

A Fortunate Mix-Up

The third answer to a two-sided question

Reb Avraham Shmuel

א ציור פון א חסיד

Writing to the Rebbe

An Overview

ON AIR!

A glimpse behind the scenes on the endeavor to bring the Rebbe's message to the world

In honor of the day of Kabbolas Hanesius – Yud Shevat, we present you with an exclusive interview revealing fascinating facts and accounts from behind the scenes in the preparation of this remarkable work. BEHIND THE SCENES OF



בס"ד

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

Special thanks to | Sichos in English
Design | Lev Itchikel

All content is copyright by A
Chassidisher Derher and/or authors
as applicable.

For questions and comments call (347) 541-4770.

The Chassidisher Derher is a weekly publication for Yeshiva

Bochrim covering many topics of interest. This expanded edition is published occasionally throughout the year.

Published in conjunction with the Vaad Talmidei Hatmimim.



CORRECTION:

The previous Extended Derher - Behind the Picture mistakenly identified Reb Shloima Horenshtein. It identified him as the grandson of the Rebbe Maharash. Although he was related to Reb Moshe Horenshtein and to Mendel Horenshtein, the Rebbe's brother-in-law, he was not directly related to either the Rebbe Maharash or the Rebbe. Reb Shloima was close with the Rebbe and came to many farbrengens, hence the reason the Rebbe went to his levaya.

PRINTED BY:



Yud Shvat

וזרח השמש ובא השמש 3

א חסידישער מעשה

4 A Fortunate Mix-Up

נגונים עם הרבי

- **6** Yud Shvat **5732**
- 8 Writing to the Rebbe An overview
- 13 A Letter from the Rebbe Nachas Ruach
- 14 Yemei Bereishis
 Behind the scenes

א ציור פון א חסיד

- 22 Reb Avrohom Shmuel
- 26 Rambam

כתב יד קודש

- 27 Leading Us Out of Golus
- **28** On Air!
 Broadcasting the Farbrengens
- **38 כ"ב שבט** Reflections of a Chassid
- 39 Behind the Picture
- **40 Through the Keyhole**A Peek into Yemos Hamoshiach

לזכות החתן התמים

מנחם מענדל שי' אלפרוביץ

וב"ג שתחי' לרגל חתונתם בשעטומ"צ ביום כ' שבט הבעל"ט

נדפס ע"י חבריו שי'

לעילוי נשמת מרת **רחל** ע"ה **פינסאן** בת ר' **אברהם** ז"ל **דריזין** (מאיאר) נפטרה בשם טוב י"ב כסלו ה'תשע"ב

נדפס ע"י ולזכות יבדלחט"א בעלה, הרה"ת ר' **נחום יצחק, ובניהם ובנותיהם וכל יוצאי חלציהם** .

שיחיו לאורך ימים ושנים טובות ובריאות



וזרת השמש... עס ובא השמש

The auspicious day of Yud Shvat has two elements. Firstly it is a Yom Histalkus, but at the same time it is the beginning of our Rebbe's Nesius.

In this letter written by the Rebbe for Beis Nissan (Yom Hahilula of the Rebbe Rashab and beginning of the Frierdiker Rebbe's Nesius), the Rebbe clarifies that this is not a onetime happening but rather continues to strengthen each and every Yud Shvat¹, and therefore each year, it is an opportune day to strengthen our Hiskashrus to the Rebbe.

The date Beis Nissan comprises of two elements:

The anniversary of the Histalkus of the Rebbe Rashab, and, as a direct consequence, the day on which his only son — my revered father-in-law the Rebbe, HaKa"M² — became the Nossi and leader of our generation.

Year by year, the modes of spiritual energy [evoked by these events] are reawakened in their respective seasons. Thus it may be readily understood that in the course of the thirty years that have passed until now — thirty times Beis Nissan, 5680-5709— [the Rebbe Rashab] has continually ascended, step beyond step, thirty levels of elevation. This becomes clear in light of the words of our Chazal that, even after their Histalkus, tzaddikim "proceed from strength to strength," and likewise, in

light of the teaching that "when a tzaddik departs he is to be found in all the worlds more than during his lifetime...; even in this world of action... he is to be found more [than during his lifetime]." For this reason, the influence which he imparts to all those who share a bond with him comes from ever higher sources. And for those influences to be received and intimately integrated into the Neshomos of those recipients, their "Keilim" (i.e., their spiritual receptive capabilities) need to be ever more finely attuned.

Especially as this time of year comes around, on the approaching Beis Nissan, every one of those who share a bond with my revered father-in-law, the Rebbe, HaKa"M, should strengthen his connection with him, with increasing intensity, by means of the paths which he

taught us in his letters, sichos and teachings. Likewise, every individual should be 'Misbonen' and fix it firmly in his mind and heart, that the shepherd — viz., my revered father-in-law, the Rebbe, HaKa"M — has not, Chas V'Shalom, forsaken the flock whose shepherd he has been. Now, too, he continues to stand at his holy tasks, in order to protect his sheep and to endow them with whatever material and spiritual influence they need.

Menachem Schneerson

25 Adar, 5710, Brooklyn, N.Y.

¹⁾ Much as on Rosh Hashonah, when a brand new 'Or' is brought down to the world each and every year; one which was never here before. (See Sefer Hasichos 5748 pg. 347; see also footnote 10).

²⁾ Abbreviation of הרני כפרת משכבו.



A Fortunate Mix-up

Reb Boruch Yosef Kozliner, lived in the city of Disna. He was referred to as "Reb Boruch Der Melamed" which was no surprise because he was a Melamad. Reb Boruchs' sons learned in Tomchei Temimim Lubavitch.

Conscription to the czar's army was very dangerous for any young man, but especially so for a Jew. In addition to the anti-Semitism, there was practically no way to keep mitzvos in the czar's army.

This corrupt system begged for a little help from the hands of "adjusters". In other words, it was possible to avoid conscription into the czar's army by bribing the military bureaucracy. And the best place for this was Disna, a hotbed for this underground criminal activity. From Army doctors, to officers, to office clerks to garbage collectors, all were only too happy to accept a "small" monetary gift to free someone from military service. This underground custom flourished for many years.

The Lubavticher Bochrim had their own address, their special contact in this most important place. Reb Boruch Yosef was instrumental in freeing young Jewish men from military service. These young men would be sent to him by the Vaad Pidyon Shvuyim and he would take care of their problems. Reb Boruch Yosef, however, unlike most of the population who took their cut for the smallest favor, took no money for his troubles; he defied Russian law, with all the risks entailed, solely to fulfill the

mitzvah of Pidyon Shvuyim.

All good things come to an end. Someone informed the government of what was going on and the entire organization began to unravel into chaos. A special delegation was dispatched from the Russian capital in Petersburg to investigate the charges and to act upon their findings. The whole city was thrown into panic, chickens and geese ran in the streets, for there was no household in Disna that had not had a hand in the most profitable economy in town, bribing government officials, in one form or another.

The city was rapidly emptying, the investigation was finding too much evidence; each new charge was followed by an arrest. Scores of people were thrown into prison – both sides of the table suffered both the governmental officials accused of receiving bribes and the unfortunate citizens charged with having offered them. Fresh accusations were leveled every day, as more and more people were arrested and detained. The members of the delegation were determined to investigate each and every detail thoroughly.

Well, in came the delegation and out went Reb Boruch Yosef. Yes, he left for Lubavitch. For Reb Boruch Yosef was terrified, his activities to free Yeshiva Bochurim from the draft went back a great many years.

Thankfully, he arrived on one of the days the Rebbe Rashab granted

Yechidus, (the Rebbe used to have Yechidus on Sunday, Tuesday, and Thursday, and once a week on Monday during the summer months in Zaulsha.)

Reb Boruch Yosef asked Reb Nachman the Gabbai, to let him speak to the Rebbe. Reb Nachman abruptly informed him, that he would have to wait at least several days before he could go in. Reb Boruch Yosef was not a familiar face to Reb Nachman, as he generally only came to Lubavitch for Rosh Hashana, and even than he did not always go in for Yechidus.

When Reb Boruch Yosef realized that he would not be given a turn, he wrote a quick Tzetel to the Rebbe, telling him he had something urgent to discuss, and that Reb Nachman refused to let him inside. He handed the Tzetel to the next person about to go into the Rebbe and asked him to deliver it.

Reb Boruch Yosef's clever plan worked. The Rebbe read his note, and sent for him at once.

Once inside, Reb Boruch Yosef poured his heart out to the Rebbe. Where could he seek refuge, which city should he flee to? Should he go to Krementchug or Poltave? To return to Disna was out of the question as his life was in danger there.

The Rebbe listened as Reb Boruch spelled out the two alternatives, and then paused for a minute, deep in thought. Then he asked two questions: "Does anyone know that you are here in Lubavitch?" asked the Rebbe.

"No one, except for my wife," he replied.

"And was absolutely everything you did to free the young men for military service done for the mitzvah itself, and not for monetary compensation?"

"I did everything honestly and faithfully," Boruch Yosef answered.

After a slightly longer pause, the Rebbe took out his watch and checked the time. "I think you can still find a cab driver to bring you to the train station in time for the next train to Disna. In case it is too late, however, return here and my wagon will take you there. Travel in peace, and may Hashem be with you." He said ushering Reb Boruch Yosef out the door.

His mind awhirl, Reb Boruch Yosef stood stock still. How could he return to Disna? This was not the answer he expected. This wasn't even part of the question. He asked the Rebbe which of two cities he should settle in to escape the wrath of the Russian government, Disna was neither.

Oh, but there was no time for Reb Boruch Yosef to stand and speculate, he had a coach to catch. He hurried off in the direction of the cab drivers, and took the last wagon to the train station. By morning he was back in Disna.

For the next few days Reb Boruch Yosef sat at home, broken and depressed, expecting the authorities to knock on his door and drag him off any minute. More and more people were being carted off to jail every day, and Reb Boruch Yosef figured it was just a matter of time until his turn came. Anyone with even the slightest connection to bribing officials was being sought. Afraid to show his face in public, Reb Boruch Yosef remained indoors, fearful and desperate.

Not long later he was paid a surprise visit by his friend the Chassid Reb Yaakov Reuven Meller. "Mazal Tov!" he cried as he entered the door. "Your salvation has come, you are saved!" he announced to the dumbfounded melamed.

Reb Yaakov then related the details behind this news. As a vegetable seller Reb Yaakov made the rounds of the Disna aristocracy, selling fruit and vegetables he had grown on his property. Some of the fancy homes he visited belonged to high government employees, who's' wives were among his regular customers.

That day, Reb Yaakov had gone to the home of a highly placed deputy officer to settle a bill. When he got there he heard the sound of heart rending sobs and weeping coming from within. The deputy officer's wife, eyes red with tears, opened the door and invited him in. She could not contain her sorrow and soon spilled the reason behind her grief.

Her husband was the deputy to the main supervisor of the central offices. Many years previously her husband had been involved in the underground acceptance of bribes to "fix" papers. When the superior officer got wind of the bribe, he too began to accept bribes and soon was heavily involved in his newfound source of revenue. Since that time, however, the deputy officer had been uninvolved in the whole corrupt business, and was free of any wrongdoing. Now the governmental commission from Petersburg had caught the superior officer and sent him off to prison. Of the entire office staff only her husband and the office clerk remained on the job, everyone else was in prison.

That morning, the deputy had in his pocket a letter informing on the illegal activities of one Boruch Yosef Kozliner. He was planning to hand it over to the governmental commission that was due to visit his office that very morning.

But a wrench was thrown in his plans. A letter was sitting in the morning mail. Had he known its contents he would have fled for his life.

The imprisoned superior officer was burning with rage. Why should he be the only one to suffer, when he had only followed the example set by his deputy? So he sent a letter hoping to gain a companion in prison.

Morning found the two remaining employees sorting the incoming mail. The clerk opened one letter and got the surprise of his life. Here he had a beautiful document denouncing the deputy officer, spelling out his past crimes in full detail.

The two men had been sitting on opposite sides of the desk. "Look at this!" the clerk cried, "You're in big trouble now." The deputy paled. He began to plead with the clerk for his life. The delegation was due to arrive any minute! At first the clerk was afraid to withhold the information from the investigators; he himself could be thrown into jail for withholding information! But after listening to the deputy's pleas, he agreed to hand over the letter. The deputy gratefully took the letter from the clerk and put it in his pocket.

Suddenly the door burst open an in marched the dreaded commission. The two employees were shaking; their hearts in their boots. The exact illegal activity the commission was investigating had taken palce seconds before! In his fear and confusion, the deputy reached into his pocket, and handed a letter to the officials. Oh the sorrow! It was the wrong letter! Instead of informing on a Boruch Kazliner, he had informed on himself, handing them his very own verdict.

The clerk immediately ran to tell the deputy's wife what had happened. She now related the entire story to Reb Yaakov.

As you can well imagine, Reb Boruch Yosef lived the rest of his days out in peace and harmony.

(Shmuos V'Sippurim)



With the release of the new Farbrengen - Yud Shevat 5732 by Jewish Educational Media being watched in hundreds of yeshivas and communities around the world, we present the following overview of some of the Niggunim sung by the Chassidim at that Farbrengen.

NIGGUN HISVAADUS

As soon as the Rebbe enters the Shul, instead of immediately beginning with a Sicha (as usual), the Rebbe passed his cup over to Rabbi Mentlik to fill up with wine and tasted some of the Mezonos on the table.

Meanwhile, Reb Yoel Kahan began a Niggun Hisvaadus. This is a Niggun that was often sung by the Rebbe's Farbrengen throughout the years.

An interesting story regarding this Niggun:

In the year 5725, the Rebbe made a big to-do about Likutei-Torah, demanding that all the Chassidim study the entire section on the Parsha each week.

During the Farbrengen on Shabbos Parshas Vayigash, the Rebbe explained that as Pekudei is the final Parsha of Sefer Sh'mos, it would seem appropriate to conduct a "Siyum" on Likutei-Torah – Sefer Sh'mos.

After the Sicha, the Chassidim sang this Niggun Hisvaadus, and the Rebbe vigorously encouraged the singing, standing up to dance at his place! This was the first time that the Rebbe danced at a Farbrengen since the passing of his mother earlier that year on Vov Tishrei.

Suddenly, the Rebbe turned around to the elder Chassidim behind him and asked "How can it be that you are not dancing? We have just made a Siyum on a whole Sefer of Lekutei-Torah!"

