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SHEVAT 5774
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חגיגת סיום הרמבם-קהל
RAMBAM SYNAGOGUE CAIRO

THE
DELAYED
DOLLAR
A Story

Siyum HoRambam

כל התורה
בולה

SERVICING
ROYALTY

A Conversation with Reb Mendel Notik



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A CHASSIDISHER DERHER

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As we approach the month of Shevat, it is our pleasure to present this month's Derher Magazine.

Yud Shevat marks the Frierdiker Rebbe's histalkus, and at the same time, the day that the Rebbe's *nesius* began. (See the Rebbe's famous letter about Beis Nissan; Igros Kodesh vol. 3 p. 255)

Studying the Rebbe's sichos from throughout the years, we know that the Rebbe spoke very little about himself. When referring to the *Nossi HaDor*, the Rebbe usually spoke about "*Der Rebbe der Shver*" – the Frierdiker Rebbe.

Nevertheless, there are those few exceptions when the Rebbe went out of the "norm" and alluded to, or even spoke explicitly about his own *nesius*.

Generally, the Rebbe's farbrengens on Yud Shevat were dedicated to discuss the *Yohrzeit* of the Frierdiker Rebbe without mentioning that this day also marks the beginning of a new generation – under the Rebbe's *nesius*. One of the exceptions to that, however, is the farbrengen of Yud Shevat, 5741.

While conducting the usual *siyum* (on *Me-sichta Horiyos*), the Rebbe gave a lengthy explanation on the Halacha, whether a prince who inherits the throne from his father requires a new anointing (משיחת מלך בן מלך). In almost explicit terms, the Rebbe referred to the day of Yud Shevat as *Hascholas HaNesius*:

בכללות ענין הנשיאות והמלוכה, בהתאם להמדובר לעיל, אז דאס איז א התוועדות ווען ס'הייבט זיך אן א תקופה חדשה ביי נשיא דורנו מצד דערויף וואס ס'קומט עשירי בשבט אין א שנה חדשה...

...וואס עד"ז [ווי דערמאנט פריער] איז דא אן עילוי וואס ווערט געגעבן מלמעלה בשעת ס'ווערט נתחדש א שנה, און בנוגע צו א נשיא בישראל ווערט אויך נתחדש הנשיאות שלו.

וואס לכאורה ער איז דאך געווען א נשיא כל ימיו ביז דעם יום שנתמנה בו למלך - זאגט מען אעפ"כ, אז דעמאלט מאכט מען א יום טוב, משתה וכו' אדער א התוועדות וכיו"ב, וויבאלד אז ס'איז צוגעקומען א התחדשות שלא בערך ניט ווי דער ילכו מחיל אל חיל מידי יום ביומו... (שיחות קודש תשמ"א ח"ב עמ' 182-183)

In this spirit, we have presented herein a special article documenting the first year after the Frierdiker Rebbe's histalkus, capturing the stories of how, from the very beginning, the Rebbe already began guiding the Chassidim as their Nossi, even while he initially refused to accept the *nesius* in a formal manner.

This, in addition to a number of other articles spanning various topics of interest, including an exclusive interview in honor of Chof Beis Shevat.

The Rebbe once said on Beis Nissan, that the day on which a Nossi's *nesius* began is a special day in the life of the Nossi; a day which incorporates all the ensuing years of his *nesius* until the coming of Moshiah (Sefer Hasi-chos 5748 vol. 1 p. 347) - may it be **Teikef Umiyad Mammosh!**

The Editors

Erev Rosh Chodesh Shevat, 5774

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ABOUT THE COVER:

The picture displayed on our cover depicts a Siyum HoRambam that took place in the Rambam's Shul in Cairo, Egypt. Rabbi Yosef Hecht, of Eilat, Israel leads the Siyum surrounded by members of the Israeli consulate in Egypt, and community members. Other distinguished guests and Rabbonim were also in attendance. Circa late 1980's.
Credits: Lubavitch Archives.



Under the Rebbe's Gaze

MIRRORED AWAKENING

The following is one of the stories told by the [Frierdiker] Rebbe about the behavior of *Raboseinu Nesieinu* towards the Chassidim who were *mekushar* to them:

Our Rebbeim had the custom of making set times when they bring to mind their Chassidim and contemplate upon their love and *hiskashrus*. Times like these would cause the individuals whom the Rebbeim had thought about, to feel a sudden arousal in strengthening their *hiskashrus* – in the spirit of “כמים הפנים לפנים”.

The [Frierdiker] Rebbe explained: This is similar to when one gazes strongly at another person, even from behind, the other can sense that he is being watched and will look over his shoulder. While he cannot explain why he has this feeling, nevertheless the feeling is strongly there.

The intended *hora'a* of this story can be tied to something Chassidim experience from time-to-time. At random moments, a Chossid will suddenly be jolted to add something in his *hiskashrus* to the Rebbe, without any idea from where this is coming from. We now can assume that the reason behind this is, because the Rebbe has just thought about this Chossid, and the feelings he is experiencing are merely a reflection of the Rebbe's.

THE SHUDDER OF THE NESHOMA

To further understand this idea:

Chazal have taught us that “*Tzadikim Domim L'Bora'am*” – a *Tzaddik* is akin to the *Aibershter* at every moment. His behavior impersonates that of the *Aibershter* to the point that he is a vehicle for Hashem's light.

One of the “behaviors” of Hashem that we are told about through Chazal, is the following:

Each morning a “*Bas-Kol*” can be heard coming from

Har Chorev, sighing about those who don't learn Torah. We are also told of another *Bas-Kol's* which proclaims “שובו בנים שבבים” – “Return, my backsliding children”.

If we cannot hear the *Bas-Kol* anyway, what purpose do they serve?

The Ba'al Shem Tov explains that the innermost part of each Neshoma (called the “*Mazel*” or “*Etzem*”), which remains elevated above the rest of the Neshoma, detects these *Bas-Kol's* and in turn stirs the rest of our Neshoma to react.

This sheds clarity on why *Tzaddikim* cause similar events to occur. As individuals who impersonate Hashem's behavior, naturally, when they contemplate on the *hiskashrus* of their Chassidim, the Chassidim will be awakened in their *Hiskashrus*.

ACHIEVING TANGIBLE HISKASHRUS

Why indeed, is it important to know the root of these feelings?

We can draw an analogy to what is explained in *Likutei Torah*, in respect to *Hirhurei Teshuva* one may encounter:

The Alter Rebbe explains that when one feels a sudden *Hirhur Teshuva*, he has just been the recipient of an “*Isarusa D'leyla*”. The resulting practical outcome will tend to wane swiftly, and can even disappear!

Only if one immediately seizes the moment and makes a practical change to channel the energy he was bestowed with, will the *Hirhur Teshuva* have a long-lasting affect. In other words, through offering an *Isarusa D'sata* immediately in return, his *Hisorerus* will be a spring-board for growth in Torah and Mitzvos.

