

\$2.00 US

A חסידישער צעהער CHASSIDISHER DERHER

NISSAN 5774
ISSUE 18 (95)

THE
י"א ניסן
NIGGUNIM

TWO
PRECIOUS
MINUTES
מים שלנו

LET THE
WORLD SEE!
THE REBBES
BROADCASTED
FARBRENGENS

הַלְלוּ-ה':
הַלְלוּ, עַבְדֵי ה';
הַלְלוּ, אֶת-שֵׁם ה':

(תהלים קיג, א)

A CHASSIDISHER DERHER

ISSUE 18 (95) • NISSAN 5774

בס"ד

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

Special thanks to

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Rabbi Mendel Gourarie
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Design

Levi Dubov

Printed by

The Print House

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The Chassidisher Derher is a publication for Yeshiva Bochurim covering many topics of interest.

For questions and comments call (970) 680-3370.
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Published by the
Vaad Talmidei Hatmimim.



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ABOUT THE COVER:

In honor of Yud Alef Nissan, we are proud to feature a never before released picture of the Rebbe, as our cover photo. This photograph was taken during Kos shel Brocha on Motzei Simchas Torah, 23 Tishrei 5749, and was graciously made available by Jewish Educational Media. In the picture, the Rebbe's smiles while giving a bottle of mashke, in addition to the regular Kos shel Brocha, to one of the Yidden who had come.

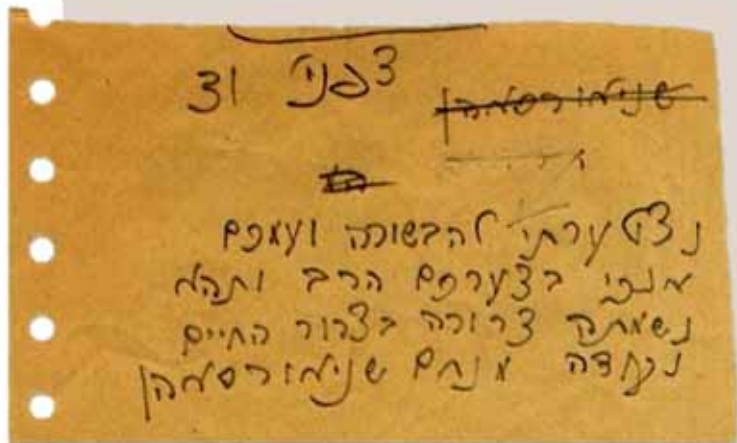
Editorial

With the onset of the month of Nissan, *Chodesh HaGeula*, it is our pleasure to present this edition of A Chassidisher Derher. In honor of Yom Habahir Yud Alef Nissan, this special edition has been expanded to include additional content on a wide variety of exciting topics related to the Yud Alef Nissan and the Yom Tov of Pesach.

The tragic events of the past few weeks have left us shaken to the core. We are shocked and bewildered; the wound is fresh. More than ever, Chassidim stand as one family and feel the profound pain of each loss.

As Chassidim, we turn to the Rebbe for guidance. With fatherly love and the voice of steady Bitachon, the Rebbe guides us through greatest of heights and the darkest of challenges, all with sensitive, but firm direction.

As human beings, the ways of Hashem supersede our understanding. Nonetheless, the following ksav yad from the Rebbe dictating to the Mazkirus the words that should be used in a telegram of Nichum Aveilim, allows us some insight into the tzaar felt by the Rebbe in our times of pain.



נצטערתי להבשורה ועמכם אנכי בצערכם הרב ותהא נשמתה
צרורה בצרור החיים

I was pained to receive the news. I am together with you in your great pain. May her neshama be bound within eternal life. [The Rebbe's signature]

As we intensify our hachanos for Yud Alef Nissan, each one of us contemplates the *matona* - birthday present - we will give to the Rebbe. Throughout the years, the Rebbe

showed a special appreciation toward these *matanos* as well as to those who came to celebrate the day together with the Rebbe.

Just like our personal birthdays, we must strive to constantly grow, *maalin bakodesh*.

The Rebbe demanded that we never be satisfied and continue to do more to reach the ultimate goal. This is emphasized through this that the Rebbe used a seemingly “personal day” to request of us to do even more, giving of himself selflessly to enable our growth. (One such example was in 5732 - Shnas HaShivim when the Rebbe requested that 70 new Mosdos be opened in the coming year.)

This day, the birthday of the Rosh B’nei Yisroel, is an expression of the immense love between the Rebbe and Chassidim, a day of immense spiritual power. As we prepare for this day and strengthen our connection to the Rebbe, let us use out this power to give ourselves over to the Rebbe’s mission.

In this edition, you will find, alongside the regular columns, several exciting features, including an article about the evolvement of the Rebbe’s Farbrengens being broadcasted live on television, bringing the message of light to millions. Much of the information and documents in this article are being presented here for the very first time.

We have also including a comprehensive overview of the Yud Alef Niggunim throughout the years with a focus on the Rebbe’s attention to them. A review of the Yud Alef Nissan Farbrengen 5742 (a video of this Farbrengen, has been released by JEM previously) gives a taste of the celebration of the Rebbe’s 80th birthday. This issue is also graced with an unprecedented glimpse into the life of the Chossid Horav Dovid Raskin.

Many pictures in this edition are being publicized here for the very first time – Pirsum Rishon, including those of Mayim Shelanu in the ‘Behind the Picture’ column.

As we approach Yud Alef Nissan, and we celebrate the great light that we were zoche to in our generation, let us resolve to push forward and bring about the culmination of all our collective effort, and let us be reunited with the Rebbe speedily with the coming of Moshiach.

The Editors

Yom Habahir Chof Hey Adar 5774



CREDITS: JEM/THE LIVING ARCHIVE

The World Aglow

Yud Alef Nissan is the birthday of the Rebbe, a day of unbelievable joy.

In a sicha said on Shabbos Yud Bais Tammuz 5722, the birthday of the Friediker Rebbe, the Rebbe addresses a fundamental question about birthdays.

Seemingly, the essence of a person is his neshomo, and the neshomo exists before birth. So what is the significance of a birthday?

The Rebbe explains that when the neshomo is born, it starts its avoda in the world. On Yud Alef Nissan we celebrate a world changing event—the day the Rebbe’s glow entered the world.

Why is a Birthday a joyous occasion?

When a person is born he begins his service of Hashem to purify the world and make it a dirah betachtonim. Even though the potential to do this avoda comes from the neshomo—and the neshomo exists before birth—a person begins his actual avodah only when he is born.

Regarding Moshe Rabeinu, the Torah says, “And she [Yocheved, his mother] saw that he was good.” Rashi explains that “the house was filled with light when he was born.”

But Moshe’s neshomo was in the house before he was born, albeit in his mother’s womb. So why does Rashi say that the house was filled with light only after he was born? Because, before Moshe was born, the house—and in a broader sense, the world—was dark; he was yet to impact the world. Only when he was born was “the house filled with light.”

This idea extends itself further. Before birth, while the neshomo is in the mother’s womb, a malach teaches it the entire

torah, and thus the neshomo reaches the deepest levels of limmud hatorah, and yet, only when the neshomo is finally born does it begin it’s avoda in the world.

Similarly, on Yud Beis Tammuz, when the [Friediker] Rebbe was born, that is when he began his avoda of giving koach to all Yidden—and especially to his chasidim and mekusharim—to accomplish their avoda of making a derah bitachtonim, to make the “house filled with light.”

This is the reason that the Rebbe’s

birth was such a monumental event. And, as we read in the megillah, “הימים האלה נזכרים ונעשים—these days are remembered and celebrated” every year. Every year the Rebbe’s birthday is an occasion for immense joy and celebration, not only for those who had the zechus to learn the Rebbe’s Torah, but for every single yid, because this is the day that the Rebbe began lighting up the world. ■

(Sichos Kodesh 5722)

מובן, שבבוא כ”ף מרחשון מידי שנה בשנה, נעשה עילוי והוספה באופן של התגברות בכל עניניו של בעל יום ההולדת (גם לאחר ההסתלקות, ואדרבה, ביתר שאת וביתר עוז). וע”י העילוי וההוספה אצל נשיא ישראל, נעשה עילוי והוספה אצל כל ישראל (“הנשיא הוא הכל”) – החל מתלמידיו ותלמידי תלמידיו, שהולכים “בדרך ישרה אשר הורנו מדרכיו ונלכה באורחותיו נס”ו, ועל ידם – אצל כל ישראל.

ולכן, בעמדנו ביום סגולה זה, ראוי להתבונן בעניניו של בעל יום ההולדת, על מנת לקבל החלטות טובות להוסיף ולהתחזק בהליכה בדרכיו ואורחותיו במשך כל השנה כולה.

(כ”ף חשון תשמ”ז)



לעבן
מיט'ן
רבי'ן

"בגבורות ישע ימינו"

The months leading up to Yud Aleph Nissan 5742 were full of excitement. After all, the Rebbe's eightieth birthday was no small matter! Chassidim the world over, and especially the Yeshiva bochurim, each did their best to prepare appropriate "gifts" for the Rebbe for this monumental occasion. They each increased with an additional undertaking in Torah study, placing an emphasis in amounts of "eighty" (e.g., eighty Blatt Gemora, eighty Maamarei Chassidus, etc.). Many Yeshivos printed Kovtzim and Seforim containing their written Chiddushei Torah in honor of the day. Overall, everyone anticipated the upcoming momentous day very eagerly.

Those who recalled the occurrences ten years earlier – when the Rebbe reached the completion of his seventieth year – would tell of the sense of joy and gratitude to Hashem that prevailed amongst Chassidim during that period. Some may have seemed surprised when at the farbrengen on Yud Aleph Nissan that year, the Rebbe clearly notified the public of his intentions to continue with all his activities, and to know no rest during the

coming years. Indeed, now all were able to see how factual

this was over the past decade, wherein the Rebbe's holy work only expanded in an immeasurable manner – notwithstanding the Rebbe's suffering and recovering from a heart-attack at the start of the year 5738.

Now, with the completion of the Rebbe's eightieth year, it may have been presumed that the Rebbe would finally ease the work and take some time to rest. Nevertheless, the Rebbe again indicated very clearly that he had no intentions of entertaining such thoughts at all. Quite the contrary: In Yechidus with a family visiting from London, the Rebbe said, "I have plans of action for the next 10 years!"

In addition, it has been told, that while speaking with Rabbi Dovid Moshe Rosen, the Rebbe made a similar remark. Rabbi Rosen had served as Chief Rabbi of Romania for many years and felt exhausted from his decades-long career. When he shared his feelings with the Rebbe and proposed his idea of retiring and moving to Eretz Yisroel, the Rebbe said, "You must continue on the job. I am now approaching eighty and I intend on moving on with plans for at least an-

THE REBBE'S
EIGHTIETH YEAR
YUD ALEPH
NISSAN 5742

לעילוי נשמת
התמים חיים יוסף יצחק
ב"ר גבריאל שליט"א
פאיל
נקטף בדמי ימיו
י"ז אדר שני ה'תשע"ד
ת.נ.צ.ב.ה.



CREDIT: JEM/THE LIVING ARCHIVE

other ten years of work!”

TRAVELING TO THE REBBE

On Thursday, 7 Nissan – with Yud Aleph Nissan just a few days away – numerous guests flocked to New York to spend these days in the Rebbe’s presence. Although the Rebbe generally davened Mincha and Maariv in the small Zal upstairs in those years, but, due to the increased number of people davening with the Rebbe’s Minyan, they had to relocate to the big Shul downstairs.

It came as somewhat of a surprise, to see so many Chassidim arrive in 770. A mere week earlier – on Rosh Chodesh Nissan – the Rebbe addressed a Tzivos Hashem rally for children, wherein he instructed Chassidim not to travel from distant places to be in his presence for Yud Aleph Nissan. He explained that, being as it was so close to Pesach, it would seem more appropriate that everyone stay in their cities and coordinate Mivtzoim, assisting other Jews with their Pesach preparations.

When one celebrates Yud Tes Kislev – the Rebbe continued – he is doing so with the Alter Rebbe in mind, as it is his Day of Liberation. The same applies to Yud Beis Tammuz with the [Friediker] Rebbe. As for Yud Aleph Nissan, it is *my* day, and therefore all are to take my word for it and *not* travel here. That is true in body only, but in spirit we will be

very much together, as the saying of the Baal Shem Tov, “Where the *ratzon* of man is, *there* he can be found...” As for the expenses of the proposed trip, half should be given to Tzedoka, while the remaining half should be used to cover the costs of the household Pesach needs.

The Rebbe added: “It says in HaYom Yom that a birthday is to be used for in-depth thought and introspection; a time when one would prefer to be alone. Therefore, I will be unable to greet each and every guest in person, although they are undoubtedly worthy that I should do so. I do intend – *bli neder* – to hold a farbrengen when we’ll all be together, but still, I don’t feel that I’ll be able to give each individual the attention that they deserve.”

Still and all, many Chassidim could not resist the urge, and made their way to 770 to spend these precious moments with the Rebbe. Needless to say, they did not regret their difficult decision, especially when they learned of the pleasant surprise that awaited them at the end of the farbrengen on Yud Aleph Nissan. It was then that the Rebbe disclosed that -- as a token of appreciation to everyone who made the effort to be at the farbrengen – he would personally hand a Tanya to each and every one of the attendees (see below in more detail).

SHABBOS HAGADOL – EREV YUD ALEPH NISSAN

Throughout Shacharis, the Rebbe held a Tehillim on his *Shtender*, open to *Kapitlach Pei and Pei Aleph*, and read from it very intensely.

The farbrengen this Shabbos was very high-spirited; very Yom Tov’dik. Indeed, Yud Aleph Nissan was already felt in the air. After the Maamor, the Rebbe acknowledged the presence of the many guests who had arrived, and said:

“Since there are many guests who have come in connection with the “*Shnas Hashmonim*”, we will now discuss the Pesukim of *Kapittel Pei* in Tehillim, as well as a few words on *Kapital Pei Aleph*. We’ll keep it very brief, for if not, we may very well be stuck here for an entire year, until the beginning of the eighty-second year!”

The Rebbe went on to give a beautiful interpretation of the *Kapittel*, possuk by possuk. The *Kapittel* itself expounds upon the hardships that the Yidden endure throughout the years of Golus and their heartfelt prayers to Hashem that he put an end to their suffering. True, we understand the advantages of our being in Golus, where we serve Hashem in foreign lands and refine the mundane world, but nevertheless, we cry to Hashem with bitter tears, “Enough is enough!”

One of the greatest difficulties we face in Golus is described in the seventh

possuk: Mockery from our foes. In our time, we have those who mock us for demanding the Geulah, and they have the nerve to claim to do so in the name of “*Daas Torah!*” The Jewish people are in Golus for more than nineteen-hundred years now, how much longer can we wait? (“גיוואלד! וויפיל איז א שיעור?!”)

With each additional possuk, the *Ka-pittel* emphasizes, with yet increasing passion, of the urgent need that Hashem take us out of Golus and lead us to the final Geulah *Bekarov Mamosh!*

In between Sichos, the Rebbe vigorously encouraged the singing, especially that of the newly-composed Yud Aleph Nissan Nigun, “*Harninu Le'Elokim*”. The Rebbe also motioned to some of those present to say Lechaim, including Rabbi Avrohom Shemtov, whom he instructed that he say it on a large cup. While encouraging the singing, the Rebbe seemed to show extra attention to Dr. Ira Weiss who had come in from Chicago to be with the Rebbe for Yud Aleph Nissan.

YUD ALEPH NISSAN – BORUCH SHEHECHEYANU VEKIY'MANU...!

When the Rebbe entered the Shul for Maariv, the excitement in the air could almost be touched with bare hands; Chassidim sang and danced with the new Nigun joyously! At the moment of Maariv's conclusion, Reb Avrohom (“*Bumi*”) Friedland of Nachalas Har Chabad stood up to recite a loud “*Shehecheyanu*”. With this spontaneous act, he seemed to include with him all the ecstatic Chassidim present, offering thanks to Hashem for having been granted the great privilege of being with the Rebbe on this special day. The Rebbe looked directly at him while he said the Brocha and answered “Amen” when he concluded.

After Havdala, the Chassidim broke out in a dance singing the new Nigun, and the Rebbe indicated to strengthen the singing on his way out of Shul. The dancing and celebration continued for a while. After hearing the “*Chazzara*” on the Rebbe's Shabbos farbrengen, Chassidim sat down to Farbreng throughout the night, until the light of dawn.

Words cannot do justice to the mood that dominated at the Chassidim's farbrengen on that joyous night, celebrating the Rebbe's special day. Some will recall the words of Rabbi G. M. Garelik, as he spoke passionately about the significance of a day such as this: “When the Rebbe appears at 770 on Yud Aleph Nissan, the sun shines with extraordinary brightness!” Chassidim said Lechaim with one

Words cannot do justice to the mood that dominated at the Chassidim's Farbrengen on that joyous night

another and wished heartfelt blessings that the Rebbe should be well, “געזונט און, שטארק” and continue to lead the Jewish people to the final Geulah!

THE GRAND FARBRENGEN

Already from the early hours of the afternoon, the Shul at 770 filled with people who had come to hold their places for the Rebbe's farbrengen. At 6:00 p.m. it was already difficult to find a space to stand, and even prior to the Rebbe's arrival at 9:30, it was virtually impossible to get in. There was an initial plan to erect a tent outside where the overflowing crowd would be able to watch the Rebbe on a screen, but, with the freezing weather temperatures, the idea was dismissed. In order to maintain a path with sufficient space for the Rebbe to enter the Shul, the organizers had to keep an empty bench on the floor, which they later shifted upon the Rebbe's entrance, thereby creating

an open space of sorts for the Rebbe to pass through. The accumulating excitement finally reached its climax, as the crowds of Chassidim anticipated the Rebbe's arrival at the grand farbrengen, breaking out into an ever so joyous singing of “*Chayolei Adoneinu*”.

The platform upon which the Rebbe sat, was filled with many distinguished guests, including then-Mayor of New York City, Mr. Edward Koch, as well as other government officials, senators, and many more dignitaries.

At the conclusion of the first Sicha, some of the guests approached the Rebbe to share a few words and say Lechaim. The first one was Mr. Koch. The Rebbe greeted him very warmly and, with a very large smile, asked, “You don't have a chair?” A folding chair was immediately brought forward and the Mayor sat down right near the Rebbe for a few minutes. In between each of the Sichos, the Rebbe greeted a few additional guests and conversed with each of them for a short while.

The Chassidim sang lively Nigunim all the while and the Rebbe showed them encouraging signs at occasion. Mr. Abe Sacks – the famous basketball coach who maintained a unique relationship with the Rebbe and often attended these farbrengens – was also present that evening. During the singing, he stood up on a bench and danced quite vibrantly along with the niggun and the Rebbe seemed to yield much pleasure from the scene. Dr. Ira Weiss also received the Rebbe's attention, when, during one of the Nigunim the Rebbe smiled broadly towards him while showing the doctor his pulse...

Those present at the farbrengen will recall that evening to be one of the most over-crowded moments in 770 throughout the years. It was simply impossible to move about as the Shul was packed from wall to wall. Ironical as it may have seemed, all the senators and other prestigious officials who had come to join the farbrengen, were forced to spring around upon the tables in order to reach their places and underwent a rather difficult time as they made their way up to the

Rebbe's place to meet with him.

IN APPRECIATION FOR EDUCATION DAY USA

Every year on Yud Aleph Nissan, the President of the United States signs a bill calling on the American people to increase their efforts in the realm of education in recognition of the Rebbe's incredible dedication in this regard: "Education Day, USA". During the second Sich'a of this farbrengen, the Rebbe expressed his appreciation for the recognition, which he perceived as an acknowledgement of the entire Chabad movement as a whole, rather than as a personal honor. The Rebbe went on to expound upon the importance of ascertaining a proper education for the youth of today in order to ensure a moral and ethical society for the future.

RETIREMENT?

As expected, the Rebbe addressed a most timely issue, one that must have been occupying the minds of many: The

Rebbe has reached eighty years; What now? To answer this, the Rebbe explained: "The prevailing custom in this country is for one to decrease activity as his years progress. The truth, however, demands quite the contrary: When Hashem grants an individual with additional years, he is to utilize them by increasing his efforts to fulfill his purpose on earth. True, with each passing year one may feel less capable to do so as his strength seems to dwindle, but, nevertheless, so long as one remains connected 'Above', he will always maintain the power to do more and achieve yet greater heights."

The Rebbe concluded with the famous anecdote of soldiers on their way to war. As they march, they sing an upbeat tune indicating their confidence in the anticipated victory. When following Hashem's

Will and fulfilling His mission here in this world, one can be sure that he'll always have the necessary capabilities, and he can thus go about his work joyously and with utmost confidence!

Upon the conclusion of this Sich'a, the Chassidim excitedly sang "Napoleon's March".