(Heard from Rabbi Shloime Zarchi)

YOSISU VE'YISMICHU

Following the first Sicha, the Chassidim sang the Niggun "Yosisu" – on a Possuk from the Rebbe's Kapital of that year.

NIGGUN SIMCHA (ASHREINU)

Following the second Sicha, the Chassidim sang a Niggun Simcha (commonly known with the words "Ashreinu..."). This joyous Niggun was often sung by the Rebbe's Farbrengens.

During the singing, Rabbi Y. Y. Piekarski (Rosh Yeshivah of Tomchei Tmimim – 770) approached the Rebbe and notified that he had recently had a newborn granddaughter named Riva. The Rebbe wished him that she should grow up to Torah, Chuppa and Ma'asim Tovim. "We add the wish for 'Torah' for a girl as well, according to our custom" the Rebbe added.

An interesting anecdote about this Niggun:

The Bochurim referred to this Niggun as "Simcha Elberg's Niggun". The reason: Rabbi Simcha Elberg of Agudas HaRabonim used to approach the Rebbe during the Niggunim at Farbrengens and speak for a very long time. In order to keep the drift moving and the spirits high during these long breaks, the crowd needed a Geshmake Niggun to sing, and this Niggun was usually chosen. Thus, this Niggun became known as "Simcha Elberg's Niggun".

HU ELOKEINU

Following the third Sicha, the



Chassidim sang the lively Niggun of "Hu Elokeinu" – taught by the Rebbe on the night of Simchas Torah, 5724.

UTZU AITZA

Following the seventh Sicha, during which the Rebbe spoke about the issue of "Mihu-Yehudi", the Chassidim sang the Niggun of "Utzu Aitza".

This was often sung throughout the years in instances as this, as a form of prayer to Hashem that He should foil the plots devised against the Jewish nation.

NIGGUN HACHONAH -'IVADYEMI'

Following the ninth Sicha, the Rebbe made a motion towards Reb Yoel Kahan with one finger, indicating that he should begin the Niggun-Hachonah, followed by the Alter Rebbe's Niggun, with the fourth stanza sung only **once**. This was the way the Rebbe generally let Reb Yoel know how many times to sing the fourth part. You can notice this signal by most Farbrengens that the Alter Rebbe's niggun was sung.

But after the Niggun Hachonah, instead of continuing on with the Alter Rebbe's Niggun, the Rebbe asked that the Russians should sing a song. They

began to sing "Ivadyeme ni-utonim" and the Rebbe intensely encouraged the singing, and even sang along with the crowd in an undertone.

KOL-SASSON

When the Singing subsided, the Rebbe asked for a Georgian Niggun. A young man who had recently emigrated from Georgia stood up and sang a short song, "Kol Sasson ve'Kol Simcha..."

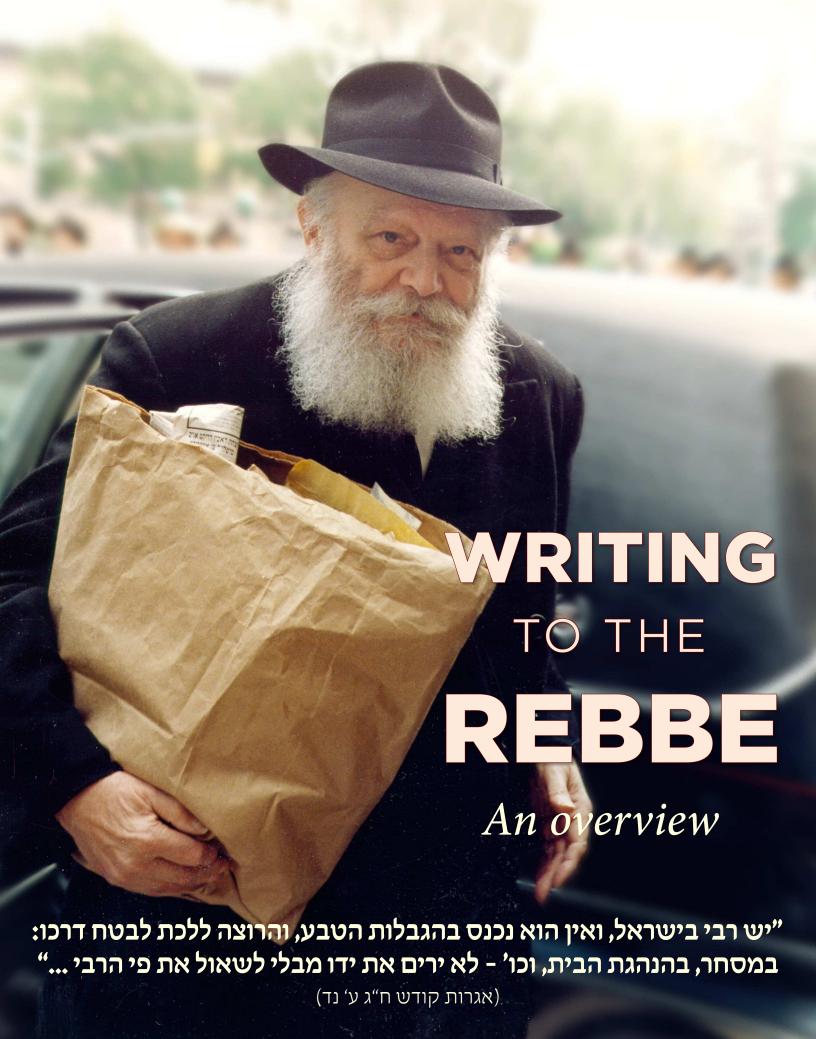
When he concluded, the Rebbe said: "Zugt Nye-patonum!" and the Chassidim began "Ivadyemi" again; this time, the Rebbe motioned to the crowd to whistle as well!

ALTER REBBE'S NIGGUN -NYE ZHRITZI

After the Chassidim sang the Alter Rebbe's Niggun, they naturally began Nye Zhuritzi.

Suddenly, in the midst of the singing, the Rebbe tightened his Gartel and stood up to dance blissfully at his place! For a few long minutes, the Rebbe clapped his hands as the singing soared on

After making a Brocha Acharona, the Rebbe began "Nyet Nyet..." and left the Shul.





Throughout the generations, one of the primary methods that connected a Chossid to his Rebbe was written correspondence. It isn't only a means of requesting the Rebbe's Brocha or seeking his advice. Writing to the Rebbe goes far beyond that. Through his pen, the Chossid connects his soul with the Rebbe. A Chossid understands that when receiving his letter, the Rebbe will not only read what is written within the lines, but he will also see through into what lies "in between the lines"; what is really taking place in the heart and mind of the sender.

In a letter written in Elul of the year 5709 (before the Histalkus of the Frierdiker Rebbe), the Rebbe urges Chassidim to connect as many Yidden as they can, with the (Frierdiker) Rebbe. Here are the words he uses:

"...ע"י התקשרות היחידה באמצעות יחידות (אפשר גם בכתב) אצל רבי יחיד, ביחידו של עולם..." (אג"ק ח"ג עמ' קעח).

Rough translation: "...By connecting the innermost part of their Neshoma (Yechida) to the Aibershter (Yechidoi shel oilam) through Yechidus with the Rebbe (which can also be done by writing to him)".

The Rebbe's words seem to emphasize that writing to the Rebbe is a manner of establishing a deep connection; almost like entering into Yechidus.

As we approach Yud Shevat, the day of the Rebbe's Kabbolas Hanesius, a day on which the Rebbe calls upon every Chossid to strengthen his Hiskashrus, we found it appropriate to bring to our readers the following essay on writing to the Rebbe.

This composition is based on what originally appeared in Hebrew as an introduction to "Haksiva Le'Rebbe" by Vaad Talmidei Hatmimim, 5769, and is being published now in English for the benefit of our readership. It will take you through the many occasions when traditionally Chassidim write to the Rebbe, and the varying methods engaged in each of them.

LETTERS TO THE REBBE

From the day the Rebbe assumed the leadership of Chabad, hundreds of thousands of letters were written to him on the most diverse of subjects; from extremely private issues, to matters of world concern.

In one rare instance, the Rebbe writes: "I read all the letters that are addressed to my name, and I answer them on my own... as has been the custom for quite a while now, and in past generations" (*Tu B'Shevat*, 5721).

Perhaps the most amazing characterization of these words, was in 5738 when the Rebbe suffered a heart-attack on Shmini Atzeres. Immediately after Yom Tov, the Rebbe insisted, that he be brought all the sacks of mail that had arrived for him over the past few days, so he may begin to read and answer them, disregarding the doctors' directives that he first take a few days' rest...

In many letters, the Rebbe requests, and at times even demands, that the Chassidim write to him. Often times, the Rebbe begins a letter saying, "After a rather long intermission, I received your letter..." (implying that he would have preferred hearing from the writer earlier).

This request was repeated by the Rebbe time and again, in letters, Yechiduyos, and at Farbrengens.

The Rebbe assured Chassidim that the many letters he receives are not at all considered a burden him. From the following letter, one can sense the pleasure the Rebbe derived from the Chassidim's correspondence with him:

"At all times, I am delighted to be notified of what is happening with Anash; for if the news is good, this brings me joy and delight. And even if the news is not so good, at leastus reestablishing a connection strengthens [the one in despair], and minimizes the feeling of loneliness and misery. As it is

brought in various Seforim, that even when one is unable to assist his fellow in deed, a mere good thought or good wish from fellow Iew significant..." (28 Menachem-Av, 5710).

NOT LOSING FOCUS OF WHAT MATTERS MOST

On the other hand, when people began to mistake writing to the Rebbe as the main objective and write things that were insignificant or even untrue - so long as they had what to write to the Rebbe, the Rebbe admonished this sort of behavior:

"There are those who believe that first and foremost, they must write letters to me - the more the merrier, without taking into account who is writing, what they have done, the subject about which they write, and so on. They are so desperate that at times they must tire themselves until they actually come up with something, and worse - they fabricate things which never really happened, as long as they have what to write...

"Therefore, it is important that we be clear on this subject: before writing a letter (no difference to whom it is addressed), think twice if it is really necessary that it be written, or if it is merely a waste of time, both the time of the sender, as well as the time of the recipient..." (27 Mar-Chashvan, 5749).

HOW TO WRITE

The first and most essential thing to recognize when writing to the Rebbe is that this is not just another letter to a friend or relative; it requires much preparation. On the day a Chossid writes to the Rebbe, he will immerse himself in the Mikvah to purify himself, and attain a higher level of Kedusha - and his whole day will follow in that spirit.

Right before beginning to write, it is the custom to wash your hands, and to wear a hat and jacket (those who are married - a Gartel).

The letter is to be written in the



nicest and clearest form possible. This is the reason for the custom to use a clear piece of paper that does not have any lines on it. The Rebbe explicitly instructed numerous times, that when writing to him, the letter should be clear and easy to read.

READING IN "BETWEEN THE LINES"

On occasion, the Rebbe expressed his preference that the party personally interested in the query or topic of the letter, write himself, as opposed to having someone else write for him, or even ask the Rebbe in person.

In response to a question asked on behalf of a relative, the Rebbe said (in Yechidus):

"Let him think it over and then write to me, and then I'll be able to offer my opinion. Perhaps there are additional factors that he was reluctant to share with you. In general, when seeking advice through a third party, it's preferable for one to ask in writing than orally... For no matter how articulate they might be, there always stands the chance that some details might be

omitted. Whereas if the individual writes his thoughts down, he will write it all."

In addition, the Rebbe referred more than once to what he called "in between the lines". For example, in a letter dated 29 Tammuz 5713, the Rebbe writes: "I was pleased to recognize from in between the lines of your letter..." Or in a Yechidus (5736): "I received your letters. I read them, and I also read in between the lines..."

COMPOSING A LETTER

As for the letter itself, there are several types of letters, written at various times and for different occasions. Some of these are:

PA"N

A Pa"n is written rarely, on very special occasions only - like Erev Rosh Hashonah or the Yom Hahilula. The Pa"n, as opposed to a regular letter, has a specific Loshon with which it is written. In Reshimos (Choveres 156 pg. 484), the Rebbe brings a lengthy Loshon for the beginning of the Pa"n, but in a Sicha (Toras Menachem vol. 1 pg. 39) - the Rebbe explains that the Loshon should really be a bit shorter and slightly different.

In addition to the general request of the Pa"n, that the Rebbe should evoke Rachamim on the soul of the writer, Chassidim include specific requests as well - both for their material and spiritual needs.

In accordance with the Rebbe's instruction, one should write a Pa"n following Davening (in order to add in as many possible Zechuyos). Before beginning to write, one should envision the Rebbe's face.

In the widely known letter, the Rebbe issued ahead of the Frierdiker Rebbe's first Yortzeit, he solicits those who had had the merit of beholding the [Frierdiker] Rebbe's holy countenance, to dedicate time before they embark on the actual formulation of the words, to remember the times when they saw him,

and relive to the best of their ability those golden moments.

The Rebbe also instructed that one is to accept upon himself an extra Hachlota, which is to serve as a Keli to receive the Brochos.

[It is important to note:

The word Pa"n (Pidyon-Nefesh – redemption of the soul) refers essentially to the money which Chassidim would give to the Rebbe so that he would Daven on their behalf.

As years went on, the letter itself was referred to as the Pa"n, and the money that went along with it was called "D'mei Pa"n" (possibly because due to the circumstances, Chassidim were unable to send along money – e.g. behind the Iron Curtain).]

LETTER

Aside from a Pa"n, Chassidim will often write letters to the Rebbe. These letters do not carry any specific form. They are written and addressed to the Rebbe (without the formal Loshonheader of a Pa"n), and contain whatever



the subject may be. Seeking the Rebbe's advice in worldly matters or concerning Avodas Hashem, asking Torah-related questions, or simply notifying the Rebbe of something the Chossid feels it important that the Rebbe should know

about.

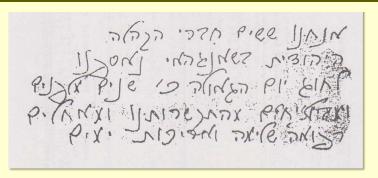
DUCH

Another very important form of writing to the Rebbe is a *Duch* (*Dinve'Cheshbon*) – a report to the Rebbe. Throughout the years, the Rebbe demanded that Chassidim report back on the pe'ulos that they were involved with; whether individual Chassidim or administrators of institutions, Shluchim, Bochurim, and so on. The Rebbe always wanted to hear, requesting that they write in detail ("*Kol ha'mefaret harei zeh me'shubach*").