The same holds true for *hiskashrus* with the Rebbe. It's important to remember that the sudden *hisorerus* is not your own, but only the product of the Rebbe's “gaze” upon you. Thus, you must be sure to translate the deep feeling into the intended practical outcome of *hiskashrus*, in your everyday-life after the *hisorerus*. ■



Proper Celebration

The following is the Rebbe's response to a letter from a Chossid, dated Rosh Chodesh Kislev 5730, notifying the Rebbe of his plans to travel with his son to Eretz Yisroel for his Bar Mitzvah.

(סייעתם לאהקת"ו - רצו"ש -
 (אפילו אם רק הם והבר מצוה ש"י יסעו) - היא
 מצוה גדולה (יפ"ק) - היא אכילה
 הולצתה (א - 1500 דולר . וקוצא
 יהי נפולת גדול לא הקד מצוה, האם קצתם מוכן
 אם ירשה אצבע סטלם זה על ה"ח. ויפ"ק הקד מצוה גדולה פ"ק ויפ"ק
 אהמחשבת בשמחתו פ"ק חכמיו מה לאוצה התורה, ודמיון י"ח
 יפ"ק ע"פ פ"ק זה הוא מפורסם ופ"ק ופ"ק.

ויהי בשמחתו

Your visit to Eretz Yisroel (even if only you and the Bar Mitzvah [Bochur] Sheyichyu would be traveling) would cost at least 1500 dollars. It would surely be a **great zechus** for the Bar Mitzvah [Bochur], if he would **not allow** whatsoever the waste of such an amount on the above-mentioned. Rather, the Bar Mitzvah should be celebrated **specifically here**, and **all his friends sheyichyu who learn Torah with him** will be able to take part in his Simcha, **and on that day** he should visit the Ohel of the Friediker Rebbe etc. etc.

It shall be in an auspicious and good time in all aspects.

נסיעתם לאהקת"ו - רצו"ש - (אפילו
 אם רק הם והבר מצוה ש"י יסעו) - היא
 לכה"פ הוצאה של - 1500 דולר. ובודאי
 יהי זכות גדול של הבר מצוה, באם בשום
 אופן לא ירשה לבזבז סכום זה על הנ"ל.
 ויעשה הבר מצוה דוקא כאן, ויוכלו
 להשתתף בשמחתו **כל חבריו ש"י בלימוד**
התורה, ובאותו יום יבקר עה"צ של כ"ק
 מו"ח אדמו"ר וכו' וכו'.

ויהא בשטומו"צ בכל



לעבן
מיט'ן
רבי'ן

כל התורה כולה!

In connection with the 32nd Siyum HoRambam, we bring an overview on the Rebbe's takona, including a selection of quotes from the Rebbe and the founding concepts of this campaign.

"It's been several years now that I've been waiting for someone to take up the idea of dividing the *sefer* of Rambam as well," the Rebbe announced at the farbrengen of Acharon Shel Pesach, 5744, "until finally they actually did so in one of the *Sefardishe* countries. The entire *sefer* was divided amongst many students, and collectively they completed the entire *sefer* in close proximity to the Rambam's birthday this year."

It was at that historic moment that the Rebbe launched "Mivtza Rambam," a moment that would change our lives as Chassidim forever.

Which *Sefardishe* country was the Rebbe referring to? And what was done there that prompted the Rebbe to mention their act in his *sicha*? To understand this phenomenon we must rewind back to Kislev of that year.

INNOVATION IN MOROCCO

In 5744, Yud-Tes Kislev was on a Friday. The Rebbe's official farbrengen took place on Thursday night, and continued on Shabbos, Chof Kislev. At one point in that farbrengen, while discussing the *siyum* on Shas (in con-

Much of the material in this essay is collected from the "Nitzutzei Rebbe" articles by Rabbi M. M. Laufer; Hiskashrus weekly publication.

LIMUD HORAMBAM THE GLOBAL INITIATIVE

Dedicated in honor of the
Temimim - Neiros L'Ho'ir
By **Rabbi and Mrs. Moishe Traxler**
Houston, TX



A NEWS REPORT IN "THE NEW YORK TIMES" ABOUT ONE OF THE FIRST SIYUMEI HORAMBAM.

nection with the Chalukas HaShas conducted each year on Yud-Tes Kislev), the Rebbe declared that the time had come to begin studying the Sefer Halachos of the Rambam, Mishneh Torah, in a similar fashion.

For some reason, no one acted upon this directive—perhaps because it was mentioned passively and without detail. However, in Casablanca, Morocco, the city where the Rambam himself had lived for a while, the Talmidim HaShluchim learned the *sicha* from Shabbos Vayeshev and decided to launch a campaign to fulfill the Rebbe's wishes.

The plan was to apportion the Rambam in the same way Shas was divided: each person would take upon himself to

learn a set of *Halochos*. The campaign would start on Yud Shvat with the goal to collectively finish the entire Mishneh Torah by Yud Alef Nissan.

The *shluchim* took to the field, energetically going to each *Kollel*, *Beis Din*, *shul* and Yeshiva to give them the opportunity to take part in the Mivtza. It is important to remember that in those days thousands of Jews lived in Morocco, many of them big *talmidei chachomim*. Even Rabbi Binyamin Gordetzky, the representative of the Rebbe to Europe and Africa, joined in, and within two weeks every part of Rambam was pledged for.

A remarkable unity enveloped the Torah world of Morocco. The Chief Rabbi

of Morocco, Rabbi Aharon Monsongo, responded excitedly to the proposal, remarking that he had a *k'vius* in Rambam every Motzei Shabbos.

Each set of *Halochos* was taken by another person or group of people besides for *Hilchos Shluchin V'Shutafin*, which was learnt by the *shluchim* together as a group. Rabbi Shlomo Matusof, one of the *shluchim* to Morocco, gave them a special *shiur* in these *Halochos*.

It is interesting to note that they planned on finishing the 83 sets of *Halochos* in honor of Yud Alef Nissan, the day the Rebbe entered his 83rd year.

THE REBBE'S RESPONSE

The Bochorim sent a detailed *Duch* to the Rebbe, and in the beginning of Adar I they received a letter *Kloli-Proti* beginning with the words, "Your letter which was included was received, *V'Tach*." They now felt that they had done the right thing and given the Rebbe *nachas*.

But the story didn't stop there. On Yud Alef Nissan, 5744, the Rebbe made a *Hadran* on Rambam. And although there was no mention in the *sichos* about the *mivtza* in Morocco, the *shluchim* felt the *Hadran* alone was a sign.

THE TAKONA IS LAUNCHED

Eleven days later on Acharon Shel Pesach the Rebbe spoke again, this time mentioning the feat accomplished in Morocco. After completing the *Hadran* on Rambam (that he had begun on Yud Alef Nissan), the Rebbe said:

"While on the topic of Rambam, I'd like to make the following suggestion: we know that there are several study cycles with which people complete the entire Shas (Bavli or Yerushalmi) by learning a small section each day. It would be a good idea to initiate a similar cycle dedicated to the study of Rambam's Mishneh Torah, learning a part each day and completing the entire *sefer* next year on his birthday, 14 Nissan.