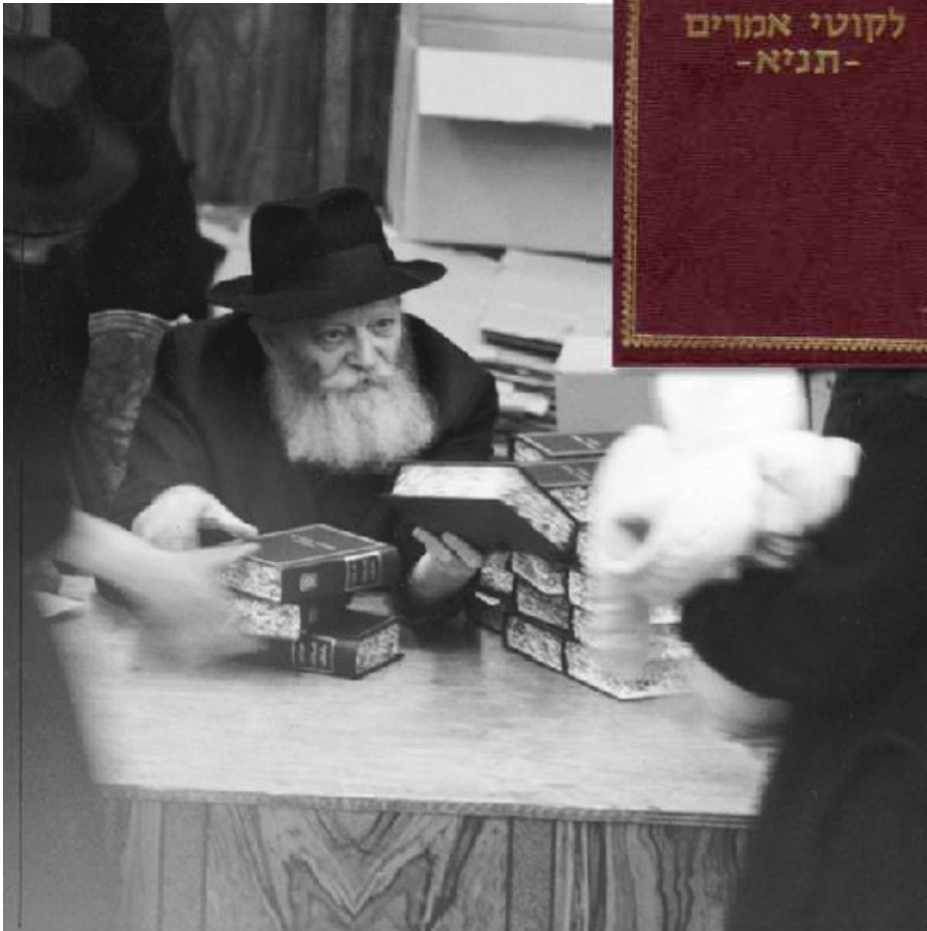
SIYUM ON RAMBAM

Before conducting a Siyum on Rambam, the Rebbe prefaced: "Although tomorrow is indeed a work-day and it is already quite late – being as things dragged out to take longer than initially intended – we must, nevertheless, still conduct a Siyum as always, in addition to the recitation of a Maamor Chassidus. The Rebbe then continued with a "Hadran" on the Rambam, explaining the various details of the final Hala-chos of the Sefer HaYad and linking them to the beginning of the Sefer.

THE TANYA

Towards the end of the farbrengen, the Rebbe disclosed a pleasant surprise to the unexpected crowd. "It is imperative to show appreciation, from the depth of my heart, for all those who took of their time and came to participate in this farbrengen for so many long hours," the Rebbe said.

"An appropriate token of appreciation – continued the Rebbe – would be giving a Tanya to each and every one of the participants at this farbrengen. The farbrengen is an expression of unity amongst Yidden. True achdus amongst the Jewish people is achieved through Torah, and, from all areas within Torah itself – the innermost part of the Torah does it best. As the soul of it all, it transcends the apparent diversity prevalent in the other facets of Torah. This particular edition of the Tanya displays the idea of Jewish unity yet furthermore! At the end of the Sefer, is a copy of every title-page of Tanyas printed all over the world. So, it would indeed be a suitable gift to those partaking in this farbrengen – which, itself, is a symbol of Jewish unity, by bringing so many together at once. Along



THE REBBE GIVES OUT SPECIAL TANYAS AFTER THE FARBRENGEN. CREDIT: JEM/THE LIVING ARCHIVE

with the Tanya, each and every one will also receive a dollar to be given to Tzedoka, which also bears the inscription “*E Pluribus Unum* – out of many, one” – yet another indication of unity. The learning and spreading of Chassidus (“הפצת המעיינות חוצה”) that will be increased with the distribution of the Tanya, as well as the giving of Tzedoka, are both said to hasten the final Geulah; may it come about speedily.”

The Rebbe concluded with a wish that everyone should accept the gift graciously (בסבר פנים יפות), inasmuch as the giving will be done in that manner...

While the Chassidim sang the Alter Rebbe’s Nigun, the Rebbe instructed Rabbi Groner to go ahead and begin bringing the boxes of Tanyas into the Shul. The boxes were passed in through the windows of the women’s section on Kingston Avenue. When the piles of boxes began accumulating next to the Rebbe’s chair, the Rebbe asked Rabbi Groner, “How will the people be able to pass through here?” Rabbi Groner pointed to the other side of the table, indicating that the crowds will pass by there, and the Rebbe would hand them each their Tanyas from across the table. The Rebbe then inquired as to whether passing through in that area would be sufficiently safe, as to avoid any potential hazards. Rabbi Avraham Parshan of Toronto then approached the Rebbe, requesting that he be granted the privilege of sponsoring the Tanyas of this unique evening, but the Rebbe smiled and said, “Even the Tanya that you’ll receive for yourself you will not pay for!”

After making a Brocha Acharonah, the Rebbe spoke a bit more, requesting that everyone assist in maintaining order, and avoid any extra pushing and shoving. “Especially,” underlined the Rebbe, “since, essentially, there is no need to push, as there are enough Tanyas for everyone. After all the men receive their Tanyas, they will be asked to leave the Shul, thus allowing the women who participated in this farbrengen to come by and receive Tanyas for themselves, for women are obligated to learn Chassidus



The Rebbe said, “I have plans of action for the next 10 years!”

as well.”

No sooner than the very beginning of the distribution, chaotic pushing erupted in the Shul amongst all the participants. Seeing the situation, the Rebbe sat down and announced over the microphone, “As long as there will be pushing, I will not give out any Tanyas!” The Rebbe then waited a few seconds, after which he resumed the distribution.

With the farbrengen having lasted five and a half hours, the distribution only began at 3:00 in the morning! At first, the Rebbe handed out the Tanyas from a standing position, and, at 3:45, he sat down and continued from his seat. One can only imagine the amount of energy that the Rebbe gave for the hours-long distribution; something that displayed itself when he eventually held one hand with the other for support... Still, the Rebbe continued to give more and more to each and every individual who passed by that night. After all the men had re-

ceived their Tanyas (around 4:55 a.m.), the Rebbe stood up and motioned everybody to exit the Shul while he began to sing “*Ki Ve’simcha*” with a big smile.

The distribution for the women then commenced, continuing until 6:10 in the morning. Again, the Rebbe started while in a standing position, and after a while sat down.

It was then that Chassidim realized the tremendous appreciation the Rebbe had to all those who had participated in the Farbrengen. True, the Rebbe had mentioned that coming in was not necessary, but now he expressed his gratitude to all those who had come in nonetheless. One can possibly say that the “*Is’arusa di’lisa-ta*” – the outpouring of love by those Chassidim who couldn’t resist celebrating 11 Nissan with the Rebbe, brought out an “*Is’arusa di’leila*” on the Rebbes part.

When the Rebbe left the Shul, Chassidim made their way to the small Zal upstairs in anticipation for the Rebbe’s arrival to hear Krias Hatorah (it was Monday morning). It was a beautiful sight to behold; each Chossid entered, one after the other with their Tanyas in hand...

After hearing Krias Hatorah, the Rebbe went into his room and spent some time with Dr. Weiss, leaving for home at 7:25 in the morning.

All the while, the Chassidim sang and danced joyously with their Tanyas in hand; a most natural effect of the unbelievable occurrences they had just merited to witness over the past two days. ■



The Greatest Pleasure

The Rebbe's appreciation for pe'ulos done in honor of Yud Aleph Nissan is well known. In this *maane* to Tzach of Montreal, the Rebbe thanks them for the matona they presented in honor of Yud Aleph Nissan – Shnas Hashiv'im, 5732.

The Rebbe expresses how appreciative he is in the most extraordinary terms, for their efforts in honor of Yud Aleph Nissan:



[The letter] was received; many thanks (including for the **great nachas-ruach** they brought about by connecting it with this specific date).

May they [continue to do] *Hafotzas Hama'ayonos*, and speedily bring Moshiach, when we'll go all together to greet him. I shall mention [this] at the Ohel.

נת' ות"ח ת"ח (כולל גם על הנח"ר הגדול שכיוונו היום וכו') ויה"ר שיפוצו המעיינות חוצה ובעגלא דידן ממש קאתי מלכא משיחא ונלך כולנו כאחד לקבל פניו וכו'. אזכיר עה"צ.

להביא לימות המשיח

WHY IN OUR TIMES?

*Dor Hashvi'i –
Our Generation*

Q. The history of Klal Yisroel is rich, and throughout time many special Tzaddikim have risen, leading and guiding the Yidden in their time. The Alter Rebbe established Chassidus Chabad, and each *dor* that followed had its own Nosi, each continuing the *Hafotzas Hamayanos Chutza*. Yet, throughout the Rebbe's sichos and Maamorim we frequently encounter the statement that our generation – *dor hashvi'i* – is the one that will bring the Geula.

Why is *dor hashvi'i* different – and superior – to all the past generations?

A. This question is addressed in the very first maamor the Rebbe said, the maamor in which he outlined the mission for our generation. The maamor explains that the final stage of the Shechina's descent into this world occurred through Matan Torah. Matan Torah was accomplished through Moshe Rabbeinu, the seventh Nosi in a chain beginning with Avraham Avinu.

The maamor continues, that the final return of *Elokus* in this world that will be completed with Moshiach's coming, first began with the Alter Rebbe. Each generation brought it a step closer to our world, and our generation is the seventh. It is us, who will complete the mission of creating a *Dira B'tachtonim*.

Our question is now even stronger! Just like our *dor*, the *dor* of Moshe Rabbeinu was also the seventh. Why is it that the *dor hashvi'i* is able to accomplish this, and not the prior generations?

The maamor explains, that this was because, כל השביעין חביבין.

In other words, the seventh generation, has merited a special fondness, through which we are capable of bringing the *ikar shechinah* into this mundane world.

Our generation is like the times of Moshe Rabbeinu, the Rebbe concluded. We have merited this special חביבות and therefore it is incumbent upon us to complete the goal of bringing Hashem's presence into our world. This shlichus is of utmost urgency as we are in the *ikvesa d'meshicha*.

passed away after just 20 years of being a *shofet*. The Talmud Yerushalmi explains that because for the twenty years afterward, his presence was clearly felt – so much so that the Pelishtim didn't dare defy his wishes, the posuk therefore considers it as if he was still the *shofet*.

Not only has the Rebbe's nesius not lessened, on the contrary we see a tremendous growth in the Rebbe's Shlichus and Mivtzoim. The numbers of those joining the ranks of the Rebbe's shluchim around the world has swelled. The amount of Chabad Houses and Yidden

WE CAN BE CONFIDENT THAT THE DOR HASHVI'I IS NEARING ITS GOAL.

With this maamor the Rebbe set forth clearly his goal. The Rebbe continued to lead Chassidim in this direction, using out every channel to fulfil this mission.

A MISSION UNCHANGED

The Zohar teaches that when a Tzadik is *nistalek*, he can be found in this world even more than he was during his lifetime. Therefore, although the Tzadik may not be in a *guf gashmi* as he was previously, nevertheless, his desires continues to live on in a most tangible way.

An example of this was seen after the passing of Shimshon. The posuk tells that he was *shofet* B'nei Yisroel for forty years. However, if one examines the years of his life, you will realize that he

being brought closer to their roots, has reached heights that some never imagined twenty years ago.

Hafotzas Hamayanos has reached a pinnacle, as Yidden of all kinds are finally being introduced to Chassidus.

From all parts of the world, Yidden and non-Jews alike flock to the Rebbe's Ohel, often waiting on line, in order to receive the Rebbe's brocha.

We can be confident that the *dor hashvi'i* is nearing its goal. The חביבות is shining strongly upon us, and its result can be seen openly with the incredible and unpredented Hafotzas Hamayanos which is happening today. Very soon, our efforts will surely be rewarded with the arrival of Moshiach Tzidkeinu! ■



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נדפס ע"י א' השלוחים מעבר לים
לחיזוק ההתקשרות של בני ביתו שיחיו

שירי ר' לוי שיר חדש



Chassidim have long had the minhag to say the Rebbe's kapitel daily. This strengthens our connection with the Rebbe and awakens the special zechusim of being a Chosid.

The Alter Rebbe taught that Negina (song) is the kulmus hanefesh (the pen of the soul) and is central to the Avoda of Chassidim. Whether it expresses gaaguim (yearning) or dveikus (connection), a niggun captures the feeling directly from one's nefesh and transcends the spoken word.

Our generation - Dor Hashvii has merited the special phenomena of using negina to express our deep and infinite love for the Rebbe, and we were zoche to see the Rebbe's reciprocation of that love. Every year on Yud Alef Nissan, the new niggun, composed with the words of the Rebbe's new kapitel took a central place in the celebration of the Rebbe's birthday.

While this well-known tradition continues until today, you may wonder how it started. How was the niggun chosen? What was the Rebbe's reaction to the new niggun? Read along as we give an overview of how this most unique practice came to be.

Every year, in the days leading up to Yud Alef Nissan, Yeshivos, Chabad Houses and communities around the world were abuzz. Right at the center of it all was the happenings at 770. Last minute preparations and hachanos were underway for this most glorious day, and matanos and special undertakings were being carried out, with the intent of being ready for Yud Alef Nissan.

Chassidim waited with anticipation to hear the new niggun. How did it go? Who composed it? They sought to learn the niggun in time for Yud Alef Nissan when the niggun would be inaugurated and sung before the Rebbe for the first time.

GIFTS OF SONG

The roots of the idea to compose a niggun for the Rebbe's birthday sprouted in 5722, by Reb Yitzchok Dubov of Manchester, England, an exceptional Baal Menagen who would often sing a niggun at the Rebbe's farbrengens.

At the Rebbe's Shavuot farbrengen that year, Reb Yitzchok introduced a niggun he had composed on the words "Yomim Al Yemei Melech Tosif" from the Rebbe's new kapitel. It was sung on several occasions but did not really continue much after that.

On several occasions throughout the

years the Rebbe would request that a niggun with pesukim corresponding to the Rebbe's or Frierdiker Rebbe's kapitel be sung.

One such occasion was at the farbrengen of Parshas Matos 5714 when the Rebbe requested the niggun "Vechol Karnei Reshoim" be sung since one of the pesukim is from the Frierdiker Rebbe's kapitel of that year.

In the year 5724, the Rebbe asked on several occasions for the niggun "Ach Lelokim" (whose words are from kapitel 62, that year's kapitel) to be sung. Similarly, in 5725 the Rebbe would make a special point of singing "Tzomo Lecha" from kapitel 63.

Beginning in 5730 the idea of Chassidim composing a niggun on their own, became commonplace. On the occasion of Yud Alef Nissan, a new niggun was created by taking several pesukim from the new kapitel and fitting it to an existing tune. This continued for the following twelve years.

In honor of Yud Alef Nissan 5742, the Rebbe's 80th birthday, Reb Feitel Levin composed a new tune with the words "Harninu Leilokim". This niggun was accepted and from that point forward, the idea of a niggun in honor of Yud Alef Nissan took on a whole new life. Starting from that year, every year, several Baalei

Menagnim would compose niggunim and the one that would be accepted by Chassidim became the niggun of the year.

As the idea of a new niggun made inroads and more niggunim were composed, it took on a new twist when a Vaad of Baalei Menagnim was created. The Vaad was created by several bochurim in 770 due a general lack of seder in how the niggun was chosen. The special honor of having "your niggun" sung by the Rebbe's farbrengen for an entire year was one that the composers held very dear and each wanted this special zechus.

Up until this point, the composers "promoted" their niggun to the Chassidim and especially to the Bochorim with the hope of their niggun being accepted. This led to lack of clarity and certain people preferring one niggun while others preferred another. To clarify the matter, the Vaad would accept all the compositions and decide together which one was most fit to be "*oleh al shulchan melochim*."

The decision of the Vaad was generally accepted and the Rebbe did not get involved in which niggun was chosen. The Rebbe would usually show encouragement to the niggunim which were sung. On the other hand, it was the Rebbe who had the last word. There were times when the Rebbe did not show encouragement to a niggun. Needless to say, that niggun did not become the niggun of that year. In 5749, the decision of the Vaad was overturned post facto after the Rebbe focused on a specific posuk of that year's kapitel in a sicha (see below).

Often, and particularly in the later years of the Rebbe's nesius, Chassidim would sing the various compositions when the Rebbe would enter and leave Tefillos, and the Rebbe would usually show encouragement.

As an example, in 5745 Reb Sholom Horowitz, a melamed in Oholei Torah, matched the words "Yeilchu Meichayil to a niggun of the Chassidim of the Tzemach Tzedek. He would stand together with his class as the Rebbe would

אך לא רקים

At the farbrengen of Motzoei Shabbos, Yud Alef Shevat 5724, toward the end of the farbrengen, the Rebbe said:

"We find ourselves on a day during which it will not matter if I will not take the [feelings] of the crowd into account. Therefore, even though no one thought about it, maybe someone can start the niggun "Ach Lelokim" (whose words were in the Rebbe's kapitel of that year)..."

The Rebbe turned to Rabbi Yehuda Krinsky and asked him to start the niggun. After the niggun was sung, the Rebbe said "What was just sung was in connection to the one who takes to the Ohel of the Frierdiker Rebbe and back. There is also the one who gives the car, and he should also say Lechaim and sing the niggun." The Rebbe turned to Reb Shmuel Aizik Popack and told him to say a big Lechaim and explained that it is connected to Parnassa.

The Rebbe then said "About others, even speaking to them does not have an effect, and he [Reb Shmuel Aizik] was effected even by a thought, although he probably does not even know that I am thinking about him..."

leave the Shul after Tefillos and merited encouragement from the Rebbe several times.

Once a niggun was chosen and sung in the Rebbe's presence, it was then sung at almost every farbrengen throughout the year (usually after the first sicha). One could feel, that the unique tone of each Yud Alef Nissan was reflected in that year's niggun.

Here we present you with a fascinating collection of what took place surrounding many of the Yud Alef Nissan niggunim.

תש"ז

כי אלקים | יושיע ציון ויבנה ערי יהודה וישוב
שם וירשיה: וזרע עבדיו ינחלוה ואהבי שמו
ישכנו בה: (פרק סט)

In honor of the Rebbe's 68th birthday, and 20 years of the Rebbe's Nesius, the Temimim Shneur Zalman Wilschansky and Zalman Chanin matched the words "Ki Elokim" to the tune of "Dayenu". They sang the niggun when they went to greet their friends at the airport after returning from two years on Shlichus, but the niggun had not yet been sung in the Rebbe's presence.

Regarding the first time this niggun was sung in front of the Rebbe, Reb Sholom Chaskind relates:

"On the first day of Shavuot 5730, I was invited to the seudah which the Rebbe took part of upstairs. Those invited to the Seudah decided that we will sing the new niggun that was composed for Yud Alef Nissan with the words "Ki Elokim". There were some who questioned how the Rebbe would react to the niggun. It was decided that between the fish and meat courses, Reb Itche Churgin would start the niggun.

I sat facing the Rebbe on the other side of the table and at the decided moment, I glanced at Reb Itche, but I realized from the look on his face that he forgot how the niggun started. I decided to start the



REB YITZCHOK DUBOV SINGS A NIGGUN AT A FARBRENGEN. CREDIT: JEM/THE LIVING ARCHIVE

niggun on my own. The Rebbe looked at me and I could clearly discern that the Rebbe was happy.

In Hamelech B'mesibo (a collection of conversations that took place at the Yom Tov seudos that the Rebbe took part of) the rest of the episode is recorded as follows:

The Rebbe: Who composed the niggun?

Reb Chaim B. Halberstam: The Bochorim.

The Rebbe: From here?

Reb Chaim B. Halberstam: Yes.

The Rebbe: The words are very appropriate.

Reb Chaim Gutnick: Since the tune was originally sung to the words Dayenu, I would like to ask at this opportune time that we should already have "Dayenu" of all the Tzorus!

The Rebbe: Amen!

The next day Anash and bochorim went on Tahalucha, and when they returned they stood near the door to the Rebbe's room and sung the new niggun out loud. The Rebbe came out of his room and encouraged the singing with his hand – something that was quite unique in those years.

Hours later, at the Shavuot farbrengen, the crowd sang the niggun and the Rebbe encouraged it strongly. This was the first time a Yud Alef Nissan niggun was sung in the Rebbe's presence publicly. The singing of this niggun intensified during Kos Shel Brocha following the farbrengen. The Rebbe even wished several people "V'zerah Avadov Yin-chaluha" (words from the new niggun) in place of the regular "Lechaim V'Livra-cha".

At the end of the next farbrengen (Parshas Naso), the Rebbe stood up to leave while singing "Ki Elokim" (as opposed to the regular "Ki Vesimcha"). This continued through the coming months as well. The Rebbe's involvement with this niggun (starting it and singing it so often and so prominently) is unmatched.

One of these precious moments is captured on video tape at the farbrengen of Yud Tes Kislev 5731 when the Rebbe started this niggun himself twice during the farbrengen. (One can notice when listening to a recording that the Rebbe would stress the first word "Ki" when starting the niggun.)

In following years, this niggun contin-

A CHASSIDISHER TANTZ

Even after the Rebbe left the farbrengen of Yud Alef Nissan 5732, the Chassidim continued to dance with great joy and energy to the new niggun “Becha Hashem” for many hours. During the excitement, Chassidim decided to create a circle of dancing around the Rebbe’s room. In order to do this, a long line headed up back stairs to the hallway and headed out the front door of 770 and turned right to re-enter 770 through the back entrance. During this “tour”, they encountered (later to be Prime Minister) Mr. Yitzchak Rabin who had been sent by Prime Minister of Israel Golda Meir as a representative to bring greetings to the Rebbe at the Farbrengen. One of the Chassidim drew him into the circle of dancing by putting his hand on his shoulder. A bright smile lit up the face of the normally stone-faced official.

ued to be sung, often in connection with sicha addressing “Shleimus Ha’aretz” and against giving away settlements in Eretz Yisroel.

In later years, the Rebbe requested that this niggun be sung by the Children’s rallies after “Ach Tzadikim” (which is sung to the same tune), and many times after the sicha.

At a rally on Chol Hamoed Pesach, the Rebbe went down the stairs of his bima to distribute coins for Tzedaka while the

band began to play “Ki Elokim”. The Rebbe began to encourage vigorously with his hands for a while. When the band stopped playing the niggun, the Rebbe turned toward them with a smile and motion of his hand as if to say “why are you stopping?”



FARBRENGEN 11 NISSAN 5732. CREDIT: JEM/THE LIVING ARCHIVE

תשל"א

יִשְׁשׁוּ וַיִּשְׁמְחוּ | בָּךְ כָּל מְבַקְשֶׁיךָ וַיֹּאמְרוּ תְּמִיד
יְגַדֵּל אֱלֹקִים אֱהָבֵי יְשׁוּעָתְךָ: וְאָנֹכִי | עֲנֵי וְאֶבְיֹן
אֱלֹקִים חוֹשֶׁה לִי עֲזָרִי וּמִפְּלִטִי אֲתָה ה' אֵל
תֹּאחֲרִי: (פֶּרֶק ע)

These words were matched to the well-known tune of “Zol Shoin Zein Di Geulah”.