An interesting story:

In the summer of 5716, the Rebbe sent a group of Bochurim as Shluchim to Eretz Yisroel to enliven the peoples' spirits following a terrorist-attack in Kfar Chabad. On the first Shabbos after they returned from their Shlichus in Elul, the Rebbe spoke about them at the Farbrengen and admonished the Gabbai for failing to reserve Aliyos for the Shluchim that Shabbos morning. Then the Rebbe said:

Chassidim relate: In the year 5707, the Frierdiker Rebbe commemorated 20 years since his release from prison on Yud-Beis Tammuz, 5687. Being that he was not in the best of health at the time, our Rebbe conducted a campaign that Chassidim from all over the world send in good wishes along with B'suros Tovos to the Frierdiker Rebbe to strengthen his health. Many of the telegrams that arrived in English and French were rewritten by the Rebbe in Hebrew for the Frierdiker Rebbe to read and enjoy. (Some of these manuscripts can be found in "Tzaddik La'Melech" vol. 3 pg. 118).



A telegram the Rebbe transcribed for the Frierdiker Rebbe.

אנחנו ששים חברי הקהלה היהודית בשאנגהאי נאספנו לחוג יום הגאולה כ' שנים מלפנים ומבטיחים מהתקשרותינו ומאחלים רפואה שלימה ואריכות ימים TRANSALATION: We, sixty members of the Jewish community in Shanghai, gathered to celebrate the 20th anniversary of the Yom HaGeulah. We pledge to strengthen our hiskashrus and we wish you a Refua Sheleima and a long life.

"But the truth is, the Shluchim themselves are to blame. Upon returning from their Shlichus, they should have immediately brought back word as to how the Shlichus went. This we learn from Moshe Rabbeinu, who *rendez-vous* 'd to Hashem after speaking with the Jewish people. In Rashi's words: the Torah is teaching us Derech Eretz; Moshe did not reason that since my Sender knows already anyway, there's no

need for me to report back, and rather actively engaged Hashem in conversation.

"Instead, they each went to shower, to change their ties, and other *Ba'le-batishe* affairs!"

B'SUROS TOVOS

Chassidim have always tried to write letters bearing good-

news to the Rebbe to bring about Nachas to him. In countless letters, the Rebbe begs of the Chassidim that they write in B'suros Tovos, about their Avodas Hashem – learning and Davening, and about their good health, Parnosa, and so

In Yechidus with a Bochur in the winter of 5732, the Rebbe said:

May Hashem help, that the next time you come to me, you'll be able to tell about the good things you are doing as well, not only the not-good things... When I hear that a Bochur in Tomchei Tmimim is learning well, Davening as he should, and acting as befitting, it brings me the deepest, most sincere joy and delight ("Simcha ve'ta'anug nafshi upnimi"). Certainly you and your friends in Tomchei Tmimim will try to act accordingly – if only for the sake of Ahavas Yisroel!

"TZOROS-CHASSIDIM"

In numerous letters and Sichos, the Rebbe gently reprimanded those referred

to as "*Tzoros-Chassidim*"; Chassidim who only write to the Rebbe when things go wrong, but when all is well they forget...

In addition to often expressing dissatisfaction with such conduct, the Rebbe once said: "My father-in-law spoke about '*Tzoros-Chassidim*' - when things are good for them, they don't come. When they are given a Shlichus,

درد درد برد المرا الماليم المدار المرد ولا المالي المراه المالي المراه المالي المراه المالي المراه المالي المداد المراه المراع المراه المراه المراه المراه المراه المراه المراه المراه المراه

An ordinary letter from a Chossid to the Rebbe. At the top, he simply writes "Cha"k Admu"r Shlit"a".

they always evade it. Suddenly when they are in a difficult situation they come and demand that they need a miraculous salvation ('A *Moifes*'); but they are not a suitable vessel to receive the Brochos of Moshe Rabbeinu..."

PERSONAL GUIDANCE

In 5748 shortly before the Rebbetzin's passing, the Rebbe spoke publicly on a number of occasions that people should refrain from asking for specific advice. Instead, they should turn to the various resources available and seek counsel there. For example: with issues regarding Avodas Hashem, the Mishne says "Asei L'cho Rav"; medical concerns should be directed to a doctor (or more than one doctor), business advice should be discussed with close acquaintances, and so on. (See Sichas Shabbos Parshas B'shalach and Motzoei Shabbos Teruma, 5748).

The Rebbe also repeated time and again, that all the letters he receives are brought to the Ohel, the source of all blessings, and there is therefore no need to wait for an individual response each time. (This was said publicly at Farbrengens, as well as to many individuals who came to the Rebbe for "Dollars").

"THE REBBE WILL FIND A WAY TO ANSWER..."

All of the above leads us towards the unambiguous conclusion, that today as

forever hitherto, we can, and must continue writing to the Rebbe, whether for good news, or just corresponding with him as to our doings.

In a letter written to a Chossid after the Histalkus of the Frierdiker Rebbe, the Rebbe

says:

"With regards to your question, 'What can I do when in doubt, as it is no longer possible to ask the Rebbe now?' – If you will stand strong in your Hiskashrus to him without paying attention to the arguments of the Yetzer Hora, and you'll send your question to the Ohel; the Rebbe will find a way to answer you..." (Igros Kodesh vol. 3 pg. 266).

We conclude with the powerful words said by the Rebbe at a Farbrengen:

"The Shepherds of Yisroel will not forsake their flock; they remain connected with them now exactly the way they were at the very moment, the very day following the Histalkus.

"Therefore, we must hold steadfast onto the Rebbe's 'Kliamke' (doorknob); we must hold onto the open door. We go to the Ohel with our requests, we write 'Pidyonos', we ask for Brochos – and that the Rebbe should also give us the appropriate vessels to receive the Brochos with." (Shabbos Parshas Yisro, 5740).



At the Yud Shevat Farbrengen of 5721, the Rebbe seemed to be quite despondent.

In light of this, Reb Zev Greenglass, the Mashpia of Tomchei Tmimim in Montreal, wrote a letter to the Rebbe (dated 21 Shevat), mentioning that the Bochurim were concerned by what they had witnessed at the Yud Shevat Farbrengen, and wished to know how they can bring Nachas to the Rebbe.

In response, the Rebbe replied:

(Free translation)

...I must say that I would not have imagined that one would need to ask from another country, across the border, while in fact, this is the very idea of Torah and Mitzvos...

. . And particularly regarding the Talmidim of Tomchei Tmimim, first and foremost they must keep the sedarim of yeshiva meticulously, and add on [time for learning] of their own free time.

It is self understood that this must be done without affecting one's health, for having a healthy body is included in

"the ways of Hashem". Also, one will surely have enough time after this to engage in 'Hafatzos Hamayonos Chutzah', not only one's own Chutzah but also Chutzah in the literal sense of the word.

May Hashem help that you should explain, effect, and impact all of those mentioned above [i.e. all the Bochurim] who asked in this regard and to all those who will ask you in the future, and even to those who need to ask - but their "Balebatishe-Hanochos" (worldly outlook) prevents them from asking...

(Igros Kodesh vol. 20 pg. 161)

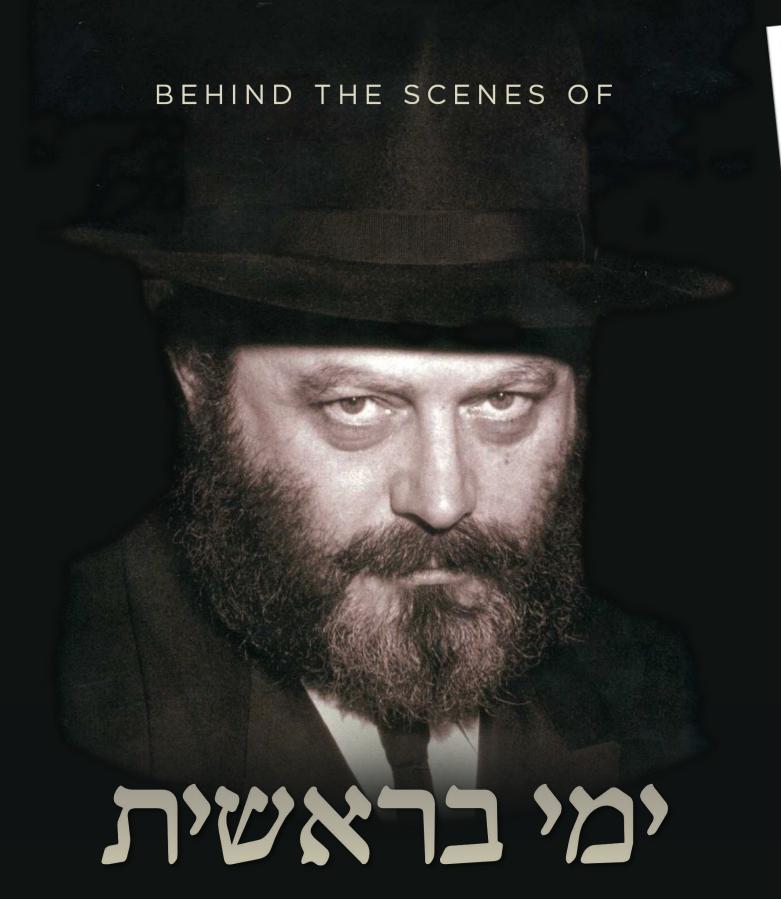
From the Rebbe's words one can clearly discern that this question is one that every Bochur is expected to ask of himself constantly: "How can I bring Nachas to the Rebbe?"

With such vivid instructions from the Rebbe, it remains up to us to actually do what is anticipated of us.



A resident of Kfar Chabad while in yechidus during the month of Tishrei 5721, heard from the Rebbe: regarding those who don't want to write in to me דברים בלתי רצויים: Shutsim, Shtusim, everything should be written in. (Hiskashrus # 199)





In honor of the day of Kabbolas Hanesius - Yud Shevat, we present you with an exclusive interview with Rabbi Yosef Greenberg (Shliach in Alaska) and Rabbi Eliezer Zaklikovsky (Shliach in Monroe, NJ), authors of Yemei Bereishis, revealing fascinating facts and accounts from behind the scenes in the preparation of this remarkable work.



One of the most intriguing Seforim published by Kehos over the years is a large, black 435page Sefer called "Yemei Bereishis"; the first description of a very critical period in our history as Chabad-Chassidim. The subtitle reads: "Yoman M'tkufas Kabbolas Hanesius -Tov-Shin-Yud - Tov-Shin-Yud-Aleph" (A diary from the period of the Rebbe's assuming leadership - 5710-5711).

The many readers of this compilation will attest to the vivid account depicted through its many pages - so real, they lift the reader and carry him to the period of time at hand.

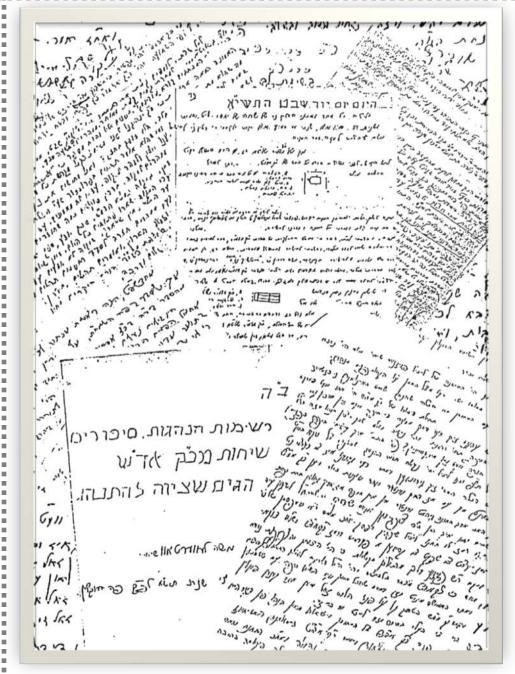
Where did the initiative to create this masterpiece come from? What challenges did the editors encounter? What was the Rebbe's reaction to the idea?

developed, and what prompted it to come to light?

RYG: The idea to publish this Sefer was born in 5746, when I was working on compiling the set of "Sichos Kodesh" along with Rabbi G. Eichorn. I was a young Bochur, trying hard as I could to gather new material in an attempt to fill in on the many Sichos that were missing at the time. In addition to finding many audio-recordings of the Rebbe's Farbrengens and transcribing them, we also looked for old transcriptions that might be scattered in the private possessions of Anash.

At one point during my search, I was notified about Reb Eli Gross who held a personal diary in the years following 5710. As it turns out, this is the only actual diary known to us that was written during that period. (There were many letters describing the current events to relatives and acquaintances abroad that were written by locals, but this was the only full, daily documentation that we were able to come up with).

The style of writing portrays Reb Eli's personality; simple and sincere. He was not one of those who knew about all the happenings behind the scenes in Beis Chayeinu. Just an ordinary Bochur learning in 770, recording in his diary that which he saw



A collage of handwritten diaries by Anash and Bochurim from the period of Kabbolas Hanesius.

Notice in the center a diagram by Reb Eli Gross illustrating the position of tables at the Farbrengen, Yud Shevat, 5711.

At the time the Rebbe had instructed a few individuals to compile a book on what was going on in Lubavitch but it never came to fruition

and heard on a daily basis. In retrospect, this plays an important role in the significance of his diary - his ability to stay true to the facts – which was ultimately integral in putting together an all-inclusive and accurate depiction of the year as it was.

Having heard this important piece of information, I went to Reb Eli's home and spoke with him about our project, and how his memoirs would be of substantial assistance. After agreeing to my request he retrieved the collection of manuscripts he had written. The sight alone of three large binders, decades-old, including hundreds of pages written in Hebrew, English, and Yiddish, amazed me. I was stunned! In addition, attached to some of the pages were clippings of newspapers and pictures from that time period, and notes he had written to the Rebbe, along with the answers he received.

Although the folders were well-organized, the diary itself was quite hard to read. I realized that I had much work ahead of me. My original intent was merely to extract the portions of Sichos that he had transcribed in his diary, however, the more I delved into his writings, the more I appreciated what I was reading, until I decided that it would be best to publish this treasure in bookform.

