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A אגודת חסידים CHASSIDISHER DERHER

EXPANDED EDITION

ISSUE 7 (71)

SHEVAT 5773

A BADGE OF HONOR

YESHIVA AT THE FOREFRONT

A YECHIDUS TEN YEARS LONG

A STORY

באתי לגני

AN OVERVIEW

The Story of שנת הק"ו

An outburst of Nigleh and Chassidus,
a revolution in Lubavitcher publications
and a heavenly Farbrengen

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בס"ד

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

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A WORD FROM THE EDITORS

It is with great pleasure that we present this current expanded edition of A Chassidisher Derher in honor of Yud Shevat.

The *Sichos* and letters on and around Yud Shevat throughout the years were often dedicated by the Rebbe to inspiring Chassidim to strengthen their *Hiskashrus* to the Rebbe above and beyond all challenges they may encounter on the way.

Let us take a look at the Rebbe's powerful words in that first Farbrengen, Yud Shevat, 5711:

We now have passed the (Friediker) Rebbe's first *Yom-Hilula*.

(It should be noted that all along, I have tried to avoid the use of the term "first *Yortzeit*"; when I feel the need to say "first" I say "the first *Hilula*." We all hope that there will not be any more than one *Yortzeit*, [The Rebbe cried while saying these words] for we will see the fulfillment of the *Possuk* "הקיצו ורננו שוכני עפר" and we will no longer commemorate any *Yortzeit*'s, only *Hilula*'s (which are applicable after *Techiyas Hameisim* as well)).

Some may think that *Chas Ve'Sholom* our *Hiskashrus* with the Rebbe is now weakened somewhat. The truth though, is quite to the contrary. Now that the (Friediker) Rebbe is continuously going higher and higher, there is more in his power to share with us here below, making it easier for us to strengthen ourselves in doing what he would want of us; i.e. the *Shlichus* he gave each of us...



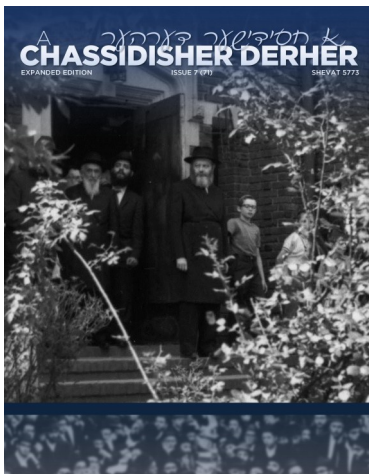
It is our sincere hope that the following compilation of *Sichos*, letters, and stories about *Raboseinu Nesieinu* and their Chassidim will inspire its readers to strengthen their *Hiskashrus* with renewed commitment, manifesting in practical everyday doings.

Let us hope that this year we will merit to have a Farbrengen with the Rebbe on Yud Shevat and hear a new *Bossi Legani*, and in the Rebbe's words in conclusion of his first Ma'amor, Yud Shevat, 5711:

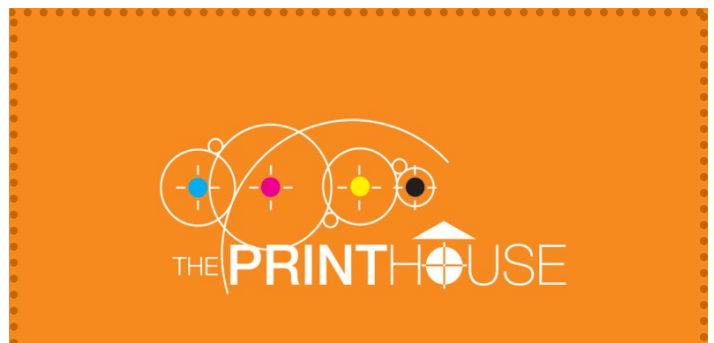
"ונזכה זעמן זיך מיט'ן רבי'ן דאָ למטה אין אַ גוף ולמטה מעשרה
טפחים, והוא יגאלנו!"

A Chassidisher Derher

Gimmel Shevat, 5773



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זרח השמש

The day of Yud Shevat is linked with a monumental series of events, which impact us even today. On this day, in 5710, the Frierdiker Rebbe was Nistalek, following which the Rebbe instituted numerous minhogim for Chassidim to observe each year. And as one era drew to a close, the Nesius of Lubavitch was passed on to our Rebbe, who continues to lead us until the coming of Moshiach. A Chossid may wonder; how does this day affect me most? What is the message that I should take from Yud Shevat?

Chalazal teach¹ that the posuk “Vezorach Hashemesh, Uba Hashemesh” – literally translated as “The sun rises and the sun sets” – refers to the passing of leadership from one Nossi to the next. Just as it was the case regarding the transfer of leadership from Moshe to Yehoshua, so too, in every generation, one nossi passes on the nesius to his successor.

Although there sometimes was a time gap between one Nossi and the next, the Nossi who assumed the position of leadership was always pre-ordained, thus ensuring that Klal Yisroel were not left without their roye neeman for even a moment.

The Baal Shem Tov continued the unbroken chain of Nesiim stemming from Moshe Rabeinu. The Mezritcher Magid and the seven Rebbeim of Lubavitch who carried the chain forward, each embodied the qualities of a Melech and a Nossi.

(It should be noted that until the time of the Baal Shem Tov, although there was a Nossi in each generation, the identity of this Nossi was not necessarily revealed and known. With the revelation of Chassidus in the world, the Baal Shem Tov brought about that the Nossi will be revealed for all to know).

A Melech and Nossi assume identical roles in being both the “Moach” (mind) and “Lev” (heart) of Klal Yisroel. One the one hand, they steer Klal Yisroel’s every move through the Torah they teach and

the instructions they advise, similar to how the brain directs the body, and on the other hand, they function as the heart of every Jew, infusing life and spirit to cater to every need.

Each of the Rebbeim were clearly not just a leader to their own Chassidim, rather they took upon themselves responsibility for the physical and spiritual well-being of every Jew, even those who outwardly shunned Chassidus.

However, with many of the Rebbeim it took several months, or even years, until they openly accepted the Nesius. And yet, because the Moshe Rabbeinu of every generation has already been predetermined, it therefore becomes clear later that the moment the previous Nossi passes, the next one has already initiated the intrinsic bond that a Nossi has with every Jew.

Thus the day when Chassidim and indeed all of Klal Yisroel are joined with their new Nossi is a day of tremendous joy, a joy that is born of two ideas²:

1) The day a Tzaddik becomes the Nossi Hador is a tremendous simcha for him and to every Jew who is connected to him.

2) On this day, the life of every Yid is imbued with the added spirit the Nossi gives him.

Indeed, year after year on Beis Nissan (the day the Rebbe Rashab passed away), the Rebbe would speak passionately about it being the day when the Frierdiker Reb-

be became the Nossi, and the feelings such a day demands.³

In our generation this day is Yud Shevat. While it is the Yartzeit of the Frierdiker Rebbe, what pertains more personally to us, is the Rebbe accepting the nesius. It is because of this day that we have merited sixty-three years of the Rebbe’s love and care. The Rebbe taking leadership on this day enabled Yiddishkeit and Chassidus to blossom the world over, and herald the coming of Moshiach.

When Chassidim reflect upon the magnitude of this day, it certainly awakens great joy – Ashreinu, how fortunate we are to have merited to being taken under the Rebbe’s wings!

This day is a Yom-tov like no other. One should strive to spend this day in the Rebbe’s presence. It is a day to Farbreng with fellow Chassidim, and to strengthen our resolve in fulfilling what the Rebbe desires from us. Certainly this will hasten the arrival of the time when the sun will again shine brightly, when we will be reunited with our beloved Rebbe.

1. Based on the Sicha of 3 Nissan 5742, 20 Cheshvan 5743, and a letter from 2 Nissan 5710.

2. This is discussed in depth in the Sicho of Beis Nissan 5748.

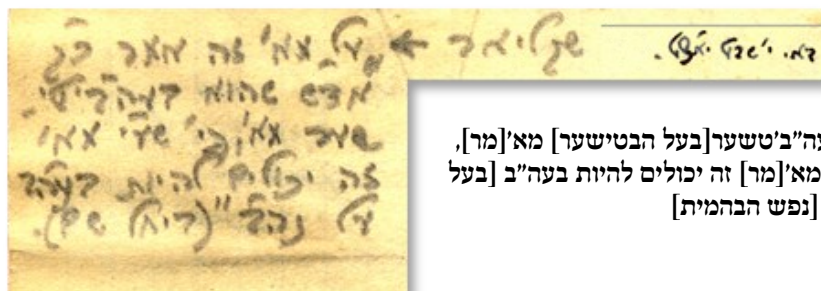
3. During Adar of 5741, a Rabbi Landau from Eretz Yisroel who was visiting the Rebbe at the time, wrote to the Rebbe that he is returning to Eretz Yisroel. The Rebbe responded: “If possible, you should remain (in New York) until 2 Nissan – the day the Frierdiker Rebbe assumed leadership.”



Who is Boss

The Ma'amor Bosi L'gani holds a very important place in the heart of each Chossid. The original Ma'amor (the first of a four part Hemshech) was given out by the Frierdiker Rebbe to be published and learned in honor of Yud Shvat, the day on which the Frierdiker Rebbe was later Nistalek.

About this maamar [of 5683] the Rebbe Shlita said that it is a Balebatisher Maamar, meaning: through this Maamar one can become the Baal Habayis [in charge] of his Nefesh Habahamis.



על
מא' [מר] זה
אמר כ"ק
אד"ש שהוא בעה"ב טשער [בעל הבטישער] מא' [מר],
פי' [רוש] שע"י מא' [מר] זה יכולים להיות בעה"ב [בעל
הבית] על נפ"ב [נפש הבהמית]

The entire Bosi Legani Ma'amar was originally said by the Frierdiker Rebbe on Shabbos Parshas Bo, 5683 with a different Dibur Hamaschil and a few other minor changes. The maamar was published to be learnt for Rebbetzin Rivkah's yartzeit on Yud Shvat 5710 but when the Frierdiker Rebbe was nistalek it became known as the Ma'amar HaHilula.

This Ksav Yad is where the Rebbe notes a remark made by the Frierdiker Rebbe about the original series of Ma'amorim of 5683.

A brief summary of the Ma'amar:

The first Ma'amor begins with the idea of *Ikkar Shechina* which was originally revealed here in this world but through subsequent Aveiros it departed. However,

through the Avodah of *Iskafia* and *Ishapcha* we can reveal Elokus in all the worlds. It then discusses the Avodah of Korbonos and how it applies to each one of us. The first Ma'amor concludes with the ideas of *Shtus* which conceals the Nefesh Elokis, and its counterpart; *Shtus Dikedusha*.

The second Ma'amor speaks about the 'Keresh' (beam) that was used in the Mishkan. It then explains what this means in ones Avodah; transforming 'Keshes and 'Sheker' into a 'Keresh'.

In the third Ma'amor, the Frierdiker Rebbe explains the idea of *Tzivos Hashem*. Using a physical army as an example, the Ma'amor points to the way a king will open up precious treasure houses just for the sake of victory. It explains how this

applies to businessmen and those that sit and learn. It also elaborates certain levels of Elokus.

The fourth and final Ma'amor of the Hemshech, begins with an explanation and continuation from where the third Ma'amor left off. It then explains what the 'treasure' is by each one of us and the *Middas Hanitzochon* (victory) which is rooted in the very essence of our Neshomos. It concludes with the concept of the Neshoma descending into a body and how one can overcome ones Nefesh Habehamis with the *Middas Hanitzochon* and thereby draw down the 'treasure'.

As we can see, much attention is given in of each of the Ma'amorim to how one can control the 'animal' inside of him.

בקרוב הארץ"

■ *Rabbi Yossi Lew*

פוטעל ישוועות

The Story of Shnas HaKan

On Chof-Dalit Teves of this year, we marked 200 years since the Alter Rebbe's Histalkus. In the following essay, we read of the great tumult the Rebbe orchestrated fifty years ago, in the year 5723, for the 150th Yahtzeit (Shnas HaKan= ק"ף).

THE "YOVEL"

When it came to 200 years since the Baal Shem Tov's *Yahrtzeit*, in 5720, the Rebbe made an incredible *Shturem* about this:

The Rebbe sent letters to leaders throughout the world from every varied group, asking them to take this opportunity seriously and reach out to all Yidden, just as the Baal Shem Tov did.

In emphasizing this anniversary even more, the Rebbe decided to visit Camp Gan Yisroel (named after the Baal Shem Tov) – after a hiatus of three years in which the Rebbe did not visit camp. As it turned out, this was, in fact, the last time the Rebbe would travel to camp.

The Rebbe washed (on Challah that the Rebbe instructed to be brought along on the journey. This challah was originally from the Farbrengen of SHAVUOS (!) – the *Yahrtzeit* of the Baal Shem Tov). The Rebbe, of course, then distributed Kos Shel Brocha (through the counselors), and also pocket "Mincha-Maariv" booklets to all the campers and counselors.

From the Chassidim, the Rebbe asked that an emphasis on the Baal Shem Tov's Torah be created, and that people give *Tzedakah* in increments of 200.

When it was 100 years since the

Tzemach Tzedek's *Yahrtzeit* (in 5726), the Rebbe again made a big *Shturem* about this, as well as in the year 5743, One-hundred years since the *Yahrtzeit* of the Rebbe Maharash.

On Shabbos Emor, 5744, the Rebbe mentioned that one of the reasons for that Farbrengen was to commemorate the 150th year of the birth of the Rebbe Maharash (the past Friday, on Beis Iyar). The Rebbe then also spoke about the greatness of the three "Yovlos".

The Rebbe also did so in each tenth year of his parents' *Yahrtzeits*:

Chof-Ov 5714 (ten years since the passing of the Rebbe's father, Reb Levi Yitzchok in 5704. The Rebbe created a campaign about restricting the involvement of the *Chosson* and *Kalloh* before marriage, and to lessen the expenses of weddings); ten years later, in 5724 (a special fund for *Melamdin* who are not paid on time), ten years later again, in 5734 (checking *Tefillin* and *Mezuzos* each year in Elul), and again in 5744 (a big *Shturem* in several areas, including producing "*Marei Makomos*" on the Rambam and money for "*Kolel Tiferes Zekeinim*" – which was established in 5740, in amounts of 40).

Vov-Tishrei 5735 (ten years since the

passing of the Rebbe's Mother, Rebbetzin Chana –the Rebbe launched "*Mivtza Neshek*") and ten years later, in 5745 (the Rebbe establishing 20 funds for *Mikvaos*, *Kashrus* and *Neshek*; as well as addressing "women's lib" issues).

Another special "Yovel" that the Rebbe marked was Yud-Dalit Kislev, 5739, his own fiftieth wedding anniversary, by holding a Farbrengen.

Clearly, the Rebbe utilized special anniversary numbers in order to inspire Chassidim, and, by extension, all of *Klal Yisroel*, for motivation and for elevation. And the Rebbe said this much at the Farbrengen of Chof-Dalit Teves "*Shnas Hakan*" (150 years since the Alter Rebbe's *Histalkus*) in an answer to those who wonder about making something special about a specific anniversary: This was something that was done by *Rabboseinu Nesieinu* in private, until the time arrived to do so in public.

SHNAS HAKAN

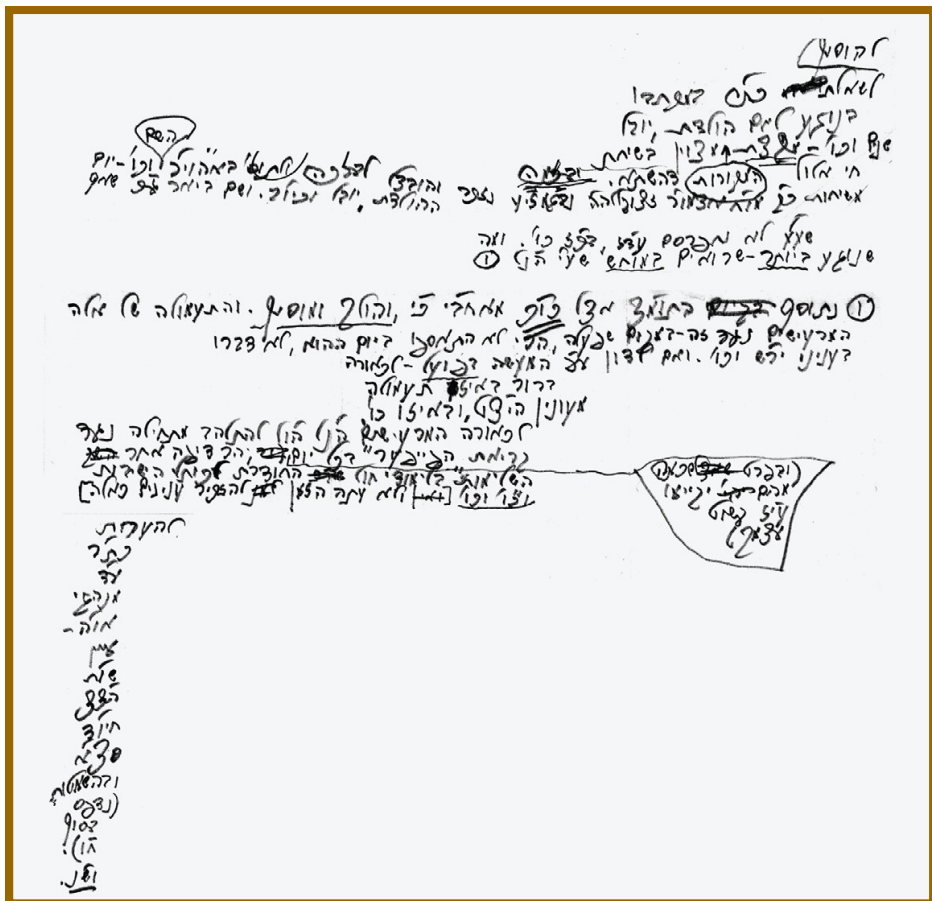
When it came to the Alter Rebbe's 150th *Yahrtzeit*, Chof-Dalit Teves, 5723, the Rebbe attempted to take this to the highest extreme, more than any time before of or since. The Rebbe took this particularly



Above: The Rebbe visits Camp Gan Yisroel in 5720, marking 200 years since the *Histalkus* of the Baal Shem Tov.

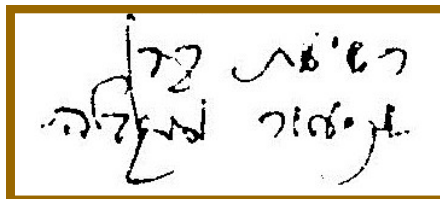
Inset: The Mincha-Maariv booklet distributed by the Rebbe while in camp.

Right: The Rebbe's handwritten response to a Rov who had asked for the source in Torah to mark an anniversary.





Right: Postscript of a letter to Reb Yitzchok Dubov of Manchester. The Rebbe acknowledges receiving pledges from his community for the newly-founded “Keren Schneur” fund to print the Alter Rebbe’s Torah.



seriously. So much so, that the Rebbe publicly expressed major frustration about people not utilizing this time.

Four months later, on Lag B’omer, which fell that year on a Sunday, the Rebbe did not come out the parade. People say one of the reasons was the lack of focus on utilizing the opportunity of “*Shnas Hakan*” – as it was known that year. (There was a long and extremely sharp answer from the Rebbe that year before Lag B’omer about the people not doing what should be done. Still, people also attributed the lack of focus on *Shnas Hakan* – as we shall elaborate upon later on – that led to a year in which the Rebbe was quite unhappy).

In the second (of the three) Farbrengens around Chof-Dalit Teves, the Rebbe ex-

plained how a “*Yovel*”, fifty years, is a time whereby things they return to their original state (“*L’kadmusom*”). Hence, that year (as well as this year, 200 years) holds significance. At other times in the year, the Rebbe emphasized that, unlike decades, which return every ten years, the fiftieth “*Yovel*” only occurs once every fifty years.

When the actual *Yahrtzeit* arrived, the Rebbe’s *Hanhogas Hakodesh* was unprecedented and it seemed as though many aspects were straight out of *Shomayim*.

Aside from what happened around the date itself, though, there was a build up to this, which was unmistakable.

All of this happened before I was born. I am very grateful to my father, Rabbi Osher Zeilengold, and Rabbi Shlomo

Zarchi who were all Bochrin around that time. It is really fascinating and gratifying when talking to the aforementioned and hearing how, after fifty years, excitement fills their voices and they talk loudly about this special time.

I can tell you another thing: These *Chevra* remember even the smallest details, including words the Rebbe used at this Farbrengen – and none of them have gone back to listen to the audio or look at the “*Hanochah*”. The events from these days have permeated their hearts and souls... I also thank Rabbi Chaim Shaul Brook for some of the archives.

Here are some of the details I was able to gather to the best of my ability:

EARLY BEGINNINGS

It was revealed by the Frierdiker Rebbe that Chai Elul was the birthdays of the Baal Shem Tov and the Alter Rebbe. When this date fell out to be on a Shabbos, the Rebbe would Farbreng; but almost never on a weekday.

All this changed in 5722. The Rebbe Farbrenged – and this, despite the fact that a wedding took place that night (of R. Leibel Alevsky, *zol gezunt-zein*, in Cleveland), something the Rebbe did not usually do. (From 5731 and on (until 5748), the Rebbe Farbrenged every year for Chai Elul).

This was a real “sudden” Farbrengen. Although it began at 8:00, it was so unexpected that hardly anyone was there.

The Rebbe used this opportunity as a launching point for the *Peulos* of “*Shnas Hakan*”. The Rebbe wasted little time, and even before getting into the *Hadran* in the first *Sicha* (on *Misechta Beitzah*), the Rebbe mentioned that the Alter Rebbe’s 150th *Yahrtzeit* will be coming up, and the Alter Rebbe is closer to us, even than the Baal Shem Tov.

In the second *Sicha*, the Rebbe spelled out the *Hachonos*: Chai Elul is the birthday and Chof-Dalit Teves is the *Yahrtzeit*. It’s like an entire lifetime. Therefore as the *Hachona*: 1) A *Chaluka* of the entire Tanya should take place, to begin learning from Chai Elul and to finish for Chof-Dalit Teves.