This Yud Alef Nissan was a very unique one, since the Rebbe held a farbrengen for the first time since 5722 (which marked the Rebbe’s 60th birthday) and continued farbrenging every year on Yud Alef Nissan until 5747. The farbrengen was a surprise and took place between Minchah and Maariv after the Rebbe returned from the Ohel. The Rebbe said the famous maamer “B’yom Ashtei Asar” during this farbrengen.

It hadn’t crossed anyone’s mind to make a niggun for Yud Alef Nissan and it remained that way until Tishrei of 5732, when Reb Aharon Mordechai Zilberstrom of Yerushalayim brought his niggun to the Rebbe.

At that time the farbrengens in Yerushalayim were attended by many people from circles outside Lubavitch and this tune was well-known universally. Reb Aharon Mordechai chose this tune and matched the words from the Rebbe’s kapitel to it. The niggun caught on and was sung often at farbrengens in Yerushalayim.

Reb Aharon Mordechai relates:

“For the second half of Tishrei, I was zoche to come to the Rebbe. At the end of the Simchas Torah farbrengen, I approached the Baal Menagen Reb Hayshke Gansburg and told him that I have a niggun from Yerushalayim on the words from the Rebbe’s kapitel and asked him to sing it. He responded that it was too late in the farbrengen and there would not be time to sing it.

After Maariv, during Kos Shel Brocha, I approached Reb Moshe Teleshevsky with the same request. He began to sing the niggun and slowly the people standing around began to catch on.



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Suddenly, the Rebbe turned and looked at him (I was standing beside him) and then placed the becher down on the table and began to encourage the singing vigorously with both hands! This repeated itself several times during Kos Shel Brocha!

Naturally, the entire crowd joined with great enthusiasm and from then on the niggun was sung at every farbrengen until Yud Alef Nissan of the next year. At this point, the idea of composing a niggun for Yud Alef Nissan was obvious, and many people wanted to have the zechus to do it. This can clearly be seen from the fact that there were four niggunim composed for the next year.”

תשל"ב

ב'ה' חסיתי אל אבושה לעולם: (פרק עא)

This Yud Alef Nissan stands out among all others. Leading up the Rebbe's 70th birthday, Chassidim all over the world prepared special matanos for the Rebbe. Reb Moshe Teleshevsky's gift was a niggun "Becha Hashem Chasisi."

Reb Moshe relates:

"I remembered this happy tune from when I was eight years old which is an old Chassidic song composed by Reb Bentziyon Halberstam, the second Bobover Rebbe. Chassidim in the Chabad Shul in Riga would sing this song during Hakafof. I added words from the Rebbe's new kapitel and sent the results to the Rebbe for his approval. The Rebbe gave his approval and the niggun was a hit.

During the festive Yud Alef Nissan farbrengen that year, Chassidim sung this niggun with such enthusiasm, the likes of which had never seen before.

During this farbrengen, something new started which expresses the energy and mood of Chassidim on this occasion. Until that point, when the Rebbe entered the farbrengen, the entire Shul was quiet. But on this occasion, Chassidim could not hold back their great joy and the niggun burst forth from the crowd with great enthusiasm.

I heard that after the farbrengen, the Rebbetzin requested a recording of the niggun "Becha Hashem Chasisi" that was sung by the farbrengen saying that she had heard this was a very special

niggun."

As mentioned, in 5732 three more niggunim were composed:

KEMOFES HAYISI

כמופת הייתי לרבים ואהתי מחסי עז:

The famous tune of "KeOhel Hanim-tach" was composed by the Chazzan Reb Yechiel Halperin in Lubavitch. The words were matched to it by Hatomim Zalman Wilschansky.

AVOY BEGVUROS

אבוא בגברות ה' אלוקים אזכיר צדקתך
לבדך:

The tune and words were matched by Reb Leibel Altein. It is worthy to mention that a decade later in 5742, the Rebbe's 80th birthday this niggun was also sung being about the "gvuros" which is connected with the age of 80 – "V'im Begvuros Shmonim Shono".

TERANEINA SEFOSAI

תרננה שפתי כי אזמרה לך ונפשי אשר פדית:
גם לשוני כל היום תהגה צדקתך כי בשו כי
חפרו מבקשי רעתי:

The tune of this niggun is originally a Nikolayever niggun, and was taught by

Reb Shmuel Betzalel Althaus to the group of Talmidim Hashluchim in Melbourne, Australia in 5728-9. Upon returning to 770, they gathered for a farbrengen in the back room of the small zal in 770.

A short while later, Rabbi Hodakov told these bochurim, that when they had been singing this niggun, the Rebbe had left his room, on his way out of 770 after a night of Yechidus. Rabbi Hodakov observed that when the Rebbe heard the niggun he paused to listen, and seemed to be deriving much pleasure from the niggun. Perhaps, the Rebbe recognized the niggun from the years he had lived in Nikolayev, as a child. Therefore, Rabbi Hodakov asked, this niggun should be sung at the upcoming farbrengens.

Excited, the bochurim made sure to sing it at the ensuing farbrengens. Before long, it caught on and became a niggun sung quite often at the Rebbe's farbrengens.

It was no wonder that when looking for a tune for a niggun in honor of Yud Alef Nissan 5732, a group of Chassidim chose this one, and matched the words of the posuk accordingly.

It is noteworthy that the Rebbe held a farbrengen each day of Pesach that year, something very unique. At each farbrengen the Rebbe explained another posuk of the new kapitel – Ayin Alef.

תשר"ג

יִפְרַח בְּיָמָיו צְדִיק וְרַב שְׁלוֹם עַד בְּלִי יָרֵחַ: וְיִרְדּוּ
מֵיָם עַד יָם וּמִנְהָר עַד אֶפְסֵי אֲרָץ: לִפְנֵי יִכְרְעוּ
צִיִּים וְאִיִּבּוּ עֹפֶר יִלְחֲכוּ: (פרק עב)

In honor of Yud Alef Nissan, Rabbi Shlomo Cunin matched these words to an old Viznitzer niggun.

Reb Aron Dov Halperin of Kfar Chabad, who was in "Kevutza" at the time, relates the following:

"When the niggun 'Yifrach Beyomov' was sung at the Yud Alef Nissan farbrengen, the Rebbe did not encourage it at all, not even with a nod of the head. It was as if the Rebbe was totally ignoring it. The crowd sung with great fervor and

A NEW TEHILLIM

On Pesach, the Rebbe would visit the various public Sedorim that were taking place in Crown Heights. On the way to visit the Bochorim's Seder, the Rebbe was accompanied by Reb Yankel Katz of Chicago. On the way, Reb Yankel asked the Rebbe "Why does it say (in this year's kapitel) Yifrach Bayamov Tzadik, it should say 'Yifrach Beyomeinu Tzadik'".

The Rebbe responded, "Don't tell this to the Bochorim, they are capable of reprinting a new Tehillim".

Another interesting episode regarding Yud Alef Nissan 5734:

In those years, there lived in Crown Heights the famous Modzhitzer Chossid, Reb Bentzion Shenker who is widely acclaimed for his strong musical inclination. Reb Bentzion utilized his musical talent to compose a niggun for the Rebbe on the words of the posuk "Va'ani Kirvas Elokim". He discussed the matter with his acquaintance, Reb Yosef Wineberg, who in turn asked the Rebbe for permission to teach the niggun to the crowd at a Farbrengen.

Indeed, during the farbrengen of Shavuot, 5734, Reb Bentzion stood up and taught the niggun to the Chassidim. [To hear a recording of this niggun, listen as it was sung at the Rebbe's farbrengen of 15 Sivan, 5734, following the first sicha.]



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CREDIT: JEM/THE LIVING ARCHIVE

passion, but the Rebbe did not give any encouragement to it. This repeated itself at the coming farbrengens and Moshiach's Seudah.

Reb Yoel (who started the niggunim by the Rebbe's farbrengens in those years) would start "Yifrach Beyomov" after the first sicha at each farbrengen, but the Rebbe seemed to pay no attention to the niggun.

This occurrence was quite perturbing, and when it continued Shabbos after Shabbos, Reb Yoel decided to stop singing the niggun at the Shabbos Farbrengens. (There were those who thought that perhaps the Rebbe was not encouraging the niggun because the words "Yifrach Beyomov" referred to the Rebbe and the posuk ended with the words "Veoyvov afar yelacheichu".)

At the end of that farbrengen, after the Rebbe had already opened the siddur for the brocha acharona, the Rebbe turned to Reb Yoel and said "[we] forgot to sing the niggun of the kapitel today". Naturally, we began to sing "Yifrach Beyomov", and, for the first time, the Rebbe encouraged the niggun with great strength. This continued for the rest of the year.

That motzoei Shabbos, as the Rebbe entered the small zal to daven Maariv, Chassidim were singing the niggun with immense energy and feeling. Especially after seeing such "out of the norm" encouragement from the Rebbe, the packed zal reverberated with jubilant Chassidim singing with passion. As the Rebbe entered, he pointed to the Aron Kodesh and said "Es Shokelt Zich Der Aron Kodesh". The singing then stopped.

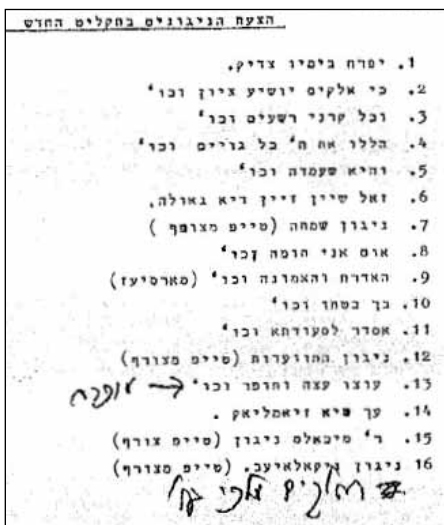
תש"ד

מי לי בשמים ועמר לא חפצתי בארץ: כלה שארי ולבבי צור לבבי וחלקי אלקים לעולם: (פרק עג)

The following year, Chassidim found it difficult to part with the tune of the previous year, so instead of composing a new one, the words from the pesukim "Mi Li" and "Kolo She'airi" were added to the wordless stanza in honor of Yud



CREDIT: JEM/THE LIVING ARCHIVE



THE REBBE PERSONALLY ADDED THE NIGGUN V'ELOKIM MALKI MIKEDEM TO THE LIST OF SONGS FOR THE NICHOACH ALBUM VOL. 8.

Alef Nissan 5734.

תש"ה

ואלקים מלכי מקדם פעל ישועות בקרב הארץ: (פרק עד)

The tune of this niggun is a niggun Rikud M'nikolayev.

Many niggunim that were composed for Yud Alef Nissan were recorded for the Nichoach series. When a list of niggunim being prepared for volume 8 of Nichoach was submitted to the Rebbe, the Rebbe added in ksav yad "Velokim Malki Mikedem" (See Ksav Yad)

תש"ז

וכל קרני רשעים אגדע תרוממנה קרנות צדיק: אויביו אלביש בשת ועליו יציץ נזרו: (פרק עה)

The niggun "Vechol Karnei" is an old niggun, well-known by Chassidim and was composed by Reb Dovid Stockhamer (the father-in-law of Reb Moshe Pinchas Katz). Reb Dovid came from a background of Polische Chassidim and was a Ba'al Menagen. He composed this niggun which speaks about the downfall of reshaim and in connection with this also put in the word from the end of kapitel 133 in Tehillim "Oivav Albish Boishes". This niggun was beloved by the Frierdiker Rebbe, who called it a "Flam Fayer niggun".

At the farbrengen of Shabbos Parshas Matos 5714, the Rebbe requested this niggun to be sung saying that the niggun was far from sadness and certainly from bitterness. The Rebbe connected it to the Frierdiker Rebbe's kapitel of that year.

A year later, at the farbrengen of Shavos 5715, the Rebbe mentioned that it was five years since the Frierdiker Rebbe asked Reb Dovid to start this niggun. The Rebbe then said that being that Reb Dovid is here at the farbrengen and so is his niggun, he should get up and sing the niggun.



CREDIT: JEM/THE LIVING ARCHIVE

The niggun was very beloved by the Rebbe, and was sung over the years. However, one day a year this niggun took on a whole new level of excitement. This was by Hakofos on Simchas Torah, where one of the Hakafos would always begin with this fiery niggun.

But then something amazing would occur.

As the Olam would reach the part with the words “Oyvov Albish”, the Rebbe would swiftly move his hand back and forth again and again to this part, while the Chassidim sang the tune of “Ooooooy” for what seemed like an eternity as Chassidim breathlessly tried to keep up with the Rebbe’s vigorous movements.

It was only natural that the year that Vchol Karnei was in the Rebbe’s Kapitel, it was chosen to be added to this niggun.

תשמ"ב

הרנינו לאלקים עוזנו הריעו לאלקי יעקב:
שאו זמרה ותנו תף כנור נעים עם נבל:
ויאכילהו מחלב חטה ומצור דבש אשביעה:
(פרק פא)

The niggun “Harninu Lelokim”, composed by Reb Faitel Levin, was the first

niggun which was composed with an original tune. Being Shnas Hashmonim, the feeling among Chassidim was one of reaching new heights. Appropriately, the new niggun for Yud Alef Nissan was with a new tune. The niggun was well received and quickly learned. In fact, even before the Purim farbrengen of that year, there were loudspeakers playing the niggun over and over to familiarize everyone with the new tune.

The niggun was first sung on Chof Alef Adar when the Rebbe returned home from 770 and, to the great delight of the Bochorim, the Rebbe encouraged the singing. It was sung every night until Yud Alef Nissan. It was also sung at the farbrengen that Shabbos (25 Adar) when the Rebbe entered the farbrengen and after the first sicha.

Reb Feitel was delighted when he received a handwritten note from the Rebbe thanking him for the niggun (see image).

תשמ"ד

וידעו כי אתה שמך ה' לבדך עליון על כל
הארץ: (פרק פג)

The niggun “V’yeidu Ki Ata” was com-

posed by Reb Sholom Bruchstat.

About this niggun, Reb Sholom relates:

“Sometimes when they sang the new niggun by the Rebbe for the first time, I would go upstairs to the small Zal where there were speakers broadcasting the farbrengen. From here, you could hear the Rebbe’s voice more clearly (without the sounds of the crowd). There were times when I could hear the Rebbe humming the niggun along with the olam. It is hard to describe how I felt...”

I particularly remember when I composed the niggun “Veyaidu Ki Ata” on one of the recordings I could hear the Rebbe actually singing a part of the niggun! I think this is the only niggun that was composed by one of the Chassidim that the Rebbe sang along with in such a fashion...”

תשמ"ז

אודך | ה' אלקי בכל לבבי ואכבדה שמך
לעולם: כל גוים | אשר עשית יבואו וישתחוו
לפניך ה' ויכבדו לשמך: כי גדול אתה ועשה
נפלאות אתה אלקים לבדך: שמוח נפש עבדך
כי אליך ה' נפשי אשא: (פרק פו)

The niggun “Odcha Hashem” was composed by Reb Yosef Yitzchok Lip-

skier. As mentioned, in the weeks leading up to Yud Alef Nissan of that year, a Vaad of Baalei Menagnim was created because of the many niggunim that were composed. In order to keep a seder, the objective Vaad would decide on the best niggun and that was the one that would be chosen for that year.

The Vaad consisted of Reb Hayshke Gansburg, Rebbe Mordechai Gurary, Reb Eliezer Zalmanov, Reb Moshe Teleshevsky, Reb Eli Lipsker, Reb Avraham Friedman, Reb Mendy Schneerson, Reb Zalman Baumgarten and Reb Avremel Charitonow.

In the beginning of Nissan of that year the Vaad convened and all of the niggunim were presented before them. Each member had a card with three lines on which they would fill out the three compositions they felt were most suited to be selected as the Yud Alef Nissan niggun. (See image)

That year, the Rebbe's 85th birthday, there were 25 niggunim presented, and of all the niggunim, the Vaad chose the niggun "Odcha" composed by Reb Yosef Yitzchok (Fitch) Lipskier.

A letter signed by the Vaad requested that everyone sing the chosen niggun (see image). Although there were understandably differing opinions over which niggun should have been chosen, people complied with the new seder.

Almost immediately, the chosen niggun was played over loudspeakers in the upstairs Zal and Bochorim danced joyfully around the bima.

In several sichos, the Rebbe emphasized the words of the Posuk "Sameach Nefesh Avdecha". These words were later added to the niggun by Rabbi Shlomo Cunin.

תשמ"ט

שיר מְזֻמָּר לְבִי קָרָה לְמִנְצָח עַל מַחֲלַת
לְעֻנֹת מִשְׁכִּיל לְהִימָן הָאֲזָרְחִי: תְּבוּאָה לְפָנֶיךָ
תְּפִלְתִּי הִטָּה אֲזָנְךָ לְרִנָּתִי: וְאֵיךְ אֵלֶיךָ ה'
שְׂוֹעֵתִי וּבִבְקָר תְּפִלְתִּי תִקְדָּמְךָ: (פֶּרֶק פֶּח)

There were instances when a niggun was officially chosen by the Vaad but

נ.ב. נחעכב המשלוח ובנחים נתקבל המכ" מי"ז סבת
והמצו"ב, ות"ח ע' (עין וט') וצמח' לאלה וט')

IN A LETTER TO REB FEITEL LEVIN THE REBBE PERSONALLY THANKS HIM FOR THE NIGGUN:
ות"ח על הניגון וכו' ויעבוד ה' בשמחה וט"ל [וטוב לבב]

בס"ד.

חוקי השיפוט

על כבודו לבחור י' ניגונים משבעה לוי הניגונים שבקטטה סדר
א, ב, ג, י' ניגון הכי מתאים לזעת כבודו הוא בדרגה הראשונה וכן
בעד שני ניגונים שיבחר לפי החיובות והתאמתם וכו'.

ניגון (בדרגה ת"א או ת"ב או ת"ג) שיחיי לז' הרוב הוא ייבחר
(לפי הרוב) כהניגון המתאים.

הניגונים המוסמכים בסיפור 1, 2, 3, עד שבעה.

נא לכתוב מספר הניגון ליד ת"א ת"ב וכו', ובצירוף חתימת ידך.

א. _____ ב. _____ ג. _____

חתימתהשופט.

THE VOTING SHEET THE VAAD HANINIGGUNIM WOULD USE.

ב"ה. יום ב', ה' לחודש ניסן - בסמיכות ליום הבחיר יום מלכינו
י"א ניסן - התשמ"ט.

ניגון י"א ניסן

כרגיל בשנים האחרונות אשר הניגון לכבוד יום הבחיר יום
מלכינו י"א ניסן נבחרת ע"י קבוצת מנגנים מומחים בעלי שם וידועי
שיר, מבין הניגונים הרבים המועמדים לכבודו של יום -

- אירגנו אף השנה וועדה לצורך זה.

ומבקשים אנו שאלה שבידם שיר חדש להניגון במחירות הכי אפשרי
למשרד מרכז שידורי תל אביב העולמי (WLCC).

ובקירוב ממש נוכח לשיר חדש בהתגלות מלכינו המשיח בב"א.

בברכת חסידים
הוועדה המארגנת

A NOTICE FROM THE VAAD HANINIGGUNIM POSTED IN
770, ANNOUNCING THE OPENING OF NIGGUNIM
SUBMISSIONS.

another niggun turned out to be the niggun of that year. One such instance was this year.

Reb Sholom Bruchstat relates:

"The Vaad had chosen a niggun as in the past two years; however, there was a significant Olam who disagreed with the choice made. They sang another composition and this created quite a bit of confusion. In order to make a seder, on Shabbos Hagadol, it was announced in 770 before the farbrengen that everyone should sing the niggun that the Vaad had chosen.

After the Rebbe entered the farbrengen

and made Kiddush, Reb Moshe Teleshevsky led the crowd in the niggun that had been chosen by the Vaad (beginning with the words "Tavoi Lefanecha"). To the surprise of Chassidim, the Rebbe immediately began the first sicha (all but ignoring the niggun). The sicha explained the opening posuk of that year's kapitel "Shir Mizmor" The only niggun including these words was the one that I had composed.

Naturally, the niggun that was sung immediately after the first sicha was "Shir Mizmor" and that became the niggun of the year.

Many wondered how I knew to include that posuk in the niggun. The truth is that I remembered that the Rebbe had spoken about that posuk the year before and I figured the Rebbe would speak about it again this year.

When the Rebbe spoke about that posuk and the niggun was accepted I was elated! I felt that Rebbe had "come to my defense" so to speak.

(After the farbrengen, Reb Sholom took a lot of Mashkeh and danced for hours, celebrating that the Rebbe had chosen his niggun. To further appreciate his joy, it should be pointed out that his niggun had not been chosen for the previous two years.)"

תשנ"א

שובה ה' עד מתי והנחם על עבדיך: שבִּעֲנוּ
בבקר חסדך ונרננה ונשמחה בכל ימינו: יִרְאֶה
אֵל עַבְדֶּיךָ פֶּעֶלְךָ וְהִדְרֶךָ עַל בְּנֵיהֶם: וְיִהְיֶה נֶעֱם |
ה' אֱלֹקֵינוּ עֲלֵינוּ וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה עֲלֵינוּ
וּמַעֲשֵׂה יְדֵינוּ כּוֹנֵנָה: (פֶּרֶק צ)

The niggun "Shuva" is perhaps the most famous among the Yud Alef Nissan niggunim. It was composed by Reb Feitel Levin and the encouragement that the Rebbe showed to this niggun was quite

unique. The seder at the Shabbos far-brenge throughout the years was that immediately after the Rebbe made Kiddush, the niggun of that year's kapitel was sung. In light of the Rebbe's sicha on Chof Ches Nissan 5751, the niggun after Kiddush was "Zol Shoin Zein Di Geulah", and "Shuva" was sung after the first sicha.

Reb Feitel Levin relates:

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

"When the Rebbe entered the *Shul* for *Kabbolas Shabbos*, everyone sang the niggun in unison and waited to see how the Rebbe would react. One can only imagine the joy that filled my heart when I saw the look of sincere pleasure evident on the Rebbe's face that first time he heard the niggun. And the Rebbe's enjoyment of the new niggun only seemed to grow with time, as is by now well-known".