Another motive pressing me to undertake this project was the lack of information available on the period of the Rebbe's Kabbolas Hanesius. The new light that I saw with the discovery of Reb Eli's diaries . When I was a young boy, I recall my own inquiry on the starting period of Dor-Hashvi'i, and being able to come up with very little information. There was a letter penned by Reb Mottel Dubinsky in which he describes the Histalkus of the Frierdiker Rebbe (printed in Sefer Hatoldos), but somehow the Rebbe is barely mentioned!

My curiosity only grew with time, and I found it very difficult to come up

with something substantial. (This was before the famous collection of letters by Reb Yoel Kahan was published). When I finally was exposed to Reb Eli's diaries, it was a real eye-opener for me, and I wanted to allow others to benefit from them as well.

Is the information he documented precise? Can his writings be considered reliable?

RYG: Absolutely. Reb Eli was very meticulous about the many details of the subjects discussed. He even went so far as to draw diagrams to better illustrate the scenes he attempts to describe. For example, when writing about the Rebbe's Farbrengen on Yud Shevat 5711, he draws a diagram depicting the exact arrangement of the tables in the Zal at the time; exactly where the Rebbe sat, and so on. Reading through his writings really gives you a good picture of what actually went on in those days...

Did you ever wonder why he would have written such a diary? What motivated him to compose such a welldocumented journal?

RYG: In the beginning of his diary, he writes that the decision to write it was based on advice he had received from his Mashpia. He began writing during Tishrei of 5710, just a few months before the Frierdiker Rebbe's Histalkus.

Did Reb Eli's diaries contain sufficient material for the entire Sefer, or did you have to look elsewhere as well?

RYG: At first, we had in mind to publish Reb Eli's writings alone. However, when we began to collect pictures as well, the archive started growing. We came upon newspaper clippings that carried more stories, private letters written by Anash and Bochurim from 770 at the time, and much more. Our database suddenly doubled and tripled in size!

Additionally, there were many portions of Reb Eli's writings that were very difficult to understand and needed

to be "decoded". Even Reb Eli himself was not able to make out what they meant (it can be quite difficult to recall everything after a period of forty years!). I had no choice but to approach other members of Anash that were around in those days and fill in on the missing details. And so my rounds of interviews began...

Can you tell us more as to how you went about gathering all the material; finding the documents, conducting the interviews...?

RYG: Well, we also had letters that Reb Yoel Kahn sent home in those years which contained a lot of information. (However, Reb Yoel was not here at the time of the Histalkus, so they are missing a vital part of the story). There were also letters written by Reb Laibel Groner and Reb Moshe Levertov, but our foremost source was always Reb Eli's diaries.

Of all the interviews we conducted, I was most touched by Reb Zalman Gourarie. As someone who was very close with the Frierdiker Rebbe and already quite an efficient activist in 5710 (as opposed to most of the other individuals I was speaking with who were only young Bochurim at the time), he was able to provide the best story of what actually happened in those years, including many details from "behind the scenes". When speaking to Reb Zalman, I got a feeling as if I was reliving that period. This was no simple task. Getting someone to speak and reignite his memories after forty years took quite some time and turned out to be very tedious work. I had to sit with Reb Zalman Gourarie about five, maybe six times until I finally left with the information I needed to hear.

When I came to speak with him the first time, he told me "Do you know why I agreed to talk to you?" And he began to tell me that the Rebbe had instructed a few individuals in that period to compile a book on what was going on in Lubavitch then. They didn't fully understand what the Rebbe wanted and



so the book never actually came to be, but now, with the attempt to compile the Yemei Bereishis, it's possible that the Rebbe's wish is finally being fulfilled!

Reb Zalman was, by far, the most fascinating of all the interviews I held though I did speak with many others as well, like Reb Dovid Raskin, Reb Moshe Groner, Reb Laibel Duboy, and others.

In my quest for more material, I had to "turn-over peoples' homes". One of those homes was Reb Zev Katz's – where I found the archive of pictures that had belonged to Rabbi Mentlick. This was also a valuable source of material.

One of the most interesting documents I discovered in Reb Zev's possession:

Even before the Rebbe officially accepted the Nesius, he wrote a letter addressed to all the "Rebbes" in honor of Yud-Tes Kislev, asking them to utilize this auspicious day for spreading Chassidus. Needless to say, a letter of this kind has great meaning.

In the archive, I found a

handwritten copy of the letter as it appeared in the Israeli newspaper "Hatzofeh". I would never have known that this letter ever appeared in the newspaper if not for chancing upon this handwritten copy. I thereupon contacted the editorial staff of the newspaper in Israel and requested a copy of the original page, and was subsequently able to include it in the Sefer. What most amazed me was that at the top of the page the headline read "Michtav Le'Admorim Me'HaAdmur Mi'Lubavitch"; something quite unusual considering the time it was published! It was still before the Rebbe officially accepted the Nesius and adamantly refused that the title "Rebbe of Lubavitch" be publicized along with his name...

When did you finally decide to send the Sefer to print?

RYG: The truth is that throughout the years we worked on the Sefer, we did so with the uneasy feeling as to whether or not the Rebbe would allow such a Sefer to go to print. I recall when

speaking with Reb Zalman Gourarie that he had instilled a sense of trepidation in me that made me feel uneasy with the whole idea. He explained that I have to be very careful about each and every word written, that all should be accurate and appropriate for print. After all, we were dealing with a very sensitive topic; the Rebbe himself...

When I approached Rabbi Krinsky and asked him whether Kehos would undertake the project and fund it, he told me that he cannot say for certain until the work was completed and the Rebbe would give his consent.

REZ: In the winter of 5751, Rabbi Greenberg left on Shlichus to Alaska and I remained in Crown Heights to complete the work. As Yud Aleph Nissan approached (when the Rebbe would begin "Shnas HaTzaddik" – his 90th year) we decided that the time was right for us to notify the Rebbe about the idea, hoping that it would bring Nachas in honor of this special day.

I prepared about twenty sample

ON A PERSONAL NOTE...

When speaking with Rabbi Greenberg a few weeks ago, I noted that from the time I was a young Bochur, whenever I picked up the Sefer and began reading, it was only a few hours later that I was able, with great difficulty, to bring myself to put it down again...

After expressing his appreciation for my compliment, Rabbi Greenberg related that he has heard similar remarks from many other individuals, even from those that are considerably older than he is.

After all, the subject of discussion in this Sefer is so close to the heart of every Chossid, yet only a select few were privileged to have been around at the time of these central moments, while so many of us Chassidim were simply not there. Even those of us who merited to spend many of the ensuing years in the Rebbe's presence, we still missed out on that

crucial year between the Histalkus of the Frierdiker Rebbe and the Rebbe's official acceptance of the Nesius, which served as a major turning-point and an entirely new era in the history of Lubavitch.

No wonder the Rebbe showed such affection to the proofs of the book presented to him, bringing them along with him to the Ohel (as recounted in the interview).

The exceptional capability of this Yoman allowing its reader to relive the times of which it speaks, is unparalleled in any other documentation available today.

I strongly urge my fellow Chaveirim to seize this unique opportunity and enjoy the pages of Yemei Bereishis, as I and so many others have.



What touched me most was the fact that the Rebbe brought it along with him to the Ohel and read through its pages. I felt as if the Rebbe was examining to see if it was written correctly.

pages of text, along with some pictures and documents with which I tried to give an accurate picture of what the final book would look like, gathered them together in a folder, and handed them to Rabbi Krinsky. He, in turn, added a small note in the folder briefly describing the project, adding that Kehos was prepared to fund it, and asking the Rebbe for his consent, and gave it in to the Rebbe.

For a few days the folder sat on the Rebbe's desk without him giving any response.

Finally, on the night of Yud-Gimmel Nissan I received a phone-call from Rabbi Y. B. Friedman of Kehos with some good-news. That day the Rebbe brought the folder along with him to the Ohel and skimmed through the pages during the car-ride. While at the Ohel, the Rebbe wrote a response on Rabbi Krinsky's note giving his approval to go ahead with the project.

There are no words to describe the joy I felt at that moment. At last, we were able to go ahead and publish the Sefer!

For the next few months I worked on putting our final product together. Just before Chof-Ches Sivan (which would mark 50 years since the Rebbe's arrival to the United States), we prepared a Pesach-Dovor for the Sefer and left an empty space at the bottom for the Rebbe to fill in the date. Attached to the Pesach -Dovor, I wrote a short note to the Rebbe dated "Chof-Ches Sivan" notifying that we were ready to go to print.

At the bottom of the Pesach-Dovor, the Rebbe first added the date "Sunday Parshas Chukas", and crossed a line through it, replacing it with "Erev Shabbos Parshas Shelach". It was then that I decided to quickly make copies of the final version and give it in to the Rebbe, to be ready before the next time he would go to the Ohel.

Did the Rebbe make any corrections in the Sefer itself?

RYG: No. But the Rebbe did contribute to the Sefer in various ways.

Firstly, the Rebbe edited two Sichos especially for the Sefer. (The Sicha said by the Frierdiker Rebbe when he received citizenship of the United States in 5709, and a Sicha said by the Rebbe at one of the Shabbos Mevorchim Farbrengens in 5708 about the lessons we learn from chess).

The Rebbe also added the date at the bottom of the Pesach-Dovor of the Sefer, as mentioned.

REZ: The real surprise, though, was

yet to come.

When I finally had one copy of the Sefer ready, I hurried back from the book-binder in Williamsburg hoping to make it back in time to hand it to the Rebbe before he leaves for the Ohel. (This was at the end of Sivan, 5751).

I arrived just minutes before the car pulled away and handed the Sefer to Rabbi Krinsky who was already in the car. I clipped a short note onto the inside cover page, saying that this is the Sefer as it is ready for print; we hope that it will bring Nachas-Ruach to the Rebbe, and concluded the note by signing Rabbi Greenberg's name and my name.

After returning from the Ohel, Rabbi Krinsky called me into his office and told me "Lazer; I don't know what it is, but you must have some real Z'chus to have privileged such attention from the Rebbe!"

He then related: Throughout the car-ride, the Rebbe read through the entire Sefer page by page, and even after arriving at the Ohel, he didn't leave the car for an additional ten or fifteen minutes until he finished to the last page. Before going into the Ohel, the Rebbe placed the bookmark at the page that discussed the Histalkus of the Frierdiker Rebbe to mark the place, and brought

the Sefer with him inside the Ohel.

"Before leaving the Ohel", concluded Rabbi Krinsky, "the Rebbe handed me the Sefer to return to you!"

When I gave a look at the Sefer, I noticed that there was a large beeswax stain on the cover (that had poured out from the Rebbe's candle while at the Ohel). I also noticed that my note was missing, but Rabbi Krinsky did not know as to what the Rebbe had done with it.

The next morning, I received a phone-call in my dormitory room from Rabbi Krinsky. He told me that the Rebbe sent out the note to him with his handwritten answer: The responded the note with the words "Niskabel Vetac"h Vedavar Beitoy Vehazman Gromo" (I received it and derived pleasure; it is an opportune time) and made an arrow pointing to the date of our note "Chof-Ches Sivan". Where we had written that we hoped to give the Rebbe Nachas-Ruach, he added the word "Ray" (much Nachas; i.e. the Sefer brought the Rebbe more Nachas than we had originally thought).

While at the Ohel, the Rebbe had torn out our first-names and our mother's names from the note (mine and Rabbi Greenberg's) and left only our last names.

RYG: Another time when the Rebbe got involved in the details of the Sefer:

I had written a lengthy introduction to the Sefer in which I attempted to give an "inside-look" on the period around the Rebbe's acceptance of the Nesius. Being that I was doubtful as to how accurate my take on the matter was, I sent it in to the Rebbe along with a note. I told the Rebbe that although this introduction was already examined by the editorial staff of Kehos, I hoped that the Rebbe would look at it and ascertain its content. On my note, the Rebbe circled where I had written that it was shown to the staff at Kehos and wrote in handwriting: holy "Maspik *Kaposhut*" (That is sufficient; obviously).

But above all, what touched me most of the Rebbe's involvement in this Sefer was the fact that he brought it along with him to the Ohel and read through its pages. I felt as if the Rebbe was examining to see if it was written correctly.

If there was one selection of the Sefer that you would consider the most moving, which would that be?

RYG: The most special portion of the Sefer is, undoubtedly, the detailed description of the day of Kabbolas Hanesius – Yud Shevat, 5711. Exactly what the Rebbe did throughout the day, how the Farbrengen went about, which Seforim were printed in honor of the day; all in the greatest detail.

What did the Rebbe do just before the Farbrengen? He went to visit his mother! Imagine: watching the *Melech* as he went to and from his mother's home... There are layers and layers of insight in these stories. In the Sefer they appear a bit dry, at times, but when you think into what it says, we can Farbreng for hours about each line alone!

It's been a few years now since the Sefer has been out of print and unavailable. Is there any plan to reprint it in the near future?

RYG: The truth is, when we were preparing the material for the Sefer, many people who owned useful documents did not appreciate what a beautiful project was at hand, and therefore refused to share what they had with us. Only after the Sefer was printed did they realize the lost opportunity they had to participate and expressed their regret. If someone would undertake this project today and include the many accounts and documents that have since come to light, I believe the Sefer would be larger and even more beautiful than the first edition!



EXCERPT FROM THE SEFER YEMEI BEREISHIS:

THE GREAT AND HOLY DAY OF YUD SHEVAT 5711

Arriving back from the Ohel in the afternoon, Mincha was quickly davened; after Ma'ariv, the Farbrengen was called for 8:00 p.m.

The Rebbe visited his mother that evening, not leaving to return to 770 until 8:45 p.m. Throughout the evening, many people arrived in 770 for the Farbrengen, till a crowd of over 800 people had gathered in the "Zal."

The Rebbe entered the Farbrengen at 9:45 p.m., together with Rabbi Kazarnovsky and Horav E. Yalles (of Philadelphia) and took his place. Between delivering Sichos, the Rebbe spoke to various people; among them was a Bochur whom, previously in Yechidus, the Rebbe had instructed to sell his car. The Rebbe now asked him if he had sold it yet when the Bochur answered that he had not, the Rebbe gave him a look of astonishment.

Following the first Sicha, Leibel Groner whispered to R' Yitzchak Hendel to ask the Rebbe to say a Ma'amar. The Rebbe heard the request – and told Rabbi Hendel, "Tell him not to 'drei a kop'!" Rabbi Kramer was standing nearby and overheard the conversation. He said to the Rebbe, "He's right, we want to hear a Ma'amar!" – but the Rebbe waved his hand as if to dismiss the idea entirely.

