbe was already established as Rebbe.

As a Talmid of the Baal Shem Tov, R' Michel's peers included: R' Yaakov Yosef of Polnoeh (Polony), R' Zev Volf Kitzes of Mezibuzh, R' Pinchas Koritzer, R' Nochum Tchernobler, the Shpoler Zeide, and many other notable Talmidim. (It is known that the Ba'al Shem Tov had sixty, specially selected Talmidim, each outstanding in stature.)

R' Michele Zlotchiver was a big composer of Niggunim¹, and he was the 'Mesader Niggunim' by the Baal Shem Tov. Describing his qualities as a Baal Menagen, the Baal Shem Tov once said: "*The Tzaddik R' Michele enters on a regular basis to the "Chamber of Song" (Heichal Hashir) and chooses out Niggunim of His'orrirus and Tshuka (arousal and desire).*"

Every Niggun reflects the spirit of its composer. That's why every Niggun has its own unique name, conveying how it was *born*; who composed it, in which *manner* it was composed, for certainly it was triggered by a certain event or period of time, etc. A Niggun can therefore serve twofold: A person reliving those feelings can surely express themselves once more through singing the

Niggun; and it can *create* those emotions as well.

R' Michel once fell ill, to the extent that he couldn't travel to his Rebbe, the Ba'al Shem Tov. Reflecting his intense yearning to be by the Baal Shem Tov and his sadness at not being able to travel, R' Michel composed a niggun that has come to be known by Chassidim as "R' Michele Zlotchiver's Ga'aguim Niggun."

The Niggun has three *falin*, with each *fal* expressing a different emotion. The first *fal* begins with R' Michele describing his intense yearning to be by his Rebbe, and in the second *fal* he describes the joy of actually being fortunate to see the Ba'al Shem Tov. The third and final *fal* concludes with arousing *dveikus* and a sense of giving oneself over to the Rebbe, the Ba'al Shem Tov.

The Alter Rebbe, a born Baal Menagen, conveyed this Niggun to his Chassidim. While he had been in Mezritch he heard many Niggunim that were sung before the Baal Shem Tov, and he memorized them precisely as they were sung, including this Niggun of R' Michele.

This Niggun was always a special one, in fact the Tzemach Tzedek was known to sing it during "*ernste tzaitin*" (serious times)². Yet, many years later, Chassidim found out even more details of how much the Baal Shem Tov in fact regarded it.

Let us go back one hundred and fifteen years to the year 5657, to the town of Lubavitch during the Sheva Brochos of the Frierdiker Rebbe³. It was the night of Chai Elul and a large crowd gathered for the simcha. Two famous Chassidim: R' Yaakov Mordechai Bezpalov



[also known as R' Yaakov Mordechai Paltover; he was a Rov in Paltova and a Chossid of both the Rebbe Maharash and the Rebbe Rashab] and R' Asher Grossman, started to sing R' Michele Zlotchiver's Niggun. The Rebbe Rashab closed his holy eyes and sang quietly in *dveikus*, tears rolling down his cheeks. A chossid named R' Mendel ben Zecharya Yaffa from Yekatrinoslav – a young musician – accompanied the Niggun with his instrument, and two more musicians who had come from Vitebsk joined him. They played along softly, following the notes of the Niggun, pulling the heartstrings of all those present; the room became absolutely still, as if no one was there, a glorious holy sight...

The Rebbe Rashab, along with these two Chassidim and the musical ensemble, sang the Niggun three times in succession, their voices growing stronger each time. (in addition to the general raise of volume from one *fal* to the next). When the Niggun concluded for the third time the Rebbe Rashab finally opened his eyes and, after pouring everyone some mashke to say L'chaim, addressed all the Chassidim.

"It is a 'kabala biyadeinu' (something passed down to us) that the Ba'al Shem Tov called this niggun the 'His'orirus Rachamim Rabim Niggun.'" My father the Rebbe Maharash told me that he heard from his father the Tzemach Tzedek who had heard from his Zeide the Alter Rebbe who heard from the Maggid, who attended a special gathering by the Baal Shem Tov shortly before his Histalkus, where the Baal Shem Tov had instructed to sing the 'His'orirus Rachamim Rabim Niggun'. The Talmidim sang the Niggun, after which the Baal Shem Tov said: "I give a promise for all generations that whenever, wherever, and whoever will sing this 'His'orirus Rachamim Rabim Niggun" with a genuine desire for teshuva, I will hear them singing, no matter which heavenly chamber I might be in – there are malachim who give news and notify the souls above about what is happening below – I will sing along together with them and arouse mercy for the Ba'alei Tshuva who will sing this Niggun."

Talk about amazing!

Later on in the Sheva Brochos, the Rebbe Rashab continued to explain the Niggun.

"My father, the Rebbe Maharash, explained to me the

Neshomo of most Niggunim, among them the "His'orirus Rachamim Rabim Niggun" of R' Michele Zlotchiver.

"The Neshomo of this niggun is *"Isha kshas ruach anochi"* (I am a woman of aggrieved spirit – referring to the story of Chana, Shmuel 1, Perek 1, Possuk 15), and the Toichen of the niggun is *"Voeshpoch es nafshi lifnei Hashem"* (I have poured out my soul before Hashem).

"Isha kshas ruach anochi" refers to Kneses Yisroel, ie. Malchus D'Atzilus. While Malchus is in Atzilus it is 'b'chedvah visimcha' (joyous and happy). Yet the way it is down below, in the form of 'Nishamos Yisroel' (whose

"THE ROOM BECAME ABSOLUTELY STILL, AS IF NO ONE WAS THERE; A GLORIOUS HOLY SIGHT..."

source is from Kneses Yisroel in Atzilus), it is possible for it to be quite the opposite: 'Kshas ruach' mamesh.

"The Toichen of the Niggun is *"Voeshpoch es nafshi lifnei Hashem,"* to inspire rachamim rabim to receive from the 'chedva vismcha' (joyousness) of Kneses Yisroel and bring the simcha in Nishamos Yisroel below.

"The Ba'al Shem Tov promises that when we sing this Niggun with an His'orirus of Teshuva, he will help us in the Hisorirus Rachamim Rabim. Therefore, being that tonight is already Chai Elul, the beginning of the hachono for the Avoda of Rosh Hashono, let us sing this His'orirus Rachamim Rabim Niggun with a Tshuva His'orirus."

The Chassidim then sang R' Michele's Niggun once more...

The Friediker Rebbe, during Pesach 5701⁴, shared another interesting episode that happened with R' Michael Dvorkin in the Rebbe Rashab's later years. [R' Michael Dvorkin was a big Chossid of the Rebbe Rashab and the Friediker Rebbe who ultimately came to live in America. He was also a Ba'al Menagen and was in fact

instructed by the Frierdiker Rebbe to teach old Lubavitcher Niggunim to the American Bochrin.

(An interesting side note: After trying to speak to the American bochrin, R' Michoel returned to the Frierdiker



REB MICHOEL DVORKIN

Rebbe Michoel Dvorkin sang R' Michele Zlotchiver's Niggun by the Farbrengen. All throughout the niggun, the Rebbe's Rashab's holy face shone, and it was clear that the Rebbe Rashab was reliving an event from years gone by.

When the Niggun ended, the Rebbe Rashab said: "I remember Chassidim singing two nuschaos of this Niggun during the second night of Pesach of 5638, and my father, the Rebbe Maharash, chose the nusach that was just sung by R' Michoel.

"This Niggun creates an opening of one's heart, a chassidishe "Yir'as Hakovod," sparks an intense yearning and inspires hope. This "three-stranded rope" is what the Rebbeim imparted to their Chassidim by a chassidishe Farbrengen, when Chassidim join in a chassidishe 'Ahavas Achim Tanz'."

One can actually listen to a recording of R' Michoel singing this Niggun [in the first tape of Heichal Neginah] shortly before his passing in 5709; most likely the exact same way he had sung it in front of the Rebbe Rashab

almost one hundred years ago.

It is interesting to note that in 5708, R' Michoel Dvorkin, who was already in America, attended the Frierdiker Rebbe's seuda on the first day of Pesach, and he sang R' Michele Zlotchiver's Niggun. Afterwards, the Frierdiker Rebbe recounted how R' Michoel had sung

"I GIVE A PROMISE FOR ALL GENERATIONS, THAT WHENEVER, WHEREVER, AND WHOEVER WILL SING THIS NIGGUN...I WILL SING ALONG TOGETHER WITH YOU..."

this Niggun thirty-two years earlier in Rostov, in front of his father, the Rebbe Rashab. The Frierdiker Rebbe added that his father had said that he enjoyed the Niggun and that one can hear the Baal Shem in this Niggun ("Es hert zich Ba'al Shem").