2) Same with the *Shulchan Aruch* (thereby comprising this project of both *Nistar* – *Tanya*, and *Nigleh* – *Shulchan Aruch*). This should be done in a way that each person, maximum two, takes a *Perek* and a *Siman*, so it shouldn’t interfere with the regular learning. Each person should become completely fluent in that which he

learns.

The Rebbe wanted lists to be composed with all the names corresponding to the *P'rokim* and *Simonim*. The *Yeshivah Bochurim* were to hold their own *Chaluka* separately, as they are expected to be one notch higher than the rest (*"V'niflinu"*). This would be for everyone, including those not present at the Farbrengen.

In the third *Sicha*, the Rebbe continued with the third point of the *Hachonah* (following a long explanation in the Alter Rebbe's *Igeres Hakodesh* about the importance of *Maaseh B'poel*):

3) Increasing in *Tzedoka* – but with a *Cheshbon* – and best to give some each

Hachonah for this special day. It was not clear how the Rebbe would react on this day. According to those around at that time, they figured that the Rebbe would Farbreng on Shabbos (which would be Shabbos *M'vorching* anyway) for this special occasion, for the Rebbe “never” Farbrenged on a Motzei Shabbos unless it was Yud Tes Kislev or Yud Shevat. And, of course, there couldn't be a Farbrengen on Sunday night, since the Tomchei Temimim dinner was to be held on that night.

In the end, the Rebbe Farbrenged on Shabbos, on Motzei Shabbos and again on Sunday, each one more amazing than the next! Here is what happened:

Many of the Bochurim felt that something else was going to happen.

FARBRENGEN NUMBER TWO...

Indeed, immediately after *Havdolah*, and after the Rebbe went back into his room, the Rebbe sent Rabbi Chodakov to tell Rabbi Wineberg (who would be teaching Tanya on the radio) that the Rebbe is going to Farbreng on that Motzei Shabbos. The time for the Farbrengen was announced: 10:25 p.m.

This was a jolt. Big news! 10:25? What a strange time for the Farbrengen to begin!

Shabbos ended quite early that day. There was going to be plenty of time to call all the Chassidim from near and far.

The Rebbe walked in to the Farbrengen precisely at 10:25. The Rebbe looked completely different. According to more than one participant, the Rebbe was quite pale throughout the entire Farbrengen. The Rebbe's voice was different, and the Rebbe was hardly *Me'oded* the *Niggunim*. The Rebbe was clearly present in a different world. (The story is told that after this Farbrengen, Reb Berel Rivkin, who was not known for his over-the-top *Hisp'alus*, went over to Reb Yoel Kahn and asked if he, Reb Yoel, saw what he, Reb Berel, saw. He explained that, from the way the Rebbe looked, sounded, and carried through the Farbrengen, it seemed as though the Alter Rebbe was sitting right there... I heard this story from someone who heard it from Reb Yoel during that time).

Just listening to this Farbrengen makes it pretty easy to imagine this. The Rebbe begins the first very short *Sicha* as his voice is trembling. But it wasn't just the voice. It was what the Rebbe said and did that made this Farbrengen really seem like it was coming from a higher, more sublime place.

The Rebbe began that the Frierdiker Rebbe writes that on a *Yom Hahilula*, the *Baal-Hahiluloh* is *Me'orer Rachamim Rabim* for the Chassidim together with their wives and children. But when the Chassidim set aside time to learn *Toirosoi* and hold a *Chassidisher Farbrengen*, it is a *Hisoirerus Rachamim Rabbim Meyuchedes*, because this is the *Pidyon-Nefesh* that Chassidim are giving to the *Baal-Hahiluloh*.

This *Sicha* took a total of about 35 seconds.

The Rebbe then paused for a couple of seconds and instructed to sing *Ovinu Malkein* (one of the Alter Rebbe's ten

It seemed as though the Alter Rebbe was sitting right there...

day. On Erev Shabbos and Yom Tov a double portion should be given (*"Lechem Mishneh"*). Bochurim are included in this as well. At least some of this *Tzedoka* should be designated towards printing the *S'forim* of the Alter Rebbe.

Women cannot be asked to be involved in the Torah study, but regarding *Tzedoka*, women are equal to men.

Shortly thereafter, and I heard that it was at the behest of the Rebbe, a *Pushka* was placed in the foyer of 770, near the *Mazkirus* office (in the place where a *Pushka* has been standing since *"Mivtza Tzedoka"* in 5734). The funds of this *Pushka* were designated for *"Keren Schneiur,"* which the Rebbe established. Into this *Pushka*, the Rebbe frequently placed “lots” of money (as heard from eyewitness accounts).

Just over a month later, at the Farbrengen of the day of Simchas Torah, the Rebbe brought this subject up again. This time, the Rebbe was quite forceful. The Rebbe said that what had been done until then was just to be *"Yotze"*. And therefore, the Rebbe was being *Me'orer* about this again, and that at least from here and on, it should be handled properly.

THE DAY ARRIVES

It was clear that the Rebbe desired a big

On Shabbos Parshas Sh'mos, Chof-Gimmel Teves, Shabbos *M'vorchim*, the Rebbe Farbrenged. A transcription of the *Ma'amar* of that Shabbos has yet to be found (the transcriptions of ten *Ma'amorim* are still missing from that year!). It is thus unknown how much about the Alter Rebbe was discussed in the *Ma'amar*. The *Sichos*, though, are available and printed. In those *Sichos*, the Rebbe, it seems, was conducting a “regular” Farbrengen! There was hardly a mention about the Alter Rebbe, 150th year, and so forth.

The *Sichos* were really beautiful – about Moshe, and why he had to be a shepherd, and *davka* of Yisro's sheep, and why did he have to be placed *davka* in the *Ye'or*. All of this, said the Rebbe, was about how Moshe had to deal with the lowest demeritinations.

There was a *Sicha* (after the *Ma'amar*) in which the Rebbe said that *"Nekudoh Tichonoh"* (central theme) of the month of Shevat is its tenth day. In the context of *"Shnas Hakan"* – it is the same thing... The *Shalshes Ham'oros* (unbroken chain of luminaries), in which there are no differences. It's *"Kulo Chad"*!

The Farbrengen ended after a couple of hours, and the crowd dispersed. People were wondering why were things so anticlimactic? Would the Rebbe allow Chof-Dalit Teves just to pass through like this?

Niggunim). This was sung one time.

The Rebbe then said they should sing the Alter Rebbe's *Niggun*!! To the best of my knowledge, the Rebbe had previously never instructed to sing the Alter Rebbe's *Niggun* at the beginning of a Farbrengen!

R. Shmuel Zalmanov, who started the Alter Rebbe's *Niggun* in those days, seemed to be in disbelief. The Rebbe then repeated the instruction: "*Dem Alten Rebbin's Niggun!*"

Few are the times when one can hear and feel the *Hisragshus* and *Hisoirerus* coming from the audio of the Farbrengen. The way this *Niggun* is sung at this stage of the Farbrengen is very, very moving.

Immediately following the Alter Rebbe's *Niggun*, at 10:30 – the time of the *Histalkus*, as the Tzemach Tzedek writes – the Rebbe began the *Ma'amar*, to the utter surprise of everyone present. The *Dibur Hamaschil* was, "*Ein Mosrin Rozei Torah Eloh L'mi Sheliboi Doieg Bekirboi*".

Again, the way this *Ma'amar* begins is highly unusual. The Rebbe's voice is very low and quite shaky. The Rebbe basically *Chazered*, word for word (but in Yiddish), a *Ma'amar* from the Alter Rebbe, even including the acronym (commonly used by the Mittler Rebbe) "*V'dal*" – which is how the Rebbe finished the *Niggun* part of the *Ma'amar*. (The Alter Rebbe's *Ma'amar* was later printed in the *Ma'amorim* of the Alter Rebbe 5564). This entire part of the *Ma'amar* took just a little over three minutes!

Following this part of the *Ma'amar*, the Rebbe added a *Biur*, in the tone of a *Sicha*, for about a minute and a half.

The crowd was left in a little bit of a shock, not knowing what to do here. At some point, and after the Rebbe gave *Mashke* (presumably to the "*Zoiche B'goro!*" who had arrived from Eretz Yisroel) and asked for it to be distributed to the *Oilom*, the Rebbe was answering "*L'chaim*". The Rebbe then asked for a *Niggun* to be sung.

In the next *Sicha*, the Rebbe discussed the idea of the precise time that is recorded for the *Histalkus* of the Alter Rebbe. This is also found with regards to Pesach, which the Torah describes as happening "*Bachatzi Halayloh*". From the fact that this was written regarding the Alter Rebbe is a proof that it's important for future generations to know.

In the second half of the *Sicha*, the Rebbe discussed the short letter of letter entitled "*Nefesh Hashfeilah*", given to the



Tzemach Tzedek a day before the *Histalkus*. The Rebbe then went on explaining this letter. In the following *Sicha* the Rebbe spoke about the reason for the *Shturem* of "*Shnas Hakan*". Following that, in the next *Sicha*, the Rebbe made a *Hadran* on the Tanya.

At this point, something really interesting began to develop. The Rebbe asked to sing "*Tzomoh Lecho Nafshi*", and then asked for all those involved with *Chinuch* to say *L'chaim* (this was *B'hemshech* to the *Hadran* on Tanya, which the Rebbe connected to *Chinuch*). The Rebbe then instructed those people to sing "*Ki Onu Amecho*".

By the year of 5723, the Rebbe had introduced the first eight of his *Niggunim*.

Aside from "*Darkecho*" and "*Rachmona*", between this Farbrengen and the one on the next night, the Rebbe instructed to sing the rest of them.

What make this "interesting" is how the Rebbe asked for all ten *Niggunim* of the Alter Rebbe to be sung at the next Farbrengen, and on the next Shabbos, the Rebbe complained bitterly (in the second *Sicha*) about how, after giving a *Pidyon* to the Alter Rebbe in the form of the Farbrengen which should help not just *B'ruchniyus*, but also *B'gashmiyus*, even to fulfill one's *Ta'ava* – yet, no one thought of singing a *Niggun* of the Alter Rebbe! It's been thirteen years since the *Histalkus* of the Frierdiker Rebbe, said the Rebbe, Bar Mitzvah year, "*Men Hot Doch Shoin*

Gedarft Farshtein; M'iz doch Shoin A G-dol!

With all this, the Rebbe actually asked to sing the majority of his own *Niggunim* during these two Farbrengens! Perhaps this has something to do with the “*Shalshes Ham'oros*” the Rebbe mentioned at the Shabbos Farbrengen, and, of course, *No'utz Techiloson Bsofon V'sofon Bitchiloson*.

In the next and final *Sicha*, the Rebbe was *Mamshich* that which he discussed at the Shabbos Farbrengen about “*Moshe Hoyoh Roeh*”, and how it pertains to every person.

At the end of the Farbrengen, the Rebbe instructed to sing *Niggun Shamil, Anim Zemiros*, and then *Ani Ma'amin*.

The whole Farbrengen was relatively short (about two hours), and the Rebbe, as mentioned, sounded differently and looked differently.

The entire Farbrengen had a Chassidus spin to it, not to mention a most definite Heavenly feeling. According to one person who was there, “the atmosphere was thick” throughout the Farbrengen.

The Oilom had now experienced the very special and *Morah'diker* Farbrengen of Chof-Dalit Teves.

Little did anyone know how incomplete the mission was yet...

SEFER CHASSIDIM

The next morning, the Rebbe was given a box-like drawer, in which was placed what the Rebbe called “*Sefer Chassidim*”. This was something originally called for by the Friediker Rebbe during his first visit to New York (5690). The Friediker Rebbe wanted the names of all his Chassidim, all of their *B'nei Bayis*, all their dates of birth, and so forth.

At one point, the Rebbe said the time has come to make something like this, and he wanted it completed by Chof-Dalit Teves. In this book was to be recorded the names of *Anash* and “*Mechabvei Torah Umitzvah*”, to be as a *Zikoron*. The names would be mentioned at established times “*L'rotzon, L'tovah and Librochoh*”.

Cards, about the size of a page of a small *Sefer* (perhaps like a regular sized *Siddur*) were distributed and sent throughout the world. Everyone filled these out. After being filled out, the cards were given in to the Rebbe day by day. The Rebbe must have read each one, because the Rebbe occasionally commented about what was on them. For example, a card arrived from

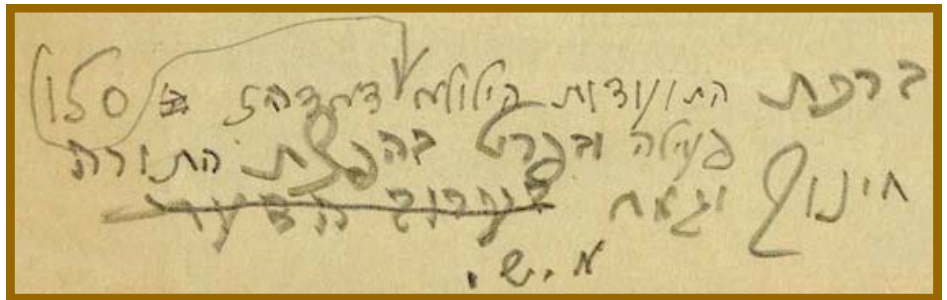
Eretz Yisroel, with the name “Simcha”. The Rebbe added on the card, by the name: “*Moras*”, indicating this was a woman.

All these cards were then placed inside a box, like a drawer. The Rebbe took this box to the Ohel, but not before the Rebbe said a beautiful *Brocha* (later *Mugah* – most unusual! – and printed in *Likkutei Sichos* Vol. 4, page 1263). It is clear from this *Brocha* that the Rebbe had *Nachas* from this. The Rebbe then went to the

much *Ahavas Yisroel* called his house, and his mother said he was already asleep. The friend said: Wake him up! It's an emergency! He came to the phone saying uh, uh, uh... He was after *Hamapil!* The friend said: Just come to the Farbrengen and don't say anything, but you cannot miss this Farbrengen!

He's lucky he didn't miss it. This Farbrengen was one of the more unbelievable Farbrengens in the Rebbe's *N'sius*.

This Farbrengen was, basically, the sec-



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TELEGRAM		1206 (4-55)		FULL RATE	
DAY LETTER		W. P. MARSHALL, PRESIDENT		LETTER TELEGRAM	
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Send the following message, subject to the terms on back hereof, which are hereby agreed to					
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HATORAH CHINUCH UGEMACH					
MENACHEM SCHNEERSON					

Ohel.

MID-NIGHT SURPRISE!

That Sunday night was the dinner for Tomchei Temimim (as mentioned previously). During such dinners, someone – usually Reb Meir Harlig – was appointed to hold a phone up, and it was transmitted back to 770 for the benefit of the Rebbe, to know what was happening at the time. I am not sure how that worked, but the Rebbe had access to everything going on.

As the dinner ended, at around 10:30 – 10:45, Rabbi Chodakov told Meir Harlig to announce that the Rebbe is going to Farbreng in about an hour! Yes, at 11:45p.m.!

Pandemonium reigned everywhere! Many people were already at home in different areas in New York, and some were quite far away. I know of a *Bochur* (today a famous name in Lubavitch) who was already asleep. A friend of his with

The telegram sent out by the Rebbe to Anash world-wide for Chof-Dalit Teves. It reads:

”ברכת התוועדות הילולא 150 דאדא” פעילה ובפרט
בהפצת התורה חינוך וגמ”ח. מ. ש.”

ond half of the first one. The Rebbe was extremely *B'hisgalus* and extremely *Lebedik*. The Rebbe's tone of voice was completely different than the previous night. The Rebbe sounded upbeat and sort of excited... The Rebbe spoke a little faster than usual. It was, after all, very late.

The Rebbe began the Farbrengen instructing to sing a *Niggun* of the Alter Rebbe. They sang “*Keili Ata*”, one of the Alter Rebbe's ten *Niggunim*.

The Rebbe “laid down the agenda” in the first *Sicha*. The Rebbe said that the *Chaluka* as a *Hachona* to Chof-Dalit Teves involved *Chassidus* and *Nigleh*.

“The opposite of Minhag America, where everyone has where everyone has a savings account, while all have life insurance, fire insurance, car insurance, building insurance, and then a safe to go with it...”

The Siyum on Tanya was at the previous Farbrengen. The *Shulchan Oruch* is still left. And the third thing was *Tzedoka*. The Rebbe then spoke an *Arichus* about *Tzedoka* and the Alter Rebbe. The Rebbe then said that prior to the *Siyum* on the *Shulchan Oruch* comes *Chassidus*.

The Rebbe then instructed to sing a *Niggun*, and then another *Niggun* from the Alter Rebbe. Reb Yoel Kahn and Reb Shmuel Zalmanov (LHBCL”C) were being tentative. From here and on, The Chossid and Baal Menagen, Reb Heshke Gansbourg, the one who began the regular *Niggunim* at the Rebbe’s Farbrengens, took over. He began the *Niggun* “*Tz’enuh Ure’na*”, another one of the Alter Rebbe’s ten *Niggunim*.

It’s highly unusual to hear this *Niggun* sung at the Rebbe’s Farbrengen, and the *Oilom* struggles through it twice.

And then the Rebbe said the *Ma’amar*, *Dibbur Hamaschil* “*Kehimes Donag Mipnei Eish*”. Once again, the Rebbe began quite low and slow, and the whole *Ma’amar* lasted for a little over three minutes! It was a word for word from one of the Alter Rebbe’s *Ma’amorim Haktzorim*, and, like the previous night, the Rebbe ended it by saying “*V’dal*”.

The Rebbe then said: Is there another *Niggun* from the Alter Rebbe? This time it was the *Niggun* “*Likras Shabbos*”, another one of the Alter Rebbe’s ten *Niggunim*. There is another struggle to sing this rare *Niggun*, and the *Oilom* doesn’t even get through it once!

The Rebbe then made a *Moiradiken* (if I can say so) *Siyum* on the *Shulchan Oruch* (printed in *Likkutei Sichos* vol. 4), which took about a half hour, about the Mitzvah of *Lo Sachsom Shor B’disho*.

“*Kol Dodi*” was the next *Niggun*, another one of the Alter Rebbe’s ten *Niggunim*. It was sung just once, and the Rebbe sang

with, and at times singing the words “*L’chaim V’livrochoh*” with the tune... “*Very Riech*”...

In the next *Sicha*, the Rebbe was connected the *Siyum* with the *Haschola*.

After this it’s *Lebedik*. Reb Heshke

Gansbourg begins the *Niggun L’Shabbos*, another one of the ten *Niggunim* of the Alter Rebbe, and he doesn’t get very far. The Rebbe keeps on asking: “*Shoin Aleh Tzen Shoin?*” Someone tries the *T’nuah* for Rosh Hashonah, and that goes no-



ספר הקן

קובץ מאמרים על אדמו"ר הזקן

רבי שניאור זלמן מלאדי

למלאות ק"ן שנה להסתלקותו

יצא לאור ע"י "חוגי חן" למשנת חב"ד
בהוצאת "קרית-ספר" בע"מ, ירושלים

אותיות מספרות

חקר גרפולוגי על כתיבת יד האדמו"ר הזקן

מאת

רות צוקר

הגרפולוג העומד בפני כתיבת יד מופלאה זו רואה את עצמו במבוכה רבה, ואינו יודע איך למצוא במילוגו המודרני את המונחים החולמים כדי לתאר כראוי את האישיות המתגלית מתוך האותיות של הפקטימיליה הנחקרת, בשל המרחק העצום של מנטליות, של זמן ושל ממדי הגדלות. וקושי נוסף באנליזה זאת הוא המחסור בחומר כתוב. כל המחקר הנוכחי בנוי לא על מקור כי אם על צילום של תעודה. על כן אם אי אפשר יהיה להקיף את כל גדלותה של אישיות הכותב, ישמשו נא הדברים האלה מעין הסבר והתנצלות. הרושם הראשון המתקבל מתוך עיון בכתיבת היד הוא כי לפניך דמות עצומה, נשגבה, מועזת. מתגלית התפעלות והערצה עזה לאישיות, שהיתה איתנה מאד ומסוגלת להיות תמיד נתונה תחת השפעת יראת הכבוד בפני השראת כוחות טרנסצנדנטיים. המחבר, כנראה, היה מסוגל להתייבב בפני התמודדות של שתי השאיפות המקבילות, ששררו בתוך נפשו, התמודדות שהיתה אולי מביאה אדם קטן הימנו, לידי טרוף הדעת. השאיפה האחת — לפתח את כל חושיו, ואת כל חיוניותו האישית והפיסית לכווץ רב ושלם, עד שישמשו לו בסיס מצוק ואיתן.

אברהם וואסעלסאן לא מייסד פארברענגען
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כתב ידו של אדמו"ר הזקן, בעל ה"תניא"

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Left: the title-page of Sefer Hakan, a book published by Mr. Shazar containing articles about the Alter Rebbe.

Right: One of the articles in the Sefer: a graphologist's analysis of the Alter Rebbe's holy handwriting

where. Poor Reb Heshke; it sounds like he is singing a solo as he sings the "Niggun Yoshon" (Avraham Fried sings that for "Sholom Aleichem"), and the crowd does not really catch on. The Rebbe asks again: "Shoin Aleh?"

L'poel, they got most of the Niggunim in. [The Ten Niggunim are: 1) The Alter Rebbe's Niggun; 2) Keili Ata; 3) Ovinu Malkeinu; 4) Kol Dodi; 5) Tzeinoh Urena; 6) Likras Shabbos; 7) K'ayol Taarog... V'hoyu L'totofos Bein Ainecho; 8) Niggun L'shabbos; 9) T'nuoh L'rosh Hashonoh.

The next two are from the Alter Rebbe, but not sure if part of the ten: Niggun Yoshon and B'nei Heichola. Some say that B'nei Heichola is from Reb Hilel Paritcher. (In the second Farbrengen of Shabbos B'raishis, 5751, the Rebbe said that Yesh Omrim it's from the Alter Rebbe).

"ZHID! DAVAI GROSHE!"