About an hour into the Farbrengen, an elder Chossid named R' A. S. Nemztov stood up and announced, "Everyone wants to hear a Ma'amar. The Sichos are good and fine, but we want to hear Chassidus!" The shul fell completely silent. The hearts of all those assembled trembled as they waited to see how the Rebbe would respond...

And so ... at 10:40 p.m., the Rebbe opened the Frier-diker Rebbe's Ma'amar and began, "In the Ma'amar that the Rebbe distributed on the day of his passing, he begins with Basi L'gani..." – then the Rebbe began to speak with the tune of a Ma'amar. Out of excitement, everyone began to push – but within a few moments, the room settled down and the Rebbe continued reciting the Ma'amar. As the Rebbe spoke about the Avodah of Dor Hashvi'i, he cried profusely.

Completing Se'if Gimmel, he said, "We will now take a break and say L'Chaim."

Rabbi Nemtzov jumped up onto the table and cried out, "We must say 'Shehecheyanu'! Hashem has helped us - we have a Rebbe!" He then recited the Brocho, "Shehecheyanu" with Hashem's name, and all present responded with a wholehearted "Amein!" The Rebbe smiled and asked Rabbi Nemtzov to come down from the table.

The Rebbe then requested that the Chassidim sing the "Benoni," saying that "the [Frierdiker] Rebbe cherished this Nigun"; and then the "Rostover Nigun" of the Rebbe Rashab.

After the Nigunim, the Rebbe continued the second part of the Ma'amar. Finishing Se'if Hei, the Rebbe stopped and asked everyone to sing a Nigun from the Rebbe Maharash and one from the Tzemach Tzedek. Following these Nigunim, the Rebbe continued the Ma'amar to the end; concluding with a short Sicha, the Rebbe pointed out that in Chabad generally, the Chassidim must take responsibility for the main Avodah themselves – not simply relying on the Rebbe'im to do it for them.

All through the recitation of the Ma'amar, the Rebbe held his hands under the table with his eyes open, looking straight ahead.

Following the Ma'amar, Rabbi Nemtzov blessed the Rebbe – in the name of all the Chassidim in honor of the Nesi'us – with "Bonei, Chayei U'mezonei," and everyone answered, "Amen!"

At 12:55 a.m., the Rebbe started the Chassidim singing the Nigun, "Ki V'Simcha," as he left the shul. Everyone continued to sing the Nigun as they danced with great joy for a long while. As the Rebbe walked out the door, Rabbi Kazarnovsky wished him, "Mazel Tov!" and the Rebbe smiled.

After the Farbrengen, the Chassidim sat until 3:00 a.m. reviewing the words the Rebbe had spoken that evening; but the Bochurim, despite their extreme exhaustion, stayed until 6:30 in the morning to review the new Ma'amar – over and over, and over again.



Reb Avraham Shmuel

-Rabbi Yitzchak the Tailor's Father-

Reb Yitzchak the Tailor was one of the leading Chassidim in the village of Szventzian and appears in the biography of Rashbatz. From the day that Reb Yitzchak became a chassid, he declined to discuss his background. When people asked him about it, he would reply briefly that he was descended from a distinguished family; his paternal grandfather - Reb Meir - had been a prominent gaon in his day, whose mouth never ceased speaking words of Torah. His wife had earned the family income. Reb Meir had three sons, voungest of which was Reb Avraham Shmuel.

FAMILY DIGNITY

By the time Reb Avraham Shmuel reached marriageable age, he had earned a reputation as a young genius. He possessed outstanding intellectual abilities and studied Torah diligently day and night. People began to suggest to him matches with the daughters of contemporary geonim. His two older brothers, who had great aptitude and were giants of Torah, married into important families, the daughters of prominent geonim of the time. When the period of time that their fathers-inlaw had agreed to support them elapsed, they were honored with positions as rabbis of various congregations. So it was no surprise that such auspicious matches were being suggested for him.

Reb Avraham Shmuel was the third son of the gaon and tzaddik Reb Meir, but he informed his father that he wished to marry the daughter of a villager who would obligate himself to support him for many years. Thus, he would be able to live in seclusion in a small village, and dedicate himself to Torah study with no distractions.

His relatives considered such a marriage beneath the dignity of their distinguished family, and a great quarrel ensued between them over this. But his father, the tzaddik Reb Meir, took his son's side in the matter, declaring that since his son's intentions were for the sake of Heaven, his actions were also approved.

BORUCH HU U'VORUCH SH'MO, AMEN

One of the estates about forty miles from his town was leased by a tenant named Reb Yosef. He was a sincere, honest, and Yorei Shomayim, but of the most undistinguished sort. He could read the Tefillos and Kapitlach of Tehillim only with difficulty, and had no idea at all of what the words meant. Hashem had blessed him with sons and daughters, and he had employed a capable melamed to teach them. He gave charity generously, and became famous throughout the vicinity for philanthropy and hospitality. Nevertheless, everyone knew him as a born commoner.

People called him "Yossel Baruch Hu u'Voruch Sh'mo," because of his constant habit of dipping his hands in water, or wiping them on his clothes, and then reciting Baruch Hu u'Voruch Sh'mo. Whatever he heard, he responded to it with Amen! When asked why he had said Amen, he would reply that he had heard from a visiting traveler that the Creator (blessed be He) is everywhere, and is always present. Saying Amen implies recognition that Hashem is our Faithful King.

Reb Yossel heard that the renowned genius - the youngest son of the gaon and tzaddik Reb Meir - wished to marry

the daughter of a simple villager who would support him in his home. He quickly sent his children's melamed to inform Reb Meir that he was ready to undertake the obligation of building a house for his exceptional son, and to provide his sustenance for a period of fifteen years. Reb Meir consulted his son about this prospect, and he agreed to it.

LIFE IN THE SMALL VILLAGE

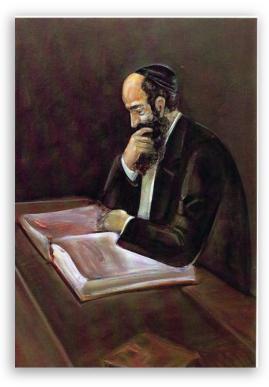
A few days later, Reb Yossel and his family came to Szventzian, and the engagement contract was drawn up amidst great joy. When the designated time arrived, a magnificent wedding was held.

Reb Avraham Shmuel left his father's home and became a villager, living in the house that his father-in-law built for him - as they had agreed.

Reb Avraham Shmuel studied Torah with much diligence, and greatly enjoyed the total tranquility that living in a small village afforded. On the other hand, he was distressed by his inability to daven with a minyan. The Yidden who lived in the surrounding villages and estates would assemble in his father-in-law's home for public prayer only on Shabbos.

The Yidden of the neighboring villages were constantly occupied with their labors: some worked the soil, some raised cattle, some ran mills, some were fishermen, and the like. Their entire day was spent in the company of gentiles. Nevertheless, they were all Yidden, Yirei Shomayim, and most of them had once been knowledgeable in the Torah, having studied in cheder or in a yeshivah during their youth. It was only the pressures of making a living that had forced them to abandon their studies, but [due these pressures, they had subsequently forgotten everything.

When Reb Avraham Shmuel moved into the village, he encouraged these Yidden to set aside Shabbos as a day of communal study. Within a few weeks, the spirit of Torah was apparent throughout the vicinity.



People called him "Yossel Baruch Hu u'Voruch Sh'mo"

A MINYAN IS FOUNDED

Among the inhabitants of the village and nearby settlement there were three very diligent bochurim with outstanding abilities, who had gone to the city to study. When Reb Avraham Shmuel moved to the village, and experienced his great longing to pray with a minyan, he proposed to the bochurim that they return to the village and daven with his minyan. In return, he would teach them Torah.

The bochurim returned home and became regular members of the minyan, which was convened three times a day. Reb Avraham Shmuel kept his promise, studying with them in great depth for several hours daily. After two years passed, the village began to grow. New families settled there, and they built a shul where two or three minyonim met three times a day to daven.

Reb Avraham Shmuel's father-inlaw set up a turpentine distillery in the forest, about a mile from the village. There, he built a small house for his daughter and son-in-law, who preferred living away from the noise of the village. Reb Avraham Shmuel would walk to the shul three times a day to daven.

For fifteen years, Reb Avraham Shmuel sat studying Torah in holiness and purity. He avoided all unnecessary speech, except for extremely brief remarks in cases of great urgency.

During these years, numerous Torah students, Talmidei chachomim, and geonim passed through the village. All were astounded by Reb Avraham Shmuel's great stature, the breadth and depth of his knowledge, righteousness, and his sincerity. His name became well known, and several congregations invited him to serve them as rabbi. But he would not hear of it.

SUPPORT BY THE LABOR OF **HIS HANDS**

Before the fifteen-year period during which his father-in-law had agreed to support him expired, Reb Avraham Shmuel informed him that he wished to learn a trade by which he might earn his living. For this purpose he had chosen the trade of stitching sacks.

Hearing this, the father-in-law became very upset, and begged him to allow him to continue supporting him. Hashem had blessed him with great wealth, and he would be delighted to continue supporting him in his home. But Reb Avraham Shmuel absolutely refused to accept this proposal, insisting that he wished to support himself by the labor of his own hands.

He taught himself to sew, and he and his wife sewed grain and flour sacks, earning an ample income from this trade. While he sewed, Reb Avraham Shmuel reviewed his study of Gemara-Rashi-Tosafos by heart. He did this as fluently as if he were reading it from the text.

When a year passed since he had begun to earn money, he made an exact accounting of his profit, after expenses were deducted. He then set aside one tenth of this amount [for Tzedokah] with great joy.

A NEW TAILOR

They continued living there for three years; in the fourth year they decided to move to Szventzian, the city of Reb Avraham Shmuel's birth. They purchased a small cottage with much surrounding land, where they planted vegetables; his wife had learned to do this as a little girl.

They quickly discovered that sackstitching was not in great demand in Szventzian, and so Reb Avraham Shmuel learned to be a tailor.

During the twenty years that Reb Avraham Shmuel was away from his hometown, his relatives and friends forgot all about him. The older generation had passed away, and the younger ones had simply forgotten. Some of them had never even known that they had a relative or family acquaintance named Avraham Shmuel, who was the youngest son of the pride of their family, Reb Meir.

Reb Avraham Shmuel, continued pretend that he was a very simple person, as he

worked his trade. Nevertheless, as time passed, people became aware that beyond his great righteousness and outstanding sincerity - he was an eminent Talmid Chochom, while his wife excelled in philanthropy and hospitality.

The noblemen warned him that if he didn't get himself a new suit, they would not allow him on their property

In Szventzian there lived a man named Reb Moshe Gedaliah, who was versed in the Torah, and a Yorei Shomayim. He made his living by purchasing the produce of the fields from the noblemen who owned the estates surrounding Szventzian. Being very poor, he was compelled to sell what he bought immediately, thus operating at

very low profit

margin.

Ouite often, he earned no more than a broker's fee.

Reb Moshe Gedaliah had many sons and daughters to support, and his income was not sufficient to cover his many expenses and the tuition for his sons. He certainly could not afford to have new clothing sewn for him. Eventually, his clothes became completely worn out. The noblemen warned him that if he didn't get himself a new suit, they would not allow him on their property. He therefore tried to think of some plan to obtain new clothes. Hearing that a new, G-d-fearing, tailor had moved to Szventzian about three vears earlier, he went to seek his advice.

When Reb Avraham Shmuel learned of Reb Moshe Gedaliah's situation, he offered to sew a new suit for him; he could pay for it a little at a time, as much as he could afford. However, it would be several months before he could complete his work on jobs he had previously accepted. He therefore offered to lend him a suit of his own until then, and to alter it to fit him.

Reb Moshe Gedaliah declined to wear a suit that was not his own. Instead, he proposed to Reb Avraham Shmuel that - since the suit was for business

> wear - he would accept Reb Avraham Shmuel as a partner [to share in the profits].

Avraham

Shmuel declined this offer. But as Reb Moshe Gedaliah refused to accept the suit as a loan, he agreed to sell it to him.

The terms of the sale were that it could be paid out a little at a time, and that he would alter it to fit. Nevertheless, Reb Moshe Gedaliah insisted on paying at least a small amount in cash, and so he pawned the pillow under his head and gave Reb Avraham Shmuel a quarter of a silver ruble as a down payment. He then departed, and Reb Avraham Shmuel blessed him that Hashem should send him success in his business.

THE MIRACULOUS SUIT

Reb Moshe Gedaliah resumed his occupation, making the rounds of the noblemen's estates to buy the produce of their land. While traveling, he would fold his new suit and pack it in his knapsack. When he arrived at a nobleman's court, he would remove his torn suit and put on the new suit before entering to see the nobleman.

On the first day that he visited one of the noblemen, he made such a good impression that the nobleman immediately sold him the produce at the first price Reb Moshe Gedaliah offered. He also agreed to wait a full month for payment, so that he would have time to find a good customer, and thus earn a larger profit.

On the second day, when he approached another nobleman, he had similar success. Here too, he was offered goods at a low price and advantageous terms. Reb Moshe Gedaliah wondered at this, and concluded that the blessing of the G-d-fearing tailor must have been responsible for his success. When he got home, he found good customers, and earned a huge profit.

Little by little, Reb Moshe Gedaliah's income grew. Once, one of the noblemen even sent him to Vilna as his business agent, and he earned an immense sum all at once. After he grew wealthy, he obtained - for his two oldest daughters - sons-in-law who were Torah scholars.

Since he now traveled regularly to Vilna, he bought himself a brand new suit there.⁴

After a few months passed (Reb Moshe Gedaliah was now considered one of the wealthy citizens of Szventzian) he felt that his good fortune had left him,

Reb Avraham
Shmuel saw nothing, and looked at
Reb Mordechai as if
he had lost his mind

and this distressed him greatly. He told his wife that - although they were still well off - he was not having the same success in business as before. He also described what his financial situation had been when he originally bought the suit from the tailor Reb Avraham Shmuel, and the blessing he had received from him.

"How foolish of you!" exclaimed his wife. "Why did you exchange the G-d-fearing tailor's suit for one that you bought in Vilna? It must be that garment which brought you favor and success."

She then went to look for the suit, cleaned and pressed it, and gave it to her husband to put on when needed. Reb Moshe Gedaliah now discovered that it was true: the tailor's suit was responsible for his success in business.