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

Any Chossid who was zoche to be in the Rebbe's presence during that period will confirm that this niggun was uniquely cherished by the Rebbe (and consequently, by the *Bochurim* and *Anash*). This was unmistakably clear from the way he vigorously encouraged the singing of this niggun.

In those last few winter months of 5752, the Rebbe gave of himself to the Chassidim in a manner unparalleled in previous times. As the weeks passed, more and more nights were devoted to distributing dollars to the public, and on more occasions than ever before, the

ב"ה, י"א ניסן ה'תשנ"ב

בשרה חדשה ומשפחה

לכבוד היום הבחור י"א ניסן ה'תשנ"ב חתונה בחדר
חדשים סטאט' ב"ו, ע"י חסידים ואנשי העדה.

המנון כבודו הוא שאין מי שיעקב איזה מן הנגינים יתקבל ולכן
כל דאלים (בכולו וכו') גבר.

לחנן את החרב מדיניות כחם משפיעים (ביניהם הרב"ח ר' יואל
כחן, הרב"ח ר' יצחק שרינגער, ותרומה ר' פנחס קארף שיחיד)
בהסכמת המלחנים - לחנים ועדה מאומת שחללים בכר.

בועדה הוחרת יסכו שבעה חגגים מפורסמים, יורעי שיר ומכירי
זמר, ה"ח:

- (1) הר"ר שניאור זלמן ש"י בוימגרסן
- (2) הר"ר יהושע ש"י גאנצבורג
- (3) הר"ר מרדכי ש"י גור-אריה
- (4) הר"ר אליעזר ש"י זלמנוב
- (5) הר"ר שמש ש"י טלשנסקי
- (6) הר"ר אברהם ש"י מריר
- (7) הר"ר מנחם ש"י שניאורסאן

חברי הועדה יקסכו לנגינים ויבחרו את הנגינן החדש.

המלחנים מתבססים למסור את הסיים של נגינים לאחר
המארגנים חל"ס לא יאחר מיום כ' ניסן.

ויהי' שבעה חגג אהבת ואחרות ישראל, ל"איר חש", בבאולה
האמיתית והשלמה, כ"ב מש.

המארגנים
יוסף יצחק גרינברג
נחום גרינבאלי
יוסף קרטיק
יוסף יצחק קטלן

ג.ב. - שיטת הבחירה מתפרסמת בדף נפרד.

SIGNS ANNOUNCING THE VAAD HANIGGUNIM IN THE YEARS 5747 AND 5748.

Rebbe personally handed *Kuntreisim* to each and every man, woman, and child, often with *Lekach* and dollars.

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

It is this that makes "Shuva" so special. More than the emotion encapsulated by the *niggun* itself, in its lyrics and heartfelt tune, it is the memories of these treasureable moments that stir the strings in the hearts and souls of Chassidim who were privileged to experience them with their beloved Rebbe.

תשנ"ב

אָרְךָ יָמִים אֲשֶׁר בִּיעָרָהוּ וְאַרְאֶהוּ בִּישׁוּעִיתִי:
(פרק צא)

"Orech Yomim" was composed by Reb Sholom Bruchstat in honor of the Rebbe's 90th birthday and aptly captures the feeling of Chassidim after Chof Zayin Adar. He relates how he had heard that

ב"ה, חודש הגאולה, שנת תשמד'הקהל

"שירו לו שיר חדש היטיבו נגן בתרועה"

לימוד הניגון החדש לכבוד יום הבחור י"א ניסן
בהתוועדות - "הקהל" - חסידות

בשורה משמחת לאנ"ש והת' ש"י

ידוע המנהג המקובל זה עשרות בשנים, אשר לכבוד יום הבחור
י"א ניסן יום הולדת דל"ק אדמ"ר שליט"א, לאורך ימים ושנים
טובות ונעימות, מלחינים ניגון חדש על פסוקים מתקאמיטל
תהלים המתאים.

גם בשנה זו זכינו אשר כמה מאל"ש והת' ברחבי תבל הלחינו
ניגון, לכבוד יום הבחור י"א ניסן שנת הפ"ז להולדת כ"ק אדמ"ר
שליט"א, על קאמיטל פ"ז.

הניגון החדש יבחר ע"י ועדה המורכבת מטובי המנגנים בחצרות
קדשינו.

חברי הועדה:

ר' משה ש"י טלשנסקי, ר' צבי הירש ש"י גאנצבורג, ר' שניאור
זלמן ש"י בוימגרסן, הת' אברהם ש"י מרדמן, ר' אליהו ש"י
ליפסקער, ר' מנדל ש"י שניאורסאן, ר' מענדל ש"י בוימגרסן.
הרב מרדכי ש"י גורארי, ר' מייטל ש"י לוי, ר' אליעזר ש"י
זלמנוב, הת' אברהם ש"י חאריטאנוב.

מעמד בחירת הניגון החדש ולימודו יתקיים ביום חמישי ר' ניסן
שבעה 9:30 בערב, בביהכ"ס וביהמ"ד ליובאוויטש
שבליובאוויטש - 770.

בתוכנית: וידאו משיחת כ"ק אדמ"ר שליט"א מיום ב' ניסן
ש"ז; שמיעת כל הנגינים שהוצגו בפני הועדה; מרסום תוצאות
הבחירה; לימוד הניגון החדש ע"י המלחין מתוך התוועדות
חסידות.

בברכת חסידים
הועדה המארגנת

others had given recordings of their niggun to be played in the Rebbe's room. Following their example, he submitted a recording to be played in the Rebbe's room. The niggun was subsequently chosen.

The words of this niggun strongly reflected the feelings of Chassidim. On the one hand, it was Yud Alef Nissan - Tishim Shana, a great milestone and celebration. Yet, Chassidim did not merit seeing the Rebbe and spending this day together with him. Chassidim beseeched Hashem to fulfill the promise to the Tzaddik "Orech Yomim"...

As in previous years the niggun was played on the Mitzvah Tanks which were part of the Tank Parade. The parade that year was held an unprecedented amount of tanks - 90 in total!

That year on the second night of Shavuot, after three and half painful months of not being able to see the Rebbe, Chassidim were zoche to see the Rebbe for the first time.

A bochor who was present relates:

"On the first day of Shavuot there were rumors spreading that after Tahalucha, it

would be possible to see the Rebbe. After 10pm, a large crowd began to gather at the entrance to 770 and, slowly it became clear that the Rebbe would indeed come out through the front door of 770.

After about two hours of tense waiting, during which the entire area became packed with Chassidim, seeking to catch if but a glimpse of the Rebbe, the front door of 770 opened. Upon seeing the Rebbe for the first time in over 100 days of yearning and pain, Chassidim burst forth with the niggun “Orech Yomim”.

With tears of joy and pain, Chassidim sang wholeheartedly for several minutes expressing their fervent desire that the Rebbe should be gezunt as the Rebbe looked in each direction at the Chassidim who had gathered...”

תשנ"ג

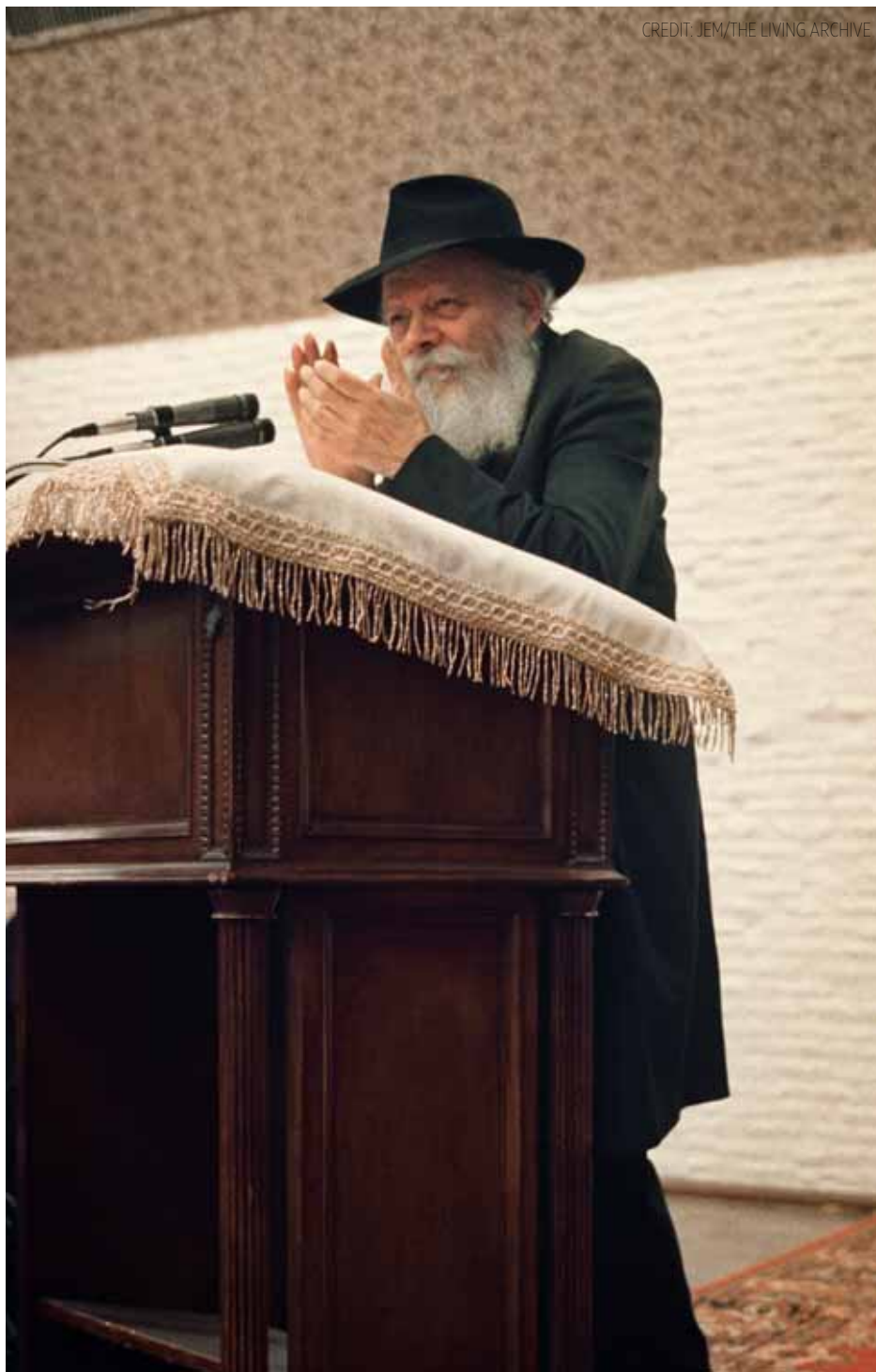
מִזְמוֹר שִׁיר לַיּוֹם הַשַּׁבָּת: טוֹב לַהֲדוֹת לָהּ
וּלְזַמֵּר לְשִׁמּוֹךְ עֲלֵיוֹן: צְדִיק כְּתִמָּר יִפְרַח כְּאַרְז
בְּלִבָּנוֹן יִשְׁגָּה: (פרק צב)

הנה זה משיח בא. אט אט קומט משיח, אט
אט איז ער דא, מ'דארף נאר עפענען די
אויגען. אט אט קומט משיח, אט אט איז ער
דא, משיח שטייט שוין אויפ'ן שוועל.

The niggun “Mizmor Shir Leyom Hashabbos” was composed by Reb Sholom Bruchstat. He relates that he chose to add these words because the Rebbe kocht very much in this posuk and also connected it to Moshiach.

This niggun was sung before the Rebbe on Motzoei Shabbos Breishis 5754. It is the last Yud Alef Nissan niggun that was sung in front of the Rebbe, when the Rebbe was with us b'gashmiyus, as of now.

Let us daven that we be zoche to sing this year's Yud Alef Nissan niggun together with the Rebbe with the coming of Moshiach now! ■



מזמן לזמן מתחדשים ניגונים חסידיים חדשים ע"י אלה
המסוגלים לחבר ניגון טוב ("די וועלכע זיינען מסוגלים צו מאכן
א גוטן ניגון") וכאשר זה מתקבל ע"י הציבור ושרים אותו
בציבור, נעשה הניגון חלק מהניגונים החסידיים!

(משיחת ש"פ וישב תשנ"ב, סה"ש תשנ"ב ע' 48)



MOVING – BUT WHERE TO?

By: Rabbi Moshe Feller

Director, Upper Midwest Chabad Lubavitch

In 5731, Chabad of Minnesota purchased a 13-bedroom mansion in the Highland Park neighborhood of S. Paul, the neighborhood where the majority of the city's Jews resided. This mansion, which was to serve as headquarters for Upper Midwest Merkos-Chabad Lubavitch and for weekly Shabbatons, soon became the facility that housed our Bais Chana Women's Institute. Thousands of women walked through those doors over the years and were positively impacted by the Bais Chana program.

The building, which was known as Lubavitch House, was used heavily for almost 30 years, and the wear and tear took its toll.

A local beer magnate had built the mansion back in 1945, and after so many years, the city building-codes demanded a new roof, new windows and various other costly repairs. Bais Chana's growth also required an even larger facility.

Our numbers had so outgrown our existing facilities that towards the late 5750's, we were conducting Bais Chana courses in different locations — Bed & Breakfasts, college dormitories (while not being in use by the colleges), hotels and the like.

We were in a dilemma. Do we spend

the quarter million dollars necessary in order to renovate our grounds, or do we find a different and larger location? There existed a great deal of emotional connection with Lubavitch House. Thirty years of Shabbatons, Bais Chana, weddings, Brisin, etc., — it had become a real Makom Kodosh, and parting with Lubavitch House would be very hard on an emotional level.

Also even if we were to look for a larger facility, the question was where? Over the few years before we'd been on the lookout for potential locations, but alas, nothing that seemed to suit our needs came along. There were many variables involved in this, since selling a holy site like our own had serious halachic ramifications that needed to be scrupulously analyzed.

The turning point came on Erev Rosh Hashanah 5760 when I went to Lubavitch House to get our mail, and discovered a note stuck in our door. The note read: "I am a contractor and I love this mansion, and I am willing to make you an offer to buy it as is. Call me." And he left me his number.

I called him and said, "I got your note regarding your interest in our building and we are debating whether to sell this

mansion or to renovate it. We have very strong emotional ties with Lubavitch House; it's a very holy place. However, it's not quite like the Holy Temple in Jerusalem so I would like to hear your offer."

He mentioned a figure far above my wildest dreams. I was overwhelmed; it was almost twice the market value of Lubavitch House. I told him I would get back to him.

We agonized over what to do. We were frantically searching for an appropriate venue, in order to be able to move into immediately upon selling Lubavitch House and we still had not found anything. I was anxious to get back to the contractor, so on the first day of Chol Homoed Sukkos 5760 I called a meeting with the senior Shluchim of our region to decide what to do.

We discussed all the advantages and disadvantages of both options and painstakingly dissected every detail of each idea. Still at a loss, we decided to write to the Rebbe. Since we viewed this as a matter of extreme urgency, on the very same day, I wrote a letter to the Rebbe, the gist of the letter being, "Can we sell the current facility of our holy Mossad - Lubavitch House and if yes, where do we go?" I



RABBI MOSHE FELLER AND HIS YOUNG CHILD RECEIVE KOS SHEL BROCHA FROM THE REBBE. CREDIT: JEM/THE LIVING ARCHIVE

faxed the letter to the Ohel to be placed on the Rebbe's Tziyun.

At the conclusion of davening in our Chabad House, a real estate agent who had recently started attending shul and was looking for a suitable building for us, approached me and said, "Rabbi, you won't believe this but a very suitable building has **just now** become available. It's a group home for severely handicapped individuals. It has 20 bedrooms, a large dining room, a huge kitchen, and it's just ten minutes from here—in West S. Paul. The county has decided that it would be better to house these people in spaces with 4 to 6 individuals together rather than concentrating them in a large institution."

Hence, the owners of this Dakota County Nursing Home were now being

forced to sell their facility which obviously meant that we could purchase it for a very good price. We hurried to see the grounds, which consisted of a 23,000 square-foot building on five acres of land, just ten minutes from our existing Lubavitch House.

We took Senator Rudy Boschwitz, Chairman of Friends of Upper Midwest Merkos Lubavitch, along with us to tour the facility and we all decided that it was exactly what we needed!

It was very clear to us that this was the Rebbe's answer to my question I had asked the day before. It didn't escape anyone that this perfect building became available to less than 24 hours after I had written to the Rebbe.

We sold Lubavitch House, and with the money from the sale together with a

sizable contribution from a local benefactor we bought the property from Dakota County Nursing Home without a mortgage.

To put the above story into proper perspective, I want to cite the Rebbe's answer given immediately after the Histalkus of the Frierdiker Rebbe to people who asked the Rebbe "Where do we go now for direction?" The Rebbe responded to all who asked him this question, "You go for direction to the same one you have been going to until now. Write your question on a Tzetel and take it to the Tziyun, and "Der Rebbe vet gifinen a veg vi tzu enferen"—the Rebbe will find a way to answer you. We faxed our question to the Rebbe at the Ohel and the Rebbe indeed found a way to answer us. ■



Let the

WORLD SEE!

*Broadcasting the
Rebbe's Farbrengens
to Millions*

לעילוי נשמת השלוחה
מרת ראשא ע"ה מינקאוויטש
בת הרה"ח ר' חיים מאיר הלוי שליט"א
נפטרה בדמי ימיה אדר שני ה'תשע"ד
ת.נ.צ.ב.ה.
נדבת הרה"ח ר' מנחם מענדל ורעייתו שיחיו מינקאוויטש



A revolutionary use of modern technology beginning thirty-four years ago to rejuvenate Chassidim who lived far distances from the Rebbe, soon became a powerful channel in bringing the Rebbe to thousands of people around the world. Today, the video recordings of these broadcasts are a lifeline for our hiskashrus to the Rebbe.

The events which led to this, and the Rebbe's unique attention to the satellite farbrengen viewings are fascinating. Here we present you a review of this remarkable initiative. In preparation for this, A Chassidisher Derher interviewed many of the people involved in the farbrengen broadcasts, including: Rabbi Yehuda Krinsky, the Rebbe's Mazkir and Chairman of Merkos L'inyonei Chinuch; Rabbi Hillel Dovid Krinsky, founder of Jewish Educational Media; and Rabbi Yosef Boruch Friedman, director of the Kehot Publication Society.



The Rebbe's strong encouragement of Hafotzas Hamayanos brought Chassidus to areas in "Chutza" which had never before been chartered. Using media such as newspapers and radio to publicize the Rebbe's messages was one of the ways that Chassidim used to accomplish this.

In 5718, Rabbi Yehuda Krinsky was chosen to work in the Rebbe's Mazkirus, and in addition, to take charge of matters dealing with publicity of the Rebbe's vision.

One of Rabbi Krinsky's first projects was to establish "Lubavitch News Service," making the news of Lubavitch and the Rebbe's sichos available to news agencies around the world. The reporters would often write articles based on these press releases, which would essentially bring the Rebbe's message to their readership.

News spread rapidly about the Rebbe and Lubavitch, and soon journalists began flocking to witness a farbrengen and

often to film it. These clips would be broadcasted later on via their respective news channels, broadening the scope of the Rebbe's reach.

Although the technology used to record videos was quite new at the time, Rabbi Krinsky sensed that videos of these farbrengens would come to good use. Rabbi Krinsky therefore commissioned a video-camera man to record the Rebbe's farbrengens. The first farbrengen which was fully videoed by this cameraman was 19 Kislev 5731.

Having never been at a farbrengen, the cameraman was unprepared for the tightly packed crowd and pushing that typically occurred during the Rebbe's farbrengens. The camera bounced around as he tried to capture the farbrengen in its entirety.

After the bumpy start, Rabbi Krinsky continued bringing the video crew to most of the Rebbe's weekday farbrengens. In order to ensure a smooth recording, they would set up a secure tripod directly across from the Rebbe.

This became standard practice, until a special and unexpected occurrence in 5740.

A CLEAR MISSION

Rabbi Hillel Dovid Krinsky relates:

"It was the eve of 10 Shevat 5740, and 770 was packed with Chassidim and guests who had come to participate in the Rebbe's farbrengen.

Just minutes before the Rebbe was to enter the main shul of 770, a reporter and cameraman from a national TV station entered 770 in search of my father, Rabbi Yehuda Krinsky. My father was already at his "farbrengen place" and was unreachable and there was no one else to guide this reporter.

Although I was a bit nervous, I nevertheless escorted the reporter to the farbrengen, and explained what was going on. His cameramen filmed a large portion of the farbrengen.

Just a day or two later, I found out that the clip was going to be aired soon. In order to view it I had to buy a TV and what was called a Betamax VCR, which



REB MANIS FRIEDMAN AND HIS FATHER REB YAAKOV MOSHE FRIEDMAN SIT INSIDE THE TRANSLATORS BOOTH DURING A FARBRENGEN BROADCAST. CREDIT: YISROEL GOLDSHMIDT FOR LNS.



RABBI HILLEL DOVID KRINSKY AND RABBI YOSEF BORUCH FRIEDMAN HARD AT WORK ON THE LIVE BROADCAST OF A LAG BAOMER PARADE, IN A STUDIO IN MANHATTAN.



AN ADVERTISEMENT FOR A FARBRENGEN BROADCAST IN THE NEW YORK TIMES NEWSPAPER.
CREDIT: JEM/THE LIVING ARCHIVE

could also record the clip on a betamax tape. The TV station ended up screening a 5-minute clip of the farbrengen, much longer than what would usually be broadcast.

That evening, my father informed the Rebbe about the clip and that it had been recorded, and asked the Rebbe whether he would like to view it. The Rebbe replied that he would like to view it the next day.

As soon as I found out, I prepared the machine on a stand that could be wheeled in and only the play button needed to be pushed, however my father insisted that I come along with him to ensure that the video was played smoothly. With much trepidation I entered the Rebbe's room to play the video.

The Rebbe gazed intently at the screen while the video played. Upon the ending of the video, I wheeled the machine out of the room, leaving it in *Gan Eden Hatachton*. I went into the office of the Mazkirus and waited for my father to come out of the Rebbe's room.