At yet another Pesach Farbrengen, during the meal of Acharon Shel Pesach 5704, R' Michele Zlotchiver's Niggun was sung, and when it concluded, the Frierdiker Rebbe instructed that the Niggun be sung again. After the Niggun ended the Frierdiker Rebbe said: "We just finished singing this Niggun and can therefore connect ourselves both to R' Michele Zlotchiver and the Ba'al Shem Tov, yet we have to garner the strength in order to connect ourselves."

May we merit very soon a true Hisoivirach Rachamim Rabim, that the Aibershter should bring Moshiach very speedily, when we will be united with our Rebbe once more and experience the ultimate "Mimitzrayim Gealtanu," Bimeiheira biyameinu Mammosh! ■

1. 2nd day of Shavuot 5740

2. Yud Gimmel Tammuz 5692

3. Reshimos of Frierdiker Rebbe, can also be seen Sefer Hasichos 5703 pg. 169.

4. shvii shel pesach at night 5701

For more information on this Niggun, see Sefer Hasichos 5706-5710 pg 99.



Chazal describe Matza as “מיכלא דאסוותא” and “מיכלא דמהימנותא”. While Matza has a Torah-based uniqueness, Matza from the Rebbe holds incomparable significance. Each year thousands of Chassidim would do their utmost to get their hands on even a bit of Matza that the Rebbe had distributed. Let us take a glimpse at this precious gift the Rebbe presented us every Pesach.



THE BAKERY

Beginning from the Frierdiker Rebbes arrival in the United States, Chassidim used four different Bakeries from which the Rebbeim would partake.

1. In the time of the Frierdiker Rebbe the Bochorim of 770 would rent time in a Matza Bakery on the east-side of Manhattan belonging to the Sadaner Rav. Reb Elya Yaichel Simpson would take charge of the work done in the Matza Bakery.
2. When the Rebbe took accepted the mantle of Nesius, Matza baking continued at that bakery, until the year 5713. Rabbi Yehoshua Korf whom had just arrived in New York acquired a vacant Matza Bakery that was also in the east-side of Manhattan, and from then on Chassidim began baking the Matzos there.
3. Later on Rabbi Korf sold the bakery in Manhattan, bought a space in Crown Heights and converted into a

Bakery.

4. In the year 5739 the Matza Bakery was taken over by Rabbi Yitzchok Tenenbaum and Rabbi Dovber Dubravsky.

Regardless of the bakery, there was a standard practice regarding the one who took charge of the baking. He would organize groups of Bochorim whom would accomplish every detail of the Matza baking, and then he would be the one to bring the Matzos to the Rebbe. He would carry it in, the Rebbe would separate Challa from the Matzos, and then the Rebbe would present the presiding individual with a complete Matzo for his own use.

Initially Reb Elya Simpson took charge of the proceedings. Later on that responsibility was passed on to Rabbi Mordechai Mentlik.

Rabbi Meir Harlig was witness to the moment when Rabbi Mentlik received the responsibility. He relates:

"I was still a Bochor in one of the later

'yuds' when on 13 Nissan the Rebbe arrived from the Ohel for Mincha in 770. Following Mincho the Rebbe instructed Reb Shmuel Levitin to hold a Farbrengen, as he was accustomed to each year on that day. Then the Rebbe turned to the Bochorim and asked:

מיט וואס האט מען צוגעגרייט דעם באקעריי,
פאר דעם באקען מארגען א"ה?

In which way has the bakery been prepared for the baking tomorrow?

As I was standing in close proximity to the Rebbe, I responded that we had prepared the oven, applied new block-paper and procured new rollers. The Rebbe then asked who was in charge. To which I responded, Reb Elya Simpson. Then the Rebbe exclaimed:

ער איז דאך א רב אין בארא פראק, און ער איז פארנומען מיט אנדערע זאכען: מכירת חמץ וכו'. א פאפירעל מער א פאפירעל ווייניקער, א קאטשעלקע מער אדער א קאטשעלקע יווייניקער, אבער די עיקר איז זיין ביי דעם אויבען, ווער נעמט אויף זיך זיין דער אחראי דארטען?

He is a Rov in Boro Park and busy with other thing; Mechiras Chometz etc. One

THE REBBE TURNED TO THE CHASSIDIM AND EXCLAIMED: “UNTIL YOU WILL SING, I WON’T BE ABLE TO GIVE OUT THE MATZOS!”



THE TALMIDIM HASHLUCHIM WITH THE MATZA THEY HAD JUST RECEIVED

paper more or one paper less, one roller more or one roller less, it is essential to take caution with the oven. Who is taking responsibility there?

To this I did not respond, and suddenly Rabbi Mordechai Mentlik came forward and stated that he would take the achrayus upon himself. “

From that time forward, one could always spot Rabbi Mentlick hovering near the oven, presiding with great caution. He was extremely particular that the Matzos should not sit unbaked, even while they were on the rod waiting to be inserted in the oven.

In 5748 when Rabbi Mentlick passed on, this responsibility was passed on to Rabbis Yisroel and Shneur Zalman Labkowsky.

MAYIM SHELANU

Every step in the preparation of Shmura Matza is done with intense scrupulousness. Typically the water for the Matza would be drawn the night before and then remain under watch until the time came for them to be used.

Each year a spring would be set up outside 770, from which they would draw the water to bake the Rebbe’s matzos with. The Rebbe wished to take part in the preparation and on majority of

occasions would join Chassidim for it.

We are going to discuss further on in the article, often the Rebbe’s Matzos were baked twice. The first time would be on Beis Nissan and the second would be Erev Pesach. The Rebbe would always participate unless it was a day which he was going to the Ohel. When that would occur the Rebbe instructed Rabbi Yehuda Krinsky to relate a message that the organizers should not wait for him, because Mayim Shelanu needs to be done before Tzeis Hakochavim.

The atmosphere that encompassed the Mayim Shelanu with the Rebbe was one of a kind. The intense seriousness with which the Rebbe regarded the moment, was palpably felt by Chassidim.

As Chassidim crowded around the steps of 770 the Rebbe would emerge and approach the fountain. The Rebbe would pick up a jug specifically set aside for this, and began to rinse it well with the water of the fountain. The Rebbe then proceeded to fill it up three times and pour it consecutively into a glass tank nearby.

Often as the Rebbe would return to 770, the Rebbe would strongly encourage the singing of the Chassidim.

CHALUKOS HAMTAZOS

Just months after the Rebbe accepted

the Nesius the Rebbe instituted a practice which would take place each year prior to Pesach. Beginning from Erev Pesach 5711 the Rebbe distributed Matza to all, giving first to those who lived further from Crown Heights to ensure they reach their homes before Pesach began.

This diary of Reb Elya Gross from Pesach 5712 gives an incredible depiction of what took place.

“At 4:00 the Rebbe began to distribute Matzos. The Rebbe turned to the Chassidim and exclaimed; ‘Until you will sing, I won’t be able to give out the Matzos!’ Thus we began singing the Keli Ato.

Last year the Rebbe gave out a full Matzo to every person, yet this year the Rebbe only gave that to big financial supporters, while most others received a Kezayis or two of Matzo.

The Rebbe waited until the Matzos had arrived from the Bakery, and only then did he daven Mincho. Following, the Rebbe divided Challa from each carton of Matza and put it in an envelope.

It was extraordinary to see how the Rebbe was particular with the amount he gave each individual. If someone asked that he be given more for someone who wasn’t there, the Rebbe would ask if the Matza could reach them before Pesach. If

the answer was no, the Rebbe would take back the extra Matza and switch it for a smaller one.

When the Matzo ran out, someone brought Matza that had been made earlier in the month, yet the Rebbe said that he only wanted to distribute from the Matza which was made Erev Pesach. Thus they quickly brought from the bakery whatever had been baked in the meantime..."

Each year the Rebbe would allocate the Matzos in this way on Erev Pesach. After

Torah and the young men [members of the kolel] learn Torah for its own sake, they should come tomorrow to receive Matzos and then they should distribute it to the masses wherever possible..."

The Rebbe's instructions were clear in that, the members of the Kolel would all receive packages of Matzo, following which they should distribute one fifth of a Matzo to everyone who requested. Were that not to be enough they would bring Matza which had been baked in the meantime to the Rebbe, the Rebbe would distribute them again to the Kollel whom

would then allocate to all remaining.