And from here, the Farbrengen turned into something from out of this world. The Rebbe began that now it's time to talk about the third Inyan; the Tzedoka. The entire Sichra was about the Zrizus that needs to be regarding the Tzedoka. The Rebbe said that although the 150 years extends for the whole year, nonetheless, a special Hishtadlus should be made to do this Bizrizus. (Not like the Zrizus the Friediker Rebbe talks about: Chassidim run and Shvitz to get to Davening, and L'poel they Daven late, after Zman Krias Shma and Tefillah! Chassidim used to say that "Vayashkem Avrohom Baboker" means that he may have woken up early, but he must have taken his time ("Gefedert, un Gefedert and Gefedert") and before midday he didn't manage to get out!).

The Rebbe also mentioned the 150

hours of extra Limmud Hatorah. The Rebbe said that this, too, must be done Bizrizus, so one can begin a new 150 each month, or every two weeks.

The Rebbe then instructed to sing the Beinoni.

The Rebbe began the next Sichra by saying that there already exists those who, in their minds, have doubts. So therefore it will be clear: The above is Shayach to this country and to the other ones. In 5720, there were differences between this group and that group. Not this time around: Men and women are equally asked to give graciously (B'harchovoh), and this will open up channels of Brochos, V'chol Hamosif Mosifin Loi, and there should therefore be no Sha'alos. And the same applies to the 150: Not just once but a few times.

The Rebbe said that there is a story

about one who gave money above and beyond his measures to the Frieddiker Rebbe, and then he sold inventory that had been lying around for the longest of times, and that the buyer later expressed his disbelief as to why he paid for this *Schorah!* In other words, new channels of *Brochos* opened up for him. The Rebbe also said that, in instances like this, it is customary to give out envelopes for people's pledges.

After a pause, the Rebbe continued: The Baal Shem Tov did not keep money overnight – which is the complete opposite of “*Minhag America*”, where everyone has a savings account, while all have life insurance, fire insurance, car insurance, building insurance, and then a safe to go with it.

A person should *Mistameh* be able to EMPTY OUT HIS POCKETS not just on Erev Shabbos, but even on a regular day (“*Stam a Mitvoch*”) – and rely on the *Aibershter* who will supply back *Kamoh P'o-mim Kocha*.

The Rebbe then said that those who will be *Zoche*, can experience like *Talmidei Habaal Shem Tov*: Once on a Motzei Shabbos, the Baal Shem Tov walked into the room where his *Talmidim* were. When he saw it was dark, he asked the *Talmidim* to buy candles. Right after Shabbos before *Havdola* the *Talmidim* had no money, but because of their great *Emunah* in the Baal Shem Tov, they stuck their hands into their pockets and produced money!

Even more so here, in the United States: One can give away cash and still not be out of money since there is a checkbook!

The main thing: *Hama'aseh Hu Ho'ikar*: As Chassidim used to say at Farbrengens (in Russian): “*Zhid! Davai Groshe!*” (Jew-boy, hand over the money!)

The Rebbe was building up to this point. The Rebbe wanted for every person who was present to give *Tzedoka Bizrizus*, right away, and to do so with every coin and dollar bill that may be in anyone's pocket! Now!

Yellow manila envelopes were handed out. The Rebbe took one, and began to rummage in every single pocket from *Kapote*, to shirt, to everywhere... The Rebbe removed from all his pockets what amounted to be no more than a dollar in change.

Understandably, this led to a massive quandary in the mind of some people who could not imagine parting with some extremely important cash they had in their

pockets. One person was holding hundreds of dollars he had just placed inside his pocket to pay off the rent on his home. What should he do? Another had money to pay off a debt. There was a *Choson* who had had cash for his new life. And so on.

Talk about pandemonium!

People were seen approaching Reb Zalman Shimon and asking him whether they needed to give the cash they had.

There was a Bochur who, that morning, was in the *Karastirer Mikveh* (corner Eastern Parkway and Brooklyn) after the Rebbe had left. The Rebbe had placed two dollars in the *Pushka* there for the use of the *Mikveh*, and this Bochur exchanged them. In the days when the Rebbe was not distributing dollars (as later became the norm), this was a huge treasure. Should the Bochur give these dollars as well? Those around him advised that since he would never use those dollars to purchase anything, they no longer contain any cash value. Some fifteen years later, this Bochur, who had felt guilty about even asking questions, wrote the whole story into the Rebbe, and added the two single bills to the letter. The Rebbe did not respond, but did keep the dollars...

As one can imagine, this was an amazing *Zman Mesugal*. The Rebbe was asking, demanding, of the Chassidim to trust him, and entrust in his holy hands every penny.

There were those who could not withstand the *Nisoyon*.

Whenever I think back to this story, I say to myself: If the Rebbe would have done such a thing in the *Mem's*, the Rebbe would have received tens of thousands, perhaps hundreds of thousands of dollars.

The Rebbe, though, was not looking for money. The Rebbe was looking for soldiers. The Rebbe was looking for trust. The Rebbe was looking for Chassidim; Chassidim who would do what the Rebbe is asking of them without *Cheshbonos*, without conditions, and without doubts. It was an opportunity. Only the Rebbe...

The Rebbe then sang the entire *Niggun* of “*Vaharikosi Lochem Brocha Ad Bli Dai*”, all the way through, while those in the crowd were emptying out their pockets.

The Rebbe then gave *Brochos* to Kfar Chabad and the Yidden in *Rusland* (it was quite unusual for the Rebbe to actually say that word), and then asked to sing “*Mimitzrayim*”.

The Rebbe then instructed to sing “*Stav Yapitu*” (the *Niggun* the Rebbe had taught

that Simchas Torah), and then “*Ata B'chartonu*”. On the audio, one can hear the Rebbe singing along loudly and extremely enthusiastically. By “*Ata B'chartonu*”, the Rebbe was encouraging the singing extremely heavily. (One of those present shared that the Rebbe got up to dance at the end of this Farbrengen. It was either by “*Ata B'chartonu*” or “*Nye Zuritze*”). The Rebbe then asked to sing a *Niggun* of *Hachona*, the Alter Rebbe's *Niggun*, and “*Nye Zuritze*”. In the audio, one can hear how the Rebbe is singing along by “*Nye Zuritze*” very, very loud. The Rebbe is singing and pouring out “*Hey...*” a number of times. It's *Moiradik!*

At this point, the Rebbe reminded everyone to say a *Brocha Achronah* (if they were ready to finish), and the Rebbe said the *Brocha Achronah*.

And then came one of the more amazing moments. The Rebbe sang the Russian-Ukrainian section of the *Niggun* “*Ay Ti Durin Marko... Svarku*”. Those words mean, of course: Hey you foolish Mark, why travel to the fair? You don't buy, you don't sell, you only cause strife. This is a person who is standing around, and not just being unproductive, but worse. This is one of the *Niggunim* of the Rebbe, introduced a few years back (5718).

This *Niggun* was sung a few times over, and then the Rebbe stood up to leave.

While standing, the Rebbe said the following: This is a response to a *Machshova*.

- Previously, the Rebbe had said that some had doubts in their “*Machshova*” regarding the giving of the *Tzedoka*. So this *Niggun*, demanding of the “foolish Mark” to be productive, is really a response to thoughts of doubt that creep into a person.

The Rebbe then continued: It's like the story with the “*Kleinem Oidecho*”:

- The story goes that a simple person was Davening *Hallel* and he said the words “*Oidecho Ki Anisoni*”. In the *Siddur*, at the end of this *Possuk*, the word “*Oidecho*” is printed again. This is an instruction to recite this *Possuk* a second time. This simple person went over the Rabbi, and asked why does it repeat the word “*Oidecho*”? The Rabbi said that this is in order to repeat the *Possuk*. The simple guy then repeated the *Posuk*, but when he came to the end, he saw that the word *Oidecho* is still there!

The Rebbe continued:

“*Men Zogt Up Dem Tzveiten Mohl*” – it is repeated a second time – “*Un Ehr Shteit*

Noch” – and he’s still there!

Immediately after finishing this, the Rebbe sang “*Ki vesimcha*”, and left.

The *P’shat, Lichorah*, is: the doubts of *Machsova* handicap a person to do any action (“*Nye Koplayish Nye Prodoayish*” – no buying; no selling), and whatever action a person is doing, it gets stuck by the *Oidcho*, unable to move ahead.

This was a direct response to those who could not part with their money due to all *Cheshbonos*. After all is said and done, nothing has happened...

Three *Farbrengens*, filled to the brim with *Nigleh*, *Chassidus*, *Niggunim*, and pure “Rebbe”...

The events of “*Shnas Hakan*” did not end here. Following are a few extra tidbits which developed that year:

PLEASE; OPEN THE DOOR...

At the *Farbrengen* of Purim (sixth *Sicha*), the Rebbe talked about the opportunities that are out there to spread the *Ma’ayonos* of *Chassidus*. The Rebbe spoke about the famous *Zohar* and the *Elef Hashishi*, and that the generation are seeking their roots (early sixties), and the revolution is only waiting for *Chassidim* to take advantage. In addition, there was so much more *Chassidus* which is being made available – and the opportunities are not being taken seriously. There is a “*Kol Godol V’lo Yosof*” in the world of “*Shuvu Bonim Shovovim*”.

The Rebbe cried bitterly towards the end of that *Sicha*. The Rebbe spoke how the *Aibershter* is knocking on the door and asking for it to be opened... “*Pischu Li Kechudo Shel Macha!*”... The *Aibershter* cannot tolerate the *Golus*...

NEW HAGODA

A new edition of the Rebbe’s *Hagoda* came out for Pesach that year. In those days, it was quite rare, only once every good few years, that a new edition emerged. Every new edition contained extra *Hosofos*. The edition printed for that year contained numerous *Hosofos*, and every single one of them was a story, *Vort*, or *Diyuk* of the Alter Rebbe, and the Rebbe’s *Hesber* on it. That was also the year in which the Rebbe’s *Biurim* on the *Hagoda* appear in editions of the Alter Rebbe’s *Shulchan Oruch*.

“SEFER HAKAN”

The soon-to-be President of Israel, Mr. Zalman Shazar put out a *Sefer* called “*Sefer Hakan*”; a compilation of articles about the Alter Rebbe. Included in it was a

handwriting analysis of the Alter Rebbe’s *Ksav Yad Kodesh* by a graphologist, who had no idea whose handwriting was being analyzed. This was done with the Rebbe’s *Haskoma*, and encouragement.

SURPRISE MA’AMAR

Perhaps the most amazing aspect of this period was on Motzei Yom Kippur, 5724. The Rebbe then would eat the Yom Tov meals upstairs, in the Frierdiker Rebbe’s apartment. Motzei Yom Kippur was one of the designated times. That year, at about 11:00 p.m., the Rebbe suddenly appeared from his room. Two *Bochurim*, Osher Zeilingold and Itche Meir Gurary, were standing close to the elevator talking

Ma’amar.

In the meantime, Reb Sholom Yisroel Chodakov ran to his locker to get his small tape recorder, and so about half of that *Ma’amar* is recorded.

About 12 people ended up in the Shul, including Reb Yisroel Friedman.

The *Ma’amar* was a *Ma’amar* from the Alter Rebbe, and it certainly had something to do with “*Shnas Hakan*” and the heavenly happenings for that year.

In conclusion: In *Likkutei Sichos Chelek Tes Zayin* page 33 *Ho’oroh* 8, the Rebbe explains about the *Histalkus* of the Alter Rebbe *davka* on a Motzei Shabbos. The Rebbe quotes the *Gemora* in *K’subos* that says: “*Meis B’erev Shabbos Siman Yofeh*

“Wake him up! It’s an emergency!”

when the Rebbe brushed by. The Rebbe turned left into the narrow hallway, and made a right into the door leading to the “*Cheder Sheini*”. From there, the Rebbe entered into the small Shul.

Inside the Shul were three *Bochurim*: Shlomo Zarchi, Sholom Ber Levitin and Brandel.

The Rebbe had a handkerchief (“*Tichel*”) on his left hand – something the Rebbe applied when saying a *Ma’amar*.

The Rebbe squeezed himself onto the bench and dragged the tablecloth over his holy hands.

That table had been used for a “breakfast” usually supplied by the *Mazkir*, Reb Moshe Leib Rodshtein. The table was covered in the leftover herring, *Mashkeh*, and cups all over the place. The tablecloth was all scrunched up and “well used”.

And the Rebbe began to say a *Ma’amar Chassidus*!

Berke Volf had peeked inside pretty soon, and when he saw what was happening, he ran into the *Mazkirus* office to alert Rabbi Chodakov, who, while waiting for the Rebbe to go home, was then talking with Reb Shlomo Madanchik. Madanchik told Rabbi Chodakov that it’s “*Berke’s Maasos*”, and they shouldn’t pay any attention. At some point, Rabbi Chodakov said that one can never know, and they caught the second half of the

Lo”. It’s a good *Siman* if a person passes away on an Erev Shabbos, because one goes to “*Menucha*” immediately.

Yet, it’s only a *Siman LO*, to the person. A Rebbe, a *Nossi*, who passes away is an “*Eis Rotzon*”, as the Alter Rebbe writes in *Igeres Hakodesh*, and this is revealed in the world.

This is why *N’siei Yisroel*, who, *B’ikar*, don’t think of themselves but of *B’nei Yisroel*, pass away on Motzei Shabbos, since the world needs a boost (*B’somim*), and “*Al Tira Avdi Yaakov*”, on a Motzei Shabbos.

And since the *Nosi* is “*Lo Yaazov Es Tzon Mariso*”, it is obvious that they are most focused on supplying this encouragement to everyone.

And there has never been a “*Lo Yaazov Es Tzon Mar’iso*” as clear, as palpable and as revealed as the one OUR Rebbe has left us with.

Chof-Dalit Teves is a time to connect to the Alter Rebbe, and give him a *Pidyon* – as the Rebbe said fifty years ago on Motzei Shabbos.

The best “*Pidyon*” any of us can give to the Alter Rebbe is the one we give to the Rebbe, “*Kulo Chad!*”, who brought, and will bring, the Alter Rebbe, and all the *Rabbei’im*, back to this world *Teikef Umiyad Mamosh!*



A Badge of Honor

21 Cheshvan 5712

Brooklyn, NY

Shalom U'brocha

I received your letter from Wednesday of Parshas Lech Lecha in which you write that you have the possibility to receive a subsidy, from what was allotted at the convention of.. for Yeshivas.. and other Yeshivos.

Surely you are aware that Lubavitch Yeshivas have existed for well over 50 years, and that the [Lubavitch] Yeshiva system is unique in its nonpartisanship; it is not influenced by outside opinions, and is exemplary in its stringent Yiras Shamayim.

Through this, the Lubavitch Yeshivos have earned a name which [when mentioned] doesn't only remind of a city, rather it symbolizes an approach. The pillars on which this approach stands are: to hold strong to the program which the founder of the Yeshiva established, and not to be persuaded by different winds which blow in the street, and to not allow the seal of any party – which ever it be, to be placed on them.

Notwithstanding that oft times this approach created financial difficulties for the Yeshiva, nevertheless in the fifty four years since the Yeshiva's founding, they always exerted extreme effort to not deviate from this program, even when it was regarding colossal and recurring subsidies, regardless of which party they would come from.

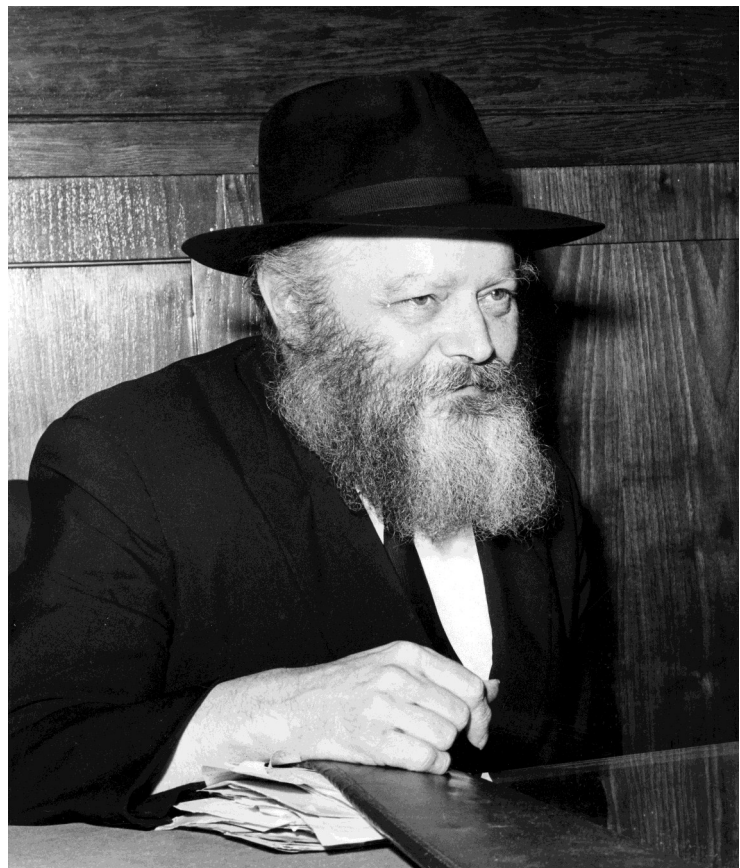
From this small review of the Yeshiva's history and modus operandi, it is clear, according to my understanding, how you

must stand regarding your question: there can be no question about accepting a subsidy from a particular party even if it would be a substantial amount of money because this is contrary to the will of the founders of the Yeshiva, whose name and spirit are dear to us, and we must hold onto with all our strength.

Additionally, when taking into consideration that after all calculations it's the Eibishter who is in charge over all income and expenditures of the moisdad, a Jew that

believes cannot let such a thought enter his mind, that thru obeying the directives of the founders of the Yeshiva, namely my father-in-law and his father, Hashem will allow less money to be brought into the coffers of the Yeshiva, on the contrary, thru standing firm to their ways Hashem will broaden the channels and wells to uphold and broaden the yeshivas income.

With regards to all your colleagues, blessings of Hatzlacha in your holy work, and kol tuv in your personal affairs.





אני
מאמין

*"I believe with a complete belief in the coming of Moshiach,
and even though he may tarry I will wait for him every day until He comes."*

770 looks fresh on this Lag BaOmer morning. The crowd is gathered, the floats are in place, and everyone is waiting with anticipation. As the band begins playing the first bars of Ani Maamin, the front door swings open and the Rebbe strides out to the bima.

This Ani Maamin is a very famous niggun. Although not of Lubavitch origin, it was accepted into the Lubavitch circles eventually became the official accompaniment to the Rebbe's entrance each Lag Baomer. What is it about this song that made it so dear to the Rebbe, and how did it become such an inseparable part of the yearly Lag Ba'Omer parades?

Ani Maamin was composed by a Modzitzer chassid. Modzitz is well known for their niggunim, many of their niggunim are now accepted songs in the Jewish world. These niggunim carry great depth and feeling, giving the listener a glimpse into the inner workings of their emotions. And Ani Maamin was composed in the depths of the Holocaust.

To understand the depths of this Niggun, we must remember the circumstances during which it was composed. It was a dark time for the Jewish people, a time when the Emunah of the Yidden was tested to the extreme. The cries of men, women and children being dragged to their deaths, would shake even the most strong minded of men. Yet, it was out of this darkness that a pure expression of faith shone through. This Niggun expresses simple Emunah without doubts or questions.

Reb Azriel David Fastag was a Chossid of the Modzitzer Rebbe who was well known for his talent in both singing and composing. From across Poland people came to Warsaw to take part in the teffilos in the shul where Reb Azriel David was the chazzan. Whenever a niggun he composed reached the Modzitzer Rebbe, the day would become a Yom Tov.

Through the great efforts of his chassidim, the Modzitzer Rebbe was able to escape the war-torn Europe, and make his way to Shanghai, and eventually making it to New York in 5700. Yet many of his chassidim, Reb Azriel David among them, were trapped in the clutches of the evil Nazis. It was on the train to Treblinka that Reb Azriel David sat deep in thought. He

knew what awaited him at the end of his ride, and yet his mind turned back back to his days as Chazzen before his beloved Rebbe.

Soon, he began to hum softly under his breath. The tune lifted and rose and the words of Ani Ma'min floated through the air. As he became more absorbed in the song his voice rose, so engrossed in his song, he did not even notice the looks of bewilderment of his fellow prisoners. And yet, slowly, one at a time the hum spread, slowly, lightly at first and then more, until the entire car, and then the entire train, was singing from the depths of their hearts. Singing this song of faith.

As if waking from a dream, Reb Azriel David opened his eyes to the sight of the singing train. His eyes were red from crying, his cheeks wet with tears. In a choked voice, he cried out: "I will give half of my portion in Olam Habbah to whoever can take my song to the Modzitzer Rebbe!"

Two young men accepted this holy task upon themselves, and squeezed out of a small hole in the roof of the car. One died when jumping from the fast moving car, but the other survived the war, and made his way to Eretz Yisroel. There he wrote down the notes of the song, and sent them to the Modzitzer Rebbe in New York. On the first Yom Kippur that this song was sung in the Modzitzer Rebbe's Shul, there was not a dry eye amongst the thousands of Jews present.

THE SONG COMES TO THE REBBE

Although this niggun was sung in front of the Rebbe even before Yud Shvat, at a dinner for Tomchei Temimim in 5706 it was not until seven years later that the Rebbe mentioned the niggun. It was by a Farbrengen on Shabbos Parshas Vo'era 5713 that the Rebbe surprised the crowd by requesting that this niggun be sung. Immediately when the niggun began, the Rebbe became very serious. The confused crowd thought that they were to stop singing, or sing low and quiet. It was only when the rebbe repeated his request that it be sung just as any other niggun that everyone joined in loudly, including the Rebbe himself. For the next twelve years at almost every farbrengen this niggun would be sung.

Interestingly enough when sung by the

Rebbe instead of singing the second half "and even though he may tarry" was not sung. For some reason, from 5725 this Niggun was no longer sung at farbrengens except on a few rare occasions.