A moment later my father entered, and told me that the Rebbe had a question for

me, and had stated that since I'm over Bar Mitzvah I should answer myself. Quite startled and shocked, I returned to the Rebbe's room.

The Rebbe asked me:

דו האסט מיט-געטאנצט?

Literally translated: *Did you dance alongside?*

Unsure what to answer I remained frozen in my place. The Rebbe repeated himself again, and then a third time, yet I still did not understand the Rebbe's question. Realizing, that I had to answer something, I shook my head in a few directions.

The Rebbe replied:

מיט-געטאנצט מיט אן אמת אדער צו יוצא

זיין?

Were you dancing with a emes, or just to be yotzei?

Now, I was really baffled. I remained silent, unsure how to answer the Rebbe. Seeing that I was not responding, the Rebbe concluded:

מסתמא וועסט דו זיכער באפרייען די צייט אויף טאן אין די ענינים, און זען מיט-טאנצען ניט נאר אויף יוצא זיין נאר מיט-טאנצען מיט אן אמת.

Surely, you will see to it to free your time to involve yourself in these matters, and you should make sure to "dance" with a emes, not just to be yotzei.

Upon leaving the Rebbe's room, I realized that the Rebbe had just tasked me with a special shlichus."

GOING LIVE

In the days following Reb Hillel Dovid's unique conversation with the Rebbe, he thought deeply into the Rebbe's words, wondering what the Rebbe was alluding to. He recalled a conversation he once had with an individual involved in satellite broadcasts, a technology that was fairly new at the time.

It occurred to him that perhaps it was possible to

air the Rebbe's farbrengen live over satellite, enabling Chassidim elsewhere in the world to watch it.

After many months of research and arduous work, Reb Hillel Dovid succeeded in preparing the first farbrengen broadcast. Satellite time had been reserved, equipment had been rented, and a location had been decided upon. The first satellite broadcast was set for Vov Tishrei, 5741, and would only be viewed in one place: Los Angeles, California.

Rabbi Yehuda Krinsky informed the Rebbe of what had been accomplished and the tentative broadcast. The Rebbe was pleased and agreed to the new idea.

Anash and Chassidim of California packed the Chabad House of Los Angeles in anticipation for this historic moment. The lights dimmed and the screen lit up, and suddenly the Rebbe's image appeared on the screen. Hearts brimming

AS FAST AS A SATELLITE!

Just a few years after Reb Hillel Dovid got involved in broadcasting the Rebbe's farbrengens, he received a hora'a from the Rebbe that it was time to look for a Shidduch. In due time he took to being mekayem the Rebbe's hora'a. After a very short time period, while he was driving the Rebbe, his father Rabbi Yehuda Krinsky informed the Rebbe that his son had met his potential kalla and soon he would be ready to get engaged. To this the Rebbe responded:

אזוי שנעל, ווי א סאטילייט!

As fast as a satellite!



CREDIT: JEM/THE LIVING ARCHIVE



COUNT ELKAÏM AT A YECHIDUS FOR THE MACHINE YISROEL DEVELOPMENT FUND. CREDIT: JEM/THE LIVING ARCHIVE



TOWARDS THE END OF A FARBRENGEN WHICH IS BEING BROADCASTED LIVE. PERCHED UP HIGH IS ONE OF THE CAMERAMEN. CREDIT: JEM/THE LIVING ARCHIVE

with emotion, the Chassidim gazed on in amazement at the scenes unfolding in front of them; it was as if they were actually participating in the Rebbe's farbrengen.

Rabbi Shlomo Cunin could not contain his excitement and rushed to the telephone, dialing the phone number of the Mazkirus. "Please," insisted Rabbi Cunin, "tell the Rebbe that we can see him live on the screen." To his delight, Rabbi Yehuda Krinsky approached the Rebbe in between the sichos, and informed him of the joyous news that the Chassidim of California were able to see

and hear the Rebbe during the farbrengen as it occurred.

After the farbrengen had ended the Rebbe asked Rabbi Krinsky for a report of the live broadcast, with all its details.

ACROSS THE COUNTRY

Having received much positive feedback in response to the first attempt, Reb Hillel Dovid resolved to take the project to the next level and to broadcast the next farbrengen on cable TV across the United States. Indeed, beginning with Yud Tes Kislev, 5741, all of the Rebbe's major weekday farbrengens were broad-

casted across the country.

As long as someone had the necessary cable connection they could tap into the Rebbe's farbrengen, even from their own home. Many shuls and Chabad Houses throughout North America held public viewings of the Rebbe's farbrengens each time the Rebbe's farbrengen would be broadcast live.

The farbrengens on the following dates would be broadcast live if they fell out during the week:

Vov Tishrei, Yud-Tes Kislev, Yud Shevat, Yud-Alef Nissan, Yud-Beis Tammuz and Chof Av.

In order to enable the viewers to understand the Rebbe's words, a simultaneous translation into English was given by Rabbi Manis Friedman while the Rebbe spoke. One can imagine that this was a rather difficult assignment to undertake, as the Rebbe spoke on a very wide variety of subjects throughout a single farbrengen, taking only a few (relatively short) pauses in between. Nevertheless, Rabbi Friedman uniquely qualified, never failing to carry out this task faithfully.

AN ORGANIZATION EMERGES

With the Rebbe's brocho, Reb Hillel Dovid founded an organization which was dedicated to broadcasting the Rebbe's farbrengens. He was joined by Rabbi Yosef Friedman who was a founding JEM board member and creative director. At first, the new organization was called "Chinuch Visual Center" and a short while later it was renamed JEM, which stands for Jewish Educational Media, its name still today.

A large room in 788 Eastern Parkway was transformed into a studio. It was filled with sophisticated technology and anything else necessary to produce the farbrengen broadcasts. The cameras that were inside 770 would stream the footage up to this studio.

Inside sat a group of technicians who were guided and directed by Rabbi Friedman. He spent every moment choosing the best views from the camera feeds, and skillfully combining shots of the Rebbe surrounded by Chassidim.

REACHING OVERSEAS

Anash in the United Kingdom recall the first broadcast taking place on Yud Aleph Nissan, 5742 (1982). This was due to specific instructions given by the Rebbe that year that Chassidim from abroad not leave their posts while Pesach was approaching (see more about this in this issue pg. 9).

The Chassidim were determined not to miss the monumental farbrengen that would mark the Rebbe's 80th birthday, so the audio-video connection was created, and in due time, the crowds filled the hall at Lubavitch House in London to celebrate the special occasion in the most authentic manner.

Needless to say, an arrangement of this kind was very costly back then, and the funds that had been raised were only able to cover the price of the connection for three hours of the six hour long farbrengen.

The Rebbe would regularly ask Reb Hillel Dovid for the results of each farbrengen broadcast, and how many people were reached. Looking for ways to reach more people, Reb Hillel Dovid arranged for a special phone line to be set up, through which people which could ask questions and receive more information about what they were viewing on the screens.

A huge conference room table was set up in the offices at 784 Eastern Parkway, and 20 phones were installed. When the farbrengen was being screened a message scrolled across the screen informing the viewers of the number they could call to obtain more information about what they were seeing.

One must bear in mind that any person who had a TV in their home with cable capability could easily chance upon the farbrengen broadcast while flipping through the channels. Indeed, hundreds of Yidden who had little or no involvement in Yiddishkeit were stirred when they came upon the Rebbe's image that was portrayed on their screen.

In fact even many non-Jews would also call the number on the screen, wanting to know more about the special individual

they saw upon the screen and about Lubavitch in general.

Another special feature that was incorporated into many of the farbrengen screenings also began in honor of this Yud Alef Nissan farbrengen.

Rabbi Yosef Boruch Friedman recalls:

"With thousands of people viewing the Rebbe, we felt that the farbrengen needed an introduction. So at 9:00 P.M., a half hour before the farbrengen was set to

tion to the farbrengen:

"I had the experience of tuning in one late night into a cable station and I came upon what looked like 2000 men and boys, many in black hats, beautifully singing their hearts out. Then this extraordinary man comes on the screen, speaking in Yiddish, and I listened to him and the simultaneous translation for over four hours. During the speeches he discussed matters and issues of such vast

"Please," insisted Rabbi Cunin, "tell the Rebbe that we can see him on the screen."

begin, we began by interviewing special guests, Rabbi Manis Friedman, and Mr. Joseph Papp. They spoke about the Rebbe, Lubavitch, Chassidim and what a farbrengen is. "

Mr. Papp was a Yid who held a very influential position in the theatre world, and who had first heard of the Rebbe through chancing upon a farbrengen broadcast. He told his story to Rabbi Manis Friedman, during the introduc-

diversity, and such great scope, that I felt that there is a wise man in this world. I was very much taken by it and the spiritual exuberance of it."

The introduction faded away and the screen now displayed the main shul in 770 packed with Chassidim, awaiting the Rebbe's arrival.

Interspersed between the sichos, Reb Hillel Dovid had coordinated that a number of video presentations be dis-



JEWES OF ALL BACKGROUNDS ATTEND THE REBBE'S FARBRENGENS. CREDIT: JEM/THE LIVING ARCHIVE



THIS PICTURE WAS TAKEN BY A REPORTER FROM THE NATIONAL GEOGRAPHIC MAGAZINE, DEPICTING THE LIVE BROADCASTS. THREE CAMERAS CAN BE SEEN IN THIS PICTURE. THE ONE IN THE FAR BACK BELONGED TO WLCC. CREDIT: JEM/THE LIVING ARCHIVE

played about Pesach, Mivtza Os B'sefer Torah and more.

A few days before the farbrengen broadcast, Reb Hillel Dovid presented the Rebbe with the new initiatives for this farbrengen. The Rebbe's reply displayed great Nachas Ruach:

ויה"ר שיהא כהנ"ל בהצלחה ושיפעול בפנימיות וכ'

May all of the above [mentioned in the duch] be with Hatzlocha and have pnimi-yus'dike effect.

The new additions to the regular broadcast brought in a tremendous amount of feedback. Hundreds called in and word about the farbrengen broadcasts began to spread.

Reb Hillel Dovid was excited to be able to present the Rebbe with a duch of the names of all those who had called in and the boost in participation from Yidden and even non-Jews across America.

Reb Yosef Boruch and Reb Hillel Dovid prepared a special "program guide" which was mailed out to all those who called in. It included a short biography of the Rebbe, with beautiful images and photographs, enhancing the practical

outcome of the farbrengen structure.

ERETZ YISROEL

The first satellite broadcast of a farbrengen in Eretz Yisroel took place on Yud Aleph Nissan, 5743. Yet, due to the fact that Yud Aleph Nissan is only a few days before Pesach, an inconvenient time for many, the turnout was relatively small.

Seeing the circumstances, it was decided that for the coming Yud Tes Kislev (5744), intense effort would be made to draw the largest crowd possible. Indeed, the organizers toiled endlessly so that the event would turn out to be a success. Much effort was spent on publicizing the date and time of the event and calling upon the public to join in the experience. One of the largest halls in Yerushalayim was rented for the night and tickets were available for purchase in advance.

When the Rebbe was notified of the large-scale planning that had been going on in Eretz Yisroel, he commented that initially he intended on farbrenging only on the Shabbos following Yud Tes Kislev (Yud Tes Kislev that year came out on a

Friday), but since all the publicity had already been done, he would farbreng on Thursday night as well.

Indeed, a very large crowd appeared at the hall to participate in the farbrengen. (One must not forget that while the farbrengen begins at 9:30 p.m. in New York City, the local time in Israel was 4:30 a.m.)

To illustrate how far an effect these televised farbrengens had, mention can be made of the following story:

Seated at the viewing of the Yud Tes Kislev farbrengen in Israel that year was a very distinguished Rov who sat at the editorial board of Encyclopedia Talmudis. Having watched first-hand as the Rebbe conducted a Siyum and built a masterpiece of a Torah discussion upon it, he commented in awe: "If only the Rebbe's opponents, who dare to freely speak so critical of him, would hear this, and they know once and for all with what sort of Torah-genius they are dealing."

With each additional farbrengen, more and more locations began participating in the broadcast, eventually even making it possible for Chassidim living as far as

Australia.

LAG BA'OMER PARADE

The Rebbe's appearance and participation at the children's Lag Ba'omer parades throughout the years was a most unforgettable event. Anticipated as the highlight of these events were the Rebbe's Sichos, when he relayed his special message to the children present.

In 5744, a recording of short excerpts of the Rebbe's sichos, along with some scenes of the parade was prepared and screened on television after the event. The next time that a parade took place, in 5747 it was decided that the entire event would be broadcast live to many locations around the globe including Canada, England, France, Italy, and Australia.

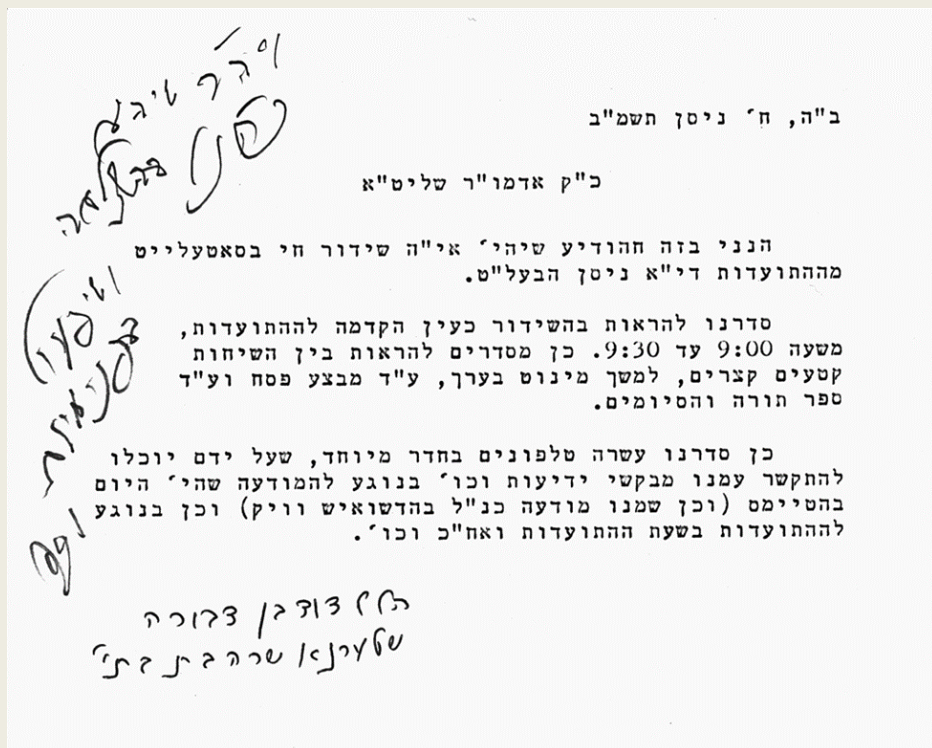
JEM hired a TV anchor named Les Nirenberg who along with Rabbi Shmuel Kaplan provided running commentary, explaining to the viewers the meaning of what was taking place. In addition, a video recording of that year's parade was carried over and screened behind the Iron Curtain, enlivening the spirit of the Jews stranded there.

A MESSAGE FOR THE UNIVERSE

One can notice a significant distinction between an regular farbrengen and those broadcast on television. The Rebbe often dedicated many of the sichos during these Farbrenges to discuss subjects that were of consequence to a much broader audience, addressing issues relevant to the general society.

It was during these sichos that the Rebbe spoke of improving morality and ethics throughout the world by implementing the "moment of silence" in public schools and heightening awareness of the Sheva Mitzvos B'nei Noach amongst non-Jews.

Even the terminology and expressions which the Rebbe used during these farbrengens seemed to have a "universal" tone (watch the farbrengen of Yud Alef Nissan 5742 for an example of this). The Rebbe would use many sophisticated words in Yiddish that Chassidim had rarely heard from the Rebbe previously. These words were linked with the more



THE DUCH REB HILLEL DOVID SENT TO THE REBBE, INFORMING OF THE NEW INITIATIVES FOR THE FARBRENGEN BROADCAST ON YUD ALEF NISSAN 5742. SEE ARTICLE FOR TRANSCRIPTION OF KSAV YAD.



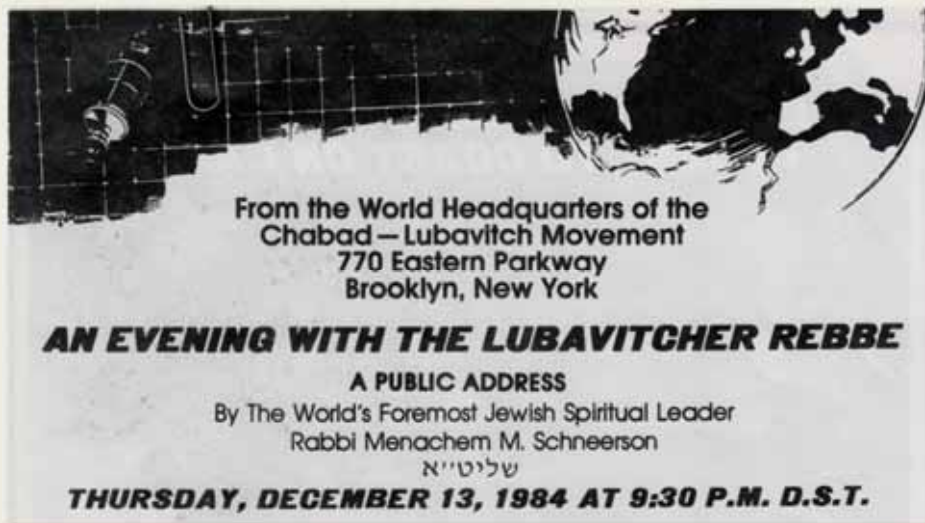
RABBI MANIS FRIEDMAN WITH MR. JOSEPH PAPP DURING THE INTRODUCTION TO THE FARBRENGEN OF YUD ALEF NISSAN 5742. CREDIT: JEM/THE LIVING ARCHIVE

universal subjects the Rebbe was addressing, relating to all of humanity. Interestingly, one can see that the words the Rebbe used is very similar to the language used in Michtovim K'loliyim.

THE WORTHIEST CAUSE

One would expect that a project of

such magnitude required tremendous funding, and the possibility of having the farbrengens run over satellite consistently was only due to the generous contributions of Jewish philanthropists who recognized the importance of this cause. Amongst the many sponsors, mention must be made of the foremost contribu-



AN ADVERTISEMENT FOR AN UPCOMING FARBRENGEN BROADCAST.

tor to this project, Count Machluf Elkaïm and his family of Bal Harbour, Florida.

Having personally attended many farbrengens of the Rebbe as well as the Yechidus for the supporters of the Machne Israel Development Fund, and hearing in person from the Rebbe many times of the need to disseminate Chassidus throughout the world, Mr. Elkaïm saw in these broadcasts incredible opportunity.

The Rebbe showed special appreciation for the Elkaïm family, often noting the great privilege that they had in playing a

In addition, Count Elkaïm relates that on a number of occasions, he himself witnessed first-hand the positive results of the televised farbrengens, meeting many other Yidden whose souls were awakened upon watching the Rebbe on TV.

CHANUKAH LIVE!

After the histalkus of Rebbetzin Chaya Mushka in 5748, the Rebbe no longer held farbrengens during the weekdays, and thus the televised farbrengens were suspended for a few years, until the introduction of the “Chanukah Live” program. (See Derher Magazine; Teves 5774

One of the largest halls in Yerushalayim was rented for the night and tickets were available for purchase in advance.

major part in Hafotzas Hama’ayonos.

On one occasion, Reb Hillel Dovid wrote a tzetel to the Rebbe in which he asked a Brocha for Count Elkaïm and his family in honor of his birthday. The Rebbe replied in glowing terms:

וזכות פעולותיהם בהפצתה ובכלל תעמוד לכאור"א מהם.

The merit of their disseminating [the farbrengens] amongst everything else, will keep them in good stead.

for an extensive article on the topic).

With the approaching anniversary of forty years of the Rebbe’s leadership and the recent miraculous fall of communism in the USSR, American Friends of Lubavitch, headed by Rabbi Avrohom Shemtov, launched an unprecedented initiative that would unite several of Chabad’s public Menorah lighting events from across the globe via satellite, and

link them all with the children’s rally in 770 which the Rebbe was participating in.

Reb Hillel Dovid coordinated this special broadcast, and once again, the Rebbe’s words were transmitted, live, around the world.

He recorded and archived every Farbrengen, and any other broadcasts JEM had coordinated. Those precious films are the bulk of the videos of the Rebbe we are lucky to have today. With the advances of modern technology, the methods of viewing this footage has changed drastically.

The current staff of JEM, led by Rabbi Elkana Shmotkin has risen to the challenge, digitizing many of these videos and making them public. In a time when the Rebbe is no longer with us *b’guf gashmi* the urgency in making more videos of the Rebbe available has swept over JEM, propelling them toward getting ahold of any other video footage of the Rebbe that exists.

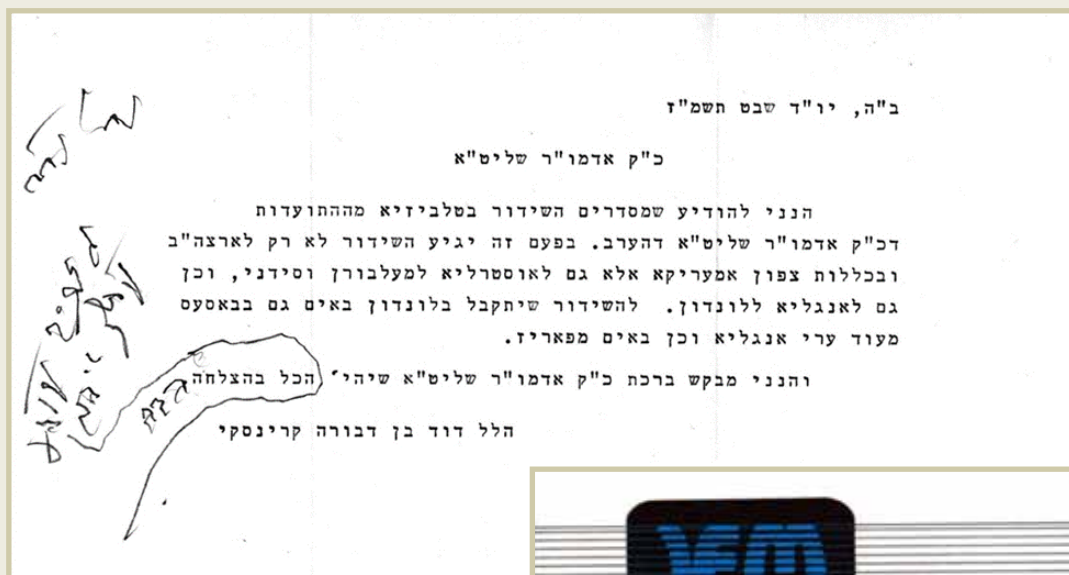
The effects of time has taken its time on much of the original videotapes and recordings, and they continue to deteriorate with every additional moment that passes. Working against the clock, the staff of JEM use intricate processes to repair, restore, and preserve these timeless moments.