The Rebbe then proceeded to compose a list of individuals who would receive Matzo directly from him. They included: Rabbi Binyomin Gorodetzky and Rabbi Zalman Shimon Dworkin for involvement in selling the Rebbe's chometz; Rabbi Yehoshua Korf for his managing the Matza bakery; The Mazkirus and a few others.

When the above had all received the Rebbe instructed that all the doctors that had been at the Rebbe's side since Shemini Atzeres, be called in to receive

THE ATMOSPHERE BY MAYIM SHELANU WITH THE REBBE WAS ONE OF A KIND; THERE WAS AN AIR OF SERIOUSNESS THAT WAS PALPABLY FELT.



THE REBBE DRAWS MAYIM SHELANU

Maariv on the first night of Pesach, the Rebbe would again give out Matzos for anyone who had not previously received before beginning the Seder.

This changed greatly in the year 5738.

In the year 5738 the Rebbe held a Farbrengen on two consecutive nights, Yud Alef and Yud Beis Nissan. On the eve of Bedikas Chometz the Rebbe called in Rabbi Hodakov and told him as follows:

היות אז מארגען איז ערב פסח און מען דארף טיילען שמורה, איז אזוי ווי יעדער ענין גייט דורך תורה, און די יונגערלייט לערנען תורה לשמה, זאלן זיי קומען נעמען מצות און זיי זאלן דאס טיילען צו דעם עולם וואו ס'איז גרינגער...

As tomorrow is Erev Pesach and we must distribute Shmura [matzo], just as everything in the world goes through



RABBI GERSHOM MENDEL GARELIK RECEIVING MATZA

FASCINATING STORIES THAT TOOK PLACE THROUGHOUT CHALUKOS HAMATZOS

1. Pesach 5735 was just months after the Rebbe established Mivtza Neshek. When the Rebbe gave out Matzos that Erev Pesach the Rebbe handed out matches for the men to give to their wives and daughters.

2. In the year 5737 Pesach fell out on Erev Shabbos, so the Rebbe distributed the Matza on Erev Shabbos the twelfth of Nissan. That year while the Rebbe handed out the Matzos he added a dollar along with each Matzo and instructed that it – or another dollar instead of it – be given to Tzedoka before Shabbos.

3. One year, Shluchim and Anash of Florida wanted to receive the Matzos of Erev Pesach before the Yom Tov began so they organized a special courier service to transport the Matzos before Shkiya. Originally the Mazkirus had set aside

two pounds of Matzo thinking that they would need Matzos for both Sedorim. When the messenger came by the Rebbe, he told the Rebbe that the Matzos are also for the first Seder. When the Rebbe heard that, he replaced the two pounds with one single pound.

Those who stood around were quite surprised at what had transpired. Later that week they found out that the Matzos had not reached Florida on time for the first Seder, and thus the Rebbe had only sent one pound for the second Seder.

4. In the year 5749, following Ma'ariv, the Rebbe turned to the Mazkirim and asked whether they had all received Matzah, to which Reb Leib Groner responded that they had received on Erev Pesach. The Rebbe exclaimed: "היינט פראוועט איר נישט קיין" "סדר מער? איר פראוועט דאך א סדר..."

Matzos. When Rabbi Yisroel Shimon Kalmenson brought wine for the Rebbe, the Rebbe apportioned a Matza for him. After Maariv that night the Rebbe distributed to a few others.

In the years following the Rebbe would distribute to the above individuals, and to the to others who had been close to the Rebbe's family after Ma'ariv on the first night of Yom-Tov. To the exception of times when Pesach began on Shabbos, upon which the Rebbe would hand it out earlier so they would be able to bring it to their residence before shkiya.

Some others who often would receive Matzo along with the others mentioned earlier: Rabbi Mordechai Mentlick, the Halbershtam family, Rabbi Berel Junik, Rabbi Dovid Malka, and Rabbi Gershon Ber Jacobson.

Although this would continue to be the prevailing custom for all the years to come, in the year 5739 the Rebbe announced a special addition. The Rebbe would distribute a package of Matza to any Shliach who was leading a public seder. Because the Rebbe would distribute it on Erev Pesach, only Shluchim who were able to travel back to

there cities on time would be able to receive.

Many other Shluchim who lived to far, to receive and return on the same day, would receive special packages in the mail from Matzos which had been baked on Beis Nissan.

Each Shliach would have his way of transporting the Matzos to his Makom Hashlichus. Due to the shipping constraints prevalent in many countries, numerous Shluchim would not receive the Matzos till Shvii shel Pesach or after Pesach.

Rabbi Gershon Mendel Gorelick who lives in Milan, Italy wouldn't receive his Matzos till Pesach was long over. Each year on Lag Baomer Rabbi Gorelick would distribute the Matza at a special event held on Lag Baomer, as Jews of the Milan learned quickly that Lag Baomer is the Yom Tov of Matza from the Rebbe...

In 5748 the Rebbe began to distribute Matzos from Beis Nissan, so that all Shluchim should be able to receive Matza from the Rebbe directly before their seder. Often Bochorim or Yungerlaim who were traveling to help a Shliach in remote areas would merit to receive the

Matzos in the stead of the Shliach. They would then travel with them to the Shliach and distribute it at the seder.

MATZOS FOR ERETZ HAKODESH

Year after year the Rebbe would send a special shipment of Matzos to the Shluchim and Anash of Eretz Yisroel. Initially through Rabbi Zelig Slonim, later through Rabbi Mendel Gorelick, and in the last few years before 5752 through Rabbi Yosef Yitzchok Ahronov.

The Rebbe requested that the Matzos be packaged well and transported on the main level of the plane, and not together with the Luggage.

In the earlier years the boxes of Matzo would be organized in the library, where the Rebbe would himself come and observe the happenings. The Rebbe would take Challa, and often gave a Michtov K'loli to be given together with the Matzos. Once the Matzos would arrive in Eretz Yisroel, the Vaad Ruchni of Kfar Chabad saw to it that everyone should receive Matza from the shipment.

May we be Zoche that this Pesach we be reunited with the Rebbe, whom will once more give out these treasured Matzos. ■

TWO BEGINNINGS

When will Moshiach come? It's one of those core, existential Jewish questions that just don't go away.

But what's even more puzzling is the basic premise of this age old dilemma. Don't we know that Moshiach could come any minute? What's more, we're instructed to daven, hope, and literally anticipate Moshiach's arrival every second. This building block of Yiddishkeit is one of the 13 *Ani Maamin*, recognized universally among Yidden for generations as the fundamentals of Jewish belief.

So why do we ask when will Moshiach come?

TISHREI OR NISSAN?

There are certain times of the year that we know to be especially auspicious for Moshiach's coming. The first place we see this, is in a machlokos between two Tannaim. The first opinion, Reb Eliezer, holds that although the first Geulah of Yetzias Mitzrayim happened in Nissan, nevertheless the final Geulah – Moshiach's coming – will happen in Tishrei. The other Tanna, Reb Yehoshua dissents: he says that just as the first Geula of Yetzias Mitzrayim took place in Nissan, so too the final Geulah will occur in Nissan.

Chassidus provides us with an insightful explanation into this machlokes, by first explaining the difference between Tishrei and Nissan.

Tishrei is distinct for having in it the Yomim Noraim; Rosh Hashona is the day of the creation of man and Yom Kippur is the day of Teshuva and Kaparah.

In other words, Tishrei is the time of year in which the world, and all the creations of the world, have their opportunity to shine. If one slipped and did not act appropriately they now have the opportunity to rectify

their misdeeds and start over again.

On the other hand, Nissan is the time we commemorate Yetzias Mitzrayim. During Yetzias Mitzrayim the Yidden were not on an especially high spiritual level. In fact, Chazal say, "Just as the Egyptians were idol worshippers, so too there were Jews then who were the same". And yet Hashem took us out of Golus. So Nissan is a time when Hashem assumes the role of caregiver, so to speak – irrespective of behavior.

FROM ABOVE AND BELOW

In Chassidus, these two forms of Hashpa'ah – Hashem giving to us – are known by the names "*Isarusa Dil'eila*" and "*Isarusa Dil'sato*".

The first form of Hashpa'ah is a direct result of ones achievements. When a Yid gives Tzedokah, learns Torah, or helps another person perform a Mitzva, his or her actions 'trigger' Hashem to want to give.

The second form is completely independent of our actions. Despite a person's total inaction, lack of Mitzvos, learning Torah and the like, Hashem provides Hashpa'ah nonetheless. (This is also the reason why someone can suddenly be inspired, although he didn't put any effort into it).