"True, a similar idea has already been done in one of the *Sefardische* countries, but there they divided the entire *sefer* by giving each participant a small section to learn. It would be better if each and every

individual would complete the entire *sefer* on his own.”

3 PEROKIM/1 PEREK

A few days later on 25 Nissan, the Rebbe held a *Yechidus Klolis* for the guests that had arrived for Pesach, during which he laid out the details of the new *takona*:

Being that the entire *sefer* of Mishneh Torah includes approximately 1,000 *perokim*, 3 *perokim* should be studied each day in order to complete the entire *sefer* by the Rambam's next birthday. Those who find it difficult to study a full three *perokim* each day, could follow their own cycle by learning only one *perokim* per day,

**“Why have we
come out so
blatantly saying
– הערט זיך איין
אידן! מ'דארף
לערנען רמב"ם!”**

concluding the entire *sefer* in three years.

Immediately following this *sicha*, members of Vaad L'Hafotzas Sichos compiled the “*Moreh Shiur*,” based on specific instructions from the Rebbe, including how to divide the Rambam's introduction as well as the *Minyan Hamitzvos*, and so on.

Later on at that farbrengen, the Rebbe gave a deep explanation on the Rambam's *Hakdoma*. From then on, at almost each and every farbrengen, both weekday and Shabbos, the Rebbe dedicated one *sicha* to discuss that day's lesson in Rambam, thus compiling a wealth

מה שהוא עושה אומר לישראל לעשות

YET IN POLAND

In the 1930's the Friediker Rebbe lived in Poland while the Rebbe and Rebbetzin lived in Berlin and then Paris. Each year they would come for periodical visits to Poland to be with the Friediker Rebbe, especially during the Yom Tov seasons.

One of the students of Tomchei Tmimim in Otwock recalls:

“The Rebbe was often seen going about with a small bag at his side. One of the things we noticed being taken out of the bag was a volume of the Rambam's Mishneh Torah. It was quite clear that the Rebbe held a daily lesson studying the Rambam even back then.”

NIGHTLY STUDY IN 770

After escaping the Nazis and arriving in the USA, the Rebbe and Rebbetzin lived in New York. The following is an account as recalled by Reb Zelig Wallman, one of the students of Tomchei Tmimim 770 in the year 5709:

“A friend of mine and I would sit together each night during the evening Seder to learn *Chassidus* in the main *Zal*, and we noticed a most phenomenal thing. Just before Maariv, the Rebbe would come in and take a volume of the Rambam's Mishneh Torah from the shelf and study from it for a while.

“It was quite clear that he was slowly studying through the entire Mishneh Torah, one *Sefer* at a time, although we

were unable to determine exactly how much ground he covered each day.”



RAIN OR SHINE

Once the Rebbe initiated the *takona* of learning Rambam each day, the Rebbe was commonly seen with a Rambam in hand learning the daily lesson, especially in the car during his trips to and from the Ohel.

Some will recall that even once the car had already parked in the driveway at 770 after returning from the Ohel, the Rebbe remained seated for a while and continued studying from the Rambam while one of the *Mazkirim* would wait until he was finished to open the car door.

Rabbi Chaim Schapiro relates:

“I recall one Sukkos while I was a young Bochur where the Rebbe arrived at 770 in the morning and went into his Sukka in the yard to

shake the Lulav.

A bit later, Reb Meir Harlig, after receiving the Rebbe's Lulav to be brought out to the crowd so that each of the Chassidim would have an opportunity to make a Brocha on the Rebbe's Lulav, would reenter the Rebbe's Sukkah to set out some *Mezonos* for the Rebbe.

“It was then that I witnessed a most amazing sight: while a light rain spilled from the sky, the Rebbe stood in the Sukka with a Rambam in his hands and was shaking back and forth, learning diligently.”



BY THE DIRECTIVE OF THE REBBE, RABBI LEVI BISTRITSKY LEADS A SIYUM HORAMBAM AT THE RAMBAM'S KEVER IN TEVERIA.



THE GRAND SIYUM HORAMBAM IN NEW YORK. CREDITS: LUBAVITCH ARCHIVES

of novel explanations in the Rambam's Mishneh Torah. (Many of these sichos were later compiled together and published in a sefer called "יין מלכות").

SEFER HAMITZVOS

The first actual study-cycle was scheduled to begin on Sunday, 27 Nissan. The day before, on Shabbos Parshas Kedoshim, the Rebbe again dedicated a *sicha* to the new *takona*. For those who would find it difficult to study the Mishneh Torah itself (primarily women and children), the Rebbe added another cycle: a daily lesson in Sefer Hamitzvos. The

participants in this cycle would learn the Mitzvos corresponding to the same Halochos as those learning three *perokim*, as they appear in the Rambam's Sefer Hamitzvos.

THE STUDY BEGINS

On Sunday it began. Chassidim across the globe took to the Rebbe's new *takona* excitedly. In Eretz Yisroel, more than a *minyan* of Anash dressed in their Shabbos attire, headed by Rabbi Levi Bistritski of Tzfas (whom the Rebbe referred to as the "Mora D'asra of the Rambam's Tziyun"), traveled to the Rambam's *kever* in Teve-

ria to commence this historic first study cycle of Mishneh Torah.

Even behind the Iron Curtain, Chassidim did their best to heed the Rebbe's call.

"We didn't even have a full set of Rambam at hand," recalls Rabbi Itche Kogan of Leningrad. "A friend of mine had only a few booklets of the Rambam's Hilchos Shabbos, but I visited his home and we studied together. True, it wasn't exactly what the Rebbe intended, but we felt that at least, in this manner, we could participate in the new *takona*."

WHY RAMBAM?

The reasons specified by the Rebbe for initiating the *takona* can be categorized in two main points:

a) **Achdus Yisroel:**

By each and every Yid studying the same section each day, a bond is created among *Klal Yisroel*.

[The Rambam writes in his *hakdoma* that the *sefer* is intended "לְקַטְנוֹת וְלִגְדוּל", I.e. for every single Jew, no matter what background he has in other areas of Torah. Everyone is capable of understanding and appreciating the text, each on their own level of depth.]

b) **Kol HaTorah Kulah:**

The Rambam's Mishneh Torah is the only *sefer* that contains all the Halochos of Torah pertaining to each period in history—including the times when the *Beis Hamikdosh* stood, as well as the times of Moshiach. In fact, the Rambam writes in his *hakdoma* that by learning *Torah Shebiksav* and then his *sefer* alone, one will have studied through the entire Torah. The Alter Rebbe rules in Hilchos Talmud Torah that every person is obligated to know the entire Torah; learning Rambam is an efficient way of achieving that goal.