Endeavoring to cater to each element of Klal Yisroel, JEM has produced tens of videos of the Rebbe in a variety of formats, and subtitled in many languages. A veritable jewel are the full farbrengen videos they have released, enabling today’s generation to participate in the Rebbe’s Farbrengens.

Many more still remain in their original format, and will surely soon be released, helping to relieve the never-satisfied thirst of “Retzoineinu Liros es Malkeinu.” We are confident, that very soon we will be zoche to the ultimate farbrengen broadcast, when all of Klal Yisroel will gather at the Rebbe’s farbrengen with the coming of Moshiach, Teikef U’miyad Mamosh! ■

כתבי יד קודש

In connection with the Farbrengen broadcasts



The Rebbe responds to a Duch of Reb Hillel Dovid on the JEM stationary:

דו"ח נת' וח"ח ודבר בעתו כו'

The Rebbe replies on a Duch of Reb Hillel Dovid about the upcoming Farbrengen broadcast of Yud Shevat 5747. The Rebbe circles two of the words and adds:

נת' ות"ח

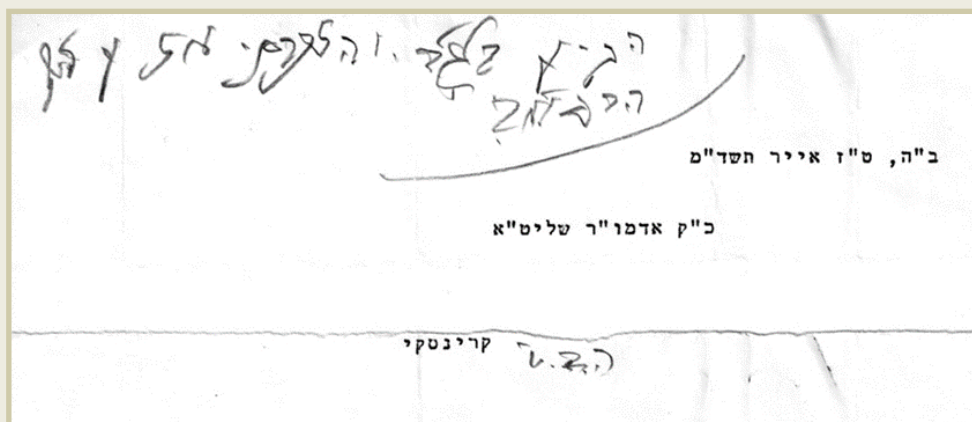
אזכיר עוה"פ עה"צ שיהי' הכל בהצלחה רבה

I will mention once again at the Tziyon [of the Friediker Rebbe] that everything should be with great Hatzlocha.



דכ"ק אדמו"ר שליט"א

ה.ד. קרינסקי



On this Duch the Rebbe replied:
הגיע בלג"ב [בל"ג בעומר] והזכרתי אז עה"צ [על הציון]
הבפ"מ [הבפועל ממש]?

[The Duch] arrived on Lag Bamer and I mentioned it then at the Tziyon [of the Friediker Rebbe].

[What is] the practical outcome?

Most of the letter was torn off by the Rebbe, and brought to the Ohel. On the bottom the Rebbe added the initial of Reb Hillel Dovid:

ה.ד. ש' [קרינסקי]

The Journey Planned in Heaven

“Men be prepared. We will resume our maneuvering shortly. First through Malensk and then we will march towards central Russia,” announced the commander.

To most of the platoon of Russian soldiers based near Lubavitch, the command was just another military order. The details were of little significance; a soldier does what he is told. However, for the small group of Jewish soldiers who were part of this regiment, the news struck a devastating blow. Having been so close to Lubavitch, enabled them to maintain a reasonable level of Yiddishkeit, obtain kosher food, and go to Shul once in a while. To add to their anguish, the transfer would take place around the time of Pesach. According to their commanding officer’s plan, during Pesach they would be in the midst of a march deep in the Russian mainland. To celebrate Yom Tov under such conditions was an impossible feat; there were no Jewish communities for miles around.

WE NEED A BROCHA

Full of disappointment and worry, the soldiers decided to seek the advice of the Tzemach Tzedek. One representative was chosen and he went as a messenger to Lubavitch.

Hearing the situation and concerns of the soldiers, particularly the difficulties

they would have observing Pesach during their maneuver, the Tzemach Tzedek suggested “Approach your captain with an alternative route for the journey.” Taken aback by this audacious idea, the soldier listened on, “Point out to him, that the cities on his planned itinerary are more than a single day’s journey apart, this is a considerably large setback as the Platoon will be forced to setup camp for the night in the wilderness.

“A far more convenient route for everyone would be to pass through White Russia, stopping at Orsha, Shklov, Kopust, and Mohilev. The distance between these cities is much shorter, making it traversable in a day’s journey. This will give you the opportunity to gain access to the Jewish communities along the way.”

Before sending him on his way, the Tzemach Tzedek added, “I also have a personal request. You will probably be in Shklov on the first two days of Yom Tov. When you go to Shul on the first night of Pesach, you will be invited to the home of one of the locals. While you should accept his invitation for the meals, adamantly refuse his offer for you to sleep by him. Rather just excuse yourself and spend the night in the Shul known as the ‘Green Shul.’

“Finally, on the last days of Pesach you will be in Mohilev. There too, as with the first days, accept any invitation for the meals, but once again decline the offer to

spend the night in a private home, rather, insist on sleeping in the communal guesthouse.”

Upon his return to the base, the messenger relayed the Tzemach Tzedek’s bold suggestion. As the initial commotion died down, one soldier voiced the sentiments that were gnawing at each of their hearts: “His words ring with logic, but how can we dare bring it up? Who knows what the captain is capable of doing if he feels insulted at our mere suggestion that his plan is less than brilliant?”

A CHANGE OF PLANS

As the day of the march loomed gloomily ahead, not a single one of them had the courage to approach their short-tempered captain.

Finally, with little time to spare and the comfort of the Rebbe’s Brocha in their minds, they decided to act.

With trepidation, they presented the alternative plan to the captain and braced themselves for his outburst at their insolence. Much to their surprise however, he was both impressed and willing. As the brilliance of the proposed plan registered, he blurted out in disbelief, “Your suggestion is very good. How did you come up with such an idea, surely it is beyond the ability of you simple men?”

“To tell you the truth, honorable captain, it was not our own idea, but that of a great sage, Rabbi Menachem Mendel of



Lubavitch,” they answered.

With great joy, the Jewish soldiers joined their fellow men on the march to Shklov and arrived there just in time for Pesach.

The Jewish soldiers were given the next two days off, and hurried to the local Shul to seek arrangements for their Yom Tov needs. There was no shortage of families who were eager to host the soldiers and they went off with their gracious hosts.

At the end of the Seder, the soldier who had received a private Shlichus from the Tzemach Tzedek, prepared to leave despite the insistence of his host that he remain. Entering the ‘Green Shul’, he found himself a quiet corner in which to spend the night.

A TROUBLED SOUL

As he was on the verge of falling into a much needed sleep, he was suddenly awakened by the sounds of a man moaning deeply. Fully awake, he realized that he was not alone in the building and there was an elderly man hunched over the table in obvious distress at the other end of the room. With an eager desire to help this pitiful man, the soldier soothingly asked, “My good man, what is on your mind? Perhaps I can help you?”

“Help me eh...?” the man answered miserably. “Just go back to sleep and ignore me.”

The soldier respectfully backed away, and attempted to go back to sleep, however, the older man’s anguished groaning continued and prevented the soldier from dozing off. “Please share your troubles with me,” he said sympathetically as he approached again. “Perhaps I can ease your pain and we can come up with a solution.”

The soldiers concern and sincerity finally convinced the elderly man to share his woeful tale: “A while back I lost my first wife and, not wanting to remain

a widower, I remarried a woman much younger than myself. I was looking forward to many happy and peaceful years together, but this was not to be. A mere few weeks after our wedding, a traveling orchestra came to town. One of the musicians became friendly with my wife, and... and the next thing I know they had taken all my money... everything I owned... and disappeared. Gone...

“I have nothing to my name and I have no idea how to piece together my fragmented life. With no income or home,

tations to the locals’ homes.

Following the Rebbe’s explicit directives, the soldier left for the night and went to sleep in the communal guesthouse. During the night, a loud commotion and ruckus disturbed his sleep. He got up and saw, much to his distress, that a rowdy group of people had arrived to spend the night in that very guesthouse. Scrutinizing the group closely, the soldier was surprised to see that one of the men and a woman fit precisely the description

NOT A SINGLE ONE OF THEM HAD THE COURAGE TO APPROACH THEIR SHORT-TEMPERED CAPTAIN.

what choice do I have but to sleep here in the Shul,” the man concluded.

Attempting to comfort him, the soldier began, “Maybe I can be of help to you. Our platoon is on a long march into the inland reaches of Russia, on our trek we will be travelling through many towns and villages. Give me a description, as detailed as you can, of your wife and the musician; perhaps I will come across them while we’re on the road. I give you my word to do the best I can to assist you.”

The soldier’s sincere and genuine concern calmed the elderly man and he laid out a detailed description of the pair. With a lighter heart, he finally fell asleep.

A FAMILIAR FACE

The next week, the marching soldiers found themselves in Mohilev, exactly as the Tzemach Tzedek had foretold. Being that it was right before the last two days of YomTov, the Jewish soldiers were again given leave and they accepted invi-

he had been given by the old troubled man in Shklov.

The next morning, before the town was fully awake, the soldier hurried to the house of the local rabbi and desperately banged on the door. Not waiting for a formal welcome he said, “I am so sorry to disturb you, Rabbi, but there is an urgent matter which must be dealt with now, without delay.”

“I believe that I have found his runaway wife and her friend from the orchestra,” he exclaimed, after having related the old man’s sad tale.

The local authorities were quickly contacted and the two troublemakers were immediately arrested. The stolen money and valuables were hunted and returned to their rightful owner. As soon as Pesach was over, the Rabbi arranged a Get and the man was able to rebuild his shattered life thanks to the care and concern of the Tzemach Tzedek. ■

"מרן לעשי' בפועל"

HoRav Reb Dovid Raskin

לזכות חבר מערכת של גליון זה החתן הרה"ת **יוסף יצחק** וזוגתו מרת **שיינא** שיחיו **דענבורג** לרגל חתונתם יום ב' אדר שני ה'תשע"ד

Reb Dovid Raskin was born in the city of Bobroisk on Yud Beis Sivan, 5687, to his parents, Reb Yaakov Yosef and Droiza. Growing up in a period when Chassidim were severely oppressed under Communist rule, Reb Dovid endured a difficult childhood. When he was only twelve, his father was arrested and sentenced to one year of prison because of his efforts in strengthening Yiddishkeit.

Following his release, Reb Yaakov Yosef settled his family in Leningrad where he selflessly continued his holy work.

Reb Dovid's father became a prominent figure in the Chabad community of Leningrad and was from the leading ac-

tivists for Yiddishkeit in the city. He refused to send his children to the government schools and hired Reb Sholom Marozov to study with them and other children of Anash in his home.

The persecution followed them to Leningrad and many times Reb Yaakov Yosef was taken for questioning and interrogated for hours as to the activities of other Chassidim but despite the pressure, he never breathed a word regarding his peers.

WORLD WAR II

Reb Dovid celebrated his bar mitzvah under the shadow of war.

When the Nazis reached Leningrad,

they besieged the city and bombed the bridges traversing the numerous waterways surrounding it. All bridges were disabled besides for one, by which many made their frenzied escape.

One day in Elul of 5701 a neighbor entered the Raskin residence and announced that he had just received train tickets but, not wanting to leave his sons who were fighting on the Leningrad front, he had no use for them. He gave his tickets to the Raskin's who were both shocked and overjoyed; thousands of people waited at the station for days in the hope of receiving even one ticket and here tickets had miraculously appeared for the entire family.



They managed to board what would be the last train out of the city—immediately after crossing the one remaining bridge, the Nazis blew it up, and the final escape route was destroyed.

After fifteen days of hardship and wandering, the train arrived in Omsk, Siberia, just a few days ahead of Rosh Hashanah. The town was teeming with refugees and the city authorities were incapable of providing lodgings for the many more constantly streaming in. Thus the Raskin family was forced to spend over two weeks under the open sky.

From Omsk they continued on to Novosibirsk, eventually arriving on Chol Hamoed Sukkos in Alma Ata. Upon de-

scending from the train they learned that the city was closed to refugees, and they were forced to stay in the station for weeks, sleeping on the cold and wet floors, until somehow they managed to steal into the city where they met a handful of Anash families.

Even in far off Siberia the element of fear wasn't absent. A short while after settling down, both parents were arrested, leaving the children alone in their new and strange surroundings. His mother was released after two weeks while Reb Yakov Yosef sat in prison for a month and a half.

THE REBBE'S PARENTS

In 5704 Reb Yaakov Yosef was informed that the Rebbe's father, Rav Levi Yitzchak, was exiled in Chile, Kazakhstan, together with the Rebbe's mother, Rebbetzin Chana, and he immediately began efforts to obtain their release and to bring them to Alma Ata. His efforts met with success and towards the end of Nissan the Rebbe's parents arrived in Alma Ata.

The first thing Reb Yaakov Yosef did was secure a place of dwelling for the Rebbe's parents. He also arranged for doctors to care for the Rebbe's father who was very ill and weak after five years of bitter exile. The Raskin children in-



REB DOVID AND THREE OTHER BOCHURIM POSE FOR A PICTURE BEFORE SETTING OUT ON MERKOS SHLICHUS, IN THE EARLY 5710'S. CREDIT: LUBAVITCH ARCHIVES



THE REBBE IS MESADER KIDDUSHIN AT REB DOVID'S WEDDING.

cluding Reb Dovid visited often, taking turns assisting the Rebbe's father and attending to his needs.

Years later Reb Dovid related:

"During the weeks preceding the Histalkus on Chof Av, Anash made shifts to stay with the Rebbe's father and once I had the zechus to be by his side for an entire night. In the week prior to the histalkus he was very weak and a couple of times I actually helped him put on Tefillin. After I was done he would feel the knot of the Tefillin Shel Rosh making sure it was in its proper place."

Even after Reb Dovid arrived in New York he continued to visit Rebbetzin Chana in her home.

Throughout the years, Reb Dovid merited many a time the Rebbe's show of appreciation for the assistance he had lent the Rebbe's parents during those weeks in Alma Ata.

NEAR THE REBBE

With the conclusion of the war, the Raskin's managed to leave the U.S.S.R. and settle in the D.P. camp of Poking in Munich, Germany. On the way out of Russia they spent some time in Samar-kand where Reb Dovid learnt in Yeshiva. For the temimim in Samarkand the one and only wish was to see and be with the



REB DOVID IN HIS YOUNGER YEARS. CREDIT: LUBAVITCH ARCHIVES

Rebbe. At one point it became known to the bochurim that the Frierdiker Rebbe's address in New York was 770 Eastern Parkway and for consecutive nights they farbrenged, "We already know the Rebbe's address!"

After some time in Poking the Raskin family received the Frierdiker Rebbe's directive to emigrate to Eretz Yisrael. Reb Dovid didn't join his family and instead travelled to Paris to learn in Tomchei

Temimim with the goal of eventually travelling to the Frierdiker Rebbe in New York.

In the winter of 5710, five bochurim were chosen to be sent to New York. The group included Reb Dovid, Reb Shlomo Pevzner, Reb Sholom Marozov, Reb Doyber Yunik and Reb Gedalya Korf.

They travelled by ship and on the way a storm broke out, threatening to capsize the boat. The ship personnel told everyone to don their life jackets and be prepared to jump into the water. Reb Dovid remained in his cabin and didn't join the rest of the people waiting nervously on deck for he was certain that after receiving the Frierdiker Rebbe's bracha prior to the trip, no harm would befall him. Indeed, within a few hours the storm quieted down and then subsided entirely.

He arrived in New York on Zos Chanukah 5710. Being that he had already arranged his visa in France, Reb Dovid was able to pass through customs immediately, while the rest of his friends were held back on Ellis Island until their papers were issued.

That very day he entered into yechidus by the Frierdiker Rebbe and Reb Elye Simpson went in with him, as was customary then. During the yechidus Reb Dovid became completely flustered and

after leaving the room he was unable to recall what the Frieddiker Rebbe had told him. He turned to the Rebbe Nosi Doreinu and related his problem. The Rebbe immediately called Reb Elye who reported that the Frieddiker Rebbe had asked Reb Dovid about his father and the family and had given a brachah.

A month passed and Reb Dovid had another opportunity for a yechidus. The other four bochurim who were until then stuck on Ellis Island, finally arrived in 770 and they requested a yechidus.

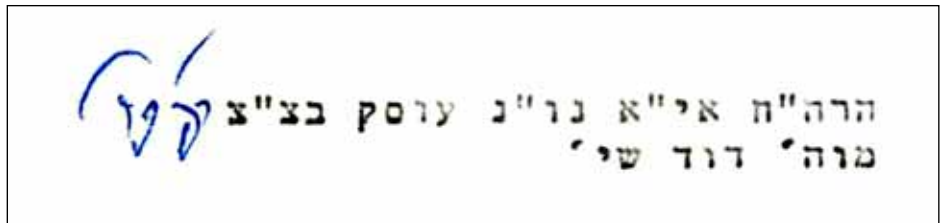
Reb Dovid later recalled:

"Although I had just been in yechidus

a month earlier, I nevertheless very much wanted to go in again, so I suggested that we enter as a group officially consisting of bochurim who had recently arrived from Paris, and in this way I would be included. Although Reb Moshe Leib Rodshtein, the Frieddiker Rebbe's secre-

tary, flatly refused and rebuked me for wanting to go into yechidus so soon after my previous one, I nevertheless insisted.

"My proposal was finally received and on Daled Shvat, just days before the histalkus on Yud Shvat, we entered the Frieddiker Rebbe's room for yechidus.



THE REBBE ADDS THE WORDS **ורב פעלים** AFTER REB DOVID'S NAME. CREDIT: VAAD HANOCHOS B'LAHAK

A Unique Yechidus

During the year following the histalkus of the Frieddiker Rebbe on Yud Shvat, the Rebbe refused to accept people for yechidus (although the Rebbe gave brachos and replied to queries of all kinds). There were however a few exceptions.

On Rosh Chodesh Tammuz, Reb Dovid entered the Rebbe's room to discuss the various peulos the bochurim had initiated following the Rebbe's Fabrenge on Beis Iyar. Upon entering, Reb Dovid said that in accordance with the Frieddiker Rebbe's words during his last yechidus with regard to receiving specific horaos, he was therefore asking the Rebbe for yechidus. The Rebbe consented and proceeded to answer Reb Dovid's various questions.

In keeping with the Rebbe's suggestion regarding his second yechidus with the Frieddiker Rebbe, Reb Dovid transcribed the entire yechidus and gave it in to the Rebbe with the hope that it would be edited.

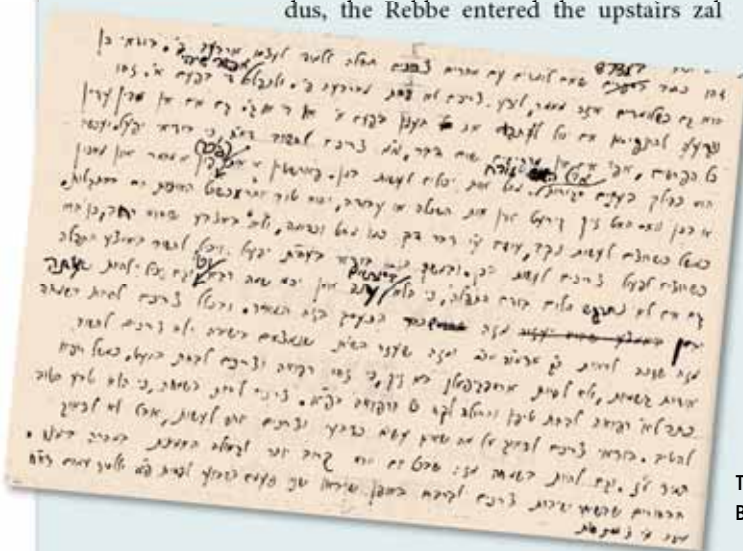
A few days passed and one night, during seder chassidus, the Rebbe entered the upstairs zal

where Reb Dovid was studying, and motioned for him to approach, whereupon the Rebbe handed him the transcribed yechidus, replete with annotations in the Rebbe's own handwriting.