Each form of Hashpa'ah has an advantage over the other. When a person works and earns something, he can relate to it; it really becomes his. He takes ownership. On the other hand, if he hasn't earned it, he doesn't feel a connection to it and it would be like a foreign concept. In Avodas Hashem, this means that Elokus which is revealed through the person's Mitzvos actually unites with the person. His body and talents, intellect and emotions, are permeated with Elokus.



On the other hand, this type of Hashpa'ah also has a disadvantage: the level of Elokus that he'll reach and reveal will only be that which a finite being can reach and relate to.

However the other form, *"Isarusa Dil'eila*, is the exact opposite. When Hashem chooses to provide Hashpa'ah to the world (as opposed to when it's earned), He can give to it regardless of what level the world is on, and He can give as high a level of Elokus as he wants, since it was not earned. The disadvantage of this is that it doesn't unite, permeate, and relate to the person on the same degree. It doesn't become his.

TRAPPED!

We can better understand this with the following analogy, of a person trapped in a pit: His first instinct is to lunge for a rope or ladder, grab a foothold or any other method which will enable him to make a safe exit. But only an object within reach will be of help, anything beyond that will not help him get out (*Isarusa Dil'sato*). But if there is someone outside the pit who can pass him an object with which to find his way out – his options are nearly limitless (*Isarusa Dil'eila*).

This is precisely the difference between Tishrei and Nissan. Tishrei is Avodas Hateshuva, the effort and work of people, creations. That is also why Tishrei is the creation of the world, the level of Elokus expressed at that time of year is one that relates to, and is limited to the world and nature. By contrast, Nissan is the time of miracles – Yetzias Mitzrayim. In other words, the level of Elokus revealed at this time of the year, is not limited to the world, to the rules of nature; truly a time for miracles.

TWO APPROACHES MERGE

The above explanation (of the difference between Nissan and Tishrei) will help us connect another Machlokes between Reb Eliezer and Reb Yehoshua relates to the abovementioned one:

Reb Eliezer holds that when the Yidden do Teshuva, they will be redeemed. Reb Yehoshua says they will be redeemed regardless of whether or not they do Teshuva. Reb Eliezer follows one theme and stays true to his underlying principal throughout: since the Geulah is achieved through Teshuva, it will happen in Tishrei, which is the opportune time for Teshuva. Reb Yehoshua has a different approach and holds that the Geulah will come regardless of our Teshuva. So too, it will happen in Nissan a time of *"Isarusa Dil'eila"*.

So which opinion do we follow?

Chassidus explains that the Geula will indeed take place in Nissan, following Reb Yehoshua, and yet at the same time will be achieved through Teshuva, like Reb Eliezer's opinion.

How so?

When Moshiach comes, not only will the highest levels of Elokus will be revealed, but moreover; Hashem Himself will be revealed in a way that is above calling it any specific name or level.

On the one hand, it will be above the work of the creations – Nissan, and simultaneously these rays of Elokus will permeate and unite with the entire world. We will enjoy both; the highest levels of Hashem and the unification of the entire world with Hashem. ■

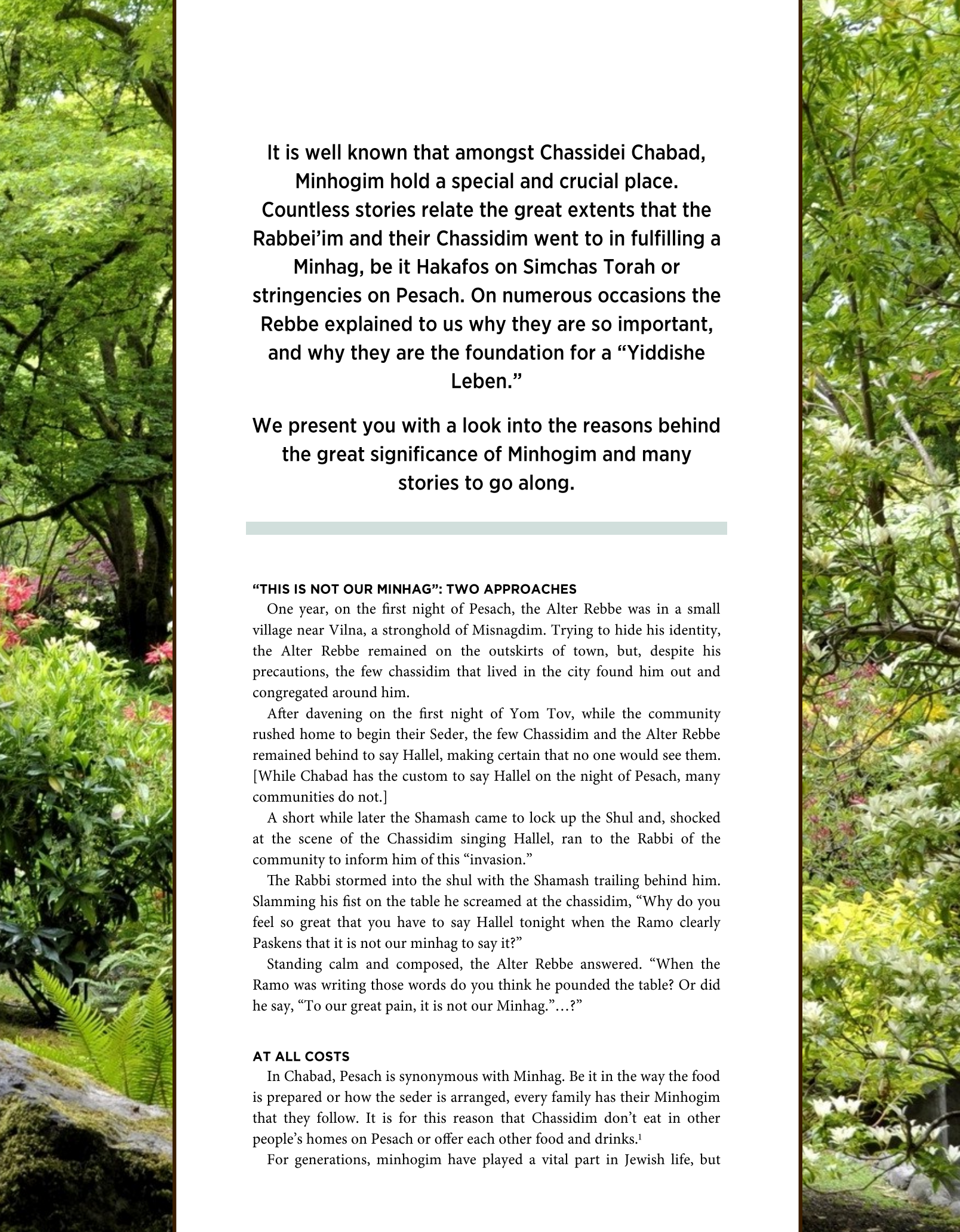
(Lekutei Sichos Vol. 1 p. 231)

A lush Japanese garden scene. In the foreground, a grey stone path curves through a garden. To the left of the path is a low stone wall covered in moss. To the right is a grassy area with a wooden fence made of bamboo poles. A large, dark rock sits on the grass. In the background, there are many trees and bushes, including a large tree with red leaves on the left and a large tree with green leaves on the right. A wooden trellis structure is visible in the background. The overall atmosphere is peaceful and natural.

A Way of Life...

*Which part of a child's
education leaves the
strongest impression?*

*What reason did the Rebbe
Rashab give for the way we say
Modeh Ani?*



It is well known that amongst Chassidei Chabad,
Minhogim hold a special and crucial place.
Countless stories relate the great extents that the
Rabbei'im and their Chassidim went to in fulfilling a
Minhag, be it Hakafos on Simchas Torah or
stringencies on Pesach. On numerous occasions the
Rebbe explained to us why they are so important,
and why they are the foundation for a "Yiddishe
Leben."

We present you with a look into the reasons behind
the great significance of Minhogim and many
stories to go along.

"THIS IS NOT OUR MINHAG": TWO APPROACHES

One year, on the first night of Pesach, the Alter Rebbe was in a small village near Vilna, a stronghold of Misnagdim. Trying to hide his identity, the Alter Rebbe remained on the outskirts of town, but, despite his precautions, the few chassidim that lived in the city found him out and congregated around him.

After davening on the first night of Yom Tov, while the community rushed home to begin their Seder, the few Chassidim and the Alter Rebbe remained behind to say Hallel, making certain that no one would see them. [While Chabad has the custom to say Hallel on the night of Pesach, many communities do not.]