When specifying these reasons, the Rebbe added that truthfully there are more reasons for the new *takona*, but these will suffice (מפני טעמים אלו, ועוד טעמים).

SHTUREM UN L'YAREM!

On the following Shabbos, Parshas Emor, the Rebbe held a surprise far-

brengen, explaining that one of the reasons for this was in connection with the commencement of the Rambam study.

"One might ask", said the Rebbe, "Why have we suddenly begun with this *shturem* about studying Rambam? Why have we come out so blatantly saying – הערט זיך איין אידן! מ'דארף לערנען רמב"ם! Surely there are plenty of people who already learned Rambam in the past, so why the tumult now?"

"The answer," said the Rebbe, "is that the world today is (spiritually) asleep, and the only way to awaken everyone is by making a *shturem* and *l'yarem* about learning Rambam."¹

"KAV SHELOI"

Over the years, the Rebbe spoke about *Limud HoRambam* at virtually every single weekday and Shabbos farbrengen from the time the *takona* was launched. In addition to the many deep explanations and dissertations in the Rambam's actual text, there were numerous times when the Rebbe spoke about the great advantages of studying the entire Rambam, and the importance of *Takonas Limud HoRambam*.

In the sicha of Erev Yom Kippur, 5746, the Rebbe stressed, "The new daily study of Rambam bears special significance in the fact that it constitutes 'Kav sheloi' (one's personal and dearly held possession) for: a) It was willingly accepted by each individual, and b) It is a fairly new idea, and not merely an old commitment."

In a *Yechidus* with Reb Gershon B. Jacobson at the end of Nissan, 5745 (approximately one year after the *takona* was launched), the Rebbe disclosed that, "Instituting the daily study of Rambam was an innovative idea, in the spirit of 'Le'chatchila Aribber'. I myself did not imagine that within one year the project would reach such a magnitude."

THE RAMBAM WOULD NOT ALLOW IT!

Making mention of those who opposed the new *takona*, the Rebbe continued in that same *Yechidus*:

"I cannot fathom, how could the study of Rambam be met with opposition?



What could be wrong with learning Rambam? The same is true with the opposition some people had when we launched Mivtza Tefillin; what is it that bothers people about putting Tefillin on another Yid? You don't approve of teaching Chassidus to bochurim? Fine, I may be able to understand your issue. But studying Rambam and putting on Tefillin with Yidden, what could be wrong with that?

"My only explanation is that people are intimidated by Lubavitch. Whatever Lubavitch says, they feel the need to say

the opposite! If I would announce that there are Ten *Dibros*, they would respond that there are only nine."

In a sicha said by the Rebbe around that time (Lag B'omer, 5745), the Rebbe added:

"There are those who make 'letzonus' from the study of Rambam. Amongst all of those people, you will not find even one that has completed the study of one full *sefer* of Rambam from beginning to end. He may have a very good head; he knows how to say a good *shiur*, and he even knows how to make *letzonus*. But if you will ask him earnestly, you can be certain that he has never studied one full *sefer* of the Rambam's fourteen *seforim* in its entirety.

"How am I so sure? Because if he had obtained a real connection with the Rambam by learning even part of his *sefer* properly, the Rambam himself would never let him make *letzonus* from the study of Rambam."²

BEST REASON TO FARBRENG!

One of the important elements of *Takonas Limud HoRambam* stressed by the Rebbe numerous times, was the importance of arranging proper *siyumin* at the end of each cycle. The Rebbe's involvement in the grand *siyumin* in New York and elsewhere, as well as the beauti-

קיום התקנות - אף הוא בחיים

ישנם כו"כ חקנות של בעל הגאולה, שצוה להדפיסם ולפרסמם בכל תפוצות ישראל, כמו: התקנה דלימוד שיעורי חת"ת, חומש תהלים ותניא, ועוד תקנות כיו"ב, עד לתקנה העיקרית – הפצת אהבת ישראל. וכמו כן ישנם התורות והמאמרים של בעל הגאולה – אשר בהם היתה כל חיותו, ובהם הכניס ומסר את עצמותו כו' ולכן, כאשר לומדים את תורתו של בעל הגאולה, והולכים בדרכיו ע"י קיום תקנותיו, מילוי שליחותו וכו' – אזי מודגשת בגלוי פעולתו של בעל הגאולה, וכאמור, "מה זרעו בחיים אף הוא בחיים", היינו, שבעל הגאולה חי עמנו ("הוא בחיים") ויתירה מזו – חי בנו, ועד שכל מציאותנו ופעולותינו אינם אלא בתור "שלוחים" ו"שליחות" של בעל הגאולה, אשר "שלוחו של אדם כמותו".

(משיחת ליל ט"ו תמוז תשמ"ה)



A SIYUM HORAMBAM IS HELD IN THE HOUSE OF THE RAMBAM IN FEZ, MORROCO ON CHAI NISSAN 5748.

ful albums produced about them at the Rebbe's behest, is beyond the scope of this article and will, IYH, be covered at another opportunity. We will suffice with one fascinating point:

During the farbrengen of Yud Alef Nissan, 5745, the Rebbe dedicated the second *sicha* to explain why a farbrengen was being held in connection with this day.³ At its conclusion, the Rebbe added:

"The truth is that we need not look too far for a good reason to hold this farbrengen. The best and most important reason is that today, hundreds and thousands of *Yidden* completed a full cycle of studying Rambam." The Rebbe then went on to conduct a *siyum* in the presence of all the Chassidim, reading the text from the finish and start of Mishneh Torah, and giving a lengthy *Hadran*.⁴

TALMIDEI HAYESHIVOS

Interestingly, the Rebbe singled out Yeshivah *bochurim* several times with regard to the study of Rambam, explaining how the *takona* pertains especially to them.

At the farbrengen of Shabbos Parshas Korach, 5744, the Rebbe explained:

"In certain Yeshivos, they only learn in a manner of *charifus*, delving deeply into the subjects of Gemora, without covering

much ground. The students can spend an entire 'zman' learning only six or ten *blatt*. When finishing their studies at Yeshivah, aside for the few *mesichtos* covered in Yeshivah, the students are left with many more 'bletter' of Gemora which they are obligated to know, but will never learn.

"This was indeed one of the reasons for instituting the daily study of Rambam. For the Rambam covers *all* the *Halocho*s of Torah *Shebaal-peh* in their entirety."⁵

NOT ONLY FOR BOCHURIM!

The following conversation with the Rebbe by dollars speaks volumes on how much the Rebbe expected the Yeshivah *bochurim*'s participation in the study of Rambam:

On Sunday, Rosh Chodesh Kislev, 5751, the Rosh Yeshivah of Torah V'Daas, Rabbi Asher Katzman, approached the Rebbe and mentioned the importance of Yeshivah *bochurim* studying Rambam.