THE NEWS SPREADS

Reb Moshe Gedaliah's wife was a chatterbox; she told the story to her married sisters, and her sisters told their husbands. One of them scoffed at the idea, but the other one took it seriously. He sought out the tailor Reb Avraham Shmuel, and went to see him and ask him to sew a new suit for him. Reb

Avraham Shmuel replied that he was leaving town, and would not have time to sew any new clothes.

Having no other choice, the man begged him at least to give him one of his own suits, and alter it to fit him. Reb Avraham Shmuel agreed to this, and showed him one of his old garments, which found favor in the man's eyes. Three days later, the man returned and took the garment that Reb Avraham Shmuel had altered, and he put it on. Reb Avraham Shmuel blessed him that Hashem grant him success in all his undertakings.

Reb Avraham Shmuel was greatly distressed by the fact that he had been married for many years but was still childless. In fact, his wife had miscarried a number of times.

Reb Avraham Shmuel blamed this on his own Aveiros, and decided to go into exile for one year as Teshuvah. Perhaps Hashem would then take pity upon him and grant him living children. He informed his wife of this plan, and she consented to it. That was why he had told Reb Moshe Gedaliah's brother-inlaw that he was leaving town.

From the first day that Reb Moshe Gedaliah's brother-in-law (his name was Reb Baruch Shlomo) put on Reb Avraham Shmuel's garment, he began to have success in business, and he realized that the story he had been told was true.

THE TAILOR DISAPPEARS

Little by little, the story became public knowledge, and multitudes flocked to the tailor's doorstep. To their great disappointment, they discovered that he was gone. This now became the talk of the town: Reb Avraham Shmuel the tailor, the son of the gaon and tzaddik Reb Meir, was himself a hidden tzaddik. People awaited his return with much anticipation.

Meanwhile, Reb Avraham Shmuel went into exile. He fasted constantly, and afflicted his body with severe forms of self-torment. Since he insisted on supporting himself solely by the labor of his own hands, he would mend clothes in the towns through which he passed.

Once, Reb Avraham Shmuel met a poor man named Reb Mordechai, who was an outstanding Torah Talmid Chochom. Reb Avraham Shmuel was delighted to listen to his Torah discussions and his profound Chiddsuhim, and he developed a great love for him. But when Reb Avraham Shmuel observed Reb Mordechai's conduct, he discovered that his ways were quite eccentric.

Reb Mordechai refused to accept donations, and made do with whatever he had. Therefore, he concluded that Reb Mordechai was not a wandering beggar, but must be in exile like himself. Thus, he found it strange that he never saw Reb Mordechai afflict himself with self-torments or fasting.

Before each Tefillah, Reb Mordechai would disappear for quite some time. Although Reb Avraham Shmuel articulated each word audibly as he prayed, Reb Mordechai's prayer took much longer than own. He also spent several hours a day studying by heart: his lips moved, but no sound escaped them.

One day, as they were traveling alone through the countryside, Reb Mordechai told Reb Avraham Shmuel that he wished to prepare himself to daven Minchah. He put down his knapsack and began to walk through the field. When Reb Avraham Shmuel asked where he was going, he replied that he was going to look for a river or stream in which to immerse himself, for it was his habit always to immerse himself before davening, summer or winter. Reb Avraham Shmuel said that he would go along with him, for he wished to take a swim to relieve the heat of the day.

After they had gone some distance, Reb Mordechai saw a brook bubbling a short distance away; he stopped walking and removed his clothes. Reb Avraham Shmuel saw nothing, and looked at Reb Mordechai as if he had lost his mind. Reb Mordechai instructed him to walk back ten paces, and to wait for him there. When Reb Mordechai returned a short while later, his face and hair were dripping wet, as though he had just emerged from a bath. Reb Avraham Shmuel found this quite amazing, but Reb Mordechai said, "Why are you so astonished? Didn't the Chachamim tell us⁶ that 'If one wishes to purify himself, Heaven comes to his aid'? Now it is known in Heaven that for many years I purify myself before each prayer. Therefore, Hahshem (blessed be He), caused the water to bubble up from the depths of the earth, just so I would be able to immerse myself."

(to be continued...)



וואס איז שייך אריינטראכטן זיך אין זייו מעמד ומצב, אויף דרויף זיינען פאראן זמנים מיוחדים ווען מ'דארף עס טאן, אבער די איבעריקע צייט איז גלייכער צו טראכטן וועגן רבי'ן, ווי אזוי ער איז תמיד מיט זיינע מקושרים און ווי ער פירט זיי עלכל צעד ושעל. *(אג"ק ח"ג ע' תיט)*



Rambam



פרק א' ליום	ג' פרקים ליום	יום	
הל' עדות פרק כ	הל' טוען ונטען פרק א-ג	ג' שבט	'n
פרק כא	פרק ד-ו	ד' שבט	ש"ק
פרק כב	פרק ז-ט	ה' שבט	א'
הל' ממרים פרק א	פרק י-יב	ו' שבט	ב'
פרק ב	פרק יג-טו	ז' שבט	ړ'
פרק ג	פרק טז. הל' נחלות פרק א-ב	ח' שבט	7
פרק ד	פרק ג-ה	ט' שבט	ה'

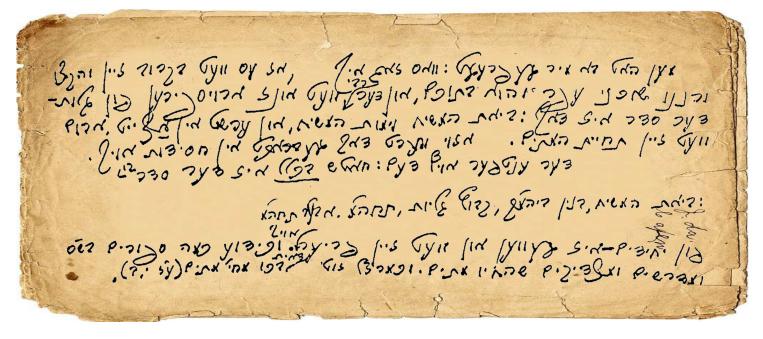
¹⁾ By Rashbatz. From Links in the Chassidic Legacy. Translated from HaTamim, Issue No. 8, pp. 92-95; 19 Kislev 5698, and from material prepared for Issue No. 9 (which never appeared).

²⁾ This Reb Mordechai may very well have been the great scholar, tzaddik, and kabbalist Reb Mordechai Bayever. See The Making of Chassidim, Sichos In English.



Leading us Out of Golus

Someone had asked the Rebbe how it could be possible for the Frierdiker Rebbe to lead us out of Golus if Tchiyas Hamesim will only be a long time after Moshiach comes. The Rebbe's answer follows below.



I was asked: How can I say that soon "Those who reside in the dust will awaken and rejoice", he [the Frierdiker Rebbe] among them and the Rebbe will lead us out of Golus.

[after all] the order is, the coming of Moshiach, Yemos HaMoshiach and only then after a period of time will Tchiyas Hamesim take place. In Chassidus it is also outlined in this sequence.

The answer to this: Generally speaking the seder will be the coming of Moshaich, building the Bais Hamikdash, ingathering of the exiled Yidden, Tchiyas Hamesim.

However Tchiyas Hamesim for individuals has happened [before] and will take place before. Many stories are known from Gemara, Midrashim, and Tzaddikim who revived the dead. As the words of the Chachamim "The smallest among you can revive the dead" (Avoda Zara, 10b)

מען האט בא מיר געפרערגט: וואס זאג איך, אז עס וועט בקרוב זיין והקיצו ורננו שוכני עפר והוא בתוכם, און דער רבי וועט אונז ארויספירען פון גלות –

דער סדר איז דאך: ביאת המשיח וימות המשיח, און ערשט אין אצייט ארום וועט זיין תחיית המתים. אזוי ווערט דאך געבראכט אין חסידות אויך.

דער ענטפער אויף דעם: חאטש <u>בכלל</u> איז דער סדר ביאת המשיח, בנין ביהמ"ק, קבוץ גלויות, תחה"מ.

אבער תחה"מ פון יחידים- איז געווען און וועט זיין פריער אויך. וכידוע כמה ספורים בש"ס ומדרשים ומצדיקים שהחיו מתים. וכמארז"ל זוטי דאית בכו מחי' מתים (ע"ז י. ב).



Broadcasting the Rebbe's Farbrengens

If you were to go into Kfar Chabad in the middle of the night you would see an astonishing scene. All is dark and quiet like any small Israeli village Suddenly lights begin turning on in house after house, the streets soon filling with men, women, and children streaming to a large hall; some running, some walking, but all moving in one direction. The time? 4:30

AM. This is a Live Hookup from 770 Eastern Parkway, Brooklyn NY.

Downstairs 770, the Farbrengen of the Rebbe. Thousands of chassidim are packed into the large zal, sitting around tables or standing in the bleachers. All are waiting to hear the Rebbe speak. A farbrengen was the time the Rebbe spoke with the Chassidim, taught them, directed them, and highlighted the agenda for the coming days.

For a Chassid, hearing what the Rebbe has spoken about is like a drop of fresh water on a parched tongue, a spark of light that shines through the dark confusion of the world and leads him forward. Divrei Elokim Chavim.

Unfortunately, being as the Chabad community is spread across the globe there are communities in America, Canada, England, Eretz Yisroel, South America, South Africa and Australia these distant chassidim would have to wait days, sometimes weeks, until they received a transcript of the farbrengen. Only after the farbrengen was reviewed, transcribed, and retyped, would it be sent out by mail. The mail could take a few days or even a few weeks, depending on its destination. If the Rebbe farbrenged on Shabbos Shmos, the chassidim might receive the transcripts only before Shabbos Bo!

This was life for many years. As time passed and technology developed, a new idea came to the fore. A new medium was now available with which to participate in the happenings of 770: a live telephone hookup, or Shiddur. The story behind it goes as follows.

THE IDEA IS BORN

Yud Shvat 5730 was known as Yud Shavt HaGadol "the Big Yud Shvat" celebrating twenty years to the Rebbe's leadership.

[Incidentally, every ten years the Yud Shvat celebrations marking another decade of the Rebbe's leadership would be held on a grand scale. For different yungerliet, depending on when they were in 770, Yud Shvat HaGadol can mean 5720, 5730, 5740 or 5750. It helps

to be specific when speaking about the "only" Yud Shvat HaGadol.]

The excitement of the chassidim was rising, the anticipation of the great day could be felt in all the Chabad communities around the world. This milestone, two decades of Chabad under the Rebbe's leadership, was the topic of many newspaper articles. Letters arrived in 770 from people of all denominations, offering their best wishes and blessings to the Rebbe towards his continued leadership.

The excitement reached a new high when the Rebbe announced that the Sefer Torah of Moshaich would be finished on Friday, Yud Shvat. The Sefer Torah of Moshiach was started by the Frierdiker Rebbe in 5702 to greet Moshiach. For many years it lay unfinished in one of the back rooms of 770. Now the Rebbe said that the time had come to finish it.

A few days before Yud Shvat, two bochrim from the Yeshiva in Kfar Chabad approached Reb Itchke Gansburg, one of the well-known askonei Chabad in Eretz Yisroel, with a new idea. They wanted to broadcast the Yud Shvat farbrengen through a live telephone hookup. Reb Itchke consulted

with a technologically informed friend of his and the decision was made: the Farbrengen would be broadcast.

THE FIRST LIVE HOOKUP

Reb Itchke called Shmulik Rivkin, a bochur with the technological skills necessary, who learned in 770, to arrange the hookup from that end. Shmulik immediately said yes, and recruited his friend Chaim Boruch Halbershtam (who was to later found WLCC) to begin working on the new project.

After they had arranged the technical aspects, Reb Itchke asked the Rebbe for permission to go through with the hookup. Reb Binyomin Klein soon gave over the answer: The Farbrengen was to be on Motzei Shabbos and the hookup would indeed take place.

Erev Shabbos was the Siyum Sefer Torah of Moshiach. Shmulik and Chaim Boruch, together with Meny Wolff, videoed and recorded the entire event. It was not possible to transmit the recording live to Eretz Yisroel, as it was already Shabbos there. On Motzei Shabbos, at the beginning of the broadcast, they replayed the Erev Shabbos Siyum and Farebrengen and then the Yud Shvat Farbrengen began.

The first live hookup was to four



Moments of excitement as a hookup begins

FILMSTRIP:

Yud Shvat 5730











locations: London, England; Chicago; Los Angeles; and the Zal of Yeshivas Kfar Chabad.

To cover the expenses of the broadcast it was decided to sell entry tickets to the Zal of the Yeshiva. The tickets were snapped up; people were worried that there would not be any left. Reb Lipa Kertzvill was in charge of the hall and selling the tickets. He worked hard to make it possible for more people to join in the hookup. When the time came, over one thousand people crammed into the Zal awaiting the beginning of the Farbrengen.

The suspense was thick, no one knew what to expect. The telephone lines of those days, especially the overseas lines, were not very clear and usually filled with static. Finally Meni Wolff came on the line and related all that had happened by the siyum of Moshiach's Sefer Torah on Friday and over Shabbos including the Shabbos Farbrengen. Then the tape of the siyum was played. For many of the people in the crowd, certainly the younger people there, this was the first time they heard the Rebbe's voice. For an even larger percentage this was the first time they heard the Rebbe say the psukim of Ata Hareisa with the special tune of Simchas Torah. The maamar "Lehavin Inyan Ksivas Sefer Torah" was then played. It is impossible to describe the feelings in the room at the time.

Minutes after the tape of Friday's proceedings ended, the Yud Shvat Farbrengen began. With closed eyes the chassidim listened to the Rebbe's voice coming out of the speakers. Many had tears in their eyes as they participated in the Farbrengen of the Rebbe from overseas.

WHY SO FEW PLACES?

After Yud Shvat, the organizers reported to the Rebbe how the hookup went, how many places took part, and how many people participated. The Rebbe asked why the hookup was only to

so few places...

The day after the Farbrengen, the Rebbe gave a bottle of mashke to Reb Tvi Hirsh Ganzburg, Reb Itchke's brother, and told him to give it to his brother with a "Yasher Koiach".

The world turned over. Chassidim celebrated the new breakthrough, happily anticipating the next farbrengen.

Purim was the next weekday Farbrengen. They prepared to broadcast it live. Rabbi Binyomin Klein told Reb Itchke Gansburg what time the Farbrengen would start. Reb Itchke spread the time among the Anash of Eretz Yisroel.