A short while later the Shamash came to lock up the Shul and, shocked at the scene of the Chassidim singing Hallel, ran to the Rabbi of the community to inform him of this "invasion."

The Rabbi stormed into the shul with the Shamash trailing behind him. Slamming his fist on the table he screamed at the chassidim, "Why do you feel so great that you have to say Hallel tonight when the Ramo clearly Paskens that it is not our minhag to say it?"

Standing calm and composed, the Alter Rebbe answered. "When the Ramo was writing those words do you think he pounded the table? Or did he say, 'To our great pain, it is not our Minhag.'...?"

AT ALL COSTS

In Chabad, Pesach is synonymous with Minhag. Be it in the way the food is prepared or how the seder is arranged, every family has their Minhogim that they follow. It is for this reason that Chassidim don't eat in other people's homes on Pesach or offer each other food and drinks.¹

For generations, minhogim have played a vital part in Jewish life, but

amongst Chabad Chassidim, the Rebbeim have stressed the importance of minhogim even more so – even when it required Mesiras Nefesh.

Right before the Rebbe Rashab was Nistalek and his physical condition had deteriorated, he nevertheless did not waiver on his commitment to even the smallest details of a Minhag. Similarly, on Shmini Atzeres 5738, after suffering a heart attack, the Rebbe still refused to make Kiddush and drink outside of the Sukkah, which on Shmini Atzeres is only a minhag.

And to quote the Frierdiker Rebbe's words in his historic Sich'a at the train station when he was being taken to exile, and, though he knew that government officials were listening to his every word, nevertheless, he called to each and every Yid², "We are obligated to announce publicly that all that is connected to our religion, to the Torah and Mitzvos of the Yidden - and their **Minhogim**³ – no one can force his opinion, and no power of coercion can be allowed to subject us..."

It is no surprise then, that one of the most well-known and popular Divrei Torah by Chabad Sedorim is why we say Matbilin first in Mah Nishtaneh; it is incredible to see young children share this idea of the Rebbe and proudly proclaim how important a Minhag is.

What is the importance of Minhogim?

ANOTHER PART OF TORAH

The Frierdiker explains⁴: "All Minhogim were given to Moshe by Sinai – just as all the other parts of Torah. In each generation different ideas and

chiddushim are revealed, and so too with Minhogim; in the right time, according to the Divine Will, the Neshoma of a certain Tzaddik revealed and guided the Yidden in a specific Minhag.

"This includes all the details of each and every Minhag."

It is known that the Pnei Yehoshua was in the middle of writing a sefer that brings a source in Torah for all Minhogim. Sadly, he never finished writing it, and it is said that had he

the Frierdiker Rebbe relates in the name of his father, the Rebbe Rashab⁶.

"With the coming of Moshiach there needs to be Teshuvah. When one learns Chassidus he knows for what he needs to do Teshuvah, but when one doesn't learn Chassidus he doesn't know what he needs to do Teshuvah for. The same thing applies to Minhogim; being that one doesn't have such feeling for them, one needs to be extra cautious with them."

IT IS INCREDIBLE TO SEE YOUNG CHILDREN SHARE THIS IDEA OF THE REBBE AND PROUDLY PROCLAIM HOW IMPORTANT A MINHAG IS.

finished it Moshiach would have come.⁵

The Ramo in Shulchan Aruch writes that it is "forbidden to quash or ridicule a Minhag." And the Maharil writes in Hilchos Yom Kippur that "one needs to heed to Minhogim even as Chazzan, as well as to the Niggunim that are customarily sung." He adds a story where he had changed the Nussach in a particular Shul while being Chazzan on Rosh Hashana, and on Yom Kippur that year his daughter died R"L.

LOOK OUT!

In a certain sense, Minhogim deserve extra caution because it is possible for people to sometimes think, "oh, it's not such a big deal, it's only a Minhag." As

It is for this same reason that in a certain sense, and in specific circumstances, we see extra stringencies placed on Minhogim more than Halachos.

WHAT DO YOU REMEMBER?

Chassidus and Kabbalah⁷ teach us an even deeper aspect of Minhogim, in which they are greater than Halachos (in a certain sense) and have a stronger impact.

Let us begin with the educational aspect and the answer to the – by now – all famous question of why we say Matbilin first. The Rebbe explains that this is because the Minhogim leave the greatest impression on a child; it is the



Minhogim that **constantly** remind us of how we Yidden are different than Goyim.

True, we do many Mitzvos all the time, but they only distinguish us for the time being. When we eat in a Sukkah on Sukkos we clearly show how we are different, but what about when we are not eating? Rather it is Minhogim that leave a permanent and continuous impression – for example, wearing a Yarmulkah and Tzitzis (originally wearing a Yarmulkah was only a Minhag but now it is the accepted practice – the same goes with Tzitzis: Halocha does not require us to wear a four cornered garment but it is now the accepted practice) – and therefore tremendous emphasis should be placed on Minhogim in the education of children.

The Frierdiker Rebbe relates how⁸, starting from a young age, he was educated to recite Modeh Ani in the mornings by placing one hand across from the other and to bend his head forward. One time he asked his father the reason for this Minhag. The Rebbe Rashab replied, “In truth I should not answer you, for one should do what he is told without asking ‘why’, but I instructed you to ask me anytime you have a question.”

The Rebbe Rashab then called in his attendant, Reb Yosef, and asked him, “How do you say Modeh Ani in the morning?” to which Reb Yosef replied, “I put one hand across from the other and bend my head forward.”

“Why do you do it like that?” Pressed the Rebbe Rashab.

“I don’t know. When I was a young boy they taught me to do it like that.”

The Rebbe Rashab then turned to the Frierdiker Rebbe and concluded, “You see, he does it because that is what he heard from his father, who heard it from his father, right back to Moshe Rabeinu and Avraham Avinu the first Yid. We need to fulfill things without asking ‘why’!”

The Frierdiker Rebbe protested. “But I am still a young child.”

“All Yidden are young,” the Rebbe Rashab replied. “It is specifically when

AT ANY COST

At the outbreak of World War II, the Rebbe and Rebbetzin were in Paris, France. A few days before Shavuos, 5700, at great personal risk, with the help of a high-ranking official who had been acquainted with the Rebbe in Paris, they managed to board one of the last trains leaving Paris. Successfully evading the German patrols, they arrived in Vichy on Erev Shavuos just as the sun was setting. Just a few days later, the German soldiers marched into the city of Paris.

They remained in Vichy for approximately two months. But after a while, the Nazis established a government, based in Vichy. With an anti-Semitic government as such in close proximity, the Rebbe and Rebbetzin were again forced to flee the city. They then moved to Nice, a coastal resort in the southern part of France. Despite the fact that Nice was occupied by the Italian Fascist government allies of Germany, it was relatively safe for Jews. Despite its relative security, the Rebbe was careful to remain indoors, in hiding, except when actually necessary. The Rebbe also used an alias, “Avram” in his telegrams to the Frierdiker Rebbe.

As the Yom Tov of Sukkos 5701 approached, the Rebbe and Rebbetzin were still in Nice. Rabbi Shmuel Yaakov Rubenstein, a prominent Rav from Paris, was also in Nice at that time. A short while before Sukkos, the Rebbe approached Rabbi Rubenstein with a Halachic question: would it be permissible for him to put his life in danger in order to comply with a mere Minhag? The Rebbe wished to obtain an Esrog from Calabria, Italy in accordance with the age-old Chabad Minhag. In order to get hold of one, he would have to sneak across the border from France into Italy; an undoubtedly hazardous task! Rabbi Rubenstein replied that Halachically this can be considered absolutely out of question; one would have to suffice with reciting the blessing on a regular Esrog.

Not long after, the Rebbe went missing for a few days. As it turned out, he indeed ventured the daring journey, and upon his return, his face was beaming as he held his “prize”; a Calabrian Esrog! Needless to say, the Rebbe happily offered his Esrog to all of his fellow Jews in the city of Nice, enabling them to perform the Mitzvah to the best efficiency.

[Yemei Melech Vol. 1 p. 519. See Sichas Chof-Av, 5719; Toras Menachem Vol. 26 p. 193.]



one grows up does he realized that he is in fact still young.”

Some might think that at such an important age, a child’s education should be centered on important things like Halochah and not Minhogim. But in truth, Minhogim are Torah, as the axiom states: “*Minhag Yisroel Torah Hi*,” and as well, instilling in children the things that

Mitzvos are not merely things that Hashem wants us to do but rather it is through them that we connect to him. The word Mitzva comes from the words ‘*Tzavsa V’chibur*’ – a connection – that’s what Mitzvos are all about: Yidden connecting to Hashem.