Rebbe: I believe I have already spoken about this.

RK: Even for *Talmidei HaYeshivos*?

Rebbe: Not only for *Talmidei HaYeshivos*, but for everyone else as well.

THE LAST YECHIDUS

At the conclusion of Tishrei, 5752, the

Rebbe held a Yechidus for Talmidei HaYeshivos, as he would every year. When speaking of the *bochurim*'s primary task—*Limud HaTorah*—the Rebbe singled out especially the study of the entire Rambam, which whereby fulfills the obligation to complete *Kol HaTorah Kulla*.⁶

The Rebbe reiterated this point several times throughout the Yechidus, emphasizing the importance to continue with the new cycle and study Rambam diligently.⁷

As it turns out, in the last *sicha* spoken directly to the *bochurim*, the Rebbe specifically and elaborately discussed the importance of studying Rambam every day, in addition to our commitment to *Limud HaTorah* in general.

In conclusion, let us hope that, in the Rebbe's words:

"*Yehi Ratzon* that this '*chalom*' of uniting all the Jewish people together through the study of the entire Torah (Rambam) should come to fruition in actuality, something which has already begun and is growing in number with each passing day, will bring the ultimate '*chalom*' to fruition as well, the *אוֹלָה* האמיתית והשלמה ע"י משיח צדקינו!"⁸ ■

1. Hisvaaduyos 5744. vol. 3 p. 1637

2. Hisvaaduyos 5745 vol. 3 p. 2008

3. See Derher Magazine issue 14 (Teves 5774) p. 5

4. Hisvaaduyos 5745 vol. 3 p. 1697

5. Hisvaaduyos 5744 vol. 3 p. 2033

6. That week, Chassidim celebrated the eighth *Siyum HoRambam*.

7. Sichos Kodesh 5752 vol. 1 p. 249-250

8. Hisvaaduyos 5744 vol. 4 p. 2222

תיקון טעות

In our previous edition (*A Chassidisher Derher Magazine*; Teves 5774) a K'sav Yad which was featured in the article titled "Let There Be Light" was mistakenly elucidated. While the transcription given was "נת' ות"ח ויה' ד' שיתעסק בפרסום והצלחה והעיקר בנוגע one of the words was incorrect. The correct wording reads as follows:

"נת' ות"ח ויה' ד' שיתוסיף בפרסום והצלחה והעיקר בנוגע להפצת היהדות"



The Aguna's Son

This story was transcribed by the Friediker Rebbe and first published in the Hatamim Journal:

"...My saintly maternal grandmother - Rebbetzin Rivka - told us that a certain agunah once came to her father-in-law, the saintly Rebbe [the Tzemach Tzedek]. She brought along her son, who was a lad of eleven or twelve. The boy was totally mute, and also hard of hearing.

At that time, agunos were only permitted to enter the outer room of the Yechidus room, while the door [to the Rebbe's room] remained open. The Rebbe would sit inside, and listen to each one's petition and history. Then, he would reply to the attendant Reb Chayim Dov "Tell her to travel to such-and-such place" or "tell her to consult Rabbi so-and-so," etc.

This particular agunah would come to the Rebbe several times a week, bringing her son, and desperately hoped to merit a Yechidus. At the same time, she would bring food for the family of the Rebbe. Several weeks passed, but so many people were waiting, that her turn to enter had not yet arrived.

When she could not bear the wait any longer, she instructed her son to hide under the table in the minyan room where the Rebbe received people for yechidus, cautioning him that when the Rebbe began to receive people, he should rise from his hiding place and hand the Rebbe her petition. The lad followed his mother's instructions, and sat under the table, hidden by the table cloth and unseen by anyone.

The procedure was that one attendant would stand near the table, while the other attendant - Reb Elya Leib - would assign the order in which the chassidim were to

enter. Suddenly, the lad emerged from his hiding place. The attendant became very angry and shouted, "Sheigetz!"

To this, the Rebbe replied, "Simple faith lights up his eyes; greatness is given to certain individuals only for the good of the Jewish people."

He then turned to the boy and uttered the following holy words: "Go and tell your mother that your father is alive. She should travel to Denenburg."

My grandmother concluded:

This agunah had been sitting in my home and weeping about her misfortune. Her husband had been missing for seven years. Several rabbis had given her permission to remarry, on condition that the Rebbe agreed.

Suddenly, her son entered and cried out in a loud voice, "The Rebbe told me to tell Mother that Father is alive, and that she should travel to Denenburg." At this, the agunah fainted.

This double miracle caused a great commotion. But my mother-in-law remarked:

"Just look at what everyone's gotten so excited about! At my father's and my grandfather's court, miracles lay scattered about, and no one bothered to pick them up. Just look what's happening, and what's caused so much excitement!"

Grandfather [The Tzemach Tzedek] said that he would prefer it if people understood Chassidus. As for getting excited over miracles, we leave that for the chassidim of Vohlynia!"¹ ■

1. The Rebbe of Volyina was known as someone who did many miracles yet rarely acknowledged them.

THE KEY TO OUR SURVIVAL

WHO IS THE TRUE OUTCAST?

In this letter written on 8 Adar Beis 5727, in English, the Rebbe addresses the struggles of a recent Baal-Teshuva couple, particularly in matters in of Torah and Mitzvos. In fact, the Rebbe portrays the lessons we can learn in our Avodas Hashem from the Yetzer Hora!

By the Grace of G-d
8th of Adar 2, 5727
Brooklyn, N.Y.

Blessing and Greeting:

...With reference to your letter, I read with considerable interest your outline of your **curriculum vitae**. I am gratified to note that you are conducting your home in the way of our sacred Torah, called Toras Chaim because it is both the source of true life as well as the true guide in the daily life, despite the difficulties which you had in the past, and are still experiencing to some extent.

To be sure, that period of time in the past when the daily life should have been different, requires rectification, especially by means of a determined effort to improve the present and future, so as to make up for the past.

On the other hand, human nature is such that things that come easily are taken for granted, and are not so appreciated and cherished as things for which one had to fight and struggle. Thus the level of Yiddishkeit which you and your husband have attained through real efforts has permeated you more deeply and thoroughly, and may G-d grant that you should both continue in this direction together with your children, without allowing yourself to be hindered or influenced in any way by the difficulties which you describe in your letter.

On the contrary, the difficulties themselves can serve as a challenge and stimulus to greater spiritual advancement, as is also explained in Chassidic literature, namely that one could learn a lesson even from the Yetzer Hora.

For, it is clear how persistent and relentless the Yezer Hora is in doing its duty to distract a Jew from the way of the Torah and Mitzvoth, by presenting him constantly with various difficulties, temptations and all sorts of arguments to the contrary. So much so that the Yetzer Hora often appears in the guise of piety and "The voice of morality," such as the commandment of honoring one's father and mother, the need to preserve peace and harmony, and the like justify a deviation from the way of the Shulchan Aruch. The determination and dedication of the Yetzer Horah to its duty should therefore serve as an inspiration how much more should a person be devoted and dedicated to his real task, considering that the Jew has a Divine soul and a natural inner drive towards the good and the which should make one truly thrilled to be able to serve G-d with joy and gladness of heart.