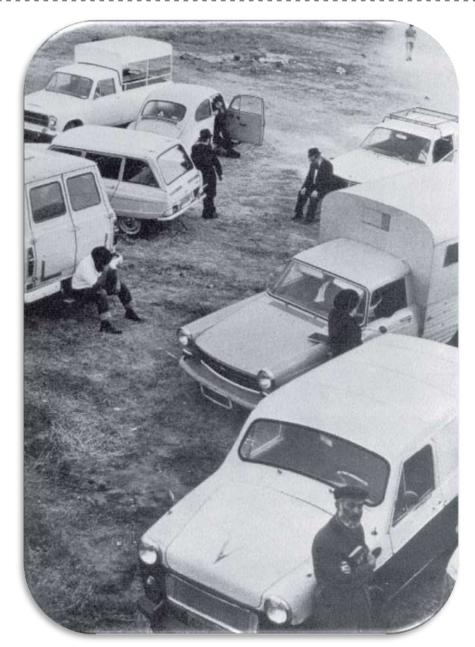
The newspapers soon carried the news that the farbrengen of the Lubavitcher Rebbe would be broadcast live. The organizers understood that the Zal would not be big enough to contain the large crowd that would take part in the Farbrengen - the Zal was barely big enough last time - and they therefore placed large speakers in the courtyard outside the Yeshiva.

VEHI NOAM AND LECHAIM FROM ERETZ YISROEL

As mentioned, the telephone lines in general were not very reliable, specifically overseas. Once during the Farbrengen of Vov Tishrei 5731, the Rebbe asked that the people listening to the Farbrengen should say lechaim and those in 770 should respond with Lechaim VeLivracha.

Reb Itchke in Kfar Chabad ran to bring Mashke, while in the WLCC room (the hookup command center) in 770 they rushed to setup a speaker in the big Zal of 770 so the crowd could hear the lechaim coming from Eretz Yisroel. Seconds stretched into minutes; the connection was not working.

The Rebbe suddenly suggested that someone say the posuk of Vehi Noam out loud. Rabbi Yehoshua Yuzevitch, who was standing near the window of WLCC volunteered and said the posuk



Due to lack of space, many head outdoors to pick up the broadcast from the car's radio

out loud. Immediately, when he finished, the connection went through and in 770 they could hear the voice of Reb Refael (Fole) Kahn saying Lechaim.

[The makor of the sgula is from Tekias Shofar. There is a sgula that if the Baal Tokea is having trouble blowing the shofar, they should say the possuk Vehi Noam.]

After that episode, someone hung a sign in WLCC with the words Vehi Noam, just in case they needed to use it if the connection wouldn't go through...

FINANCIAL PRESSURES

Although the broadcasts were a great success, now that the novelty of it began to wear off, the real pressures set in. Overseas phone calls costed a large amount of money; each minute ran exorbitant costs. With other expenses added in, including a hall and equipment, the cost only rose higher. It became very hard for the organizers to keep running the broadcasts.

One could never know beforehand how long the Farbrengen would last for. Sometimes it could last six, seven, even eight hours. Once, a few hours into the Farbrengen Reb Itcke Gansburg realized that if the hookup would continue any longer he would not be able to pay the bill. He stopped the hookup and announced that he had no more funds to continue broadcasting the Farbrengen, if the crowd wanted to continue then they would have to collect more money then. Within a few minutes a nice amount was collected and the hookup resumed.

His "reward" was not long in coming. A note was sent by the Rebbe, "Were the Ziknei Anash consulted before this?!"

SPREADS WORLD-WIDE

The telephone hookup to the Rebbe's Farbrengen began to spread. Now people from around the world began to call in to listen to the Farbrengen live. In many places they would set up speakers and broadcast the sicha live to a crowd of Anash.

Reb Zalmon Jaffe recounts in his diary how he once spoke with the Rebbe about the broadcasts in general, and the one in London in particular, and described the atmosphere:

"The Rebbe said he had received a 'nasty' letter from Israel – "Some of my best friends are Lubavitchers" – complaining about the money wasted by telephoning the Farbrengen to Kfar Chabad. It would be better to buy Phantom Jets! Cheek! It would probably cost them just a few shillings each in Kfar Chabad. In any case "לא בחיל אלא"

"I said that the Farbrengens were received exceedingly well in London and in Manchester, now, too. Except that the Rebbe was not there in person, and also that it was at an awkward time – 2.00-9.00a.m. – otherwise it was very nice indeed. Comfortable chairs and tables, refreshments, no crush etc. "Shush" says the Rebbe, "don't tell anyone here, they will all want to go to London for the Farbrengen!" "Still" he added, "it is a pity I keep everybody up, all over the world."

In 770, the small room from which the first hookups had been connected now transformed into a full phone bank. This room was first chosen because it was onsite in 770, already had a phone line, and was the only room with a window into the big downstairs Zal. (This window can be seen in some of the videos of the early Farbrengens.)

The room soon had ten phone lines. At first not everything worked right. During one of the earliest hookups, the phone bank began to smoke. Chaim Boruch Halbershtam and Shmulik Rivkin didn't panic and soon got the system working again.

The next Farbrengen to be broadcast was going to be Yud Alef Nissan. They built a proper system in the soon-to-be-called WLCC room (Worldwide Lubavitch Communication Center) and tested it many times. This time the system worked perfectly, and the hookup was broadcast without any hitches.

Not long afterwards, Shmulik Rivkin returned to Eretz Yisroel where he continued to be involved in the technological aspects of the hookups.

Not only was overseas talk very expensive, but also at times it could even be hard to catch a line to talk. There were some times when, in the middle of the hookup, other voices of other conversations would get mixed in! With much effort on the part of Chaim Boruch and Shmulik, and as the hookup became a regular part of the Farbrengens, the hookups became clearer and more secure.

The hookups became more widespread in Eretz Yisroel and the crowds would gather in various places to hear and participate in the Farbrengen.

From 5731, Agudas Chassidei Chabad of Eretz Yisroel would arrange the hookup. It would come overseas to the Yeshiva in Kfar Chabad, and from there they would hook in the other

- The first live Hookup was the Yud Shvat Farbrengen, 5730.
- The first Farbrengen to be transmitted over the radio was Purim, 5733.
- The first Farbrengen to be broadcast over cable television was Vov Tishrei, 5743.
- The first satellite hookup (audio and video) was for Chanukah Live, 5750.





TOP: 770, WLCC headquarters. BOTTOM: Yerushalayim.

locations in Eretz Yisroel.

Because of the expenses, they would charge a fee to those that wished to join the Farbrengen. In addition to the great costs of overseas phone calls, they would also hire a technician to be on-site during the broadcast.

From the letters between Reb Efroyim Wolff, the head of the Yeshiva, and Mazkirus (the Rebbe's Secretariat) we can see the financial hardship involved in doing the hookups. At one point Rabbi Chadakov sent Reb Efroyim a telegram stating that as a one-time occurrence the Rebbe was sending his 1,000 Lirot (the Israeli currency at the time) to cover the hookup of the previous Chof Av Farbrengen.

THE SHLUCHIM ARRIVE IN **ERETZ YISROEL**

When the Shluchim arrived in Eretz Yisroel [more on that in a coming issue of the Derher] the Shiddurim received a boost. Although the Shiddurim had begun to shrink the distance between 770 and Eretz Yisroel, the Chassidim still felt far. As a consequence they also were out of the Chassidic circle in many ways. The incoming Shluchim invigorated the Chassidim of Eretz Yisroel and instilled in them a greater appreciation for the Rebbe's projects.

Once they arrived, and the hookups began to spread to many more locations, the main office moved from Kfar Chabad to Yerushalavim under the management of Reb Eliezer Lichshtein.

Soon there began a broadcast in the square of the Kotel. Many people would stream there in the wee hours of the morning to hear the Farbrengen of the Rebbe.

The Kotel broadcast was made possible through the efforts of Rabbi Meir Yehuda Getz, the Rabbi of the Kotel. Rabbi Getz writes in his diary: "From the early morning the Farbrengen of the Lubavitcher Rebbe was broadcast in the lower square of the Kotel. Most of



Listening to the hookup early in the morning

the Chabad Chassidim of Yerushalayim came to join. I gave my permission due to a personal letter [I received] from the Lubavitcher Rebbe..."

As with all good things, opposition reared its ugly head. Complaints were lodged that the loud noise disturbed the worshipers that davened there. Different politicians pressured Rabbi Getz to withdraw his permission. The shluchim reported to the Rebbe about the troubles and about the threats to Rabbi Getz. When the Rebbe heard he sent a letter to reinforce Rabbi Getz's resolve, and asked to relay the message orally even before the letter would arrive.

As Rabbi Getz writes:

"Today I was brought a personal



Rabbi Meir Yehuda Getz, the Rabbi of the Kotel

letter from the Lubavitcher Rebbe that was relayed by telephone. He was pained over the personal discomfort that I experienced due to the broadcast which is dedicated for the spreading of Torah and Yiddishkeit."

A short while later and the efforts of Rabbi Getz paid off; the broadcasts continued in the hall of the Kotel. This continued for two years, after which, due to many reasons, the broadcasts were moved to the Yeshivas Toras Emes in Yerushalayim, which then became the central broadcast site for the whole Eretz Yisroel.

SPEEDY NOTIFICATION

In the case of a regular Farbrengen, the time and date would be made known through the Chabad communities. However, if the Rebbe would make a surprise Farbrengen, or a surprise sicha, there was a special system in place to make sure everyone would know about it.

Even in the earlier years, but much more starting in 5748, the Rebbe would say a sicha after Mincha or Maariv. During Aleinu the Rebbe would turn around and look for the sicha shtender. This would be the sign that he would be saying a sicha after davening. Rabbi Chaim Boruch would run to WLCC and begin calling the different countries informing them that a sicha was about to

start. He would then prepare the phone system for the hookup.

In Eretz Yisroel each community had its way of making sure that everyone found out about the hookup. In Kfar Chabad Rabbi Moshe Slonim drove around in his car blaring "Shidur, Shidur" (Hookup, Hookup) through speakers attached to its roof. Lights would go on in house after house, the streets would fill with people, many running to Mikva before going to the Zal of the Yeshiva to hear the Shidur.

Nachalas Har Chabad had a different system. The person in charge of the Shidur was responsible to call two people to begin a chain of calls that would let everyone know that a Shidur was starting. (See Side Bar)

Around the world Chassidim would run to telephones to listen to the sicha. Depending on the location and the time difference, for some this was in the middle of the night or early in the morning. (In Australia, for example, Chanukah Live took place at ten o'clock in the morning.)

SIMULTANEOUS TRANSLATION

As is well known, the Farbrengens of the Rebbe were simultaneously translated during the television broadcast into English. Additionally, for people in the crowd who did not understand Yiddish, small radios were provided for simultaneous translation into a few languages – English, Hebrew, French and others depending on the crowd.

The phone broadcasts, which had started over ten years before the television telecasts, also had a simultaneous translation. These were done by people on site in the different communities.

For example:

In Detroit, the Farbengen was broadcast in the Nusach Ari Shul – Mishkan Israel. Rabbi Yitzchak Meir Kagen would simultaneously translate the Farbrengen into English for the non-Yiddish speakers through headphones they would plug into their armrests.

In Eretz Yisroel, Rabbi Tuvia Bloi would listen in to the sicha and write notes in Yiddish. During the niggunim between sichos, Rabbi Chanoch Glitzenshtein would translate the sicha into Hebrew. At the end of the Farbrengen, the tape of the Farbrengen, together with the translation, would be ready for distribution.



The WLCC logo was made by the Chassidic artist Reb Zalmen Kleinman

ON ISRAELI RADIO

The Israeli Radio station Kol Yisrael, expressed interest in playing the Farbrengen on the radio. Many times during the Farbrengen the Rebbe would talk about current events such as Shleimus HaAretz and Mi Yehudi. Rabbi Berke Wolff, in charge of the Chabad media-relations, arranged for Kol Yisrael to play selections of these sichos.

There were instances when the Rebbe directed Reb Berke to have certain sichos played over the radio. Reb Berke would go to Yerushalayim, and at the end of the broadcast, Reb Tuvia Bloi would add an introduction to the sicha, and Reb Berke would take the tape and translation to the radio studios of Kol Yisrael for radio broadcast.

MINI-RADIO STATIONS

Telephone systems and large crowd broadcasts were not enough for the technologically minded Chassidim who wanted to make the Farbrengens as accessible as possible. In 5744, Reb Mordechai Kozliner and Reb Meir Freidman dedicated a room in the Yeshiva in Nachlas Har Chabad for transmitting the Farbrengens over shortwave radio. Now anyone in the area could tune in to the Farbrengen, an overseas Farbrengen mind you, from home.

A short while later, Reb Levi Yitzchak Ginsburg created a similar station in Kfar Chabad. This made it much easier for people to listen in to the 770 hookup. In the later years, when a sicha might be only 15-20 minutes long, this allowed the Chassidim to hear the sicha. Had they had to run to another location they would have arrived after the sicha ended.

WLCC - THE COMMAND CENTER

As the years progressed, WLCC became a full telephone center. In 5752 there were over 500 phone lines hooking in live to the happenings of 770. The Farbrengens, sichos, and Kos Shel Bracha, were among the events Chassidim and Shluchim from around the world would call in to derive inspiration.

In addition to the telephone hookups and overseas telephone broadcasts, the WLCC room also became the media center of 770.