Here is a transcript of the Yechidus:

ב"ה ר"ח תמוז תש"י

זהו כתוב במדרש שאם לומדים עם אחרים צריכים תחילה ללמוד לעצמו ארבעה פ'. בודאי כן הוא גם כשלומדים איזה מאמר, לידע. צריכים לא פחות מארבעה פ', ולתפלה אפשר שיהי' ד' בפעם א'. זהו נוגע להתפיסא אם יכול לתפוס את הענין בפעם א' או ב' או ג'. גם אם אין מבין עדיין כל הפרטים, אפי' אם אין מרגישים שום דבר, מ"מ, צריכים לחשוב דא"ח, כי בודאי יפעל. ועכשיו הוא כהולך בעינים סגורות אבל השמש זורח. מכל אות יכולים לעשות בכך. פארשטיין א אות (פרק) פון א מאמר און מאכין אבכין וואס האט זיך גירעט אין אות השכלה או עבודה, והוא טוב יותר מכשכל האתיות הם בהתגלות. כמשל כשרוצים לעשות נקב, עושים ע"י דבר דק כמו מחט וכדומה, ולא באצבע שהוא רחב, כן הוא כשרוצים לפעול צריכים לעשות בכך. ובמשך הזמן בעה"ת יפעל ויכול לחשוב באמצע התפלה גם אם לא נתרש כלום קודם התפלה, כי הלא בינתיים ענה אמן יהא שמה רבא וכו' וגם יכול להיות שעתה יבין מזה שכבר התעסק בזה המאמר. ובכלל צריכים להיות בשמחה מזה שזכה לראות כ"ק אדמו"ר הכ"מ ומזה שעזר השי"ת שנמצאים בישיבה ולא צריכים לחשוב אודות גשמיות, ולא להיות אראפגיפאלן בא זיך, כי זהו רפואה וצריכים לקחת במעט, כמשל רופא כתב לא' רפואה לקחת טיפול והחולה לקח כל הרפואה בפ"א. צריכים להיות בשמחה, כי הלא טבע הטוב להטיב. בודאי צריכים לדאוג על מה שאינן עושים כדבעי וצריכים יותר לעשות, אבל לא לדאוג תמיד ע"ז. וגם להיות בשמחה מזה שבכל יום הוא קרוב יותר לגאולה האמיתית במהרה בימינו. הבחורים שבשאר ישיבות צריכים לקרוב באופן שיבאו שני פעמים בשבוע לפחות פ"א וללמוד עמהם דא"ח



THE YECHIDUS THAT REB DOVID TRANSCRIBED. THE REBBE'S COMMENTS CAN BE SEEN INTERSPERSED THROUGHOUT.

brought for temimim and Anash. Prior to the farbrengen, the Rebbe called in Reb Dovid and gave him five dollars as participation for the farbrengen. This was the first farbrengen to take place during the weekday since the histalkus.

Recorded in a yoman from Pesach 5710 is the following:

When the Rebbe came downstairs [from the Frierdiker Rebbe's apartment] after the Seder, he noticed Dovid Raskin standing on the side. The Rebbe turned to him and exclaimed: "Where did you eat the Afikoman? You could have eaten the Afikoman where the [Frierdiker] Rebbe was making his Seder and instead you ate it [like] a balebos at home!"

Reb Dovid was from those chosen to learn in the Frierdiker Rebbe's yechidus room. He often observed the Rebbe enter the room and read panim before the Frierdiker Rebbe's desk. Sometimes the Rebbe would leave the panim on the desk and return a few hours later to retrieve them.

In the summer of 5710, a few days prior to Chof Av, the Rebbe requested Reb Dovid to record his memories of the Rebbe's father as well as any divrei torah he heard from him. The Rebbe added that during the visits with his mother Reb Dovid shouldn't discuss those days so as not to cause her undue distress.

Reb Dovid put into writing all that he remembered from the Rebbe's father including a ha'ora he had once heard from him on regarding the Alter Rebbe's statement in perek mem aleph of Tanya that before learning Torah one must intend for his study to be "lishma", similar to the intent one must have before writing a Sefer Torah or a get. The Rebbe's father explained that the two examples of the sefer torah and the get represent the two aspects of סוד מרע and עשה טוב which by extension encompasses the entire torah.

The Rebbe thanked Reb Dovid for his efforts and a few days later during the farbrengen on Chof Av the Rebbe elaborated on his father's explanation in Tan-ya at great length.



REB DOVID LEINS FOR THE REBBE. CREDIT: JEM/THE LIVING ARCHIVE



REB DOVID ADDRESSES A TZACH CONVENTION, TISHREI 5748. CREDIT: JEM/THE LIVING ARCHIVE



REB DOVID POSES ALONGSIDE THE LINEUP OF MIVTZA TANKS A SHORT TIME BEFORE THE PARADE WAS TO BEGIN.

THE REBBE'S BA'AL KOREH

Once, on a weekday, when it came time for krias hatora, there was no baal koreh. The Rebbe turned to Reb Dovid and said: "You surely know how to lein." From then on Reb Dovid served as the official baal koreh for the Rebbe during the weekday. In those days, before the Rebbe had officially accepted the nesi-us, Reb Dovid would call the Rebbe to an aliya by loudly calling "Yaamod" and then continuing in undertone "Adoneinu Moreinu V'rabeinu."

This changed on Shabbos Bereishis when the Rebbe was called up to Chosson Bereishis for the first time out loud with the title "Adoneinu Moreinu V'rabeinu."

HISKASHRUS

Reb Dovid once related that following the Rebbe's hora'a during the farbrengen of Shabbos B'reishis 5710 for every Chosid to be mekarev at least ten yidden until Yud Shvat, he regularly visited a crown heights store owner to convince him to start putting on tefillin. The Jew refused time and again until he finally threw Reb Dovid out of his store and told him never to return.

Reb Dovid, unsure of what he should do, presented his dilemma before the Rebbe. The Rebbe advised him to explain to the store owner that during a person's lifetime, his perspective and view on life changes every ten years or so. If a man is fifty or sixty years old, although he does not want to put on tefillin today, in ten years time he may change his perspective and regret all the years he refused to lay tefillin.

Reb Dovid dutifully returned to the store but upon entering, the store owner yelled at him to leave immediately. Reb



For consecutive
nights they
farbrenged, "We
already know
the Rebbe's
address!"

TOP: REB DOVID OVERSEES A SHIUR BEING GIVEN IN 770. CREDIT: JEM/THE LIING ARCHIVE.

BOTTOM: REB DOVID SPEAKS AT A GATHERING, WHILE ON A SHLICHUS IN ERETZ YISROEL IN 5734.

Dovid begged him to listen for just one minute but the man shouted that he wasn't interested. This continued on for a while until Reb Dovid insisted that he had something of great importance to give over from the Rebbe and the man agreed to hear him out.

After Reb Dovid finished his explanation, he noticed the

man soften considerably and after a few moments of thought he asked Reb Dovid to return the next day. Reb Dovid came back the next morning and the store owner put on tefillin.

Reb Dovid was also very active in carrying out the Rebbe's initiative for chassidim to visit various shuls and *chazer* Chassidus. This was despite the fact that the concept of temimim actively involved in hafatzas hayahadus and hafatzas hamaayanos was still a novelty. Until then the bochurim were used to hearing primarily about working on themselves and perfecting their own avodah. Reb Dovid served as a prime example for his fellow temimim that not only was it not contradictory; on the contrary, it enhanced one's personal avoda.

Reb Dovid would also learn Tanya by heart and would have his friends test him on every line he memorized.

During the Rebbe's farbrengen on Simchas Torah 5711, Reb Dovid began to cry bitterly and some tried to remove him from the farbrengen. The Rebbe prevented them from doing so, saying, "*Mir iz er nisht mevalbel, m'darf em nit tchepen* – He is not disturbing me; there is no need to touch him."

It is no wonder that in a letter to Reb Dovid's father, dated Chof Aleph Men-

achem-Av 5710, the Rebbe writes the following:

"I take this opportunity to express the great satisfaction and pleasure I derive from observing your son's conduct. May the brachos which the [Friediker] Rebbe bestowed and continues to bestow, be fulfilled in him and in the rest of your children."

HANHOLAS TOMCHEI TEMIMIM

Before his chassuna, Reb Dovid asked the Rebbe how the invitation should be worded. The Rebbe answered that it should be "b'lashon harav." It turned out to be the very first wedding invitation worded after the invitation the Friediker Rebbe penned for the Rebbe and Rebbetzin in 5689.

The Rebbe also told him to think about the Rebbe while standing under the chuppa.

In 5714 Reb Dovid was appointed to serve as a maggid shiur in the yeshiva on Bedford Avenue and a few years later he was added as an official member of the hanholo. In his position, Reb Dovid displayed profound sensitivity towards the personal needs of each individual bochur alongside firm and uncompromising expectations that they adhere to sedarim of the yeshiva.

Even later on, when Reb Dovid had taken on many more tasks, he would make sure to receive an update from the mashgiach regarding the shmiras hasedarim of every bochur.

Reb Leima Minkowitz relates:

"In 5716, when the Rebbe distributed Chanukah gelt to the bochurim who had kept sedarim, I wasn't present due to my state of health at the time. The Rebbe asked Reb Dovid where I was and he answered that I was at home in Brownsville. The Rebbe handed Reb Dovid a coin for me and without delay he took the next bus to Brownsville to personally present me with the Rebbe's Chanukah gelt."

Reb Dovid would strongly encourage the bochurim to spend time in 770. He once told a bochur "it's very important to think Chassidus before davening but it is

all the more powerful when done in 770, for that is where the Rebbe davens."

Reb Moshe Kotlarsky relates:

"During the time I studied at the yeshiva on Bedford Avenue, I once shared a taxi home with Reb Dovid after seder. I said that I was heading for home but I noticed the taxi was driving towards 770. When we pulled up in front of 770 Reb Dovid turned to me and said, "Come, we have arrived." Confused, I informed him that this was not quite where I lived.

"Reb Dovid replied, "You said you are heading home; 770 is your home."

Reb Dovid meant it with complete sincerity and in this manner he managed to ingrain within us, the young bochurim, the idea that 770 is truly our home and



ON A DOCUMENT WHICH LISTS THE MEMBERS OF THE BOARD OF AGUDAS CHASSIDIEI CHABAD, THE REBBE WROTE REB DOVID'S RASKIN NAME AND ADDED THESE THREE WORDS ABOUT HIM: מורץ לעשי'—DRIVEN TOWARD ACTION.



REB DOVID FARBRENGS TOGETHER WITH HIS TEACHER REB SHALOM MAROZOV. CREDIT: JEM/THE LIVING ARCHIVE

the place where we must spend as much time as possible.”

Reb Dovid farbrenged often with the bochurim. Each time he would begin with that day’s “Hayom Yom” and his farbrengens always revolved around the concept of *hiskashrus*.

On the first night of Pesach, the Rebbe would customarily visit the dining room where the bochurim made their Seder. The following is an excerpt of a yoman from 5737:

“Preparations were underway in the ‘Ufaratzta’ building in anticipation for the Rebbe’s visit. At nine o’clock the Rebbe arrived and, upon entering the hall, inspected everything, including each ka’aroh and every sign. The Rebbe then entered the kitchen and upon reaching the sink the Rebbe touched the filter on the faucet, turned to Reb Dovid Raskin and told him that from time to time the filter must be inspected for it was very possible for unwanted substances to get stuck in the holes.

“Following the Seder, Reb Dovid farbrenged on the inner meaning of the Rebbe’s words. He expounded on the concept of cheshbon hanefesh and the need for a chossid to inspect himself from time to time to be certain that unwanted ‘substances’ had not accumulated over time. Thus, Reb Dovid farbrenged without any lechaim (for it was after afikoman) into the wee hours of the morning.”

No one can forget Reb Dovid’s yearly farbrengen with Anash in the small upstairs zal in 770 on the night of Shvi’i Shel Pesach. His main nekuda he usually stressed was the concept of *iskafya* and how a Chossid must be careful not to be overly involved in material matters as it detracts from one’s avoda ruchnis.

No doubt, Reb Dovid was the very



The Rebbe himself was the one who chose the three chassidim, including Reb Dovid, which comprised this Vaad.

EACH YEAR BEFORE SUKKOS, REB DOVID PREPARED THE DALED MINIM FOR THE REBBETZIN. LATER ON HE DID SO FOR THE REBBE AS WELL.
CREDIT: JEM/THE LIVING ARCHIVE

nuch in the land.

Before he left, the Rebbe wrote a note in which Reb Dovid was directed to speak expansively with the Lubavitch askanim regarding “the peulos [of Tzach] globally, how to go about captivating youth the world over etc. and to also stress that the youth themselves are waiting for it.”

Reb Efroyim Wolf was asked by Rabbi Hodakov to arrange media coverage of the entire visit so that the desired impact should be made in Eretz Yisrael and around the world.

When Reb Dovid arrived, he sent out an urgent memo to various askanim, calling them to an asifa in the Tzach headquarters in Kfar Chabad. The short and terse message included the words the Rebbe relayed to him before his trip and a few words regarding the urgency of

the matter.

VAAD HAMASHPI'IM

In the year 5737 the Rebbe began a *shturem* regarding the role of *mashpi'im* and spoke about the obligation every community has in appointing its own *mashpi'im*.

Reb Dovid immediately took to the task of making *asifos* with the *mashpi'im* to discuss their responsibilities. In his *duchos* to the Rebbe from that period, Reb Dovid reported that the *mashpi'im* had begun to encourage Anash to set aside more time for *kvius ittim l'torah* and to reinforce their involvement in the Rebbe’s *Mivtzoim*. In addition the *mashpi'im* encouraged that by every *simcha* of Anash, the *baal hasimcha* should make sure a *sicha* of the Rebbe was given over.

HANHALAS AGU"CH

On Rosh Chodesh Tammuz of the year 5745, after it became known that *seforim* from the library were stolen, the Rebbe called seven *chassidim*, including

Reb Dovid, into his room and spoke with them regarding the necessary steps to be taken on the part of Agudas Chassidei Chabad in the matter.

Being that many of the original members of Agud'ch had passed on, the Rebbe instructed that new members should be added. When the Rebbe received the list of existing members alongside the names that were suggested as new members, the Rebbe chose four names and next to each one, wrote the rationale for why they were picked.

Of those chosen was Reb Dovid and next to his name, the Rebbe wrote: "Meretz b'asiya bepoel – Energy for concrete action."

Reb Dovid was truly a man of action. Often after the Rebbe's farbrengen, Reb Dovid would sit with his chavirim until the early hours of the morning to discuss how to best carry out in actual practice the many things the Rebbe had just spoken about.

His nephew, Reb Hirshel Raskin relates:

"On Sunday, Tes Vov Tammuz, 5747, a special farbrengen took place at the end of which the Rebbe instructed that everyone memorize a few lines from the end of the maamar "Seu Yideichem Kodesh," 5687.

"After the farbrengen, I went into my uncle Reb Dovid's room located on the left side of the upstairs corridor. I found him memorizing a few lines from the maamar and he asked me to test him. He then had me memorize those lines, saying that the Rebbe's instructions had to be carried out immediately."

A MAN OF MANY TASKS

In addition to the above mentioned positions, Reb Dovid filled many other roles as well.

Reb Dovid served as a member on the boards of both Merkos L'inyonei Chinuch and Machane Yisrael.

He served as the baal tokea during Elul for the Rebbe's minyan. He was also part of the Vaad Hamesader which made sure the Rebbe's farbrengens and tefillos were set up and took place in an orderly fashion. This job was quite a difficult one,



REB DOVID GIVING HIS PA"N TO THE REBBE ON EREV ROSH HASHONA.



REB DOVID DISTRIBUTES MASHKE THE REBBE HAD GIVEN HIM FOR THE TZACH CONVENTION.

especially during Tishrei when huge crowds of orchim thronged to 770. The Rebbe himself was the one who chose the three chassidim, including Reb Dovid, which comprised this Vaad.

In addition the Rebbe would give him the cake and wine from the farbrengen to distribute.

He was also zoche to be given the task of binding the daled minim for the Rebbe'tzin. After the histalkus of the Rebbe'tzin in 5748, the Rebbe instructed him to set up two sets of daled minim, one of them being for the Rebbe.

He would enter the Rebbe's room to

receive the daled minim upon which he would then head to the large sukka in the chatzer where, he would bind them together, all the while wearing his gartel.

Reb Dovid was also in charge of 'Tahalucha', when Anash and Temimim would visit other shuls on Yom Tov for the sake of bringing joy to Yidden and to chazzer Chassidus.

Despite Reb Dovid's many responsibilities, he took to his tasks with incredible energy.

A TRUE CHOSSID

Reb Dovid's entire life revolved around the Rebbe. In whatever the Rebbe was

koching at any given time Reb Dovid became totally involved in that thing. When the Rebbe initiated the Yud Beis Pesukim in the summer of 5736, Reb Dovid began to recite them every day after davening.

Once, during that period, Reb Dovid visited the home of Reb Gershon Ber Jacobson – editor of the *Algemeiner*

Journal – to discuss matters relating to hafatza and the like. When Reb Dovid arrived he was made to wait a bit as Reb Gershon Ber was busy with something. While waiting, Reb Dovid noticed a parrot sitting in a cage and asked the children in the house if they had taught the bird the Yud Beis Pesukim. When they said they hadn't, Reb Dovid sat and be-

gan to teach the parrot the Pesukim word for word!

Reb Dovid suffered terrible hardships during his lifetime but even throughout the hardest of times, he never lost himself and never complained. He passed away on Zayin Iyar, 5771, at the age of 84, following many years of illness. ■

Even In Pain

In a recent interview with Chassidisher Derher, Reb Shmuel Butman related the following:

I merited working in his presence for many years and I cannot recall even once throughout all those years when Reb Dovid excused himself from a meeting or some other responsibility with an excuse of not having eaten an entire day or not having slept an entire night, although that often was the case.

Few are aware of the great hardships and suffering Reb Dovid endured throughout his lifetime. Despite all he went through, never did a sigh escape his lips. Never did one hear him utter words of complaint. He always maintained a positive and upbeat composure, even during his last years when his illness overtook him.

One time, Reb Dovid notified me that he would be going to the hospital for an operation. I understood that he was hinting I should visit him following the surgery. I waited a couple of days and went to visit Reb Dovid. Upon entering the room I noticed him learning Rambam while lying in bed. This was a short while after the Rebbe had initiated the global study of Rambam on Acharon Shel Pesach 5744. I asked him how he was feeling and he characteristically answered that he felt completely fine.

Suddenly a doctor walked in and I got up to leave but Reb Dovid motioned for me to remain in the room. The doctor grimly notified Reb Dovid that he possessed a skin disease that could very well be fatal. Reb Dovid wasn't fazed in the least and immediately procured a pen and paper which he always had at the ready to be able to write a tzetel to the Rebbe at any given time, and asked the doctor to write down the name of the disease. Obviously he only needed it for one thing—to send it in to the Rebbe.

The next Shabbos farbrengen which Reb Dovid attended, the Rebbe said in middle of a sicha:

"Standing here by the farbrengen is a Tomim with all the maalos of a Tomim and on his face there is an expression of pain because soon he is due to have another

operation."

The Rebbe ended off that he has nothing to worry about especially because it is now the time of mincha which is a very special time.

I knew immediately that the Rebbe was referring to Reb Dovid. I also knew that Reb Dovid hadn't divulged to anybody the details of his ordeal. I glanced at Reb Dovid but he didn't show any emotion whatsoever.

In the end, Reb Dovid didn't even bother going to the hospital for his second scheduled procedure and the entire illness disappeared.

Rabbi Hodakov once remarked that Reb Dovid is the *Iyov* of our generation. It must be noted however that contrary to *Iyov* who cursed the day he was born, Reb Dovid never complained. This was due to his unshakeable faith in the Rebbe's brachos, as well as a powerful sense of connection to the Rebbe that allowed him to make peace with any situation.

Yehi Zichro Boruch.



REB DOVID AND REB SHMUEL BUTMAN DOING MIVTZA LULAV OUTSIDE THE UNITED NATIONS BUILDING IN MANHATTAN.

THE PRIVILEGE OF BEING A SHLIACH

In the early years of the nesius, the Rebbe wanted to send a young couple on shlichus to a distant overseas country. The concerned father of the kallah wrote to the Rebbe, complaining of the difficulties involved for his daughter and himself. The Rebbe here responds, explaining that in addition to having the tremendous zchus of going on mesiras nefesh to fulfill the Rebbe's shlichus, they will also enjoy complete success, physically and spiritually.

This letter was originally written in Lashon Kodesh, and is printed in Igros Kodesh Chelek Daled, Igros 804.

BH, 22 Marcheshvan 5711

Shalom U'Bracha:

In response to your letter from 14 cheshvan: I was a bit surprised, for when your daughter was here and we discussed this matter at length, she promised to write to you and your wife regarding the nature of our conversation, and considering the subject of our discussion the content of your letter is not so appropriate.

The facts are: (1) In general I refrain from giving orders, except for in exceptional situations; only when I am asked for advice, do I express my opinion. And that is what happened here, already during the summer your future son in law spoke with me, and I explained to him my view on how he can spend his life in the most suitable way, physically and spiritually. And this is the very same proposal – not order – which I proposed to you and your daughter.

(2) My proposal is for them not to live in Brooklyn, New York, or anywhere in the United States, rather in a place where he and your daughter can fully utilize their talents. As of now I have two or three places that I hope will meet this goal.

(3) When I spoke with your future son in law, as well as with

your daughter, I right away pointed out to them that even if there were to be difficulties, or even – as you write in your letter – an element of recklessness, and even if it would entail self-sacrifice – from who can we expect such things if even a tomim the son of a tomim and a temima the daughter of temimim, aren't prepared for it? That is not the case here however because...