In connection with the above I must take exception to the expression which you use in your letter, that you sometimes feel like "outcasts" within your family whose ways have parted from the Jewish way of life, and who resent your adherence to traditional Yiddishkeit.

As a matter of fact, the situation is precisely the reverse, for if anyone is to be considered an outcast, it is the one that excludes

תמים ביחידות

himself from the way of the Torah and the Jewish tradition which goes back more than a hundred generations to the time when the Jewish people became a holy nation at Mt. Sinai.

Jewish history has clearly demonstrated what has been the mainstream of Jewish tradition and the very basis of Jewish existence throughout the ages. We have always had deviationists, from the time of the Golden Calf worshippers to present-day assimilationists. But **all** these have been passing phenomena which came to a more or less swift end when some of the deviationists returned to the mainstream of Jewish tradition, while the others, the outcasts, were lost.

The same was true in regard to the Baal worshippers during the period of the first Bais Hamikdash in Jewish history, the Sadducees during the time of the second Bais Hamikdash, followed by the first Christians, later the Karaites, etc., etc.

The common denominator that bound all Jews together, and served as the basis of Jewish survival, cannot be considered in terms of territory – for Jews have been without a country for the greater part of their history. Nor can it be considered the language – because Jews spoke different languages, at different times and countries, and even during the time of King Chizkiah, there were Jews who spoke Aramaic.

Nor can other cultural or social factors be considered as the common denominator of Jewish survival, since these too have changed from time to time and from country to country.

The only things which have not changed in Jewish life are Shabbos observance, Kashrus, Tefillin, and all the other Mitzvos of the Torah, both the written Torah and the oral Torah. It is therefore the Torah and Mitzvos which is the basics of Jewish life and survival. Consequently, the more one's daily life and conduct adheres to this pattern of Jewish living, the more one is attached to the Jewish people, and conversely, the more concessions one is willing to make, the more one lessens one's bonds with the Jewish people, until one may become an outcast G-d forbid.

As for the "charge" that some people make to the effect that this kind of traditional Jewish life is "fanaticism" and the like, this is also nothing new, for there have always been Jews, from the time of the Golden Calf worshippers mentioned above who considered themselves "modern" and called others fanatics, fundamentalists, and the like...

With blessing, *M. Schneerson*

Rabbi Boruch Sholom Kahn of New Haven, Connecticut, relates a Yechidus with the Rebbe he merited to have at the age of seventeen:

"I went into the Rebbe for Yechidus, after having previously written to the Rebbe for a Brocho and Aitza for my "*Pizur Hanefesh*." "How," I asked, "would I be able to attain more of a תוקף הדעת, a strong-mindedness? For instance, what should I do to stop myself in middle of speaking idle words, and in other areas in general?"

[Although the Rebbe had sent me a letter in response (on 25 Menachem Av, printed in Igros Kodesh Chelek 4, p. 472), the Rebbe also spoke to me during my Yechidus regarding some of the points that he had already written.]

The Rebbe told me: "During Davening, you should accustom yourself to *daven* from inside the *siddur*. And should you start to become distracted by other thoughts, you should gaze and focus on the letters inside the *siddur*. During learning as well, you should have your *sefer* or *Ma'amar* which you're thinking about close to you, and as soon as you feel yourself getting distracted, look in the letters of the *sefer*."

[In my letter the Rebbe writes how the אותיות are מאירות, and how their shine will cause the darkness and distraction to scatter...]

The Rebbe quoted the Posuk from Megillas Esther: "וְזָבֻחָהּ לִפְנֵי הַמֶּלֶךְ אָמַר עִם הַסֵּפֶר יָשׁוּב מַחֲשַׁבְתּוֹ" "הִרְעָה". The Rebbe's intention was that if I look in the *sefer*, my distracting thoughts will go away.

The Rebbe then continued:

"You should learn the first page, and the first few lines of the second page of Perek 41 of Tanya by heart, and throughout the day whenever you should feel the need, you should verbalize the lines of "וְהָיָה ה' נֹצֵר עָלָיו כֹּף אִם עֹשֶׂה כְּרָאוֹ".

The Rebbe also pointed out, that in general when I have questions or need advice, I should ask the advice of my Mashpia, and of course not to forget the 3 Shiurim of Chitas...".

לזכות החתן הרה"ת שניאור זלמן שי' פרמון לרגל בואו בקשרי שידוכים עם ב"ג אסתר שי' וויינבערג
נדפס ע"י הורי הכלה הרה"ת ר' מנחם מענדל וזוגתו מרת דבורה שיחיו וויינבערג

שניאור זלמן שי' פרמון



A NOSSI

דער נייער לייז

"...בבל'ס ענין הנשיאות והמלוכה, בהתאם להמדובר
לעיל, אז דאס איז א התוועדות ווען ס'הייבט זיך אן
א תקופה חדשה ביי נשיא דורנו מצד דערויף וואס
ס'קומט עשירי בשבט אין א שנה חדשה..."

EMERGES

"זרח השמש ובא השמש"

– a Nossi in Essence

A Nossi of the Jewish people is born a Nossi. Moshe Rabbeinu, the first Nossi, is described in Midrash with the words, "mesukan le'kach"; meaning, that from the moment he was born, he was already destined to lead the Jewish people.¹

In his Reshimos, the Frierdiker Rebbe highlights this idea of the Midrash with a story that occurred on the Rebbe Rashab's third birthday.

The Rebbe Maharash and his Rebbetzin were summoned by the Tzemach Tzedek, who told them: "The same כר שמן רוחני (spiritual jug of oil) that the Baal Shem Tov gave the Mezritcher Maagid to anoint the Alter Rebbe, providing him the power of conveying the nesius in future generations, was used to anoint my father-in-law [the Mitteler Rebbe] and myself. With that power I have anointed you [the Rebbe Maharash] and I am now anointing him [the Rebbe Rashab]."²

Regarding this story, the Rebbe explains that although only one Nossi may preside at one time, each Rebbe was "anointed" already during the lifetime of the previous one, ensuring that immediately following the histalkus of one Nossi, the nesius of the ensuing Nossi would begin.

Nevertheless, often throughout the generations, the ensuing Nossi initially refused to accept the nesius immediately after the histalkus, and it took time and 'persuasion' from Chassidim until the nesius was openly accepted.

Still, even in the initial period of refusal, the new Nossi would teach and guide the Chassidim, albeit without formally accepting the nesius.

These two aspects were apparent during the first year following the Frierdiker Rebbe's histalkus. On one hand, the Rebbe immediately filled the Frierdiker Rebbe's position, carrying on his holy work and guiding the Chassidim in both spiritual and material matters. But it was only after an entire year of the Chassidim's tireless insistence and pleading that the Rebbe formally agreed to accept the nesius.