Reb Chaim Boruch Halbershtam relates:

"In 5732, I asked the Rebbe for permission to play the Farbrengen over the New York radio. The Rebbe replied that it was a good idea, but the time was not yet ripe. By Purim the next year the Rebbe gave his permission to Rabbi YY Hecht to transmit the Farbrengen over the radio. Rabbi Hecht would host the farbrengen on the radio from the WLCC

RULES FOR A SHIDDUR

(Nachlas Har Chabad)

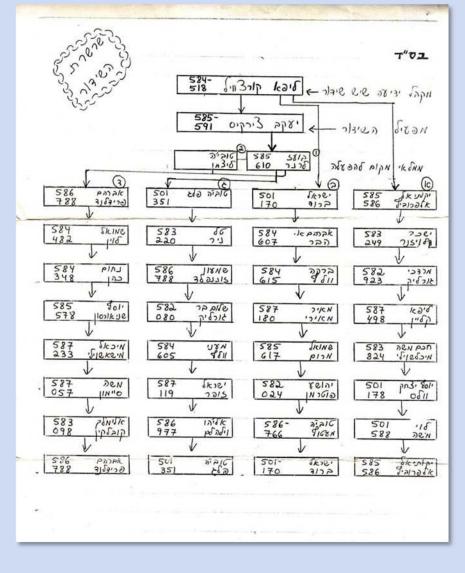
- Lipa Kertzvil receives the news that a Shiddur will take place.
- Lipa calls Yaakov Tzirkis to operate the Shiddur. If Yaakov is not available he calls Boaz Lerner or Tuvia Litzman.
- Lipa calls the two heads responsible for phone chains A and B.
- 4. Yaakov Tzirkis calls <u>only</u> Boaz Lerner.
- 5. Boaz Lerner calls the two heads responsible for phone chains C and D.
- 6. If one of the leaders are not available Lipa or Boaz call the second name in line.
- If one of the people on the chain cannot make connection with the next link in line, he should call the one after and not break the chain.
- 8. In an emergency the one who cannot continue the chain must tell the person calling him, so that he can

take the responsibility to call the next in line.

- 9. The last on the list is to call head to assure that the chain reached its end.
- 10. If, after ten minutes, the head was not called by the last on the list, he must call him. The last should call the one before, and so on going up. This way it will be clear how far the message got and where the chain broke.
- 11. Someone who failed to carry out their responsibilities three times will be removed from the list and another will be instated in his place.
- 12. Advice: hang the list of names and telephone numbers somewhere safe <u>near</u> the telephone.

With blessing,

The Organizers



room, explaining ideas between sichos, and providing summaries into English. From that time on, all the major Farbrengens were transmitted over the Jewish radio station WEVD.

"After Shmini Atzeres, 5738, the Rebbe was confined to his room for a few months. The Shabbos farbrengens moved to Motzei Shabbos to allow the Rebbe to talk from his room over a microphone that was

attached to speakers downstairs. This also allowed Chassidim from around the world to listen in to the regular "Shabbos" farbrengen. The Rebbe greatly appreciated that the Chassidim from out of town were able to tune in and so he continued the seder of Motzei Shabbos farbrengens until late 5739, long after he was feeling better. This way more people could hear the Farbrengen live.

"As an offshoot from this, Rabbi Yosef Weinberg would broadcast the Farbrengen on his radio show. Rabbi Yosef Weinberg taught Tanya every Motzei Shabbos on the radio. Because the Farbrengen was after Shabbos ended, he used the opportunity to broadcast the Rebbe's words over the radio for the first half hour.

"From that time all the media transmissions were from the WLCC room. Rabbi Weinberg would originally travel to a studio to teach Tanya, now he would sit in 770. (There is a light over the WLCC door "ON AIR" – if it was on, the bochrim knew to keep quiet in the hall as someone was teaching a shiur on the radio or telephone.)

"Once the Rebbe moved the Farbrengens back to Shabbos day, the first half of Rabbi Wienberg's show was



Hookup in the Beis Medrash of Yeshivas "Toras Emes" in Yerushalayim

devoted to reviewing that Shabbos' Farbrengen. If there had not been a farbrengen that Shabbos then he would review sichos from the previous weeks. The rest of the time was spent teaching Tanya.

"The Rebbe would listen to Rabbi Weinberg's shiur every Motzei Shabbos. From time to time the Rebbe would send a note, containing a point from the last Farbrengen or another idea he wanted Rabbi Weinberg to emphasize, with one of the Mazkirus down the hall to Rabbi Weinberg."

HOW DID IT ACTUALLY WORK?

If you wanted a line into 770, you would pay for a real, physical, phone line. It would be run into 770, into the WLCC room, and attached to a phone on their wall. This was your line and it had a regular number that belonged to you. To hook up to 770, the owner would call his phone and wait for Reb Chaim Boruch or Reb Yonoson Hackner to pick up. Once they did you stated your name and they would hook you into the switchboard. If the line got knocked off on your end, but not on theirs, you had to call the main number and ask them to re-attach your line. (The

way phone lines worked, it was not possible to recall your number until they hung up; all you would get is a busy signal.)

For a regular American Chassid or Shliach, the cost of a phone line was forty dollars about (about eighty five dollars in today's currency) a month. This was besides the ten-cents-afor minute cost for the long distance calls. Some people would share the line to cover costs, one calling the other before

hooking in.

The Talmidim HaShluchim in Australia saved all the money they earned from side jobs to pay for the hookups.

Some countries had a central switchboard for everyone to call into. The central switchboard's operator in turn would call in to New York for the broadcast. As mentioned, in Eretz Yisroel this center was in Yerushalayim; London was the main switchboard for England and parts of Europe, and other areas had their "regional headquarters".

In the later years, the system became more automated, with the ability to call in and automatically hear the hookup. The system would replay the previous sicha until the next sicha took place, enabling anyone to call in and hear the recording. On Motzei Shabbos the hookup played the chazzara of the Shabbos Farbrengen by one of the Chozrim. This gave the Chassidim from out of town a short preview of the Farbrengen they would see in print later that week.

In the later years, with sichos almost every night, it was a common sight to walk into a Yeshiva in New Haven, Morristown, Detroit, Miami, and see the entire Yeshiva, from the bochrim to the Rosh Yeshiva, crammed into a small office, crowded around a speakerphone, listening to the sicha of the Rebbe.

THE REBBE'S ATTENTION

Many times during a Farbrengen, the Rebbe would talk about the fact that people from around the world were listening in. Sometimes when saying something to the crowd in 770, the Rebbe would repeat what he just said for the benefit of those who would be listening in.

For example, on Purim, 5734, the Rebbe told everyone to say Lechaim multiple times. After a while of answering Lechaim, the Rebbe said that those listening in – who were not sure how many times to say Lechiam – should say Lechaim again.

At the end of every hookup the Rebbe would wait for a Duch on who was involved; how many people and places participated. The Rebbe took special interest in the Shidurim and constantly reinforced them in their work.

When Shmulik Rivkin went in to the Rebbe for Yechidus in 5736, the Rebbe gave him a hundred dollar bill "for the Shidurim (Hookups)". At many Farbrengens the Rebbe also gave mashke to the organizers and answered their Lechaims from the window.

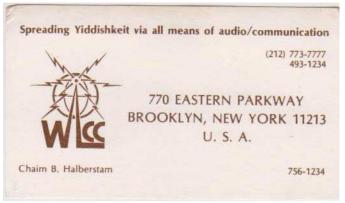
When Rabbi Chaim Boruch would

receive Matzos from the Rebbe – or Lekach, Dollars, Haddasim – the Rebbe would many times gives him an extra item "for the Shiddurim".

According to Rabbi Chaim Boruch, the Rebbe would bring the reports of the Hookups and broadcast to the Ohel on Erev Rosh Hashana where he would read them.

This is the inside story of the Hookups, or Shiddurim. New technology, thousands of hours of hard work, and, mainly, a few dedicated individuals made 770 and the Rebbe accessible to thousands of Chassidim around the world.

May we be zoche to hear the Rebbe's Farbrengen from the Rebbe's holy mouth speedily in our days.



The original business card of WLCC.



...מ"ש שאינו מעורב עם הבריות וכו', הנה אם גם הי' המצב כזה, הרי העבודה דאתהפכא לא בשמים היא ולא ניתנה למלאכי השרת אלא דוקא לבני אדם קרוצי מחומר, והעיקר שכל אלו שזכו ללמוד בתומכי תמימים אשר מייסדי ישיבה זו הם כ"ק אדמו"ר (מהורש"ב) ובנו כ"ק מו"ח אדמו"ר - זצוקללה"ה נבג"מ זי"ע, הכתירו את התלמידים בשם "נרות להאיר" דוקא ,והרי דברי צדיקים נוקבים וחודרים ובודאי פועלים פעולתם ליתן היכולת בזה לכל אלו שהכתירום בתואר זה, ואין הדבר תלוי אלא שפב"פ יוציאה מן הכח אל הפועל. אלא שכמבואר בתניא בנוגע לכמה ענינים לפעמים מספיקה ע"ז התבוננות קלה ולשעה מועטה ולפעמים צריך יגיעת נפש ויגיעת בשר בהתבוננות עמוקה בכדי לבוא לאמת זו.

(אג"ק ח"י ע' שיב)

A visitor once blessed Rebbetzin Chaya Mushka: The Rebbe should be well, and have much *nachas* from us.

The Rebbetzin replied: Our *nachas* is when we hear that you're having *nachas.* (ateres malka p 290)



CHOF BEIS SHWAT

Reflections of a Chossid

Not much is known about the Rebbetzin. Her private life was carefully her privacy guarded, vigilantly maintained. So discreet was she that for many it was only when they observed the Rebbe after her passing that they realized what she meant to him.

Those present in the days following the Rebbetzin's Histalkus, will recall the intense grief the Rebbe displayed and the tears he openly shed. Only then did the Chassidim begin to understand who the Rebbetzin truly was and what she meant for the Rebbe. For the Chassidim present it was heartrending to behold...

When approaching a day like Chof-Beis Shevat, we, as Chassidim, naturally contemplate what this day meant for the Rebbe. The wealth of Sichos in which the Rebbe spoke about the Rebbetzin, reveal many insights into the special Neshoma she possessed, and the crucial role she played in Dor Hashvi'i.

On the Shabbos following Chof-Beis Shevat, 5748 (still during the Shiva) the Rebbe spoke about the Neshomos of Tzaddikim (and Tzidkoniyos) that descend from "Atzilus" and have no connection with evil-forces. These special Neshomos don't need to go through long processes of "Tikunim", but are elevated by Hashem Himself! (Sefer Hasichos 5748 pg. 262).

At the conclusion of the Shiva, the Rebbe said a Sicha in his home, thanking all those who sent consoling wishes and calling upon Chassidim to establish Torah institutions in the Rebbetzin's memory.

The Rebbe went on to say that the Z'chus of those who sent words of comfort is all the more great since the one who passed on is the daughter of a Nossi. According to Chazal that "Ish mazria t'chila voledes nekeiva", a daughter is more connected to her father than a son. Since this Nossi is in direct sequence to all the preceding Rabbeim, the power of the Rebbetzin to bring blessings to all the comforters is great not only in her own right, due to her own good-deeds, but in the merit of all the Rabbeim as well! (Sefer Hasichos 5748 pg. 273).

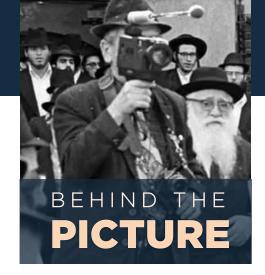
On Motzei Shabbos Teruma 5748, the Rebbe said a Sicha in his home on a wide variety of subjects - beginning by again thanking all those who expressed their wishes after the Rebbetzin's passing.



Mentioning the Rebbetzin, the Rebbe noted that one of her last accomplishments during her physical lifetime was the pivotal testimony she gave, "My father, along with all his Seforim and manuscripts, belong to the Chassidm".

With this statement, she attested to the eternity of Toras Hachassidus and the eternity of its leaders, the Rabbeim, who will carry on through the coming of Moshiach. While this is a true fact regardless, she had the special ability and her words carried such power, they impressed the secular judge. Her words conveyed and revealed the unbreakable connection between a Rebbe and his Chassidim so clearly, that even an earthly court, in a material, physical world, gave a verdict corroborating her words.

The Rebbe and Rebbetzin had been a source of blessing for so many, but they were not to have children of their own. A young boy once visited the Rebbetzin's home and naively asked her, Rebbetzin, where are your children? The Rebbetzin responded: All Chassidim are the Rebbe's children.



This picture is a famous one, hung on walls and displayed in many homes with pride. Yet not many know the story behind it.

For this we must go to Reb Levi Yitzchak Freidin, "the Photographer of Lubavitch". Reb Levi was an iconic figure in 770 for many years, traveling from Eretz Yisroel to New York to document Tishrei by the Rebbe. Many of the beautiful pictures available today are thanks to him and his devoted camera clicking in the background.

Reb Levi would also take videos of his time spent in NY. Upon his return to Eretz Yisroel, he would bring the pictures and videos to exhibits, displaying the latest "news" of the happenings by the Rebbe and in the court of Lubavitch. Reb Levi enjoyed a very special relationship with the Rebbe as evidenced in the coming story.

This picture was taken on Motzei Yom Kippur, 5737.

In order to get a good angle of the Rebbe coming out to Kiddush Levana on Motzei Yom Kippur, Reb Levi lay down on the ground. When the Rebbe walked out of 770, he noticed Freidin on the ground. The Rebbe smiled to him saying: "write that you took the picture lying down."

Later, after the pictures were developed, Reb Levi wrote on the back as the Rebbe had said and gave it in to the Rebbe.

The Rebbe added in his holy handwriting: Motzei Yom HaKipurim, 5737.





Through the Keyhole A Peek into Yemos Hamoshiach

A BEFITTING AVODAH

Preparing for Yemos Hamoshiach

The Alter Rebbe writes that all the future revelations of Elokus "depend on our actions and Avodah throughout the period of Gollus."

Now, the Avodah of the Yidden in Gollus brings about the Geulah not only in a general sense, but moreover, according to the more specific principle of "Midah K'neged Midah" (measure for measure). Meaning to say, every specific Mitzvah that we do prompts a similar type of revelation when Moshiach comes.

If so, one might ask, what is the particular kind of Avodah that brings

about Techiyas Hameisim?

The following answers could be proposed:

This physical world is deemed dead for it is temporary, merely a string of fleeting moments. Kedusha is life, vitality, the ever-present essence of all existence.

By observing the Mitzvos, one transforms the physicality of the world (which is temporary comparable to death) into a vessel and home for Kedusha (life). Avodah of this kind will bring about Techiyas Hameisim, because doing this brings life -

"Kedusha", into what is 'dead' - this temporary world, and therefore it causes a parallel effect.

The Avodah ah called 'Beirurim' consists of sifting and refining the materiality of this world, in order to locate and elevate the sparks of Kedusha which are found there, and which fell from their place in the highest levels of Kedusha. And since "one who has fallen from his place is referred to as dead," the elevation of these sparks is a taste of Techiyas Hameisim, when the dead will rise once again.

(Likkutei Sichos, 3, p. 1011)



A Chassidishe Derher Vaad Talmidei Hatmimim 770 Eastern Parkway Brooklyn, NY 11213