Certain Mitzvos are spelled out clearly in the Torah. Others were only hinted to

It is also for this reason that right before the Geulah Minhogim are of extreme importance. For once again, because of their greatness they have the power to bring Moshiach.¹⁰

As the Frierdiker Rebbe says [freely translated]:¹¹



The Baal Shem Tov established certain Minhogim for the Yidden. He sacrificed himself to ensure that they became rooted in all Chassidisher families for generations to come. And with these Minhogim we will greet Moshiach.”

May this happen speedily now! ■

IT IS THE MINHOGIM THAT CONSTANTLY REMIND US OF HOW WE YIDDEN ARE DIFFERENT THAN GOYIM.

have a lasting impression will ensure they remain steadfast to the rest of the Torah.

As the Rebbe says,⁹ “By going in this way and having Messirus Nefesh for Minhogim, and giving over to one’s children that they are Torah and they should live their lives in their light, one has Hatzlocha in their [children’s] education and causes them to have things that are even greater than nature.”

THE BIRTHDAY PRESENT

Chassidus explains the greatness of Minhogim through a Moshul of the relationship of a father and son.

There are times when a father will give his child direct and precise instructions, for instance, “Do well in school” or “Be careful when crossing the road.” On other occasions, he will hint to his child that he is expecting something of him – perhaps by saying, “Your bedroom is quite a mess,” and he is meaning that the child should clean his room.

And then there are those times when a father will remain totally silent. For example, a father won’t mention to his child about his upcoming birthday in the hope that the child will be thoughtful enough to buy him a present – such a gesture must come from the child on his own initiative.

us – perhaps through an extra letter or superfluous Possuk in the Torah. And then there are those things that Hashem didn’t mention to us at all, yet, as His children, we know this is what our Father wants.

Now, think about it: which of the aforementioned “duties” take precedence?

Disobeying an express order will certainly have harsher consequences than merely failing to catch a hint. And most certainly, forgetting a father’s birthday is not a crime. And so, theoretically, Mitzvos – as they are expressly written in Torah – would take precedence.

But if we focus on the “connection” aspect, it is clear that the Minhag expresses the father-son relationship in its most deepest capacity – the Minhag is the birthday present.

It is because of their greatness that they are not clearly stated; they are too great to be a ‘command’, as is the case with Rabbeinu Tam Tefillin for example. This also explains the tremendous joy by Hakafos, because seemingly, the mitzvah to be happy applies throughout the entire sukkos, yet by Hakafos – which is only a Minhag – we see a new level of joy, and we are told it adds a crown to the Torah.

1. See Hayom Yom for 20 Nissan.
2. Gimmel Tammuz 5687, he said this in the name of his father the Rebbe Rashab.
3. Bold formatting was inserted for emphasis and does not appear in the original.
4. Sefer Hasichos 5701 page 128
5. This was heard from one of his Talmidim.
6. Sefer Hasichos 5696 – Winter of 5700 page 112. See there for the full story, in which they were discussing the importance of keeping Minhogim.
7. In the seforim of Reb Levik, the Rebbe’s father, one can find explanations for various Minhogim according to Kabbala. Such as; why we don’t eat ‘*Kitniyis*’ on Pesach.
8. Sefer Hamaamrim 5710 pages 243-244
9. Likkutei Sichos Chelek 2 pages 522-524
10. There are many Pismamim which explain the greatness of Minhogim in general and Minhogei Chassidim in particular, here we have included a general explanation of these ideas, but certainly does not serve as a substitute for them.
11. Sefer Hamaamrim 5709 page 171

The predominant custom throughout the Torah-versed-world, is to grace every sefer with a cover page, commonly termed – “Shaar Blaas. Publishers will often use this page to display details relating to the conception of the particular Sefer and frame it with an abstract design, giving opportunity for a graphical dimension typically not found in literary works.

While many would not have attributed special meaning to this page, the Rebbeim exacted tremendous precision in the fashioning of the Shaar Blaas for Sifrei Chassidus.

Follow along as we attempt to take an unprecedented glimpse into these

FOLIOS FULL OF MAGNITUDE

“DFUS IS L'DOROS!”

From the birth of Chassidus Chabad, each of the Rebbeim devotedly shared the secrets of Chassidus with their Chassidim. As the Chassidim endeavored to better themselves and strengthen their Hiskashrus through engraving the Rebbeim's words within their hearts and minds, a need arose for easy dissemination of this Torah. And so books of Chassidus went to print.

The first sforim were printed on the Jewish presses of Kopust, Slavita, Vilna, and other cities. Due to the costs and government censorship, some sets were printed over a long period of time and spread over different printing houses.

Over the years, various groups were established to bring the sacred Torah of the Rebbeim into print. To name a few: **Vaad L'hadosas Derushei Chassidus, Vaad Igud Hatmimmim, Lishkas Maatikei Kesovim (al y'dei Yeshivas Tomechei Temimim Lubavitch), Agudas Chassidei Chabad etc.**

When the Frierdiker Rebbe arrived on the shores of America he established three new organizations, the third of which is the publishing arm of Chabad Lubavitch, known as Kehos Publication Society, an abbreviation for “Karnei Hod Torah”.¹ And so from 5702, all Sifrei Chabad began to be published with the logo of Kehos.

Amongst numerous other

responsibilities, the Frierdiker Rebbe appointed the Rebbe to take leadership of Kehos. The Rebbe stood at the helm of Kehos, meticulously building it up into the flourishing organization we see today. Particular scrupulousness was given to the structuring of the organization and the fashioning of each sefer.²

Although all seforim of Chassidim began to be printed under the banner of Kehos, often the names of collaborating Mosdos would be displayed alongside. Some of those included: **Machane Yisroel, Vaad L'hafotzas Sichos, Neshei U'bnos Chabad, Tzeirei Agudas Chabad Hamerkosis, Merkaz Yeshivas Tomchei Temimim Lubavitch, Kolel Avreichim**



journals, magazines, leaflets and any other form of the printed words

STRUCTURED SEFORIM

The Rebbe was very keen on every detail of each sefer printed by Kehos, even in seemingly trivial minutiae. Today one can read the painstaking concern the Rebbe put into each of these details. As matter of fact, when Chassidim and Bochurim took refuge in Shanghai, China and endeavored to print seforim, the Rebbe sent them instructions on every step of the way.

Here are two excerpts of the Rebbe's



correspondence with Horav Dovid Bravman who was involved in the printing at the time. It is incredible the attention gave to each detail:

"...1) Surely Rabbi Binyomin Gorodetzky has transmitted the exact rendering of the introduction and cover page. It should begin: Heichal Shlishi, Shaar Sheini... 2) All the Mittler Rebbe's seforim are included in 'Heichal Revi'i Shaar Rishon'... 3) If the border of the

Shaarei Orah has faded, you can copy it from Ateres Rosh or Shaar Emuna...."

-16 Teves 5708⁴

"...The Mishbetzos Re'eim [royal border frame] should be identical to that of the Tzemach Tzedek as you can see in the Derech Mitzvosecha. On the top of the page should be written 'Sifriyas - Otzar Hachassidim - Lubavitch'. Centered beneath that should state 'Kovetz Shalshes Or'. Slightly under that on the right side write 'Heichal Chamishi' and on the left 'Shaar Shvii'. Below that the traditional script written before the Rebbe's [Rashab] name. Underneath should say 'Hotza'a Shniya' [second print], followed by the seal of Kehos... the date... 770 Eastern Parkway...⁵"

-Erev Pesach 5708⁶

SHALSHELES HAOR

Following the establishment of Kehos and Otzar Hachassidim, the Rebbe directed the editorial board of Otzar Hachassidim that all the seforim of the Rebbeim be printed as a part of Kovetz Shalshes Haor and then should be divided into Heichalos and Shaarim.

The first sefer to be printed using the above terminology was Chanoch Lena'ar of the Rebbe Rashab in the year 5703. In the introduction the Rebbe addresses this:

"Additionally the editorial board of



'Otzar Hachassidim' is proud to announce the publishing the Kovetz 'Shalshes Haor' which is a collection of volumes, each one belonging to another one of the Nesiei Chabad. It is a chain of light [lit. translation of Shalshes Haor] of which the first rung is the light of the Toras HaBaal Shem Tov, and from there each link is linked up until to the Rebbe

that particular Rebbe. The number of the Shaar each Rebbe would receive was according to their chronological order, beginning with the Baal Shem Tov. In numerous instances the Rebbe points this out:

"Heichal Shmini: the eighth leader from the founder of Chassidus – the Baal Shem Tov."