The following stories, which occurred in the year following the Frierdiker's Rebbe's histalkus, attest to these two aspects in the Rebbe's conduct. We will attempt, whenever possible, to preserve the stories in the order in which they occurred.

It's important to bear in mind that the stories here represent only a small glimpse into that period as it actually unfolded, highlighting some of the major occurrences. For a better understanding of these events, it is advisable to read the full accounts as they have been published in various forms, especially the sefer "Yemei Bereishis".³

Shevat-Adar, 5710

CONSOLED WITH MENACHEM

Immediately following the Frierdiker Rebbe's *histalkus*, Chassidim's eyes turned towards the Rebbe in the hope that he would agree to be *M'maalle-Makom*.

Perhaps the earliest hint to these feelings is found in a letter penned by Reb Avrohom Sender Nemtsov after news of the *histalkus* reached him in England. He concluded his letter with the words "והשי"ת ינחמנו במנחם", expressing the hope that the Chassidim be comforted with the Rebbe agreeing to accept the *nesius*.

A similar response was reported from Eretz Yisroel as well.

While Chassidim sat *shiva* in the Lubavitcher shul in Tel-Aviv, Reb Avrohom Pariz stood up and announced that no one is to feel dejected, because the [Frierdiker] Rebbe had left them with his son-in-law [the Rebbe]. "Understandably," continued Reb Avrohom, "due to his great humility he will try to evade the position, but Chassidim must pledge their *hiskashrus* to him, and plead with him to accept the *nesius*."

A mere three days after the *histalkus*, Reb Yitzchok Dubov, one of the elder Chassidim from Manchester, England, (who was in New York to attend his son's wedding), gathered his courage and approached the Rebbe, hoping to convince him to accept the *nesius*. The Rebbe was adamant in his refusal. "*Der Rebbe lebt*," (the [Frierdiker] Rebbe still lives), he said. However, Reb Yitzchok persisted, protesting that "this was the case for all the Rebbeim, and they still had successors." The Rebbe responded in astonishment (referring to himself by name), "What do you think, M. M. is a Rebbe?"⁴

When Reb Yitzchok Dubov returned to England, he visited Reb Bentzion Shemtov to discuss the Rebbe's refusal of the *nesius*. Reb Bentzion began formulating a "*Ksav Hiskashrus*" to the Rebbe, heading it with the words *K'vod Kedushas Admur Shlita*. When the Rebbe received the letter, he commented to Rabbi Hadokov, "What do you think about such a strange letter?" Rabbi Hadokov answered that to him it didn't seem strange at all!

Anash in England then began preparing a communal "*Ksav Hiskashrus*" to the Rebbe, which was sent in time for the *Shloshim* a few weeks later.⁵

THE REBBE REFUSES

All the while, the Rebbe adamantly refused to show any sign of formal acceptance of the *nesius*.

Interestingly, when Anash and Tmimim began to

approach the Rebbe to ask his holy advice, the Rebbe would reply to their queries—especially those of the Tmimim. To people whom inquired about material matters (health, livelihood etc.), the Rebbe would say, “I know as much as you do.” However, when pressed further, the Rebbe would give his holy advice, adding that the advice did not come with the title of ‘Rebbe’ attached.

When Chassidim would return to inform the Rebbe that they had fulfilled the Rebbe’s instructions and had been successful, the Rebbe would respond, “Now my responsibility is over.”

Reb Sholom Ber Gordon relates that when he entered the Rebbe’s room with one of his children, the Rebbe offered the child his hand, but the child refused to shake it. The Rebbe commented: “*Oy gevald!* Already he doesn’t want to give me his hand either.”⁶

Throughout the *Shloshim* (weekdays included) the Rebbe wore his Shabbos *le’vush* – a *sirtuk*, black hat, etc., and many Chassidim had presumed to interpret this as a general acceptance of the *nesius*. At its conclusion, however, the Rebbe returned to wearing his ordinary clothing – shorter jacket, etc. – during the week (although the Rebbe began wearing a black hat permanently from that point onward). At a gathering of elder Chassidim, Reb Shmuel Levitin pointed out that this (the Rebbe reverting to wearing his ordinary weekday *le’vush*) was a sign of his refusal to accept the *nesius*.

Many Chassidim persisted in trying to persuade the Rebbe to accept the *nesius*, but the Rebbe refused them all. Nevertheless, the Chassidim continued to convene, to brainstorm new ways to persuade the Rebbe. At a meeting of elder Chassidim in Eretz Yisroel, they resolved that they would do all within their power to have the Rebbe accept the *nesius* in a formal manner.⁷

LEEWAY

At the same time however, the Rebbe

did agree to certain aspects of the Chassidim’s requests. Reb Zalman Gourary relates that when he asked the Rebbe to be received for Yechidus, the Rebbe responded with a slight smile, “Are you serious?” Reb Zalman replied spontaneously: “I don’t joke about *neshoma*-related issues.” The Rebbe then grew serious, sat down, and answered the questions he put forward.⁸

In a similar vein, Reb Volf Greenglass relates:

“Shortly after the *histalkus*, and during one of my visits to New York from Mon-

treah, I entered the Rebbe’s room to seek his advice. The Rebbe did not offer me his hand to shake, explaining that he knew I would refuse it anyway.”⁹

Nissan-Iyar, 5710

FORMAL AND INFORMAL

On Acharon Shel Pesach, some of the elder Chassidim asked the Rebbe to recite a Maamor, but the Rebbe adamantly refused.¹⁰

After Pesach, Chassidim realized that practically speaking, the Rebbe was al-



THE FRIEDRIKER REBBE’S LEVAYA. CREDITS: LUBAVITCH ARCHIVES



THE REBBE AT THE KABOLAS PONIM OF REB YEHUDA LEIB DUBOV ON CHES SHEVAT, 2 DAYS BEFORE THE HISTALKUS OF THE FRIEDRIKER REBBE.

ready filling the Frierdiker Rebbe's role in responding to the Chassidim with advice in *Avodas Hashem*, giving *brochos* regarding material concerns, and bestowing miraculous *yeshuos*. This was in addition to speaking clear words of guidance to Chassidim at his regular *farbrengens* (about *hiskashrus* and so on, aside for the just *Divrei Torah*). Nevertheless, the Rebbe absolutely refused to accept the *nesius* in any official or public manner, saying that "*M'darf hobin hora'os*" (there must be instructions), i.e. that the Frierdiker Rebbe never explicitly instructed so.

During one of their meetings, the elder Chassidim resolved that a *minyan* of Chassidim should go to the Frierdiker Rebbe's Ohel to read a *Pa"N K'loli* on behalf of all the Chassidim, asking the Frierdiker Rebbe to inspire within the Rebbe a will to accept the *nesius*.