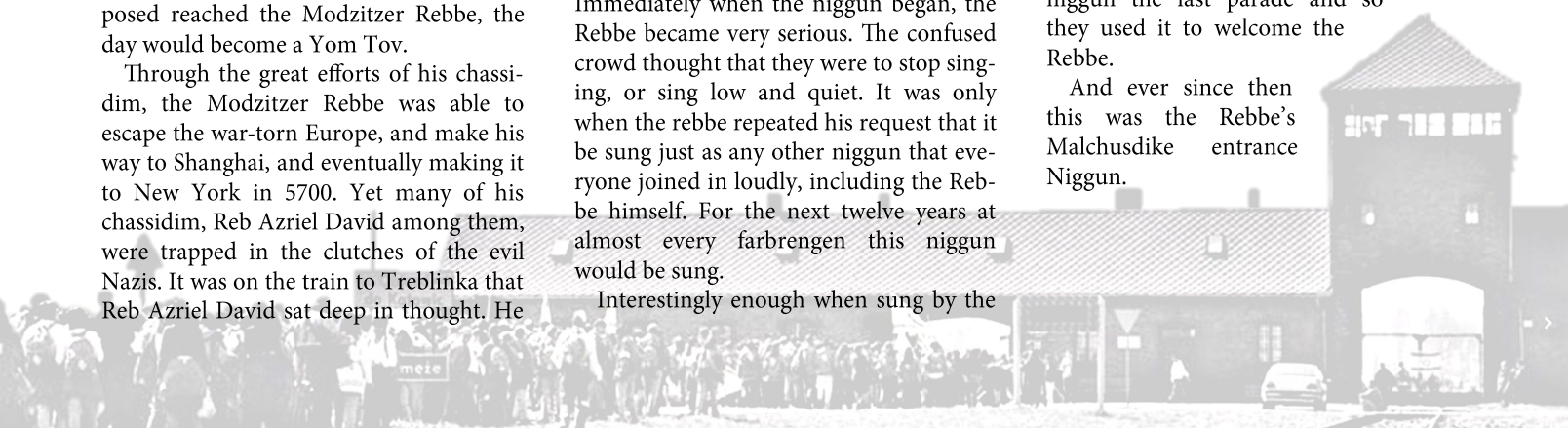
On Shavuos 5713 the Rebbe explained his love for this niggun. "In general we appreciate the Niggunim of the Rabbeim, that they composed, or that they sang. The fact that this niggun was sung by Jews on their way to give their lives *Al Kidush Hashem, Be'poel Mamesh*, knowing where they were headed, brings a great love of this song. Just as by *Terumah*, we find that one drop affects the entire crop, so too through the *Mesiras Nefesh* of those Jews, this niggun was made holy, and caused that anyone who sings this niggun it adds to their strength for *Mesiras Nefesh*. This will in turn help in the following of mitzvos, as is explained in Tanya that through remembering the idea of *Mesiras Nefesh*, one can be sure that their Torah and Mitzvos are strengthened.

A few times the Rebbe connected this niggun with Acharon Shel Peasach (a time with a strong connection to Moshiach), and the month of Nissan in general. The Rebbe also connected this niggun with children, specifically when he visited Camp Gan Yisroel, and when the children of camp would come to Farbrengens.

ANI MA'MIN AT THE LAG BA'OMER PARADES.

5713 was the first time under the Rebbe's Nesius that Lag Ba'Omer was on Sunday and therefore a parade was held. The Rebbe came out onto the porch of 770 and before he spoke to the children asked them to sing Ani Ma'min. In 5717 for the first time the song was accompanied by music 15 minutes before the Rebbe walked in. Evidently they had remembered that the Rebbe had requested the niggun the last parade and so they used it to welcome the Rebbe.

And ever since then this was the Rebbe's Malchusdike entrance Niggun.





— A YECHIDUS —

TEN YEARS LONG

The following story was recounted by one of its very protagonists – Reb Yoel Kahn, the chief Chozer in the Rebbe's court. As a young bochur, Reb Yoel along with other bochurim studying in 770, heeded the Rebbe's call to pay visits to other Yeshivos and spread the teachings of Chassidus.

This story took place in 5712, at the very dawn of the Rebbe's *nesius*. Once a week, a few friends and I would get a car, which was no small matter in those days, and travel to a Litvishe yeshiva nearby, to set up shiurim in chassidus with the local bochurim.

It was a rather prominent Yeshiva, known far and wide in the *yeshivishe* world, for its high academic standards, and its most acclaimed array of brilliant students. I remember that Rabbi Hodakov was very adamant that we be consistent and punctual on our visits there, presumably because the impact we could have was not indifferent.

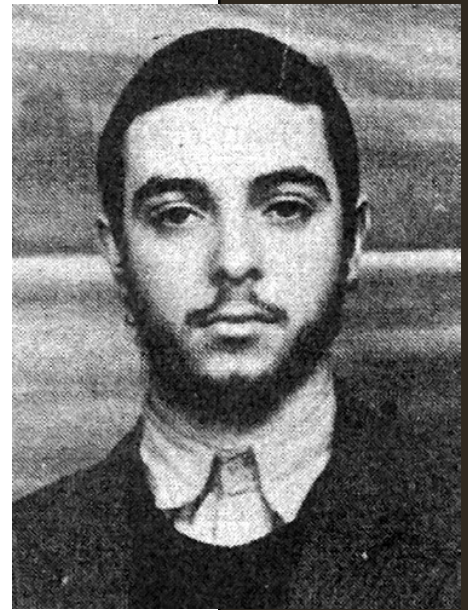
Indeed we kept our visits on a constant basis and over time we even developed a relationship with some of the bochurim there. There was one particular bochur

Right: Reb Yoel Kahan
as a Young Bochur.

Rebbe one doesn't set an appointment over-night; there were people who had requested to see the Rebbe some several months earlier, and their turn was yet to come.

I returned to 770, eager to speak with Rabbi Hodakov, and get my litvishe friend a yechidus. I was quite pleased, that on his own prerogative he had come forward asking to see the Rebbe. I promised myself not to let this occasion pass, for who knew when another such opportunity would arise!

I knew what had to be done. I ran to Rabbi Hodakov's office and told him the whole story. I begged him to grant this



“What about the Rebbe? Has he ever seen such learning?”
Without hesitation the Rebbe told me he indeed had.

whom I became especially close with, and although he never attended my shiur in chassidus, he was always very friendly to me, and made a point to talk to me in learning whenever I visited.

Now, he was no simpleton; this fellow was the *illuy* of the Yeshiva. He was the boy everyone else respected and revered for his excellence in scholarship, he was privy to special attention on behalf of the Roshei Yeshiva who reserved a rare honorary treatment for him, and he was often consulted with, when a discussion among bochurim arose. His opinion was always taken into serious consideration in scholarly matters, and his words carried much weight, often acting as the measuring stick in debates.

He was *the* prodigy.

One evening, after our weekly shiur had concluded, my talented friend approached me, and asked me for a big favor: he wanted me to arrange a Yechidus with the Rebbe for him!

“I only need two minutes” - he explained to me. I gave him my word that I would try, but had him know that with the

bochur his wish, specifically since he said he needed no more than two minutes of the Rebbe's time.

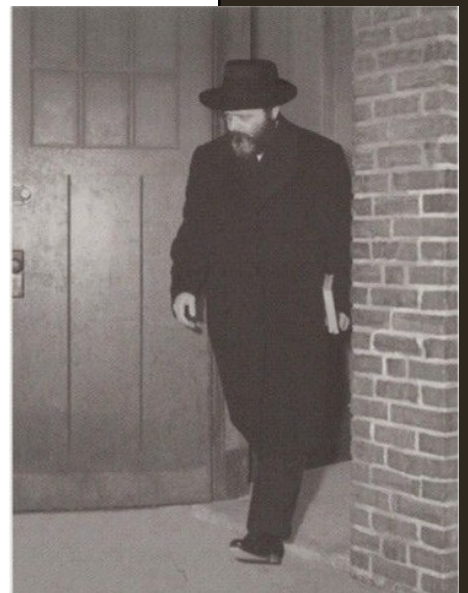
At first he firmly refused, saying that the Rebbe's yechidus schedule was over-booked, and that adding another person to the list was just out of the question.

But I wasn't quick to renounce: I made my case before him and explained that given the enormous respect this bochur is accorded in his circles, and the influence he exerts on his peers, it would be a major *Kiddush shem Lubavitch*, if one day he were to arrive in Yeshiva full of praise about the Lubavitcher Rebbe! It was a chance we simply couldn't afford to miss.

I was relentless, and finally Rabbi Hodakov submitted to me, but on his part, he asked of me to advise this bochur that he was indeed being accorded no more than two minutes inside the Rebbe's room.

Said and done.

On the next occasion I went to give a shiur in his yeshiva, I went over to the bochur and told him that I had set him a yechidus with the Rebbe, and it was coming up in the near future. Additionally, I



told him I would be there as soon as he would exit the Yechidus, to talk about his experience with him.

At the set time the bochur arrived at 770, and was quickly ushered into *gan eden ha'elyon*, the Rebbe's study.

Two minutes came and went, and Rabbi Hodakov didn't hide his irritation; time was passing and my friend was still inside. More than I was uneasy from Rabbi Hodakov's frowns, I was tremendously curious as to what was happening inside the Rebbe's room.

After a long hour, the illuy, finally emerged, looking visibly fatigued and shaken. I rushed over to him, and bombarded him with questions, "What happened? What did the Rebbe say?" But he brushed me away and refused to talk. He dashed to the door, and in a moment he was outside. I followed him into the street, trying to make sense of his wrath; perhaps he hadn't understood what the Rebbe had said. Nothing, he just wouldn't say.

We parted in the street, and I was dumbfounded: what happened behind closed doors that stirred this bochur so much?

I continued going on my routine visits to the litvishe yeshiva, but things weren't the same with my friend; he was cold and evasive towards me, and we hardly ever spoke again since that fateful night.

We each moved on with our lives, and several years passed.

To be precise, ten years passed. One Motzei Shabbos in the spring of 5722 I was walking home from 770, when I heard someone calling my name. I turned around, and lo and behold... my long lost genius acquaintance was standing before me!

"Let's learn some chassidus!" he tells me.

I was caught quite unprepared, so I suggested that perhaps we go to my house and catch up on the last ten years, and maybe understand how he ended up in Crown Heights on a random Motzei Shabbos.

We sat down in my living room and his life story just poured like an endless stream:

"I come from a *chassidishe* family and I was raised in a chassidishe environment." -he began.

"That held true until I went to Yeshiva. When I left home I threw myself com-

pletely into learning, I became almost obsessed with it. I devoted all my time to Gemoro, and hardly ever did anything else, I was well on my way to becoming a *godol*! As years passed I gradually became estranged with the warmth and pleasant atmosphere of the chassidishe home I was raised in.

The fruit of my labor was already showing, when I became the most respected bochur in yeshiva, and everyone was singing my praises. This only encouraged me to commit even more to the path I had chosen.

When I came to ask you to fix an appointment for me with the Rebbe, I had been learning a particular topic and gotten stuck on one point. I turned to all the Roshei Yeshivos for answers, but to no avail. Everyone gave me their tentative responses, but nothing really resonated with me. That's when I decided to approach the Rebbe about it.

I had told you I only needed two minutes, because I had made up my mind before, that if the Rebbe were able to give me a straight and quick answer, I'd be satisfied, and would walk out immediately after that, but if he were to take longer, then it was my sign that I had once more run into a glass wall, and the Rebbe too

had no answer.

When I went into Yechidus, I wrote down my question, and the Rebbe replied so effortlessly and quickly, that it seemed like he too was just learning that topic, and for my part I was content - impressed but content.

Just when I was getting up to leave, the Rebbe asked me, "*Vos is mit limud ha-chassidus?*" And I froze.

I had never learnt any chassidus, let alone diligently, nor did that bother me. But the Rebbe had a whole different idea.

He explained to me that Chassidus is the axis which makes all other facets of Torah go round. Without learning Chassidus, the Rebbe told me, one cannot truly learn Torah altogether. Because, though Torah in its entirety is the supernal knowledge and will of Hashem, His authorship on it is hidden in the vast majority of its pages, and one can go astray if he isn't constantly cognizant of the *aybershter's* presence in its every letter and word.

Chassidus on the other hand, inasmuch as it highlights and pursues the knowledge of Hashem Himself, makes the learner aware of the true value of Torah: namely, the mere fact that it is Hashem's very own essence written down on paper, as it were.

The Rebbe then warned me of the peril

**"The Rebbe's Farbrengens are precious!
Elokus shines in every bit of them..."**



that lay in learning without Chassidus; he said that learning without the sole aspiration of connecting with the aybershter, inevitably leads one to learn with an agenda, and no matter how lofty and sublime the motive may be, if that inspiration were one day to falter, then so would his pursuit of learning.

The further illustrate his point, the Rebbe gave me an example. He said that if we were to assume that we would see a father and son, who had not met in several years, finally reuniting in a loving embrace, could we even fathom asking the son why he's so passionately and lovingly hugging his father? It is obvious that there is no agenda nor ulterior goal in the embrace, apart for the sole fact that this is his father, and he loves him dearly¹."

'And now' –the Rebbe asked me, 'Have you ever seen anyone learning with that love, and with that devotion in your circles?'

"I was forced to admit I hadn't. But with incredible *chutzpa* I returned the question to the Rebbe and asked: 'What about the Rebbe? Has he ever seen such learning?' Without hesitation the Rebbe told me he indeed had.

I was deeply troubled. In my heart of hearts I sensed that the Rebbe was right, and 'this is where it's at', but my intellect told me I could not commit to this radical change in lifestyle and abandon the glory and reputation I had built for myself over the years. I firmly decided then and there, that the only way was to forget everything I had heard, and continue on my way, like nothing had ever happened.

That's when you saw me coming out of Yechidus, and I ignored you, and ran out. I knew that were I to stay even one more minute in there, I would have been sold, and *that* I couldn't afford to do.

Weeks passed uneventfully, and I resumed on my rigorous study schedule, deliberately ignoring what I had learnt in 770 that night.

One fine day, deep in a discussion in gemoro with my chavrusa, I posed a potential answer to a question that had arisen, and he dismissed it as sheer lunacy. He shared it with his peers, and before long I was the laughing stock of the yeshiva.

(Reb Yoel recounts that the man recounted exactly what it was that he had said in the discussion, and it sounded

quite profound and intelligent, not something one would dismiss so easily.)

I was furious. In truth, that my opinion had been discarded, didn't bother me as much as the brazenness and disrespect with which it was being done, did. Was I not the illuy of the Yeshiva? The affront of scorning at my notion to me was tantamount to stripping me of my honors and titles.

Slowly my assiduity weakened and my fervent passion was cooling down, till I lost all interest in learning by and large.

I got married, not to the daughter of a big *rov* as I had always envisioned, but to a simple girl from a modest family, and I embarked on a business, where *boruch hashem*, I grew very successful.

Years passed, when a void began taking root deep inside of me. I was rather wealthy, and had all I wanted to have, but life became dull, and empty. There was no excitement, no passion, something was lacking, and reminiscing of the good times passed in yeshiva, I grew nostalgic of those sweet days when I learnt Torah without a care in the world, and enjoyed it.

As a thirsty man seeks water, I desperately began searching for learning. I set up a few *chavrusas* with other young professionals and felt mildly comforted.

But it wasn't it. There was a voice within me screaming for something deeper, something genuinely authentic.

A mere few months ago while reading the paper, I chanced upon an advertisement about the upcoming Yud Tes Kislev (5722) Farbrengen with the Rebbe.

Suddenly it all came back to me; my yechidus, the Rebbe's words, and most importantly - my knee-jerk reaction to them. I decided I would pay a visit, and maybe, just maybe I might find solace for my bruised soul.

I arrived in 770 well in the middle of the Farbrengen, and the Rebbe was already delivering the Maamar. It was hard for me to follow along; the Rebbe's Yiddish was almost foreign to me, but most of all, his style and delivery can be difficult to decipher to the untrained student.

But one thing caught my attention the moment I walked in. I do not know where the Rebbe was going with this point, nor who it was intended to, but in that moment the Rebbe was speaking to me!

The Rebbe was expounding upon what the Alter Rebbe says in Tanya that *bal yiddach mimenu niddach*, meaning that even he who previously learnt not *lishmoh*, not with the right intentions, is nevertheless not doomed; by learning again, and this time around with the proper ideals in mind, he can refine his previous learning and elevate it to the status of *Torah lishmoh*².

I was awestruck! That was precisely me! The Rebbe was speaking to me!

I stayed for the remainder of the Farbrengen, not understanding anything, and resolved that I would come again.

I asked those standing near me when the next Farbrengen was scheduled for, and I was told that Yud Shevat, the Rebbe would again hold a large Farbrengen, the liking of that one.

Yud Shevat came, and I was in 770 from the very beginning; at last I felt peace, I was quenching the thirst I had been feeling for so many years. I stood for hours – again hardly understanding anything, and walked away at the end a happy person.

Upon leaving, I resolved I would take you up on the offer I had so stubbornly refused many years earlier, when you used to come to my yeshiva and teach chassidus.

I made it my business to find you, and start learning chassidus at the earliest convenience.

And here we are...I finally found you!"

I sat there, wondering whether a lighting hat hit me or this was all real.

I agreed to make a *kevius* together periodically, but I couldn't let him leave without asking him a question that was burning inside of me. So I gathered my courage and asked him:

"One thing, pray tell; if you don't understand anything the Rebbe is saying, why do you keep on coming back for more?!"

He looked at me as though I had fallen from the roof of the house, "What do you mean?" he replied with a smile, "The Rebbe's Farbrengens are precious! *Elokus* shines in every bit of them, you can see it, you can almost touch it! What's the difference whether I understand or not..."

1. See Toras Menachem - Hisvaaduyos vol. 21 pp. 149-150.

2. See Toras Menachem - Hisvaaduyos p.258 which corroborates this.



א ציור פון א חסיד

Radat"z Chein

"I believe it would be proper for you to write your memories of the chassidim you met from the early generations – for example, הרה"ח הרה"ג הרב, פרץ and his son Chein. I see great importance in this, for even the simplest chassidishe story brings much benefit, especially the sayings of a Farbrengen of elder Chassidim, for their words, whether spoken in earnest or jest, or even sharply are full of meaning."

(אג"ק מוהרי"צ ח"ה עמוד קטו)

FAMILY

The Chossid Reb Dovid Tzvi Chein, better known as "Hershel Chernigover," or by the acronym "the Radatz," was born in 5606, a son of Reb Peretz, a Chassid of the Mittlerer Rebbe and the Tzemach Tzedek. At a young age, Reb Dovid Tzvi married Perel Guta Hilvitz, the daughter of a wealthy businessman in Tshashnik, a small town in White Russia. They had eight children; three sons (Avrohom, Mendel, and Dovber) and five daughters. Their third daughter, Rochel, married Harav Sholom Shlomo Schneerson, the brother of Harav Levi Yitzchok and the uncle of the Rebbe.

AN OVED AND YOREI SHOMAYIM

At only twelve years old the Radatz went to Lubavitch with his father and had a Yechidus with the Tzemach Tzedek. During the Yechidus, the Tzemech Tzedek turned to him and described the importance of having kavanah while making brochos. "Take heed, it is time to grow up;

when you are about to make a Brochah on a food or drink, and you say the words ברוך אתה, remember whom ברוך אתה is referring to."

From that day on, before he would make a Brochah, the Radatz would lean his forehead on his right hand – as one would when thinking deeply – and focus on the meaning of the Brochah. One time, the Radatz passed by someone making a brochah on a fruit and, when he heard the words ברוך אתה ה', he screamed ברוך הוא with such enthusiasm that he startled those around him, and the man holding the fruit nearly dropped it.

The Radatz was also known as a great Oved. Reb Yisroel Jacobson once visited the Radatz's home in Chernigov and describes what he saw.

"At about two in the afternoon I reached the Radatz's home and through the keyhole to his room I saw him wearing his tallis and tefillin and finishing איזהו

מקומן. He stopped for a moment to drink a cup of milk and then began davening word for word from the 'תפילה למשה' siddur, with the commentaries of the well renowned Mekubal, the רמ"ק. Watching him point to each word made it clear that he was concentrating on the Kavanos written there, and it took about an hour and forty minutes for him to Daven until after Shmoneh Esrei."

Another story is told of when Dr. Kubelsky once visited the Radatz and, when he saw the Radatz was still davening, he commented to his children, "Your father is infatuated with Hashem."

Throughout his life the Radatz suffered tremendously; two of his sons and a daughter died while still young. His son Dovber passed away during the Sheve Brachos after his own Chasunah, and Mendel, who was the Rov in the city of Nezin, was murdered על קידוש השם in 5679. And yet, he accepted everything with true Ahavas Hashem and was often heard to say "אוי רבש"ע! דו ביסט גערעכט, אוי" וייער טאטע"

Once, when a Ba'al Ha'bos complained that in spite of all his efforts in doing all he could to be Zoche to the Aibishter's brochos he was still not successful in business. The Radatz replied, "Soon is Yom Kippur; then you'll have an opportunity to forgive Hashem..."

BAAL SHMUAH

The Radatz was known for being a Baal

Shmuah and many stories are told in his name. In his Reshimos, the Frieddiker Rebbe wrote that he “greatly enjoyed the visit of Reb Dovid Tzvi” because he was a Baal Shmuah.

“He heard much from his father, Reb Peretz, and other elder Chassidim, and he personally saw and heard much from the Tzemach Tzedek and the Rebbe Maharash. He also heard from my great uncles, the sons of the Tzemach Tzedek.

“Whenever he recounts a story, aside for being particular to tell each detail properly, he would teach a lesson from his stories.

“His stories and their explanations breath life into Ahavas Hatorah, Emunas Tzadikim and a Geshmak in keeping mitzvos. I hold dear the stories and lessons of the Radatz and, from the depths of my heart, I am grateful for the great kindness he does in speaking to me so often.”

GAON AND ROV

The Radatz was one of only three people that the Rebbe Maharsh gave Smicha to. He was a Gaon in Nigleh and, for more than fifty years, he corresponded with the greatest Torah scholars of his time.

In 5643, after the passing of his father, the Radatz succeeded his position as the Rav of the city of Chernigov and the surrounding areas. Some of the most well known Temimim learned and received smicha from him, including Reb Shmuel



Reb Dovid Tzvi Chein

The Radatz didn't allow for his picture to be taken, and thus, this is the only known picture of him. It was taken in middle of a Din Torah regarding Chalitzah, and the Radatz sat in deep concentration, oblivious to everything going on around him. Looking at the picture, you can see his hand still on a Sefer.