(4) Success has shined on your future son in law and daughter, and this proposal is, in my opinion, good for them spiritually, and not less physically. My reason for this is – experience has shown what future we can hope to see for them, were they to settle in the United States or in . . . where you live. I would prefer not to dwell on this, for you certainly see how it turned out in the end for those who settled where you are, and during the few weeks that you spent in Brooklyn, I'm sure you noticed what became of those – people similar to your future son in law and daughter – who decided to live in Brooklyn or New York. Conversely, were my proposal to be actualized, and they will travel to one of the above places, we can expect that the Rebbe's brocho will accompany them on their path in life, and within a short time they will be able to settle comfortably, he – as a leader of a community, and I mean specifically a leader, and not a rabbi, for

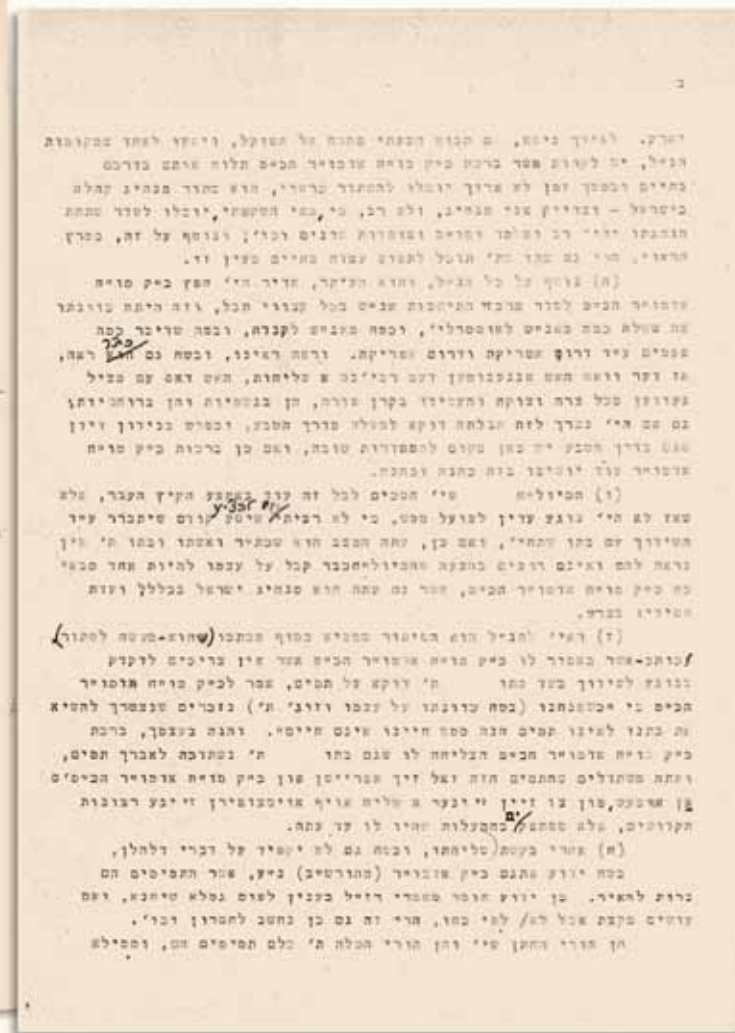
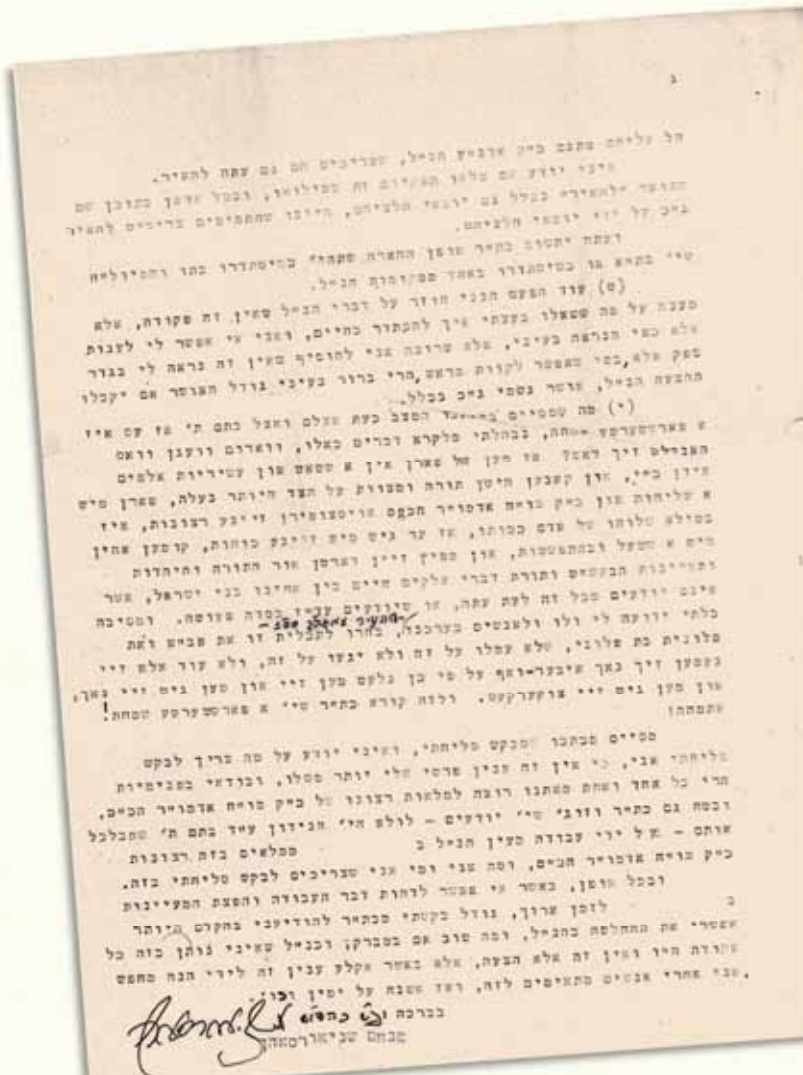
אגרות קודש

I hope that under his leadership we can arrange a rabbi, teacher, shochet, and various institutions; additionally, with the proper motivation, your daughter as well can find her place in such a lifestyle.

(5) In addition to all the above, and most importantly: my father in law the Rebbe strongly desired to arrange communities of ana"sh all over the world, with this intention he sent a number of ana"sh to Australia, a few ana"sh to Canada, and spoke numerous times about South America and South Africa. And we have seen, and surely you have seen as well, that those which took upon themselves the Rebbe's shlichus, it has protected them from all troubles and distress, and place them in a 'beam of light' physically and spiritually, even if this entailed success from above nature... certainly in this situation, where even naturally there can be a good arrangement, the Rebbe's brochos will only add to the success.

(6) Your future son in law already agreed to this during the summer, it wasn't practically relevant at that time however, as I didn't want him to leave before he finalized the shidduch with your daughter. Therefore, what is happening here is that you, your wife and your daughter don't agree with and are opposed to the proposal which your future son in law has already accepted - to be a representative of the Rebbe who continues to lead Klal Yisroel in general and especially the Chassidim.

(7) A proof for this is the story you bring at the end of your letter (which only contradicts your point). You write that when the Rebbe told you that there is no need to look specifically for a tomim for your older daughter, you told the Rebbe that "when we (you and your wife) think about our daughter marrying someone who is not a tomim, our life is not livable". Now ask yourself, the Rebbe's brocho was fulfilled to such an extent, that you found a tomim even for your younger daughter, and now



you want this tomim to tear himself away from the Rebbe's work, from being his shliach to carry out his holy will, and we should be satisfied with whatever he has done until now?!

(8) With all due respect, and surely you won't take offence with what I will say; you are certainly aware of the saying of the Rebbe Rashab, that the temimim are neiros lehoir [illuminating lights], it is also known the saying of chaza"l "according to the camel is the load", and if we accomplish a little but not as much as we could have, this itself is a shortcoming etc.

The parents of the chosson and the parents of the kallah are all temimim, and as such are included in the saying of the Rebbe Rashab, that they must now too, continue to illuminate.

I don't know if they have fully fulfilled this duty, but at any rate the description 'illuminating' includes also their children, meaning that temimim must illuminate also through their children.

Now imagine what kind of illuminating will be if your daughter and future son

in law live with you in . . or in any of the other places mentioned.

(9) Again I repeat that this is not an order, rather a reply to their asking me where to live, and I can only answer as I see fit. I want to add however, that I don't see this only as a possibility; I see clearly the great fortune they will have if they accept this proposal, including material fortune.

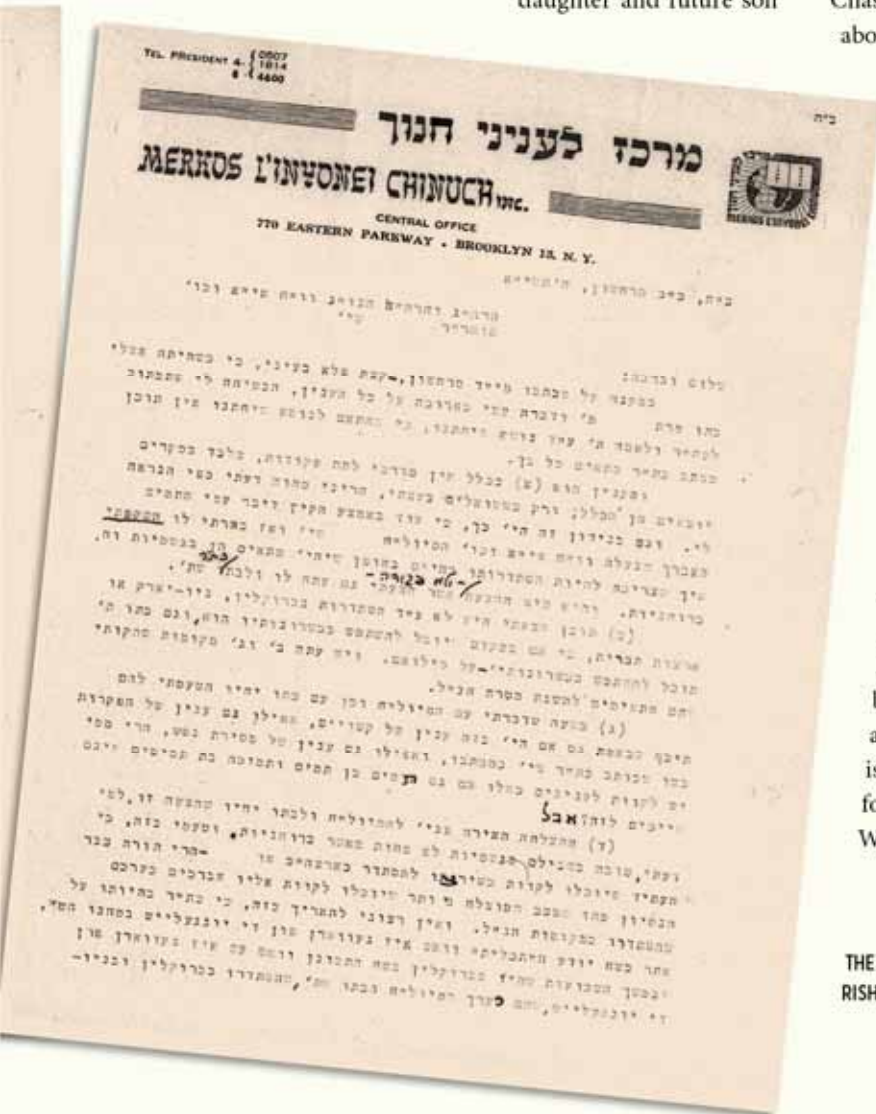
(10) You conclude your letter that the feeling by your family is that it is a farshterter simcha [a disturbed simcha]. I was shocked to read such words, because what are we dealing with? They will travel to a city with tens of thousands of Yidden may they increase, they will be able to observe Torah and mitzvos in the finest possible way, they will be shluchim of the Rebbe to carry out his will and since shluchos shel odom kemoso [a person's shliach is like himself] the Rebbe gives them his kochos to come there with a position and broadly, to spread there the light of Torah, Yiddishkeit, the wellsprings of the Baal Shem Tov and Chassidus among our Jewish brethren who as of yet don't know about them, or if they do know it is only a little. And for reasons unbeknownst to me, you, or anyone of our stature (see igeres hakodesh, the end of siman 7), for this purpose was chosen so-and-so and his wife – who didn't work for it and didn't put any effort into it, and they only that – they are opposed to it, but still they are given more and more, and they are given candies.. and this you call 'a disturbed simcha'?! Shocking!

You conclude your letter by asking for my forgiveness. I don't know why you must ask my forgiveness, it is not my personal matter any more than it is yours, for certainly deep down each one of us wants to fulfill the Rebbe's desire, and surely you and your wife can understand (if not for your daughter's involvement confusing you) that through the above work, your daughter is fulfilling the desire of the Rebbe, and who am I that you should need to ask for my forgiveness.

At any rate, since the work in ... cannot be delayed much longer, please inform me of your decision as soon as possible, preferably through telegram. And again, I am not giving any orders and this is only a suggestion, and seeing as this issue was directed toward me, I am looking for people fitting for it, so I turned to the right...

With Blessing, ■

THE ORIGINAL LETTER WITH THE REBBE'S HAGOHOS, PRINTED HERE IN PIRSUM RISHON.





BEHIND THE PICTURE

TWO PRECIOUS MINUTES *Mayim Shelanu*

Photo Credits: JEM/The Living Archive

As the years progressed, especially in the late 5740's and 5750's, more and more Chassidim wanted to witness the great spectacle of the Rebbe drawing Mayim Shelonu. At times, the entire service lane of Eastern Parkway was bedecked with a canopy of black hats and, as can be imagined, there was tremendous pushing as everyone jostled closer to observe the Rebbe.

Some Chassidim stood on the steps of 770, while others were up against the small fence in front of where the drawing would take place. In general, Chassidim look for any opportunity to observe the Rebbe, but with Mayim Shelonu there was an added excitement, because the Rebbe didn't always come out. Thus the crowds waited with anxious excitement, hoping for the Rebbe to arrive.

To better understand the significance of this ceremony, let us briefly review the premise of Mayim Shelonu in Halacha.

The ingredients for Matzo are just flour and water. While it is true that much precaution and work goes into insuring that the flour is fit for use, the water also needs to meet certain specifications; it can't just be taken from the nearest faucet. Halacha mandates that the water is to be drawn the night before its intended use and left overnight, and

only then is it deemed Matzo-worthy.

The reason for this, as explained in Seforim¹, is because we don't want the water to be too cold (as it is when underground) as this may trigger the leavening process prematurely. Therefore, the water is left above ground for a full night, so that it is a suitable temperature for baking on the following day. Hence the words, Mayim Shelonu—water that has stayed overnight. [The drawing of Mayim Shelonu should be conducted right after Shkiya.]

Keeping in mind the great caution and care that the Rebbeim had in the preparation of the their Matzos, both the explicit concern for every detail and Chumra brought in Halacho and in the Ruchniyos'dikke realms, it is no surprise that the ritual of Mayim Shelonu was also given extreme importance.

In the year 5671, the Rebbe Rashab expressed this very clearly. It was Yud Gimmel Nissan in Lubavitch and the Mayim Shelonu drawing had just finished. The Rebbe had returned to his mother's (Rebbetzin Rivka) house and was waiting for the Rav to come so he could sell his Chometz, after which he would daven and perform Bedikas Chometz.

Taking up a position by the window in the room overlooking the courtyard, he

observed some bochurim exiting the dining room and walking passed where the Mayim Shelonu was being kept. One of the bochurim passing by was a big learner and had many Chushim, yet he enjoyed joking around too. [A few years previously his Ruchniyos'dikke standing had greatly bothered the Rebbe Rashab.]²

Turning to the Frierdiker Rebbe beside him, he exclaimed, "See what Avoda can accomplish, he is completely different from what he used to be. Drawing Mayim Shelonu with a hergesh changes one's very essence."

The Frierdiker Rebbe would (often) draw the water himself. In a Reshima written in Riga in the year 5691, the Rebbe gives a brief description:³

"The Frierdiker Rebbe personally went to the water drawing that would be used for his Matzos. The glass pitcher was left overnight in his room. The next day, it was covered with a piece of paper and a towel and taken it to the bakery."

As the assembled crowd eagerly awaited the Rebbe's arrival, they would sing the niggun 'Keli Ato' with great fervor. An inspired air would surge through the crowd. During certain years, the new Yud Aleph Nissan niggun was also sung before the Rebbe came out.

The moment the Rebbe walked out of 770 the Chassidim would fall silent, and then, all at once, they resumed singing 'keli ata' with renewed enthusiasm. Those who had secured a good position, stood frozen in their places and those that hadn't been so lucky joined in the well-meaning pushers to try and catch a glimpse.

A table was set up near the fence and faucet, which was turned on by the time

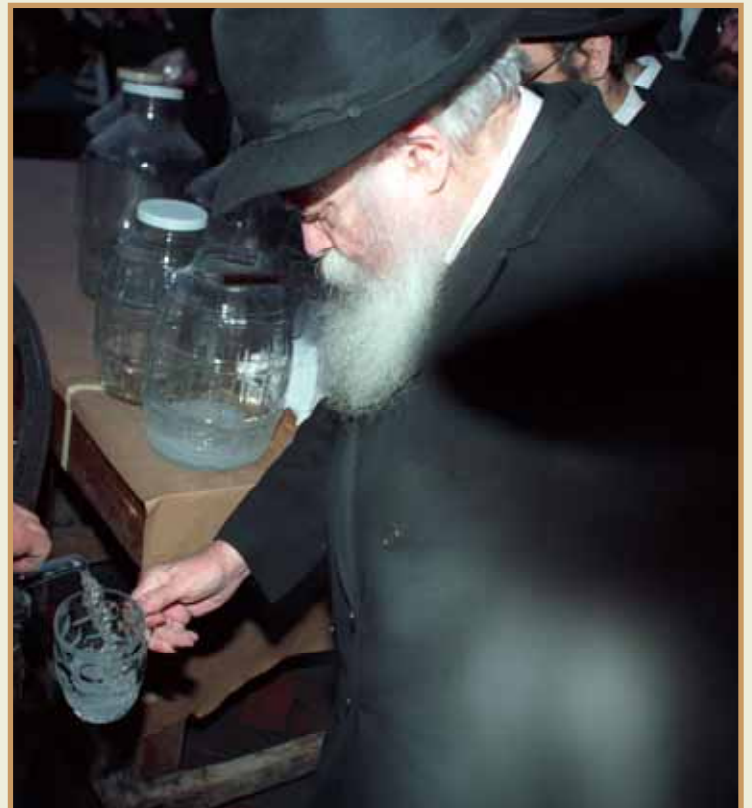
the Rebbe arrived. A white tablecloth adorned the table and on top of it stood a glass measuring cup and a few glass bucket-type containers.

The Rebbe took the cup and rinsed it out three times from the flowing water. [Some years he rinsed the bucket too.] The Rebbe then filled the cup with water and poured it into the bucket. Doing so three times, the Rebbe turned around and went back to his room while urging the singing with his hands.

The Mayim Shelonu of 5748, gives us a small glimpse as to how important and precious this was to the Rebbe. The Rebbe at that time was based in his house (davenings etc. were all held there) yet came especially from his house to 770 to take part in Mayim Shelonu. As soon as it was done, he got in to the car to return straight back home. While doing so, he encouraged the singing of the Chassidim.

Standing right next to the Rebbe was the Mazkirus and specifically Rabbi Mentlik.

Rabbi Mentlik, the then Rosh Yeshiva of 770, was the one who oversaw the baking of the Rebbe's Matzos and thus had a significant role in the drawing of



Mayim Shelonu. After Rabbi Mentlik's passing in 5748, the Labkowski brothers, Rabbi Zalman Labkowski—Rosh Yeshiva of 770—and Rabbi Yisroel Labkowski—Rosh Yeshiva of Lubavitcher Yeshiva—assumed this role.

SCRUTINY IN THE BAKERY

Throughout the years, the Rebbeim would only eat Matzo on Pesach that was baked on Erev Pesach after Chatzos. Some of the Rebbeim would personally go to the bakery to supervise the process.



The Rebbe himself did not go but appointed someone to do this for him. At first it was Rabbi Simpson.

One time, in the mid 5720's, the Rebbe asked, "is everything set up and ready for the Matzah baking tomorrow?" Those standing around answered that Rabbi Simpson was in charge. The Rebbe went on to say, "Rabbi Simpson is a Rov in Boro Park and will be busy tomorrow. Who is in charge?"

Reb Meir Harlig, who was observing the operation, told the Rebbe that everything was in order and that they had already changed the papers and rolling pins, and had made all necessary preparations. However, the Rebbe wasn't satisfied with his answer and said, "A paper more, a paper less, a rolling pin more, a rolling pin less. The Ikar is, who will

stand by the oven and take responsibility?" From this point on, Rabbi Mentlik was responsible for the baking.⁴

The Rebbe showed special interest that the baking process be supervised and done properly. In a letter written by Hatomim Avrohom Ber Blesofsky to his friend, Reb Osher Zeilingold, around Pesach time, 5722, he recounted an interesting anecdote. He had been one of the Bochorim baking the Rebbe's Matzos and in middle of the preparations in the bakery he received a call from Rabbi

Yud Gimmel Nissan and would not return until well after Shkiya, at which time it was already too late (as mentioned).

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In 5726, the Rebbe came back from the Ohel at 6:15, a few minutes after Shkiya. When the Rebbe went into 770, Rabbi Chadakov told him that they had been waiting for the Rebbe before doing Mayim Shelonu. The Rebbe told him, "They are waiting for Mayim Shelonu; there is nothing to wait for. It is already after Shkiya."

The Rebbe washed his hands [from having gone to the Ohel] and quickly went outside for Mayim Shelonu. Only once this was done did the Rebbe change out of his non-leather Ohel shoes and go to daven Mincha.

In 5728, they decided to wait for the Rebbe to return, which turned out to be well after Shkiya. Stepping out of the car, the Rebbe noticed the groups of people mingling nearby. Summing up their intention, the Rebbe asked, "Did they draw mayim Shelonu yet? For me there is nothing to wait for."

Once in his room, the Rebbe told R' Leibel Groner, "Did I not say that they shouldn't wait?"

The entire procedure took approximately two minutes from beginning to end. The Rebbe did everything precisely without wasting a moment and, looking at the pictures, one can see the intense commitment written on the Rebbe's face as he did the Mitzva. ■

Hodakov saying, "the Rebbe wants to know if everything is in order and that all the Chumros and Hiddurim are being kept."

NO NEED TO WAIT!

In the year 5717, shortly after the massacre in Kfar Chabad, the Rebbe sent some of his own Matzos to Eretz Yisroel. As the years went on, Matzos would be sent to other locations too. To facilitate their arrival in time for Pesach, they obviously had to be baked in advance. The baking of these Matzos usually took place at the onset of Nissan and subsequently, Mayim Shelonu was drawn the evening before. This would take place between Rosh Chodesh and Daled Nissan.

For the most part, the Rebbe did not take part in the second Mayim Shelonu as he would usually go to the Ohel on

1. See Shulchan Oruch Siman Tof Nun Hei.

2. Igros Kodesh Friediker Rebbe vol 14

3. Reshimos Hayoman pg. 178

4. As told by Reb Meir Harlig and printed in the Derher magazine, Nissan 5773. See there for many other stories in regard to Chalukas Hamatzos.



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לכ"ק אדמו"ר זצוקלל"ה נבג"מ זי"ע
לרגל יום הבהיר י"א ניסן - קי"ב שנה
תרס"ב - תשע"ד

ע"י

שלמה בן רנה, מרים בת רחל, דבורה לאה בת מרים, בנימין אברהם בן מרים, חי' מושקא בת מרים וסאשה בת מרים
שיחיו

ולחצלה רבה במילוי שליחותו הק'
ושיזכו לגרום נח"ר רב תמיד כל הימים

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ולזכות

אשר יעקב בן חדוה והעניא בת ברכה דבורה לאה
וילדיהם

חי' מושקא, מנחם מענדל, יצחק לייב, לוי, שניאור זלמן, חנה, פייגל
שיחיו

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