She'arim. In general each type of Sefer (Nigla, Chassidus, Maamorim, Sichos, letters) was placed in a separate Shaar.

If there wasn't that much Torah ready for print, then each dedicated sefer was placed in a separate Shaar in the order of printing. However when more Torah was available, and ready for press, the Shearim were organized into categories of sforim before they went to print, see for example the Sforim of the Frierdiker Rebbe.

For the pleasure of our readership we have compiled the general system used to organize the She'arim of each Rebbe. Thus the order of the Heichalos and She'arim as they correspond to the Rebbeim is as follows:

(please note – this list is incomplete)

HEICHAL RISHON – Baal Shem Tov –

The Shearim of the Ba'al Shem Tov were labeled in the order that they were printed, the first sefer being called Shaar Rishon and the second one being called Shaar Sheini etc.

Shaar Rishon – Keser Shem Tov

Shaar Sheni – Tzavoas Harivash

HEICHAL SHEINI – Mezritcher

Maggid – As is the case with the seforim

IT IS A CHAIN OF LIGHT OF WHICH THE FIRST RUNG IS THE LIGHT OF THE TORAS HABAAL SHEM TOV, AND FROM THERE EACH LINK IS LINKED UP UNTIL TO THE REBBE SHLITA."

Shlita."

סיפרתי פעם שכשסדרו את דף-השער לספרי החסידות הנדפסים, היתה שקו"ט אם לכתוב "קובץ שלשלת האור", או "קובץ שלשלת המאור", והמסקנה היתה לכתוב "קובץ שלשלת האור", כי, ב"מאור" לא שייך "שלשלת", להיותו עצמי. (תורת מנחם חלק ב' ע' 106)

THE HEICHALOS (Chamber) – All the Torah of each Rebbe that was printed by Kehos was included in the Shaar of

-Introduction to Sefer Hamaamorim Kayitz 5700

"Heichal Shvii: Seventh Nossi from the Baal Shem Tov."

-Introduction to Chanoch Lenaar

THE SHE'ARIM (Gates) – Although each Rebbe had a Heichal, the seforim of every Rebbe were also apportioned by



of the Baal Shem Tov, the She'arim were allocated based on chronological order of their printing.

Shaar Rishon – Lekutei Torah
Shaar Sheni – Or Hatorah

HEICHAL SHLISHI – Alter Rebbe – Similar to the previous two Heichalos, the order of She'arim is in the order they were printed, Tanya in included in Shaar Rishon even though it is not printed on the Shaar. (See Shiurim B'Sefer HaTanya.)

Shaar Rishon – Lekutei Torah (Tanya)

Shaar Sheni – Siddur, Shulchan Aruch
Shaar Shlishi – Torah Or
Shaar Revii – Lekutei Torah
Shaar Chamishi –
Shaar Shishi –

Shaar Shvii – Hanachos Reb Pinchas

The rest of the Maamorim are in consecutive order of Shearim in the order of printing.

Shaar Shlosa Asar – Igros Kodesh

HEICHAL REVII – Mittlerer Rebbe – Seforim that had long Hemsheichim of Maamorim, were all included in Shaar Rishon. Singular Maamorim that

spanned a full sefer are Shaar Shishi.

Shaar Rishon – Sharei Ora, Ateres Rosh, Shaar Emuna - Shaar HaYichud, Shaar Hateshuva, Shaar Hatefila
Shaar Sheni – Toras Chayim
Shaar Shlishi – Pirush Hamilos
Shaar Revii –
Shaar Chamishi –
Shaar Shishi –

THE SEFORIM OF OUR REBBE HAD AN IDENTICAL BORDER TO THAT OF THE REBBE RASHAB

Shaar Shvii – Kuntres Bad Kodesh
Shaar Shmini – Piskei Dinim
Shaar Teshii –
Shaar Asiri – Sefer Hamaamorim, Igros Kodesh

HEICHAL CHAMISHI – Tzemach Tzedek
Shaar Rishon – Shut Orach Chayim

Shaar Sheni – Shut Yore Deah
Shaar Shlishi – Shut Even HaEzer
Shaar Revii – Shut Choshen Mishpat
Shaar Chamishi – Chidushim Al HaShas

Shaar Shishi – Hosafos to Shut and Chiddushim

Shaar Shvii –

Shaar Shmini – Derech Mitzvosecha

Shaar Teshii – Biurei HaZohar, Or HaTorah on Torah, Sefer Chakira

Shaar Asiri –

Shaar Achad Asar – Or HaTorah on Neviim and Kesuvim

Shaar Shneim Asar – Or HaTorah on Maamorei Razal and Inyanim

Shaar Shlosar Asar – Or HaTorah on Siddur

Shaar Arba Asar – Maamorim on Mesechtos Baba Metzia, Maamer Boruch Sheoso Nisim, Igros Kodesh of Tzemach Tzedek

Shaar Chamisha Asar - Hanachos

HEICHAL SHISHI – Rebbe Maharash – The number of Shaar of each sefer is in order of its printing date, as was the case with the first three She'arim.

The Frierdiker Rebbe instructed⁷ that all the seforim of the Rebbe Maharash be



titled with the name “Lekkutei Torah – Toras Shmuel”⁸.

Additionally, in this Heichal the Shaar of each sefer became linked to the name of the sefer. To the point that often these seforim are referred to as “Toras Shmuel, Shaar Sheini” etc. without even mentioning the name of the sefer!

Hence the names of the seforim of the Rebbe Maharash look like this:

Lekkutei Torah / Toras Shmuel / Shaar Rishon / LeGimmel Parshiyos

Lekkutei Torah / Toras Shmuel / Shaar Sheini / V’hecherim 5631

Lekkutei Torah / Toras Shmuel / Shaar Shlishi / Mayim Rabim 5636

....

Lekkutei Torah / Toras Shmuel / Shaar Tshii / Sefer Hamaamorim 5626

Lekkutei Torah / Toras Shmuel / Shaar Asiri / Sefer Hamaamorim 5627

Lekkutei Torah / Toras Shmuel / Shaar Achad Asar/ Sefer Hamaamorim 5628

Shaar Arba Asar – Igros Kodesh

HEICHAL SHVII – Rebbe Rashab – The Sifrei Hamaamorim are all included under Shaar Shishi. The Kuntresim that were written to educate the new generation of Chassidim⁹, each got their

own Shaar.

Shaar Rishon – Chanoch Lanaar

Shaar Sheni – Kuntres HaTefila

Shaar Shlishi – Kuntres Umaayon

Shaar Revii – Kuntres Eitz Hachayim

Shaar Chamishi – Kuntres HaAvoda

Shaar Shishi – Sefer HaMaamorim

Shaar Shvii – Toras Sholom

Shaar Shmini – Igros Kodesh

HEICHAL SHMINI – Frierdiker Rebbe – The Rebbe himself details the order of the She’arim of the Frierdiker Rebbe’s seforim in the introduction of Kayitz 5700:

Shaar Rishon – Maamorim in Lashon Kodesh and Yiddish

Shaar Sheni – Igros Kodesh

Shaar Shlishi – Sichos

Shaar Revii – Zichronos and Memoirs

Shaar Chamishi – All other seforim

HEICHAL TSHII – the Rebbe

Shaar Rishon – Maamorim

Shaar Sheni – Hayom Yom???

Shaar Shlishi – Lekutei Sichos

Shaar Revii – Haggadah Shel Pesach, Hagahos Le’Siddur Admuha”z, Kuntres Inyana

Shaar Chamishi – Igros Kodesh and

Tshuvos Ubiyurim¹⁰.

Shaar Shishi – Hadranim Al Rambam VeShas

Shaar Shvii – Hilchos Beis HaBechira with Chiddushim

Shaar Shmini – Tiferes Levi Yitzchak

Shaar Teshii – Toras Menachem

Shaar Asiri – Reshimos

SHAAR BLAAT FRAMES

Every Rebbe had a unique Shaar Blat border, as was chosen by the editorial board of “Otzar Hachasiddim.”

The Baal Shem Tov, Mezritcher Maggid, and Alter Rebbe all share one border frame, although there were slight differences of size, shade, and sharpness, as you can see in pictures 1, 2, and 3. In picture 4 you can see how the She’arim and Heichalos are displayed on most of the Alter Rebbes’s seforim as opposed to Sefer HaTanya.

The Mittlerer Rebbe’s seforim have the border you see in picture 5.