Levitin.

Reb Shmuel, after receiving his smicha, returned to the Rebbe Rashab and told him that he was asked three questions, but that he had been prepared to answer them because the Radatz had asked his brother, Reb Shmerel Levitin, the very same questions. “Is the Smicha worth anything under these circumstances?” he asked the Rebbe.

“When the Radatz gives Smicha,” the Rebbe replied, “it is certainly good”.

Once, the Czar came to visit Chernigov and, as was customary, the Rov, dressed in his Shabbos finery and holding a Sefer Torah, went out to greet him. When the Radatz came close to the Czar he placed his hand on his forehead and, with his usual concentration, loudly pronounced the Brocha, ‘שנתן מכבודו לבשר ודם’ so that all of those around him could answer Amen. Afterwards, one of his nephews who was cynical toward Yiddishkeit asked him, “You know that the Czar is a shikere goy, so why did you give him all of that respect and even make a brocha?” “Fool,” the Radatz replied, “he has a Malach.”

A talmid of the Radatz, Reb Alexander Sender Yudasin, once told the following story:

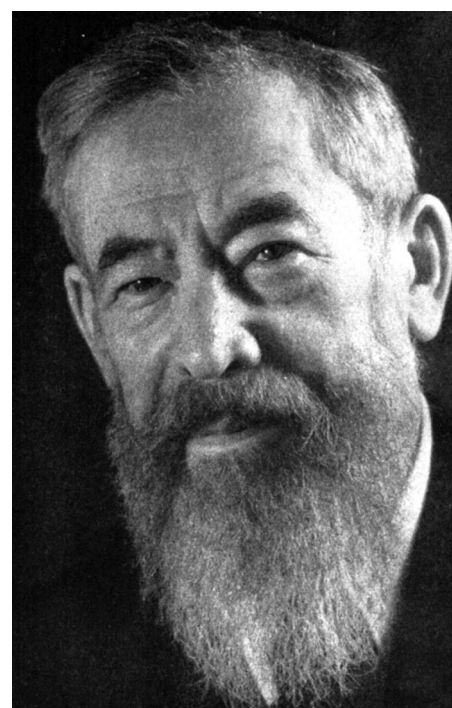
“When I was in the Radatz’s home, a man arrived with a live chicken, asking if



Rabbi Shmuel Levitin



Rabbi Alexander Sender Yudasin



Reb Avraham Chein, son of Radatz

it was Kosher to be Shechted. After a quick inspection of the chicken the Radatz said that he would need to look up the Halocha in various seforim, and asked him to come back the next day. However, the Radatz was overburdened with other responsibilities and, when the man returned the following day, the Radatz promised to get to it later that afternoon. "Never mind," the man said. "I don't want to waste your time; I'll just shecht it and sell it to a goy."

"That's what *you* say, but what does the Chicken say?" the Radatz replied. "It wants a Yid to eat it so that it can be Nisaleh and become דם ובשר of a Yid, not of a goy..."

Reb Avrohom, the son of the Radatz describes the following scene in his memoirs.

A Chosson once came to the Radatz to

receive permission to get married. After asking a few questions as to the young man's ancestry, the Radatz fell silent, turned pale and was visibly shaken to the core. It turned out that this man was a Mamzer De'Oreisah. Broken and crushed the Radatz finally turned to the man and with a voice choked with tears said "My son, you are not allowed to get married..." The young man, who was by the way, not an Am Ha'Aretz cried out "Why! What is it that makes it Ossur for me to marry this girl?" "No" interrupted the Radatz, "Not just this girl, you can't get married at all."

Tears began to flow down the Radatz's cheeks. It was clear that if he would be able, he would go to Shomaim to beg for mercy on behalf of this poor young man. Yet there was nothing he could do, the will of Hashem, not understood, yet clearly written. The Chosson was stunned, and

the Radatz began to comfort him non-stop. He took down from the bookshelf a Yalkut Shimoni, and began to read to the young man from the Medrash on the Pasuk וראיתי את דמעת העשוקים אשר אין להם מנוחם *Daniel the Tailor said this Possuk refers to the Mamzer who comes before Hashem and complains, 'What have I done wrong to deserve this awful fate. Not only that, but the Sanhedrin themselves come and push me away with the strength of Torah' and Hashem responds 'Upon Me is your complaints, upon Me are your tears and in the future I will seat you at my side.'*

MASKIL

The Radatz was also a great Maskil in Chassidus. The Rebbe mentions in several sichos that when the Radatz would contemplate an inyan in Chassidus that he didn't thoroughly understand but which he knew to be true, he would say, "אזוי אזוי"

By Chassidim it is customary not to use honorary titles. In fact, the greater the Chassid, the fewer titles he was known by.

I remember from my childhood that the Radatz was referred to without any titles; not Reb Tzvi Hirsh, not even Tzvi Hirsh, but rather Tzvi Hirshel. I tried looking for a source for this behavior and I finally found a Gemorah in Shabbos (נ"ו ע"א) that describes how Uriyah HaChiti was considered a "מורד במלכות" because he addressed Yoav with the title "אדוני יואב" in front of Dovid Hamelech. And the same is true by Chassidim; because the Torah of the Rebbe is engraved in our minds, it is as though we are constantly standing before the Rebbe, and in front of the Rebbe, how could we use a title for another Chossid?

(קטע משיחת ש"פ ויצא תשמ"ג)

A man once related to the Radatz the greatness of his Rebbe.

"It was Shevei Shel Pesach and my Rebbe was called up for the Shira. During the reading, he reached such a great level that it seemed he was

truly reliving the story of Krias Yam Suf, and he lifted the bottom of his clothing as though he were actually crossing the sea.

The Radatz smiled and responded in a soft, kind voice. "Indeed it is amazing to reach the level of reliving the parsha, but why, at that great height, could he not forget about his clothes for a moment?"



Reb Yisroel Jacobson and Reb Mendel Aronov were sitting at a Kiddush made by Rebbitzin Chanah (in honor of chof av or simchas torah), and their conversation turned to the Radatz.

Reb Yisroel commented that he had learned by the Radatz, and Rebbitzin Chana, who had overheard their conversation, added, "I too was lucky enough to know him, and there was in fact a lot to know."

The news passed swiftly through the city of Chernigov, leaving shock and sorrow in its wake. Reb Yekutiell, a wealthy businessman and pillar of the community, had been arrested on charges of tax evasion and misappropriation of government funds.

...איז דער ענין...

Every Shabbos he would chazer two Maamorim in Shul; one before Kabbolas Shabbos and one by Shalosh Seudos. To hear a Maamor from him was a pleasurable experience, because he would explain it so clearly that even someone who was unfamiliar with chassidus could understand.

In 5638, when Likkutei Torah was reprinted in Vilna, Reb Anshel Aronovitz fixed approximately three thousand mistakes. When the Radatz saw this he was not happy. "You missed the point," he explained to Reb Anshel. "The purpose of Chassidus isn't to just acquire the knowledge of the topics discussed, but rather so that one begins to think about Chassidus all throughout his day. So, when the sefer was full of mistakes, before realizing the print-

ing error, one was forced to spend many hours thinking about what was actually written. Now that the mistakes were corrected, people can read through a Maamor quicker and, when they finish learning, who knows what they will go and do."

Until he was ten years old, the Radatz's father didn't allow him to learn chassidus. So when the Radatz finally began learning chassidus, it made a deep impression on him.

"The Yaakov I learnt about was a different Yaakov, and the Lavan was a different Lavan. Now, in Lubavitch, they start learning Chassidus from such a young age and they miss out on this benefit."

OPEN HOME

The Radatz was well known for his Hachnosas Orchim; he would never ask

any questions of his guests and he encouraged them to relax in his home as if it were their own. Reb Shmerel Sasonkin describes how the Radatz wouldn't keep a penny for himself, because whenever he would see someone who looked like they needed money, he would empty his pockets, and there was no lack of such people in his time.

Mrs. Shoshanah Zahavi-Chein, the Radatz's granddaughter, recounts two stories in illustrating the Radatz's care for his fellow Jew.

Already as children there were little valuables left in our home; the only thing we had was a small silver tobacco box. One day, however, the tobacco box went missing, and after hours of searching for it, we finally despaired. "Don't worry," said my Zeidie, "I was Mafkir it so that the one who took it should not be Oiver on the Issur of

All who knew Reb Yekutiel had no doubt of his innocence. Reb Yekutiel was known for his honesty, charity and modesty. Despite his immense wealth and influential position, he regarded every man as his equal and was always ready to lend a helping hand and attentive ear. For this, he had earned the respect and trust of all Chernigov's residents, Jew and non-Jew alike. But this was czarist Russia, where a man could be arrested on a bureaucratic caprice or by the stroke of a vengeful commissioner's pen.

Inexplicably, Reb Yekutiel was convicted. Nothing -- not his connections in the government, not the numerous appeals by his expensive lawyers, nor the prayers of the community -- could stave off the fate ordained for him. Reb Yekutiel was sentenced to ten years of hard labor in distant Siberia.

On the day before Reb Yekutiel was sent east, a man knocked on the door of Rabbi Dovid Tzvi Chein, rabbi of Chernigov. "Rabbi," said the visitor, who was none other than the warden of the local jail, "Reb Yekutiel requests that you come

see him. Special permission has been granted for you to visit him in his cell, should you desire to come."

"Certainly," said the Rabbi, "of course I'll come," and hurried to get his coat.



Reb Yisroel Jacobson

Tears filled Rabbi Dovid Tzvi's eyes at the sight that met him upon entering the cell. Reb Yekutiel, too, was overwhelmed with emotion. The two men embraced and wept silently for some time. Finally, the prisoner began to speak:

"I asked you to come, Rabbi, not because I have any personal request to make, but because I want

to tell you why I am here. Perhaps others can learn a lesson from my story.

"Several months ago, I was traveling to Petersburg for a series of meetings regarding my dealings with the government. As usual, I obtained a compartment in the first-class section of the train -- a crucial necessity for any businessman seeking potential contacts among government officials and fellow merchants. It was then that I learned that the Lubavitcher Rebbe was on the

Geneiva.”

There was a businessman in Chernigov, one of the respected members of the community, whose finances took a downward turn. Desperate for help and trying to stave off bankruptcy, he turned to my Zeide with his troubles, maintaining that a loan (for a particular amount of money) would put him back on his feet. My Zeide immediately took out a mortgage on his house and loaned the fellow the money. However, a short while later, the businessman immigrated to America, leaving my Zeide with the mortgage. Not being able to afford the payments, my Zeide's house was repossessed and the family was forced to live in rented homes.

AN ASKAN

During World War I thousands of refugees found their way to Chernigov and the surrounding areas. To the Radatz, every refugee was like walking holiness and every draftee to the army like a Korban Oilah. Many Yidden from east of Galitzia were imprisoned in Chernigov where they suffered under appalling conditions. Seeing their suffering, the Radatz gathered together ten of his trusted friends and traveled to Kiev to meet with Leon Trotsky, the general in command of the South-

Western Front. When they arrived, the Radatz negotiated through the maze of army bureaucracy and finally secured a meeting with the general, whom he petitioned for the Yidden to be freed from prison and kept under guard in Chernigov. In response to the General's furious refusal, he also offered to sign himself as a guarantor that no prisoners would escape the town. It was an act of self-sacrifice for people that he had never met, and people who never found out who was responsible for liberating them.

Reb Avrohom Chein, son of the Radatz, tells another story of the Radatz's askonus during the war.

On Pesach a seder was held in shul for the Jewish soldiers who were given a day's reprieve from the front lines. As the Rov of the town, it was my father's job to lead the seder. He tried to begin the Seder but kept breaking into tears, and when he finally began, he said, "ממציים From the depths, the pain, and challenges קראתי I have cried out, לפני for Hashem to act towards us as a son" and he again started to cry.

Tears more pure than those that my father cried that night, I don't know if the Eibishter has in his trove. What did those tears express? Care for another Yid who was suffering, pain from the great burden

placed on the Jewish nation, bewilderment that reached close to questioning the "Good and Kind"... Dear father, how can you allow this to go on... Yet also, surrender to G-d's infinite knowledge that He alone knows how this too is the true good...

LAST DAYS

In 5685, the Radatz traveled to Eretz Yisroel to live out his days in Yerushalayim. Nine months later, on 24 Kislev 5686, the Radatz felt that his time had come and instructed for ten men to gather at his bedside at twelve o'clock. The Radatz lay on his bed, placed his hands on his chest and closed his eyes. He said the Shema aloud with great Kavonah and, as he reached the end of the word Echod, his Neshomah left his body.

His Levayah was held on Friday afternoon, Erev Chanuka, and, despite a heavy downpour, was attended by a large crowd, including Harav Yosef Chaim Sonnenfeld and Harav Avrohom Yitzchok HaKohen Kook.

The Radatz was laid to rest in the Chabad section of Har Hazeisim. (When the Friediker Rebbe was shown the Nusach of the Matzevah he instructed to add 'עובד אלקים'.)

> > >

train.

"I passed by the Rebbe's compartment, hoping to catch a glimpse of his holy face. The door was ajar, and suddenly I found myself gazing into his eyes -- eyes that looked deeply into mine and seemed to know the innermost reaches of my soul. For a long moment I stood there, rooted to the spot. It was a while before I realized that the Rebbe was motioning to me to enter.

"With awe and trepidation I entered the Rebbe's compartment. But the Rebbe soon put me at ease, inviting me to sit and offering me a cigarette. He expressed great interest in our community, as well as in my personal life and business dealings. In parting, the Rebbe said to me: 'I'm sure you've heard of the railway that the government is planning to build across Siberia. I think this is a perfect business opportunity for you. As one who has close connections with Minister Potysukshnikov, you should be able to obtain a sizable contract as a lumber supplier.'

"I returned to my compartment in a state of confusion. The last thing I expected from the Rebbe was a business tip. On the one hand, I felt that the advice of *atzaddik* should be followed. On the other hand, the proposal held no attraction for me, despite its great financial potential. My business affairs were going well, thanks to G-d; why should I leave my family and community and spend many long months, if not years, in far-off Siberia? At the end, I hesitated long enough for others to avail themselves of the opportunity -- to my considerable relief, I must confess.

"And so, now I'm on my way to Siberia. I thought that the Rebbe was dispensing business advice, but he must have seen that there is something there, in Siberia, that I must achieve -- some part of my mission in life that must be played out in the frozen east. I could have gone in comfort, as a wealthy businessman and government contractor. Now I am going in chains..."



Keeping the Promise

In Vitebsk, in White Russia, there lived a good hearted nobleman from whose estates many Jews made their livelihood. The entire town of Chekhov belonged to him and not only did he forgo the taxes of the poor Jews who lived there, but in addition he allowed the religious functionaries of the community – the Rav, the shochet, the chazzanim and the melamdin – to pasture their cows and goats without payment.

This nobleman, however, was an ailing man, and as he grew older and weaker he would have to visit Dr. Bertenson in Vitebsk more frequently, leaving the administration of his estates, his castle and all of his business interests in the hands of his manager, who was a sworn anti-semitic. The local church stood on the squire's estates, and on the instigation of its zealous new priest the manager began to deprive the local Jews of their livelihoods, and to exact taxes from even the poorest of them. This went on for some two years.

Now most of the Jews of the town were Chassidim of the Rebbe Maharash. When they visited him for a Yom tov or Shabbos they would listen to a Maamor, and when speaking to him individually at Yechidus they would focus on ruchniyus, and regarding gashmiyus ask only for a general bracha for their children, health and parnasa. They would then travel home certain that the Almighty would have pity on them.

Not one of them thought it would be proper to trouble the Rebbe with a detailed account of what was happening to their sources of income, or with stories of

some anti-semitic priest and manager.

One of the Jews whose business affairs had been connected for generations with the estates of this nobleman was called R' Shmuel Isaacs – an honest, respectable and well to-do merchant who was moderately learned in both the Nigleh and Chasidus. He was well known for his hospitality and generosity. When he visited Lubavitch for the festival of Shavuot in the year 5640, the Rebbe asked him detailed questions about the state of the livelihoods earned by the Jews of the town, and the merchant told him the whole truth.

"I know the condition of the nobleman," said the Rebbe, "for Professor Bertenson has told me that it is precarious. But why was I not informed all this time about the change in the policy of the administration towards the Jews on his estates?"

The Rebbe spent some moments sunk in thought, and then said:

"Travel home now, and at the first opportunity at which you see the nobleman tell him in my name that I know that his condition is dangerous, and that his physicians have despaired of saving his life. I promise him, nevertheless, that if he helps the Jews of Chekhov and the neighboring villages, the Almighty will give him one month's health for each family."

As soon as R' Shmuel Isaacs returned home he began to spend much time near the nobleman's courtyard in the hope of meeting him. But for days on end he was not to be seen outside because of his delicate health.

One sunny day, though, his doctor advised him to have his servants prepare his

carriage so that they could take a ride in the fresh air in a nearby forest. As he was being led out to his waiting carriage frail and listless, he noticed R' Shmuel Isaacs and invited him to join him in his carriage. As soon as he heard what the Rebbe had said, he asked R' Shmuel Isaacs to draw up a list of all the Jewish families in the region who could earn their living from his properties. He told him to visit them all (either personally or by messenger) in order to get the exact count, but no one was to know of the reason for this mission.

R' Shmuel Isaacs duly provided the nobleman with a list of more than one hundred and sixty families from the township with an additional couple of dozen families from the surrounding villages. The Jews were once again enabled to earn a living and the nobleman was restored to health.

The Chassid, R' Shmuel Isaacs, became highly regarded around the castle and every year before Succos the nobleman would send with him a Lulav and Hadasim which were grown on his estate as a gift to the Rebbe.

In this way the nobleman enjoyed fourteen years of uninterrupted good health. But then he suddenly felt very weak. He sent for R' Shmuel Isaacs and asked him to set out at once for Lubavitch where he was to visit the resting place of the Rebbe – for the Rebbe was nistalek twelve years prior – and to notify him that the nobleman felt weak. According to his reckoning he was owed another year and seven months of life. Would the Rebbe therefore honor his promise?

ראש השנה לאילנות

TU B'SHEVAT

In the earlier years, the Rebbe would not hold a Farbrengen in honor of Tu B'Shevat unless it fell out on a Shabbos.

These Shabbos Farbrengens were in keeping with the Rebbe's custom of Farbrenging on the Shabbos following Yud Shevat, and for the most part they were based on that theme; the Rebbe would discuss ideas relating to *Hiskashrus*, and so on.

Still, the Rebbe always made mention of the significance of the day insofar as it is Tu B'Shevat, and the Rebbe drew lessons in our everyday *Avodas Hashem* from this topic. (These years include: 5716, 5722, 5723, and 5726).

5731 marked the first year that the Rebbe Farbrenged on Tu B'Shevat although it fell out to during the week. From then on, this continued almost every year without exception. In fact, the last Farbrengen that the Rebbe held during the week (until today) was on Tu B'Shevat, 5748. (After

the Rebbetzin's passing on Chof Beis Shevat, the Rebbe no longer held weekday Farbrengens at all).

In fact, that first Tu B'Shevat was also the start of a new practice by the Rebbe throughout the year as well. Until then, the Rebbe farbrenged only on several weekdays throughout the year, like Vov Tishrei, Yud Tes Kislev, Yud Shevat and other days. Tu B'Shevat 5731 was the first of many newly-instituted surprise Farbrengens on random dates. These would generally take place when the Rebbe returned from the Ohel and davened *Mincha*.

On that day of Tu B'Shevat 5731, the Rebbe notified Rabbi Hodakov about a Farbrengen just after the Rebbe's return from the Ohel, before *Mincha*.

With such short notice before this unexpected incident, at the beginning of the Farbrengen the crowd was relatively small, but towards the end the Shul filled up with Chassidim who received word in

the meantime.

The entire Farbrengen lasted for less than an hour. Immediately upon entry into the Shul, the Rebbe instructed the Chassidim to sing the *Niggun Hachona*, which was followed by the *Ma'amor "Arba'h Roshei Shonim"* (subsequently *Mugah* in 5751).

Then, the Rebbe launched a new initiative.

The Rebbe announced that the time has come to conquer the world through *Limud HaTorah*. In this *Sicha*, the Rebbe essentially laid the groundwork for what would later become known as "*Mivtza Torah*" – one of the famous ten *Mivtzoim*.

In brief but distinct words, the Rebbe demanded that each and every individual increase in their Torah study according to their ability, and even more than their ability. The Rebbe also requested that this message be relayed to all locations the world-over, making specific mention of our brethren behind the Iron Curtain,





One of novelties instituted by the Rebbe in our generation was the marking and celebration of the low-tone Yom Tov of “Tu B’Shevat”. Often times the Rebbe would hold a Farbrengen especially in honor of this day, drawing upon the lessons we can derive from its various aspects in our *Avodas Hashem*. In connection with Tu B’Shevat, we bring here a small selection of some of those occurrences in Beis Chayeinu on this day as it was celebrated with the Rebbe.

where the message was to be relayed as well albeit in an appropriate and harmless manner.

In a letter to a friend of his in Eretz Yisroel dated Rosh Chodesh Adar, 5731, a Bochur who was present at the Farbrengen writes:

“I assume you have already heard [a recording of] the last Farbrengen, or at least have read a transcription, where the Rebbe demanded that we all increase in our Torah learning. Thus, immediately following the Farbrengen we began to studying very diligently (“*Horreven*”) and there was absolutely no spare time to write any letters...”

Making an unprecedented statement since the Nesius, the Rebbe revealed a heavenly account that occurred with regard to this Farbrengen and the special call for extra learning that was sent out during its course.

Two weeks later on 30 Shevat, in a *Yechidus* with Reb Simcha Bunim Alter,

**“We began to
studying very
diligently
 (“*Horreven*”) and
there was
absolutely no
spare time...”**

brother of the Gerrer Rebbe -- who subsequently succeeded him to become the Gerrer Rebbe himself -- the Rebbe revealed the following:

“On Tu B’Shevat, I was at the Ohel of my father-in-law and I was instructed to farbreng. ‘What can I speak with a group of *Yidden* about?’ I thought to myself. Well, I spoke about increasing in *Limud HaTorah*. As it turns out, this was truly clear *Hashgocha Protis*, for just a few days later the US Government attempted to pass a law drafting all the Yeshivah students to the army [joining the fight in the Vietnam War]. The initiative of extra Torah study served as a preemptive relief, annulling this possible decree from the start!”

The Rebbe made similar remarks publicly as well a few months later, during the Shabbos HaGadol Farbrengen that year.

REMINDER IN 5732

It should be noted that the following year on Tu B’Shevat, 5732, the Rebbe again



held a Farbrengen during which the Rebbe again made mention of the previous year's special instruction. "One of the reasons for this Farbrengen", the Rebbe explained, "is to remind everyone of what was spoken last year; about conquering the world through Torah study."

LATE-NIGHT VISIT AT MACHON CHANA, 5734

On Tu B'Shevat, 5734, the Rebbe farbrenged once more. In addition to the *Ma'amor*, the Rebbe also continued what the Rebbe had begun to discuss at the Yud

Following this *Sicha*, the Rebbe requested that the one who signed the contract of the sale come forward, and Reb Avrohom Parshan approached. After the Rebbe handed him Le'chaim, the Rebbe told R' Zalman Lubkowsky to say Le'chaim as well, giving him *Mashke* and *Mezonos* and instructing him to give some of it to his wife as well.

A few days later, following the Farbrengen on Tu B'Shevat, the Rebbe personally visited the new institution. The following is from the *Yoman* penned by a Bochur in 770 at the time:

rov Le'Yaakov" (from the *Mezritcher Maggid*).

The Rebbe then handed Rabbi Hecht 500 dollars as his personal contribution towards the down-payment, and then turned to the two women who were very instrumental in establishing the institution and wished them "Mazal Tov!" He then gave them 400 dollars and instructed that they each place two dollars in the *Pushka*, and give two dollars to each of the students so that they may do the same.

"TANKISTIN" - 5735

"I have a very special affection towards the institutions named after my mother..."

Shevat Farbrengen just a few days earlier: *Mivtza Mezuza*.

In Shevat of 5734, the Machon Chana Women's Institute of Crown Heights was founded. During the Farbrengen of Shabbos Parshas Beshalach, Yud Shevat, the Rebbe spoke about the special qualities of the Jewish woman, concluding with the following: "I have a very special affection towards the institutions named after my mother (Beis Chana, Gan Chana, Pardes Chana, an so on), and being that yesterday a new building was purchased, *Yehi Ratson* that it be an everlasting edifice, to be brought to Eretz Yisrael with the coming of Moshiach. Let us hope that in this building a good education will be granted to the students changing them all for the better, raising girls that will be able to assist in the bringing of Moshiach!"



Following the Farbrengen, Rabbi J.J. Hecht entered the Rebbe's room and the Rebbe spoke with him about Machon Chana. After the Rebbe searched for the set of keys he had received and being unable to find it, Rabbi Hecht offered his own set to the Rebbe, but the Rebbe was unwilling to accept it and continued searching for his own. Finally, the Rebbe agreed to take the keys from him, saying that he was giving them back to him as a gift, so that he can open the door to the building.

Then the Rebbe was driven along with him to the newly founded institution. Upon arrival, the Rebbe went about inspecting each room on all three floors of the building and then asked Rabbi Hecht to be led to the library. The Rebbe left a *Tzedoka Pushka* there, as well as a *Siddur*, a *Tanya*, a *Sefer "Keser Shem Tov"* (from the Baal Shem Tov), and a "*Maggid Dvo-*

Tu B'Shevat, 5735, the Rebbe discussed a very heated topic at the Farbrengen again, though the Rebbe had already spoken about it on Yud Shevat and on the Shabbos that followed. There was a *Misnagdish Rav* who was publicizing disgraceful things about the Rebbe's *Mivtzoim* in a newspaper, *R"L*. The Rebbe condemned his actions in the strongest possible terms and encouraged all the Bochurim and Chassidim who participate *Mivtzoim*, and also warned against having any contact with this individual.

At the end of the Farbrengen, the Rebbe distributed dollars to all those present specifically through the "*Tankistin*", as he had done on Yud Shevat as well. This became a common practice at almost all weekday Farbrengens.

Farbrengens were held in honor of Tu B'Shevat in many of the following years as well. In 5739, the Rebbe explained the

reason for instituting this new custom in the first place. Being that the darkness of *Galus* has reached unprecedented proportions, the Rebbe explained, it's only just to respond to it with an added dose of illumination.

At this point the Rebbe delved into a lengthy and painful description of the extent of the darkness of *Galus*. As the Rebbe wept profusely, the Rebbe quoted the famous *Moshol* brought in Chassidus of a father who hides himself from his son in order to arouse his son's desire to see and appreciate him. But after a while of searching with no success, the son eventually gives up hope and ceases searching for his father altogether.

Galus is a time when Hashem hides Himself from His children, with the intent being that they should search after Him. But as the *Galus* endures for longer and longer, the Jewish people become so absorbed into the mundane world that they no longer search for their Father in heaven, and that's when the true bitterness of *Galus* surfaces!

Then the Rebbe's voice was choked with heavy tears as the Rebbe began to say, "But can the Jewish people be to blame at all? After all, how long can they be expected to continue on searching? They searched on Sunday, on Monday on Tuesday..." The Rebbe was literally stopping mid each and every sentence and crying bitterly. Eventually the Rebbe laid his head upon his hands and just cried for a while.

"This is why we most hold a Farbrengen for Tu B'Shevat," the Rebbe explained. "We must increase in all matters of *Or*, and especially in *Simcha*, thereby dispelling the negative effects of the dark *Galus*".

WHY NO FRUIT?

Another interesting point from this Farbrengen:

The Rebbe complained that the "*Vaad Hamisader*", who was in charge of preparing all the necessary arrangements for the Farbrengen, hadn't brought any fruit for the crowd to eat.

"Last year, the Vaad took care that there should be at least *some* fruit at the Tu B'Shevat Farbrengen (never mind there was hardly enough fruit to satiate a *Minyan*, but at least there was something)."

But it seems that the next year, in 5740, this instruction was again neglected, for the Rebbe complained once more about the lack of fruit on the table.

Finally, in 5741, the Vaad indeed made sure to bring lots and lots of fruit to the Farbrengen, so the Rebbe handed some over to Rabbi J.J. Hecht at the end of the Farbrengen to distribute at a children's rally that was to take place the next day.

From then on, a large bowl of fruit was always much in evidence on the Rebbe's table before the Tu B'Shevat Farbrengens.

INDIVIDUAL GUIDANCE

As mentioned earlier, the last time the Rebbe farbrenged during the week was on Tu B'Shevat, 5748.

Yud Shevat in 5748 fell out on a Friday, so the Farbrengen in commemoration of the Frierdiker Rebbe's Yahrzeit was held on Shabbos Parshas Beshalach, 11 Shevat. During the Farbrengen, the Rebbe again spoke about the above-mentioned topics, adding that the most efficient way of finding guidance is by studying the Torah of the (Frierdiker) Rebbe diligently, and in-depth.

On Tu B'Shevat again, the Rebbe reiterated these words, prefacing that the (Frierdiker) Rebbe provided us with all the guidance that we need throughout his

"They searched on Sunday, on Monday on Tuesday..."

In the *Sichos* during that period, the Rebbe continually made mention of several unusual expressions and statements. It was apparent from the Rebbe's words that he wished to minimize the reliance that the Chassidim had on the direct answers that they were accustomed to receive from him, and that they should each attempt to find the proper means to settle their doubts and difficulties when they arise, based on what the Torah teaches. Specifically, one is to refer all medical issues and concerns of health to doctors, all Halachic matters to a Rav, concerns of spiritual growth to one's (Asei l'cho) Rav, and so on. The Rebbe also mentioned that all requests for Brochos, without exception, should be delivered directly to the Ohel of the Frierdiker Rebbe. Therefore, there is no reason each one to wait for a personal response, as the Brocha is given regardless.

lifetime, and he continues to do so even more today, after his passing. One can find answers to all difficulties by studying Chassidus, and when in doubt one should consult his Rav.

PLEASURE IN TORAH AND MITZVOS

In many of the *Sichos* (and *Ma'amorim*) of Tu B'Shevat, the Rebbe stressed that the lesson we can take from this Yom Tov is one we see clearly in the nature of fruit. As opposed to bread (made from grain) which is a basic staple of life and a necessary component to healthy life, fruits are eaten for the mere pleasure of the one eating them.

This implies that we must carry out our *Avodas Hashem* not simply with dry acts, but we must learn to take pleasure in it as well and enjoy every moment!

לגני

AN OVERVIEW

The highlight of the Yud Shevat Farbrengen each year was undoubtedly the *Ma'amor Bossi Legani*. Beginning with the year 5711, it was with this *Ma'amor* that the Rebbe finally accepted the *Nesius* of Chabad in a formal manner, and this inaugural *Ma'amor*, he laid the framework for the mission of our generation, *Dor Hashvi'i*.

Each year, the Rebbe would expound upon another section of the *Ma'amor* while quoting from the Torah of each of the preceding Rabbeim.

The following is an overview of the Rebbe's *Bossi Legani Ma'amorim* throughout the years.

בזאת

Towards the end of the Frierdiker Rebbe's *Nesius*, due to his poor health condition, he was no longer able to say *Ma'amorim*. In place of this, at the approach of each Yom Tov and special day, he would give out a *Ma'amor* which he had recited in previous years. He would add onto them a "*Dibbur Hamaschil*" and summaries. These 'new' *Ma'amorim* were given out to be printed and publicized.

In addition to this, he requested from the Rebbe, who was in charge of putting together and publishing these *Kovtzim*, to add a "*Pesach Dovor*" (introductory paragraph), footnotes and sources, and a few other additions to the main body of the *Ma'amor* as well as to the *Koivetz*.

These *Kuntreisim* were distributed throughout Lubavitch communities, with one condition; they should be learnt on their intended date. On the international map, many Rabbonim and Mashpi'im received them in the mail, again with the condition that they learn and teach it.

Upon the Frierdiker Rebbe's will, the Rebbe would also pen a letter which was sent along with the booklet.

REBBETZIN RIVKAH'S YORTZEIT

In continuation of this practice a "*Hemshech*" (a series of *Ma'amorim*) was being prepared in honor of 10 Shevat 5710, the *Yortzeit* of the Frierdiker Rebbe's grandmother, Rebbetzin Rivkah, wife of the Rebbe Maharash. For this *Koivetz* the Frierdiker Rebbe chose a *Hemshech* of four *Ma'amorim* which he had said 27 years earlier on Yud Shvat 5683. The *Hemshech* is divided into four parts each one containing five *Perokim*. The first part, as mentioned, was prepared for Yud Shevat with an introduction and summaries added to it. The "*Dibbur Hamaschil*" it was given is from a *Possuk* in *Shir Hashirim*; "*Basi L'gani*".

The second part was dated for 13 Shevat in honor of Rebbetzin Shterna Sarah's *Yortzeit*, the Frierdiker Rebbe's mother.

Following its opening *Ma'amor*, it also received an introduction and summaries as well as another *Possuk* from *Shir Hashirim* for its *Dibbur Hamaschil*; "*Hayosheves B'ganim*". The third part was scheduled to be published for Purim and the fourth in honor of 2 Nissan, the day of the Rebbe Rashab's *Histalkus*. The second two however still needed work done on them.

The first two parts were printed in one *Kuntres*; *Kuntres* 74. On Friday 9 Shevat, it arrived back from the printer. A few of the more attentive Bochorim took note of a strange phenomenon that appeared in the newly written *Pesach Dovor*: in the Frierdiker Rebbe's title – Shlita, the Yud was missing. Just a day later, this small 'mistake' would take on a whole new meaning...

The Frierdiker Rebbe wanted the first *Ma'amor*, *Basi L'gani*, to be learned on that Shabbos in public.

The Rebbe was the one that brought it

“The *Ma'amor* (the *Kuntres*) came back from the printer on Friday 9 Shevat. When I brought the *Kuntres* to the Frieddiker Rebbe, I found him in his room – the one in which he davened and held Yechidus – sitting down with his Siddur (Torah Ohr, Brooklyn 5701) opened to page 45, at the end of “*Hodu*” right before “*Posach Eliyohu*”. I placed the *Kuntres* on the table and he nodded his head, showing his approval and great satisfaction.

THE LIVING MAAMOR

ספרים - אוצר החסידים - זיכאווטש

קונטרס קר.

קונטרס

י"ג שבט ה'תש"י

טכבור קדושת
אדמו"ר יוסף יצחק שליט"א
שניאורסאהן
מליובאוויטש



יוצא לאור על ידי מערכת
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770 איסטערן פארקוויי
שנת תשס"ח אלפים שבע מאות ודעסר לביתא

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בזה הננו מוֹלֵל הַקּוֹנְסֵרְט לַיִּמִּי הַיָּאֵץ יוֹדֵד וַיֵּיג שְׁבַע, הַבּוֹלֵל שְׁנֵי מַאֲמָרִים.
שְׁפִי קִרְדֹּת כִּי מִיָּה אֲדַרְשִׁי שְׁלֹמֹה, א' כֹּא בְּחֹר הַמֶּסֶח מִכְתָּב לְאַחֵרִים
מִתְּ"צ, ב' צִיְתִי אִיֹּה מֵרָאִי מִקְוֹת הָעוֹרֹת בְּהַלְלוּן.
רְשִׁית מִנְהַי יֵאָצֵץ שִׁשָּׁה חִדּוֹשִׁים בְּכֹחַ מִסּוּךְ קוֹנְסֵרְט ב' נִסָּן חֲשִׁית
וּבַחֲבֵלָה קוֹנְסֵרְטִי יִדְרִיֵּץ שְׁבַע תְּשִׁעַ וּב' נִסָּן תְּשִׁעַ.
מִנְחָם שְׁנִיאוֹרְסָאָן

Throughout the year following the *Histalkus*, the Rebbe carried a copy of the *Ma'amor* in his Siddur and would be seen looking inside it. During Farbrengens and letters written in that year it was common for there to be mention of ideas explained and brought down in that *Ma'amor*.

In a letter written for Rosh Chodesh Shevat of that year, the Rebbe addressed Anash, the Tmimim and all those close to Chassidim and Chassidus around the world, arousing them to learn the *Ma'amor Basi L'gani* on the night and day of the Yortzeit.

A sepia-toned portrait of a bearded man, likely a historical figure, seated at a desk cluttered with papers and writing instruments. He is looking directly at the camera. The desk features a large, ornate metal paperweight and a small clock. The background shows a dark wooden cabinet and a white door.

exact schedule of how and when the *Ma'amor* should be said on Yud Shevat.

Many years later, at the Farbrengen of Shabbos Parshas Bo 5748, the Rebbe added to this and encouraged the Chassidim to learn the *Ma'amor* on the Shabbos before Yud Shevat as well.

Throughout the years the Rebbe stressed time and time again the need to fulfill the *Minhogim* of the *Yom Hahilula*

and even instructed the Kfar Chabad magazine to publish the letter.

The Rebbe once exclaimed, "The *Baal Hahilula* gave out the *Ma'amor* so that it should be learnt on the day he was *Nistalek* and in the years to come."

A YEAR OF APPREHENSION – YUD SHVAT 5711

As the true extent of the shock and trage-

dy of Yud Shevat became a reality, the Chassidim turned to the Rebbe for leadership. The months that followed were ones of tension and apprehension for Chabad Lubavitch. The Chassidim begged and cajoled the Rebbe to officially accept the post of Rebbe, yet he continuously and consistently humbly refused.

Finally, after much nervousness and tension the Rebbe agreed to accept the *Nesius*. This was to be done in the form of a *Maamor*.

Exactly one year from the *Histalkus* of his predecessor, on Wednesday night Motzei Yud Shvat 5711 at the Farbrengen in 770, the Rebbe officially took upon himself the role of leadership for the Chabad Lubavitch organization. About one hour into the Farbrengen, Reb Avraham Nemtsov (he was Reb Nissen Mindel's father-in-law) stood up and proclaimed, "The assembled crowd request from the Rebbe that he say a *Maamor* Chassidus".

As the clock struck ten forty, the Chassidim held their breaths as the Rebbe looked inside the *Kuntres* of *Basi L'gani* and said, "In the *Ma'amor* that the Rebbe gave out for his "*Yom Histalkus*", the Rebbe begins with '*Basi L'gani*'. Continuing to look inside the *Kuntres* the Rebbe began to speak using the traditional tune of a *Ma'amor*, "*Basi L'gani Achosi Kallah...*"

The Rebbe continued exactly where the Frierdiker Rebbe had left off. In the same way that the Frierdiker Rebbe took over from his father, the Rebbe Rashab, with the *Ma'amor* called "*Reishis Goyim Amoleik*" the last *Ma'amor* of the Rebbe Rashab.

OUR MISSION STATEMENT

The *Ma'amor* was said in three segments, in each, the Rebbe made mention of all seven Rebbeim. At the beginning of the first part the Rebbe was looking into the *Kuntres* open in front of him, however after finishing the explanation about *Ikkar Shechina* the Rebbe raised his eyes and stared straight ahead of him for the duration of the opening segment. Upon its conclusion (*Ois Gimmel*), the Rebbe instructed them to sing the *Beinoni Niggun* and a *Niggun* of the Rebbe Rashab.

The Rebbe then recited the second part of the *Ma'amor* which explains the idea of "*Dirah B'tachtonim*" (*Ois Hey*) followed by a *Niggun* of the Rebbe Maharash and of the Tzemach Tzedek.

The Rebbe then said the third and final part which explains the idea of a "*Shtus Dikedusha*". During this segment, the

A few of the more attentive Bochorim took note of a strange phenomenon that appeared in the newly written Pesach Dovor...





As the clock struck ten forty, the Chassidim held their breaths...

Rebbe told over a story about each one of the Rebbeims' extraordinary *Messirus Nefesh* for *Ahavas Yisroel*. The Rebbe concluded the *Ma'amor* choked with emotion and tears as he spoke of the Frieddiker Rebbe and our mission to conclude all he has done and bring Moshiach.

On the Shabbos immediately after Yud Shvat, Parshas B'shalach, the Rebbe said the *Ma'amor* "*Hayosheves B'ganim*", which explained the Frieddiker Rebbe's *Ma'amor* with that *Dibbur Hamaschil*. In this *Ma'amor* the Rebbe mentioned each one of the Rebbeim by name and in addition he made mention of the Baal Shem Tov and the Maggid, something which was not done on Yud Shevat itself (see later for the reason).

A BUSY NIGHT

The night before the historic Yud Shevat Farbrengen at which the Rebbe said his famous "*Basi L'gani*", found the office of *Mazkirus* in 770 completely empty aside for Reb Moshe Groner who was sitting in his usual place.

Suddenly, the silence in the office was broken with the shrill ringing of the phone. Although Reb Moshe spent many hours in the room, he did not work for *Mazkirus* and therefore did not attempt to answer the call. However this time, after the caller persistently was trying to get through, he made an exception and lifted the handset. To his utter shock, he heard

the Rebbe's voice on the line. The Rebbe asked him if there was anyone else in the office, to which he replied that there wasn't. The Rebbe then asked him if he could come over to his house which was then on the corner of New York Ave. and President St., and he obviously replied that he could come, and quickly ran over.

When Reb Moshe arrived, the Rebbe said to him, "There is a man in hospital who I want to visit but I don't know the number of the doctor responsible for him, therefore can you please try and get hold of him and when you do let me know."

While Reb Moshe went about this task, the Rebbe returned to his study. After a while Reb Moshe informed the Rebbe that the doctor had been reached. The Rebbe came out into the corridor where the phone was. Out of courtesy and respect Reb Moshe stepped into the study, not wanting to hear the conversation.

The scene that met his eyes was truly unbelievable as he himself describes:

"The desk was scattered with Seforim. In the middle, the *Kuntres* of *Basi L'gani* 5710 lay open on top of a notebook with different notes and comments in the Rebbe's own holy handwriting, dated 5708. Scattered around this, were *Seforim* from all the Rebbeim opened up to different places. Sitting next to this, were *Seforim* of the Baal Shem Tov and the Maggid closed."

When the Rebbe concluded his phone conversation, he told Reb Moshe that he was going to visit the man in the hospital. He asked Reb Moshe to please find certain *Kabbolah Seforim* (that are mentioned in the *Ma'amor*) and leave them on the table, while he went out.

The Rebbe wanted the doctor to leave his house in the middle of the night, long after his hours were over, and go and visit a patient in the hospital. The doctor only agreed once the Rebbe told him that if he would go along with him.

How incredible!

At such a crucial and valuable time, the day on which the Rebbe was to officially become Rebbe while he was preparing the *Ma'amor* with which he was going to do it, he stopped and went himself to care for a sick Yid in hospital. This story falls right in place with the stories of *Ahavas Yisroel* the Rebbe was to relate the very next night!

PRESTIGIOUS GUESTS

Perhaps one of the most striking and unique features of the *Basi L'gani Ma'amorim*, is the consistent mention of a Torah from each one of the Rabbeim and when being quoted it was done by name. The Baal Shem Tov and the Maggid were also mentioned every single year along with one of their teachings, aside for 5711 when they were cited on the Shabbos after.

From the year 5735 and on, the Rebbe

would also occasionally mention a teaching from his father and again quoting it with a name.

The year 5733 marked four hundred years from the Arizal's *Histalkus*. From that year and on the Rebbe also mentioned a teaching from him. There were a few exceptions to this; in years 5741, 5743, 5745 and 5748 the Arizal was not mentioned.

From the year when the Rebbe launched the daily Rambam campaign (Acharon Shel Pesach 5744) the Rebbe included a Torah from the Rambam in the *Basi L'gani Ma'amorim*.

On Shabbos Parshas Bshalach 13 Shvat 5711, the Rebbe explained why he had mentioned all the Rabbeim in the *Ma'amor* earlier that week. This also serves as the explanation for the continuation of this practice in the years to come.

"The concept of mentioning someone by name is similar to the known idea, that when one is truly bothered by one's lack or inability of understanding a point from *Divrei Chazal*, he mentions their name and his soul yearns for them. It is clear that there is something of substance to this practice and it is of the ability to accomplish..."