The Tzemach Tzedek’s seforim have the border you see in picture 6.

The Rebbe Maharash’s seforim have the border you see in picture 7.

The Rebbe Rashab’s seforim have the



border you see in picture 8.¹¹

The Frierdiker Rebbe had two different borders. Seforim had the border pictured in picture 9. Kuntreisim and Kovetzim printed on their own had the border in picture 10.

The seforim of our Rebbe had an identical border to that of the Rebbe Rashab as you can see in picture 11. On three occasions the Shaar Blaas differed slightly in thickness: 1) Maftichos L'sefer Hatanya. 2) Maftichos V'haaros L'sefer Lekutei Torah. 3) A Call To Repentance by Rabbi Menachem M. Schneerson Shlita.

The Rebbe instructed that the seforim of his father Reb Levik be printed with the same Shaar Blaas frame as the

Tzemach Tzedek as seen in picture 12. (Possibly because Reb Levik was his descendant.)

As we conclude this article, it is clear that we have merely scratched the surface of this profound and multilayered topic, yet we hope this serves as an impetus to intensified hasmoda and shkida in learning the Rebbe's Torah! ■

1. For additional insight in the meaning behind Kehos, see the Sichos of Parshas Pekudei, 5744.

2. For a comprehensive look at the background behind this, see Igros of the Frierdiker Rebbe vol. 6 page 8-14, Igros of the Rebbe vol. 1 page 15-20, vol. 2 page 8-11, vol. 3 page 7, and Yemei Melech vol. 2.

3. Initially Lekutei Diburim was released gradually in booklets, and was later compiled into four volumes as we know it today.

4. Igros Kodesh of the Rebbe vol. 2 letter 320.

5. It is fascinating that the Rebbe instructed that the address displayed in these seforim be 770, although they were being printed in China!

6. Ibid letter 359.

7. Based on the introduction of the Rebbe to the first sefer of the Rebbe Maharash to be printed under Kehos and Otzar Hachassidim – Hemshech V'hecherim – 5631.

8. It seems that the reason for this is because the first time Chassidus of the Rebbe Maharash was printed it was called "Lekutei Torah" Misefer Bereishis L'gimmel Parshiyos". This printing took place in Vilna 5644, years before the establishment of Kehos.

9. See the Introductions written by the Frierdiker Rebbe to Kuntres HaTefila, Kuntres Umayon and Kuntres HaAvoda, detailing the revolution created by the dissemination of these Kuntresim.

10. Printed in 5744 to respond to questions asked in Kovetz Lubavitch.

11. The border on the Kuntres Heichaltzu which the Rebbe personally gave out to Chassidim had a slightly thicker border.

The Frierdiker Rebbe consecrated Kehos as the principal publishing house in Lubavitch. In 5708 the Frierdiker Rebbe addressed his Chassidim with an impassioned plea to desist from printing Chassidus in any other establishment.

Below is a translation of that letter:

B"H, 14 Kislev 5708
Brooklyn.

To the cherished Anash and Talmidei
Hatmimim, may Hashem be with you.

Shalom U'vracha,

I have received notice that individual
Chassidim and Temimim have been
publishing volumes of Chassidus and Nigla
belonging to the Nesiei Chabad, without receiving prior
consent.

Thus, I am hereby notifying you that the printing of
Seforim of both Nigla and Chassidus was given over to
the publishing house of Kehos – Karnei Hod Torah. I
am hereby requesting that all Anash and Temimim to



assist the organization of Kehos in their holy
work through first inquiring in which way
they can help them, and Hashem will send
good fortune both materially and spiritually.
And without [prior approval from] KEHOS
not one of you should attempt to attempt any
of the above mentioned Seforim, and all
whom comply with my [requests] will be
blessed with abundant good in both physically

and spiritually.

Your dear colleague who seeks your peace and blesses
you,

Signature of the Frierdiker Rebbe

A LESSON OF A PICTURE LEARNING TO LIVE

It was Yud Alef Nissan 5737, and crowds of Chassidim had come to celebrate the Rebbe's 75th birthday with him. Amongst those assembled were some Russians Jews.

As the third Sichra came to a close, a string of Freiliche niggunim began. "V'chol Karnei Reshoim..." the singing grew stronger and stronger as the Chassidim joyfully sang the new niggun for the Rebbe's Kappitul.

Right then, there was a large commotion on the Farbrengen Bima as all heads strained to see what was going on.

Russian artists Vladimir Dashevsky and his son Gregory, made their way over to the Rebbe's place with a special gift they had painted and framed; a beautiful drawing of the Rebbe receiving an Aliyah by the Torah.

Standing right next to the Rebbe, Vladimir placed the framed picture on the table, putting it in full view for the Rebbe. The smile that formed on the Rebbe's face confirmed the pleasure he had from it. [picture #1]

Vladimir then made his official presentation, and he said in Russian (Transcription of conversation courtesy of JEM¹):

"Dear Rebbe, in the name of the Russian Jews who came here and are happy to be here with you I am an artist, and I have the honor to present this to you..."

We want to give you this as our heartfelt gift."

He then took hold of the Rebbe's hand and while enthusiastically shaking it he continued:

"We believe you will have many healthy years for all the Jews."

The Rebbe: **Amen**

Rabbi Groner then poured Vladimir a L'chayim [picture #2] and he said:

"So that everyone should be happy, I drink for you."

Throughout that time Gregory had been standing to the side, the Rebbe turned to his father and asked:

"Is this your son?"

Vladimir: **Yes my son does too... "To life," Rebbe...**

Rebbe: **The same to you.**

At that point Gregory approached the Rebbe and shook his hand. Making a L'chayim he said:

I wish you strong health.

Rebbe: **The same to you.**





While the Rebbe was talking to his son, Vladimir raised the picture high into the air [picture #3]. He delightfully turned from one direction to another giving the throngs of Chassidim an opportunity to view his treasure. As the crowd gazed on, each person present saw a most humbling scene. Here were two men who sincerely wanted to thank the Rebbe for what he had done for them and their extended community. They painstakingly prepared this handcrafted piece of art, as their way of saying thank you. Truly inspiring and awing!

The Rebbe leaned over to Vladimir and said with a smile:

They already see the original!

Vladimir: **Yes, the original. Thank you for accepting this from us.**

Once again one can see the pure sincerity with which they presented this gift and how lucky they felt that the Rebbe liked it.

Rebbe: **Thank you and be well. The main thing is, strive that it be obvious upon you - that you follow in the footsteps of this picture: Torah.**

Vladimir: **We will. We are well-bred, but there's a lot we don't understand...**

Rebbe: **When you were born, you could not paint such a picture either...**

Vladimir: **No, I could not.**

Rebbe: **So you have already trained for something once before...**

Vladimir: **Thank you.**

Rebbe: **A Kosher and happy Passover.**

Vladimir: **Thank you.**

haps Torah...

"Now is the time to make clear, first and foremost the emphasis should be on Inyanim of Torah. And not by giving away money, Tzedaka, for those learning Torah and Torah institutions, although Tzedaka is also commendable and brings down many great brochos, rather by actually learning Torah.

"In other words, plain and simply said, those who wish to give presents, and no-one is required to do so, should add in Torah.

"Although in general one cannot make conditions on a gift, the whole point is to give Nachas-Ruach, [so I am making clear what I prefer]. Whatever it might be, Tzedaka in this way, more activities, good actions, its nachon, and tov, and yashar, and na'im, (with all the 15 expressions stated in "Vaytziv V'nachon") everyone should add in some way in Torah study."

On 12 Nissan 5741 the Rebbe wrote to Mr. David Chase:

...Although it is not customary nor proper to ask for a birthday gift, but considering our special relationship, I venture to do so, being confident that you will treat it in the proper spirit.

The birthday gift that I have in mind, which I would consider an honor, as well as a great pleasure, is that you devote a quarter of an hour of your time every weekday morning and dedicate it for the sacred purpose of putting on Tefillin, with the appropriate prayer that goes with it, such as the Shma and the like... ■

1. Featured on Living Torah Disc 47 Program 188



The Rebbe did not shun birthday gifts, in fact he requested them. The Rebbe saw them as an opportunity for people to increase in Torah and Mitzvos as the Rebbe said to the artist; use this painting as lesson in life.

Perhaps the most amazing example of this was during the Farbrengen of Purim, 5732, a month before the Rebbe's seventieth birthday.

"Now is the time to add: Because there are those who are preparing for [my] birthday, and they are thinking, what should the preparation consist of, Tzedaka (which is also connected to Purim) or per-



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