At the same Farbrengen the Rebbe also explained why he had not made mention of the Besht and the Maggid on Yud Shevat.

"At the *Chassunah* (referring to his



own) the Frierdiker Rebbe said that there are *Neshomos* of forbearers that come from on high to join in *Chassunah's*. Generally, for most of *Klal Yisroel* up to three generations back come. There are those people to whom even further generations come. The Frierdiker Rebbe then enumerated all the Rabbeim until, and including the Alter Rebbe.

"Since at that time the Frierdiker Rebbe did not mention any further (past the Alter Rebbe), therefore during the *Ma'amor* on Yud Shevat I did not mention past the Alter Rebbe. I was afraid to mix, and for what purpose should I mix in, if the Rebbe did not mention them at all.

But, being that this matter bothers me, today on 13 Shevat which is a continuation of Yud Shevat – as one can clearly see from the fact that the *Ma'amor* 'Hayosheves B'ganim' is a *Hemshech* of 'Basi L'gani' – I mentioned all the way till the Besht."

In recent years, a number of handwritten notes by the Rebbe were found upon which he wrote down the source of what was to be said from each one of the Rebbeim.

THE CYCLES

The first "*Basi L'gani*" which the Rebbe said (in 5711) explains primarily the first *Perek* of the Freidiker Rebbe's *Ma'amor*, as the Rebbe himself wrote when editing the *Ma'amor* for print.

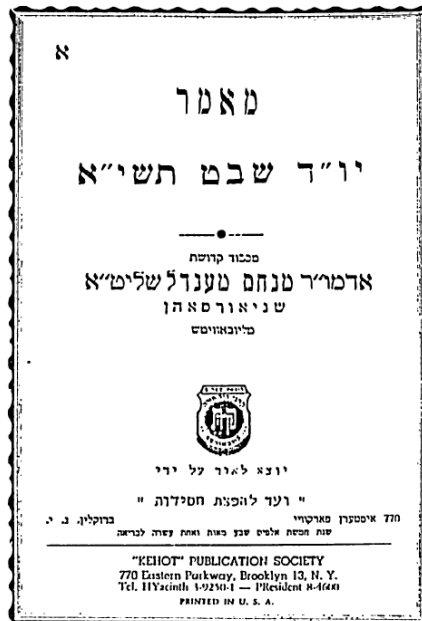
Similarly in 5712, the Rebbe based the *Ma'amor* on the second *Perek* and wrote as such when the *Ma'amor* was printed. From then on every year the *Ma'amor* of Yud Shevat would begin with the *Dibur Hamaschil* of *Basi L'gani* and focus on the subsequent *Perek* of the Freidiker Rebbe's *Ma'amor* until in 5730, the Rebbe explained the 20th and final chapter for the first time.

On Yud Shevat 5731, the crowd of Chassidim came to the Farbrengen in suspense as to what the Rebbe would focus on in the *Basi L'gani* of that year. To everyone's surprise, the Rebbe simply went back to the beginning, and explained the first *Perek* again.

In 5745 the Rebbe explained the significance of learning the *Ma'amor* for a second time; "After learning the twenty *Perokim* throughout twenty years, we have reached a level of understanding that is expressed in the statement in the *Gemara* 'At the age of twenty an orphan can sell

the estate of his father'; we can then learn the *Ma'amor* again to reach a double level of understanding.

In 5748, after the passing of the Rebbetzin the Rebbe stopped farbrengen in middle of the week, and rarely said *Ma'amorim* in general and therefore did not finish the second cycle of new *Ma'amorim*, rather the Rebbe began to edit and print the *Ma'amorim* said for that year's *Perek* in the first cycle.



In 5750, the Rebbe was *Magiah* "*Basi L'gani* – 5731" to begin the third cycle which finished in 5770. This year we learn the third *Perek* (which was explained in the *Ma'amorim* of 5713 and 5733) for the fourth time.

Throughout the past few years, the offices of "*Vaad Hanochos BeLahak*" have been putting out a *Kovetz* in preparation of Yud Shevat. Inside is included the *Perek* of that year from the Frierdiker Rebbe's *Ma'amor* and all the *Ma'amorim* of the Rebbe that correspond to it.

BASI L'GANI – THE MAKE UP

The first few *Perokim* of each *Ma'amor* contain a summary of the *Perokim* of the *Ma'amor* up until the *Perek* of that year.

In the *Sichos* following the *Ma'amor* the Rebbe would occasionally expand further on the topics spoke about in the *Ma'amor*.

Many deep and fundamental topics in Chassidus are explained in the *Ma'amorim* of *Basi L'gani*. In the years 5734, 5735, 5738, 5739, 5742 and 5746, the Rebbe also incorporated an explanation of a *Possuk* from his *Kapitel* in *Tehillim* of that year.

Although most years the *Ma'amor* was said in the traditional tune of a *Ma'amor*, beginning from 5746, they were said in the tune of a *Sicha* (*Ke'ein Sichah*).

MORE THAN ONE

In many instances, the Rebbe would say not just one, but several *Ma'amorim* explaining the Freidiker Rebbe's *Ma'amor*. For example when Yud Shevat was on Shabbos (such as it was in 5710) the Rebbe would say the *Ma'amor* on Shabbos and again with some changes and additions on Motzei Shabbos.

In the early years, when Yud Shevat was on Friday, the Rebbe would say the *Ma'amor* on Friday night after *Kabolas Shabbos* (something that was a very rare occurrence) and then continue on Motzei Shabbos by the main Farbrengen. (In the years 5721 and 5724 the Rebbe said the *Ma'amor* three times, on Friday night, on Shabbos day and on Motzei Shabbos; although the Shabbos *Ma'amor* had a different *Dibur Hamaschil*).

In some years when Yud Shevat was on Wednesday, such as 5711 in addition to the Farbrengen on Yud Shevat, the Rebbe would farbreng on Shabbos, Yud Gimmul Shevat and say a *Ma'amor* titled "*Hayosheves B'ganim*" in continuation of *Basi L'gani* of that year.

In 5738 and 5739 there was a third *Ma'amor* in the *Hemshech* by the Farbrengen of Tu B'Shevat. In 5736 and 5748 the Rebbe said a *Ma'amor* *Basi Legani* on the Shabbos before Yud Shevat.

THE REBBE'S SHAAH BLAT

The *Ma'amor* *Basi L'gani* was very first Torah of the Rebbe to be printed with his own "*Shar Blatt*" bearing the title "כ"ק. "אדמו"ר שליט"א מליובאוויטש". The story of how this came about is told in *Yemei Bereshis*:

On Yud Aleph Nissan, 5711, before the Rebbe went to the Ohel, the Rebbe sent a message through one of the bochorim saying, "Anyone who is willing to give themselves over completely, without asking any questions, should sign their name and their mothers name on a note. They need not fear that they will be demanded to 'Climb to the heavens' but those that sign should know that they will be required to listen to what they are told."

The Rebbe added that they should know that this is not a joking matter. When given the list of Bochorim who signed, the Rebbe again said "this is a serious thing".

At the Ohel, those watching witnessed the Rebbe read the *Ma'amor Basi L'gani* 5711. When the Rebbe returned from the Ohel, he gave the edited version of the *Ma'amor* to be copied. At first the Rebbe insisted that it only be copied informally, but when shown the *Shaar Blatt* the Rebbe agreed that it be printed, and said it should be ready for Yud Gimmul Nissan.

The Rebbe also was *Magiah* the *Ma'amor* of 5712, 5719, 5728, 5729, (the second *Ma'amor* of) 5730, (the second *Ma'amor* of) 5731, 5732, 5737, (the second *Ma'amor* of) 5738, 5740 and 5748.

TWO VOLUMES OF LIGHT

Almost all the *Basi L'gani Ma'amorim* (with the exception of the one's we don't have at this time) were transcribed by those that were present.

These transcriptions were not checked and revised by the Rebbe, except for a number of comments he would occasionally make on some of the written *Ma'amorim*, as was the case in 5736.

The first cycle of *Ma'amorim* (5710-5730) were printed in their own *Sefer* entitled "*Sefer Hama'amorim Basi L'gani Chelek Aleph*", released in honor of 11 Nissan 5737. In the beginning of the *Sefer*, the *Hemshech* of the Friediker Rebbe is printed in its entirety.

It is important to keep in mind that this whole idea was a complete novelty. The Rebbe at that time, did not allow anything that had not been checked and edited to go to print, complete with his *Shaar Blatt* and the "Kehos" logo. However this *Sefer*, in which a large portion of it was unedited *Ma'amorim*, went to print with the *Shaar Blatt*, logo and all.

The second cycle (5731-5748) of *Ma'amorim* was printed in its own *Sefer* entitled "*Sefer Hama'amorim Basi L'gani Chelek Beis*". This volume was released in honor of Yud Shvat, 5751.

These seforim were re-printed in recent years. Certain things were added to enhance them, for example the insertion of *Sichos* and *Ma'amorim* which explain the ideas brought in the *Ma'amorim*.

Let us conclude with the fervent wish that this year we merit to hear a new *Ma'amor Basi L'gani* from the Rebbe and we will end off with the words that the Rebbe used in his very first *Ma'amor*:

ונזכה זעהן זיך מיט'ן רבי'ן דאָ למטה אין אַ גוף ולמטה מעשרה טפחים, והוא יגאלנו!

MISSING FISH: THE SIGN OF MOSHIACH

The following article is based on a *Reshima* written by the Rebbe during the Second World War - in Sivan, 5701, just before he left the last stop en route to the USA, in Lisbon, Portugal. It contains an in-depth explanation of a seemingly puzzling *Ma'amor Chazal* regarding the coming of Moshiach.

The Gemora in Masechas Sanhedrin, (צח.) lists several prerequisites for the coming of Moshiach, all of which describe the state of affairs before Geulah, except for אין בן דוד בא עד שיבקש דג לחולה ולא ימצא (*Moshiach will not come until fish will be searched out for a sick man, and will not be found.*) This statement seems to be an arbitrary feature without any relation to the other descriptions of the Gemora.

Additionally, the Gemora names two possibilities for the way Moshiach will come; either in a דור שכולו זכאי or a דור שכולו חייב. In this article we will explain the Gemorah in two ways, corresponding to the two alternatives.

כולו חייב

In our generation, the main עבודה is one of Hiskafiyah. חולה in this context then, means someone who does not hold himself back from doing Aveiros. In order to cure this sickness, we must address the root cause that makes it possible for someone to do Aveiros. In countless places in Chassidus it discusses that the only way a person can do an Aveira is if he forgets that he and the entire world, is truly one with Hashem, and begins to believe that he is a Metzui for himself. Fish are one animal that are openly dependent on the

water around them for their lives ("דגים" "שבים כיון שעולין ליבשה מיד מתים"). The trait they represent is Bitul, a cure for the illness of feeling too much ones own Metzuius. When the Bitul necessary to combat the possibility of doing Aveiros is not found, that is a sure sign that the דור is truly חייב. This explanation fits well with the fact that Moshiach is referred to here as בן דוד the lowest of the names for Moshiach, one that expresses the least of his Maalos, which is his ancestry, not something of his own.

כולו זכאי

In the context of a generation that is כולו זכאי, חולה is someone who has reached the greatest levels of understanding possible and is so desperate to reach an even higher, yet unattainable, level that he is called a חולה. This is expressed in the Gematria of חולה, which is 49, referring to the מ"ט שערי בינה which he has attained, without reaching שער הנו"ן. Even someone on this level is often missing a level in Bitul that can be learned from a fish, because he is still a שאורב. Yet, once a person has reached a level of Bitul so great, that even the Bitul of a fish does not reach to his level, then, he is truly זכאי.



”אנהאלטן אן דער ‘קליאמקע’, ביז אנהאלטן אין אן אפענער טיר...”

A fascinating *Sicha* by the Rebbe about holding steadfast in *Hiskashrus*, and the way we can bring that about most efficiently.

Each year on the Shabbos following Yud Shevat, the Rebbe held a Farbrengen in which he would speak of the need for Chassidim to strengthen their *Hiskashrus* and the eternal bond of the Rebbe with his Chassidim, as we are assured that “רועי ישראל לא יעזבו את צאן מרעיתם”.

In this *Sicha* delivered one week later, on Shabbos Parshas Yisro, 5740, the Rebbe continued in this spirit.

As it seems, Chassidim in that period had begun to worry for the Rebbe’s health and they had went so far as to write a letter to the Rebbe asking that he visit the Ohel of the Friedliker Rebbe less frequently. The Rebbe’s powerful words in this *Sicha* appear to have served as a response to their suggestion. True, the Rebbe said, thirty years have passed since the *Histalkus*, but we nevertheless remain connected as ever, and this is only reason to frequent the Ohel even more!

This week's Parsha, Yisro, tells of Moshe Rabbeinu giving the Torah to the Jewish people. Chazal tell us that the reason why the Torah is called after Moshe Rabbeinu's name ("זכרו תורת משה עבדי") is because he was *Mosser Nefesh* over it.

The same applies for the [Frierdiker] Rebbe, the *Baal-Hahilula*: since he was also *Mosser Nefesh* for spreading Torah and *Hafotzas Hama'ayonos*, everything that is connected with Torah and Mitzvos are also called after the *Baal-Hahilula*'s name.

This fact only increases itself from year to year, for as the Alter Rebbe writes in Tanya, each year a new light is brought down into this world which has never been here before, and therefore with each passing year, there is much more expected of us. Now that already thirty years have passed since the *Histalkus*, one can only imagine how intense our efforts must be in continuing to spread Torah and Chassidus in unprecedented measures.

Now, we know the famous *Vort* from the Baal Shem Tov, that when one offers a verdict regarding another individual, he is essentially giving a ruling about himself at the same time.

The [Frierdiker] Rebbe writes in a letter regarding his father, the Rebbe Rashab, that although we find ourselves already after his *Histalkus*, nevertheless, he remains in his connection with his Chassidim as before, for "רועי ישראל לא יפרדו מעל" "צאן מרעיתם".

Being that the [Frierdiker] Rebbe himself gave this verdict regarding another individual (the Rebbe Rashab), he is essentially telling us the same thing about himself!

Even though we find ourselves **thirty years** after the *Histalkus*, nevertheless, we can be certain that "רועי ישראל לא יפרדו מעל" "צאן מרעיתם".

One might think, now that we stand thirty years later, which as the Mishna tells us, "*Ben Shloshim Le'koach*" (at the age of thirty one gains his full strength), we can

now stand on our own, independently.

But the truth is – quite the contrary: **we are connected with the Rebbe now just as we were in the very moment of the *Histalkus*!**

Therefore, we must hold steadfast on to the Rebbe's "*Kliamke*" (lit.: doorknob), and hold on to his **open** door. We must go to his *Tziyun* with our questions and requests, write *Pidyonos*, and ask for his

mercy and *Brochos*, including that the Rebbe himself should provide the proper vessels with which we can receive those *Brochos* ("והוא יכלכלך")...

This applies to anyone who has already held on to the Rebbe's "*Kliamke*", as well as to those who hold on to it today, and all those who will hold on to the "*Kliamke*" in the future. Even those who only heard a point from the Torah he taught...



Towards what was it that the Rebbe so urgently wanted Chassidim to make a weekly commitment to? What took place surrounding this historical Takona?

Follow along closely, as we take a comprehensive look at

The Rebbe And 'Di Chassidisher Parshah'

You may be familiar with a widespread practice observed in almost every Shul of Anash and Beis Chabad; to have Shiurim in the weekly Likkutei Torah or Torah Or¹. Indeed many of the Rebbe's Ma'amorim were based on the Likkutei Torah of that week.

What some of us may not be familiar with is that this actually came into being from a directive by the Rebbe, that was initially encouraged in the year 5715, and then became something the Rebbe demanded urgently from all in the year 5725. In the coming pages we will attempt to delve into the crux of the Rebbe's hora'ah and hopefully as a result, resolve to strengthen our own adherence to this vital undertaking.

CHASSIDUS FOR THE LABORER

The first time the Rebbe mentioned the concept of completing the Likkutei Torah on that week's parshah each week, was on Shabbos Chanukah 5715. Below are some excerpts from that Farbrengen:

"Chassidus explains that those that work in mundane matters all week round are considered to be found in a situation that is called 'exterior'. Therefore it is self-

understood that individuals as such must commit to additional study of Chassidus.

This pertains as well to those who are employed in fields that involve teaching Torah, because their exploiting Torah for their own needs, transforms the Torah they learn to 'exterior matters'.

Since the Likkutei Torah is split according to the order of the weekly Parshiyos, consequently they must be related to the message of that week's Parshah. Hence, all those in the categories mentioned above should begin learning the Likkutei Torah on a weekly basis. They should make a Hachlota to finish it along with the completion of the Torah on Simchas Torah, and start anew on Shabbos Bereishis with the Torah Or for that week.

As it is clear from numerous places in Kabbolah and Chassidus that Hashem created the world to reflect the Torah, no-doubt all those who take part in this will become receptacles for abundant livelihood and will be able to study Torah undisturbed.

This is applicable for every Yid wherever he may be found, and this is guaranteed by Hashem's promise in Parshas B'chukosai – 'Im b'chukosai teileichu' (you will study the

Torah) 'v'nosati gishmeichem b'itom' (I will give sustenance in its proper times)."

After Shabbos, news of the Rebbe's call spread around the globe. Within short time, shiurim in many communities sprung forth, and Chassidim could be found learning the weeks Likkutei Torah, individually, in small clusters and in groups.

Rabbi Yisroel Zusman Dvurtz of Kfar Chabad wrote to the Rebbe regarding a predicament he was having following this new Takona. His occupation consisted of giving weekly Shiurim on a variety of topics, and he found it difficult to add a new weekly Shiur on Likkutei Torah without it conflicting with pre-existing Shiurim.

The Rebbe's response came on the third of Shevat 5715:

"I have already explained on numerous occasions that I intended only to add [with the new Hora'ah] and not Chas V'shalom to minimize [Limud Hatorah].

And regarding how you should behave practically, I believe it suffices just to learn it superficially, because notwithstanding one must 'live with the times'. Yet, you should try to learn at least an excerpt of the weekly Likkutei Torah a bit more in depth.



Because this was originally intended for those who find themselves in the workforce, and it is self-understood that this is less pertinent to those who give Shiurim to the public.”

FULL COMMITMENT

On Shabbos Parshas Vayakhel 5725, the Rebbe brought this to the forefront, and this time in a much more powerful manner. The Rebbe tied it in connection to the printing of a new edition of Likkutei Torah that was taking place then, as we have quoted below:

“During these last few days, preparations have been going on for a new edition of Likkutei Torah. Due to technical difficulties the printing was only completed this past Friday.

And as the posuk tells us, Hashem does things ‘in a beautiful fashion in a beautiful time’, therefore it would be a wise thing for every individual to complete the Likkutei Torah each week. One shouldn’t delay learning the Ma’amorim thinking that he will ‘pay-up his dues’ next week (probably relying on the hope that the Yetzer Horah will have done Teshuva by the next week). Rather, one should ensure to complete the

weekly Likkutei Torah during the seven days of the week!

The Ma’amorim of Shir Hashirim which are found in Likkutei Torah, should as well be split up on a weekly basis, so that they be completed before Shabbos Bereishis.”

The Rebbe quickly allayed any suspicions that this only began the coming week, and said:

“The reason I mention this directive at this week’s Farbrengen is to make sure that in the time that is left until the end of Shabbos one should complete all the Likkutei Torah before this upcoming Parshah of Pekudei – namely the Ma’amorim of Parshas Beshalach?”

Although in this instance the Rebbe addressed everyone assembled (not just laborers) with the new Hora’ah, the Rebbe stressed an added demand on those over 20:

“The main obligation lies upon those above the age of 20, when certain wholesomeness is achieved as explained in Likkutei Torah. Nevertheless it would be proper for even those who are under the age of 20 to take part in this, and the earlier one begins – the more praiseworthy. This is similar to what took place during the as-

sembly of the Mishkan, where even young children participated. This is also strengthened by what the Zohar mentions that in the times of Moshiach, youngsters will be familiar with the deepest secrets of Torah.”³

At the culmination of the Farbrengen the Rebbe instructed that everybody make a point of sharing this Hora’ah with all who come within their sphere, and make use of mediums that can only be used after Shabbos. The Rebbe then spoke of the upcoming edition of Likkutei Torah, and how it should be priced:

“I imagine that those who will be selling the Likkutei Torah will give a generously discounted price – one that is less than the cost of printing.”

One can only imagine the buzz in 770 following this extraordinary Farbrengen, and the atmosphere climaxed when a message from the Rebbe was received. After Havdolah, the Rebbe sent a message to the “Chozrim”⁴ that “my intentions were serious” and all should take action immediately. Furthermore, the Rebbe said that it’s possible in upcoming Yechidus’en he would question individuals regarding their devotion to the new Hora’ah!

Completing it each year will hasten Moshiach's arrival, following which the Alter Rebbe will impart its hidden messages to all...



FROM THE DIARY OF A BOCHUR

Rabbi Menachem Wolf from Eretz Yisroel was part of the “Kevutza” of Bochorim from Eretz Yisroel who were learning in 770 that year. At the time he kept very detailed diaries of the daily happenings surrounding the Rebbe. We are very fortunate to have been given access to these, and the following is based largely on these legers.

Thursday, 30 Adar Rishon 5725 – Today following Maariv, when the Rebbe was returning to his room, his gaze fell upon the pallet of freshly printed volumes of “Likkutei Torah” that had just arrived from the publishing house. The Rebbe paused for a moment and then continued to his room.

Soon afterward the Rebbe asked Rabbi Chodakov to give a message to the sellers, that they should sell it at the price of \$5.00 for married men and \$4.00 for Bochorim. However, this price should only remain until Pesach.

I have heard that the Rebbe instructed that at-least 10 individuals be asked to donate \$1000.00 each in order to cover the costs of the printing, which was far from covered by the ultra-low sale price. In the end 12 individuals took part, and I have heard the Rebbe himself was one of them.

The Rebbe instructed that a Hakdosho be printed in the Sefer in memory of his mother – Rebbetzin Chana.

To all the other donors, the Rebbe gave

one of the new Seforim, with the following inscription: “*B”H. With a Brocho that your heart be fully enlivened in the service of Hashem, and particularly – in spreading the wellsprings of Chassidus, amidst luminosity and joy, both in a material and spiritual sense.*”

Shabbos 2 Adar Sheini 5725 – A festive mood engulfed 770 today in relation to the newest Hora’ah concerning Likkutei Torah.

It all began after Musaf, when the Gabai reminded the mispallelim to finish the Likkutei Torah of that week’s Parshah. The Rebbe then returned to his room, but asked Rabbi Chodakov that wine be prepared in the main Shul, as the Rebbe wanted to make Kiddush at the Farbrengen! This was the first time in many years that the Rebbe would do so!

The Rebbe entered the Farbrengen, carrying a Chumash, his Siddur and the newly printed Likkutei Torah.

The Rebbe made Kiddush, and wished L’chaim to many of those assembled. The Rebbe suddenly closed his eyes and a serious expression came over his face. After a while, the Rebbe opened his eyes and continued answering L’chaim to those present.

At the second Sicho the Rebbe opened up the Likkutei Torah, and proceeded to deliver the Sicho. During the Sicho the Rebbe discussed why the Kitzurim of Parshas Beshalach are printed after Parshas

Pekudei⁵. The Rebbe surmises that there must be a connection between the conclusions of the two Parshiyos. In connection to that the Rebbe also proves that in addition to there being a separation between the two Seforim of Likkutei Torah and Torah Or, there is a significance in the divide between each Parsha and each Sefer, just as there is in Chumash.

To many of the Chassidim present, the Rebbe’s passionate words about their being a separation between each Sefer of Chumash in Likkutei Torah almost made it seem that the Rebbe was trying to make a “Hadran” on the Sefer of Shemos in Likkutei Torah⁶!

Following the Sicho, the Rebbe encouraged all to say L’chaim, particularly those that had donated to the printing of the Likkutei Torah. The Rebbe showered Brochos upon them, and then said: “*If not for your donations, who can imagine what the cost of the Seforim would be....*”

The Rebbe’s face was aglow with joy, and all joined in saying L’chaim. The Rebbe then instructed that all those who finished it that week should say L’chaim.

The Rebbe then began singing the niggun of Reb Yonah Eidelkopf, and the Rebbe’s voice could be heard singing throughout 770. The Rebbe began encouraging the Niggunim waving his arms in all directions.

Suddenly, the Rebbe rose on his feet,

dancing vigorously. The crowd was swept up in the Rebbe's simcha, dancing with every fiber of their being, as the Rebbe turned from one side to the other. The Rebbe danced so energetically that his gartel fell numerous times. Each time the Rebbe quickly raised it, and continued encouraging the dancing.

After a long while the Rebbe sat down on his place, and the crowd subsided exhausted and drenched to the bone with sweat.

Sunday 3 Adar Sheini – The Rebbe sent a copy of the new print of Likkutei Torah to the President of Israel, Zalman Shazar.

In the evening numerous people had Yechidus with the Rebbe. The Rebbe spoke with a number of them regarding Likkutei Torah.

One of the most noteworthy Yechidusen happened as follows: A Bochor from a non-Lubavitch background, who told the Rebbe that he had heard about the call to learn the Likkutei Torah on a weekly basis, and very much wanted to take part but he found it very difficult to understand.

The Rebbe instructed him to learn the entire Parsha L'girsas (superficially) and to begin learning small bits each week in

depth, beginning with the first Ois and onward. From there he should progress, until he can fully comprehend the full Parshah each week.

In Yechidus with another Bochor that night, the Rebbe asked him whether he had begun learning Likkutei Torah on a weekly basis. The Bochor replied that "he had no Mashpia, whom would impress its importance upon him...." The Rebbe responded: "Every Shabbos Mevorchim, 19 Kislev, 10 Shevat, Purim, Acharon Shel Pesach etc. Farbrengens are held [i.e. the Rebbe would farbreng], which means that there is at least one Farbrengen every three weeks, and all this hasn't been able to prompt you to learn Likkutei Torah?!"

LEARN IT WITH A "SHTUREM"

Throughout the year of 5725 the Rebbe emphasized Likkutei Torah in an unprecedented fashion. Time and time again the Rebbe would tie whatever was being discussed with the new Hora'ah or mention topics discussed there.

An powerful example of this was in the Michtov Kloli the Rebbe wrote prior to Purim that year on 11 Adar Sheini. In the letter there are 11 footnotes. Without exception, each one of the footnotes makes reference to a page in Likkutei Torah

where the concept is discussed!

On Purim that year the Rebbe also discussed Likkutei Torah at great length, thanking the donors again.

During that Farbrengen the Rebbe directed that an additional printing take place in Eretz Yisroel in the same way it had taken place in USA. At least 10 donors should be sought out to fund the main costs of the printing. The Seforim should then be sold for a very low price.

The Rebbe expounded at great length, how fortunate these donors are for the merits they received through sponsoring the printing.

Turning to the group of "Kevutza" Bochorim who were to return to Eretz Yisroel shortly thereafter, the Rebbe charged them with the task of publicizing this new Takana throughout Eretz Yisroel.

Almost as if a repeat of Shabbos, the Rebbe once again got up in his place to dance while they sang niggunim, encouraging the singing and dancing mightily for prolonged time.

Over the next months the Rebbe addressed the topic multiple times. On a particular Shabbos the Rebbe explained that the learning must be in a way of "Girsas". The Rebbe quickly explained that

2000 Maamorim?

During the Farbrengen of Parshas Vayakhel 5725 the Rebbe raised a question regarding the making of Likkutei Torah:

"The Frieddiker Rebbe would tell over, that the Tzemach Tzedek chose the Ma'amorim for Likkutei Torah, from amongst 2000 Ma'amorim. It seems odd, why the emphasis on the number 2000, not more or less?

The answer can only be explained as follows: Chazal teach that the Torah's existence preceded the worlds by a 2000 year margin.

This is difficult to understand, because before the worlds existence there was no concept of time, so how can it be stated that there was a 2000 year difference, a time-bound statement?! Chassidus explains that the 2000 years are

actually a euphemism for 2000 madreigos, each one being so vastly different from another, they are similar of one year and the next.

This also explains the Frieddiker Rebbe's precise choice of the number 2000. Because within the Ma'amorim of Likkutei Torah one can find these above mentioned 2000 madreigos of Torah. Although to the physical eye only a limited number of Ma'amorim may be visible, if one probes the hidden meanings he will find that all the secrets of Torah are included within!

Therefore it is self-understood that through completing the yearly cycle of Likkutei Torah, one is actually grasping the entirety of Chassidus. And it is upon this that Moshiach himself expressed – 'when the entirety of the wellsprings will be disseminated, will Moshiach arrive'.

“Girsa” is by definition still understanding what you are reading – albeit in a superficial way. But basic comprehension must be achieved.

Almost every Shabbos the Rebbe would instruct specifically those who had finished the Likkutei Torah before the Farbrengen to say L’chaim. At times the Rebbe also instructed that all those who hadn’t finished should ensure to do so before Shabbos concluded.

Many wondered how to proceed when they hadn’t finished the Likkutei Torah of one week. Should they continue the next week, or should they immediately begin the next weeks Parshah and complete the part they missed at a later date?

The Rebbe penned numerous Michtovim Kholiyim that year and mentioned that question multiple times. The Rebbe’s answer was unequivocal; One should go to all lengths to learn the Likkutei Torah day by day⁷ in its proper week, and not delay it even for a week. The Rebbe would add that these questions were a result of the Yetzer Horah.

THE NEWS SWEEPS THROUGH ERETZ YISROEL

As mentioned earlier in the diary of Rabbi Menachem Wolf, the Bochorim who were about to return to Eretz Yisroel had been told by the Rebbe to spread word about it upon their arrival.

In the days leading up to their return, they received numerous detailed instructions from the Rebbe how to behave during their trip and on their reaching the shores of Eretz Yisroel.

In the short time since Purim a group of donors had been amassed to fund the printing, and this time as well the Rebbe participated with a donation of \$1000.00.

The Rebbe called the Bochorim in for a Yechidus before their trip, and told them to Farbreng in many locations throughout Eretz Yisroel, in order to help spread the message that Likkutei Torah should be learned every week.

The Bochorim were amazed to find out that barely a day after their Yechidus the Rebbe had already edited a transcript of the Yechidus, and it was distributed to them before they left.

Rabbi Chodakov gave a package of the unique films required to print the Sefer in Israel to Menachem Wolf, to transport to his father Rabbi Berke Wolf. Upon receiving the package Rabbi Berke Wolf hastily arranged the printing of the Sefer, and it was printed in a most expeditious manner.

True to the Rebbe’s instructions to them, the “Kevutza” Bochorim traveled the width and breadth of Eretz Yisroel to achieve the Rebbe’s goal. Soon even young Bochorim all across Israeli Yeshivos could be seen competing with one another to complete the entire Parshah in the Likkutei Torah each week.

Even great Rosh Yeshivos and Rabbonim took part in the new Hora’ah. As soon as the revered Rabbi Shneur Zalman Gorelick of Kefar Chabad got wind of the Rebbe’s Hora’ah, he would come to the Yeshiva each day to learn part of that week’s Likkutei Torah together with a young Yeshiva bochur.

HERE AND NOW

In the years that followed there were countless times the Rebbe reminded Chas-



sidim about the obligation to learn Likkutei Torah every week. On Purim at one of the last Farbrengens⁸ we merited to have together with the Rebbe, the Rebbe encouraged Chassidim yet again to make sure to complete it each year, and each Ma'amer without exception.

It is plain to see how immensely the Rebbe desired for each of his Chassidim to learn the Likkutei Torah on a weekly basis, and demanded it with an urgency.

1. From here onward, in any instance that the Seforim of Likkutei Torah and Torah Or are mentioned in regard to something that pertains to them both, they will be referred to in an abbreviated form – Likkutei Torah. Exceptions will be made, when referring to a reference in the content of the Sefer Torah Or.

2. In order to fully comprehend the Rebbe's intent, it is important to understand the order of the Seforim Likkutei Torah and Torah Or. When the Tzemach Tzedek compiled the Ma'amorim for these Seforim, he included Ma'amorim for Parshas Bereishis through Parshas Vayakhel in Torah Or. However instead of beginning Likkutei Torah with the Ma'amorim for Parshas Pekudei, there are a few Ma'amorim for Parshas Beshalach which are printed at the opening of Likkutei Torah. Being that the Rebbe was launching this Takona on the Shabbos proceeding the week of Pekudei, the Rebbe wanted that all should learn the Ma'amorim of Parshas Beshalach in order that at the end of the year they should have learned the entire Likkutei Torah without exception. See the Sichos of 13 Nissan 5726.

3. See Sefer Hasichos 5749 vol. 1 footnote 29: "It is of note, that many Chassidim of old made it their practice to learn the 'Chassidisher Parshah' each week. Additionally many would make a point of learning it – albeit superficially – with their families, even those beneath the age of Bar Mitzvah!

4. A group of Chassidim who would gather following each Farbrengen to review the Rebbe's words, thus enabling it to be transcribed and distributed around the world. Seemingly the Rebbe was sending the message to them, to confirm that he wanted the message regarding the new Hora'ah to be emphasized and not let to fall by the wayside.

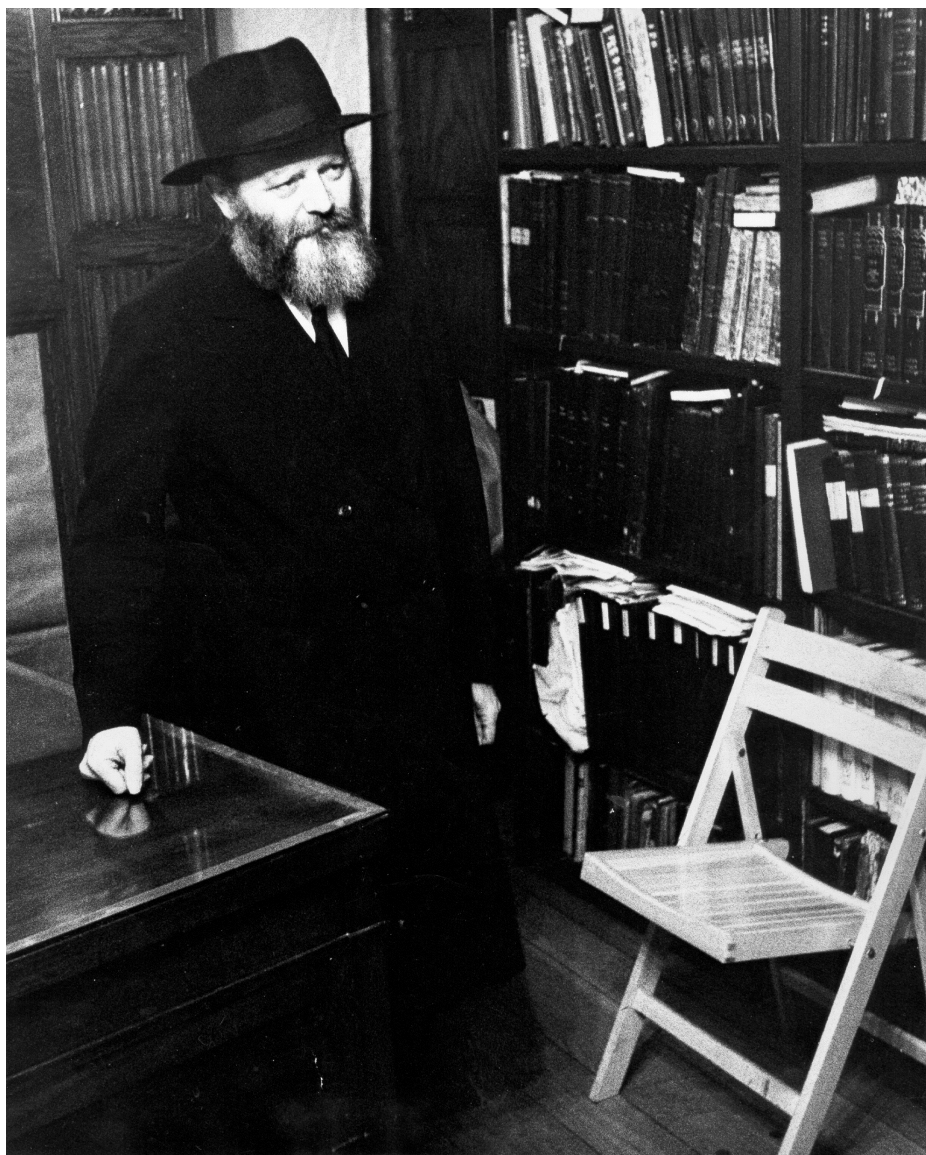
5. See footnote 2.

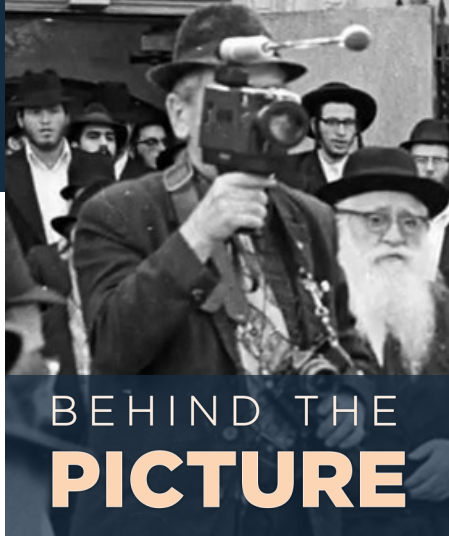
6. As it was the Shabbos of Parshas Pekudei.

7. In 5746 the Rebbe mentioned during a particular Farbrengen, that ideally the Likkutei Torah should be learned on a daily basis, split up into seven parts (similar to the concept of aliya's which are learned in the daily Chitas). However, the Rebbe says that it is unclear exactly what the daily divisions are. It is fascinating to note, that upon examination of the 15 corrections to Likkutei Torah which are printed in Hayom Yom [there are thousands more not printed there], almost all of them are from the text of Likkutei Torah that would most likely have corresponded to that days Hayom Yom. For example, the correction printed on the day of Shabbos 10 Shevat, is on one of the last lines of Parshas Bo in Torah Or, which would seemingly have been the section for that day. וְתָן לַחֹכֶם וְיִחְכֶּם עוֹד.

8. See Hisvaaduyos 5752 vol. 1 page 299.

A channel for Hashem's abundant Brochos particularly in our mundane week-to-week ordeals...





The Perfect Note



Reb Shmuel Katan relates:

The first time I traveled to the Rebbe was in honor of Tishrei 5729. Before I left on my journey, my family suggested that I take my violin along with me.

On Motzei Simchas Torah the Rebbe distributed Kos Shel Brocha, as was his usual practice at the end of a Yom Tov.

Right before it was my turn to receive wine, Rabbi Yakov Yosef Raskin suggested that I ask the Rebbe permission to play. When I came before the Rebbe, taking up his suggestion, I said, "Rebbe, I am requesting permission to play my fiddle", the Rebbe gave me a bottle of Mashke, however he did not answer my request. Due to the pressure from Rabbi Raskin, I went back and asked the Rebbe again. This time I received a positive reply, "Very good, with pleasure."

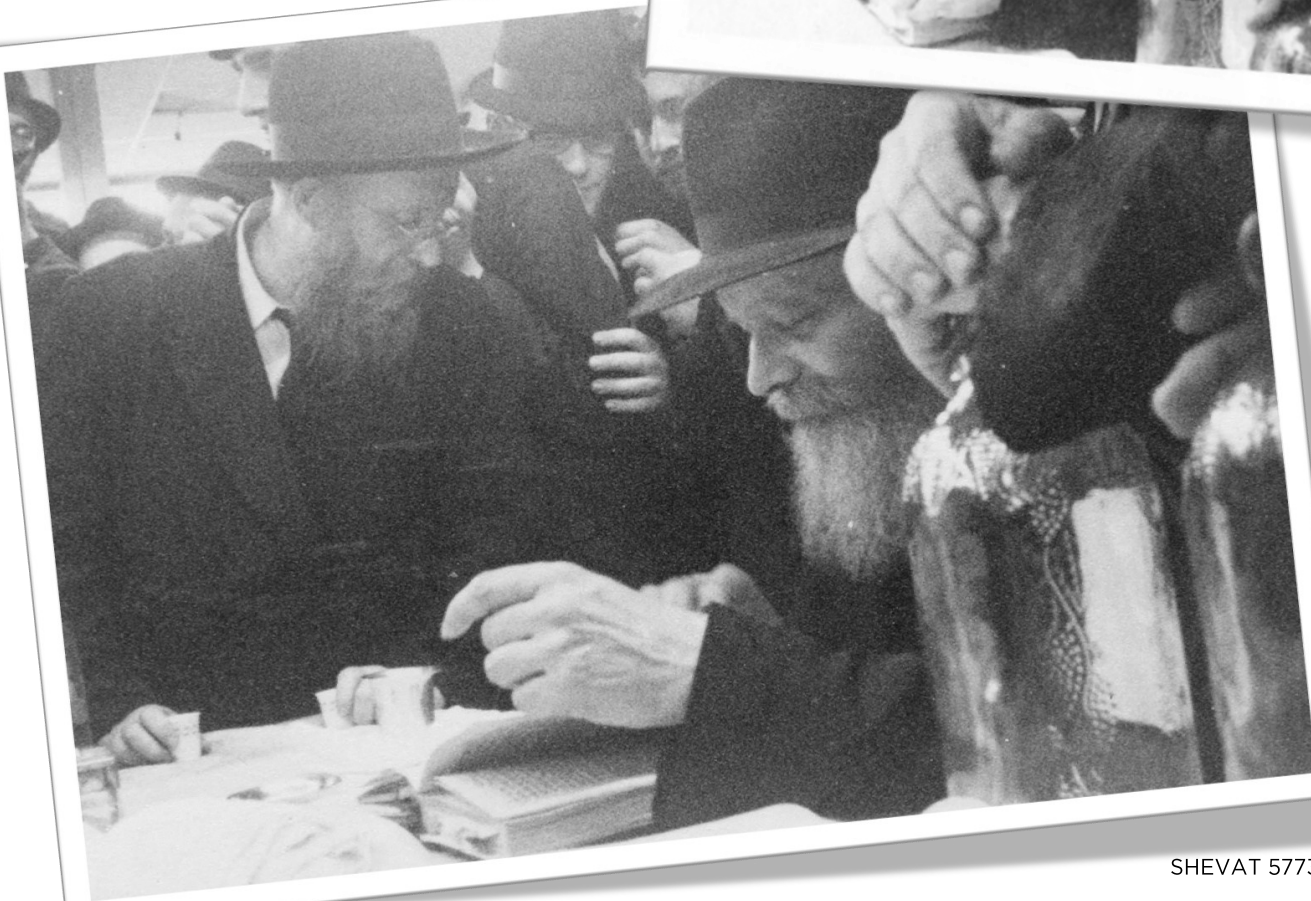
The first niggun I played was Essen Est

Zich. When I had finished, the Rebbe requested from to please replay the last stanza, adding *pianissimo* (which is an Italian term used for music, which means to begin higher and end on a softer note).

The Rebbe then asked me to play Uforatza. I hurriedly complied but I made several changes. By each one the Rebbe hinted with his hand and said, "That's nussach Eretz Yisroel". He then instructed me to play it again, explaining that this niggun needs to start on a more refined note and lead up to a stronger more powerful one, when I finished

he said, "Now he's singing nussach Bavel".

The Rebbe then asked me to play Ki B'simcha. During the niggun he left the room. The smile and pleasure on the Rebbe's face while he was making a Bracha Achrona was quite evident to all those present.



מוקדש

לחיזוק ההתקשרות לב"ק אדמו"ר זי"ע

לזכות
הרה"ת ר' ירחמיאל וזוגתו מרת רבקה לאה
ולזכות יוצאי חלציהם
מנחם מענדל, חנה העניא, אסתר ברכה
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יעקבסאהן

להצלחה רבה ומופלגה בטוב הנראה והנגלה
בכל אשר יפנו בגשמיות וברוחניות
ולנח"ר יהודי חסידותי מתוך שמחה וטוב לבב

**Dedicated in honor of
Mendy and Mussi
Levertov**

By
Rabbi Berel Levertov



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