Thus, on the second of Iyar, a *minyan* of elder Chassidim (including Reb Yisroel Jacobson, Reb Elya Simpson, Reb Shlomo Aaron Kazarnovsky), and Yungerleit (including Reb Berel Baumgarten, Reb Yosef Wineberg) went to the Frierdiker Rebbe's Ohel.

There are those who say that from the day this petition was made at the Frierdiker Rebbe's Ohel, they no longer heard the Rebbe respond, "*M'darf hobin hora'os*," although the Rebbe continued in refusing the *nesius*.¹¹

On 7 Iyar, a group of distinguished Chassidim entered the Rebbe's room and notified the Rebbe that they are prepared to give themselves over to the Rebbe in heart and soul.

The Rebbe responded: "Whatever I posses and am allowed to give, I will give; but what I do not possess and am prohibited from giving, I will not, and wish not to give."

The Chassidim asked the Rebbe to recite Chassidus (i.e. a *Ma'amor*), but the Rebbe replied that this would imply a significant change, which he was not prepared to make. The Chassidim persisted that at least the Rebbe should recite the Chassidus of the Frierdiker Reb-

be, but the Rebbe insisted that this would also be too much of a change.

Nonetheless, on that same day, the Rebbe did show formal signs of acting as a Rebbe would. A *Bochur* knocked on the Rebbe's door and asked that he be granted a *yechidus*. The Rebbe responded by

Chossid approached the Rebbe and personally handed him their *Pidyon*. This was the first time that the Rebbe officially accepted *Pannim* from the crowd before going to the Ohel and it was seen as a breakthrough in a good direction.¹³

During the Rebbe's Shavuos far-



A RARE PICTURE OF THE REBBE AT THE OHEL OF THE FRIERDIKER REBBE, BEFORE THE OHEL STRUCTURE WAS BUILT.

The Rebbe donned his *gartel*, closed the window shade, sat down and burst into tears.

donning his *gartel* and closing the window shade, and then sat down and burst into tears. The *bochur* asked the Rebbe a few questions in *Avodas Hashem* and the Rebbe replied to each of them.¹²

Iyar-Sivan, 5710

BREAKTHROUGH

On Lag B'omer, Chassidim noticed a major step forward towards the Rebbe accepting the *nesius*. Before leaving for the Ohel along with the Rebbe, each

bringen, Reb Eliyahu Simpson stood up and on behalf of Anash, announced: "The sichos are good, but we want to hear Chassidus." At first, the Rebbe did not react at all, but later, when Reb Eliyahu repeated his announcement, the Rebbe smiled and said, "Must it be right now? It does not have to be now, it can wait for another opportunity."

This was yet another indication that the Rebbe was finally relenting to the Chassidim's pleas and that he would sooner or later formally accept the *nesius*.¹⁴

Reb Yoel Kahan relates:

Taking note of the fact that the Rebbe seemed to gradually accept the *nesius* in a more public manner, he decided it was time to officially transcribe and publish the Rebbe's Torah. He composed a transcription of the Rebbe's Farbrengen of Shabbos Mevorchim Sivan and mentioned it to one of the elder Chassidim, who in turn consulted with others among the elder Chassidim. They decided to go to the Rebbe and ask his permission to print it.

An elder Chassid then approached the Rebbe and explained that Anash living outside New York wished to know what was said at the Farbrengens, thus he requested the Rebbe's permission to print Reb Yoel's transcription. "Why not?" answered the Rebbe, and in order that his permission not be taken as any sort of implication, the Rebbe added: "This could have been done before Yud Shevat as well." The Rebbe then asked for the text to be brought to him for editing before it was published.

From then on, an official chazzora, headed by Reb Yoel, took place after every farbrengen.¹⁵

The following story depicts the tension felt by the Chassidim at that time as momentum rose towards the Rebbe's formal acceptance of the nesius, and the lengths they would go to ensure that nothing stood in the way of realizing their fervent hope:

On 26 Sivan, a meeting took place in 770 about the future of Merkos L'inyonei Chinuch. The Rebbe headed the meeting, speaking of the financial strain the Mosdos were going through, and asking all present to assist in raising the appropriate funds.

When someone suggested that the Rebbe should appoint a few individuals to create a committee, the Rebbe responded: "So you are saying that I should do everything myself. Nu, everything will continue as it was until now. I will carry on with the Rebbe's *kochos*. But any recent undertakings of mine will be weak-

"דער רבי וועט אונז פירן צו די גאולה"

In the sichos during the months following the Friediker Rebbe's *histalkus*, the Rebbe guided the Chassidim on how to proceed, encouraging them to strengthen their *hiskashrus* to the [Friediker] Rebbe.

Perhaps we can summarize the Rebbe's words during that period to two points: on the one hand, the Rebbe constantly assured Chassidim that the [Friediker] Rebbe still lives; now just as much as before. But in addition to that, the Rebbe also reminded them of our certain belief that the [Friediker] Rebbe will return in a *guf-gashmi* and take us out of *galus*.

Below are a few short examples:

אלה שאומרים שה"הסתלקות" פירושה שהרבי הסתלק מאתנו – הם "פראי אדם" ("ווילדע מענטשן") שאינם יודעים מה הם מדברים...

במאמרו ד"ה באתי לגני – המאמר שנתן לקראת יום ההסתלקות – מבאר הרבי מאמר הזהר "כד אתכפא סט"א אסתלק יקרא דקוב"ה בכולהו עלמין". האם גם כאן יפרש משהו הלשון "אסתלק" כפשוטו ח"ו?!

הרבי מבאר ש"אסתלק יקרא דקוב"ה" מורה על המשכת האור בדרגא נעלית ביותר, בחי' סוכ"ע, שהמשכה זו נקראת בלשון של הסתלקות, להיותה בבחינת רוממות. ומזה מובן שכן הוא גם בנוגע ל"הסתלקות" של הרבי...

ומזה מובן שלא צריך להיות חסרון ח"ו בהתקשרות אל הרבי. – כ"ק מו"ח אדמו"ר אמר שהעצה להתקשרות היא לעצום את העינים ולהעלות בזכרוננו אחת מהיחידויות אצל הרבי. ועתה, כאשר כל אחד זוכה להכנס לחדרו של הרבי, הרי זה נקל יותר.

אלא שאעפ"כ, רוצים וצריכים אנו את הרבי כפשוטו למטה מעשרה טפחים...

אביו של הרבי נ"ע, אדמו"ר מהר"ש, שאל אצל אביו, אדמו"ר הצ"צ, בקשר לאותה שנה שאמרו עלי' "קץ", היתכן שמש"ח לא בא? והשיב לו: הרי נדפס הלוקוטי-תורה. נענה אדמו"ר מהר"ש ואמר לאביו אדמו"ר הצ"צ: אבל אנו רוצים וצריכים משיח כפשוטו למטה מעשרה טפחים!

(ש"פ תצוה, שושן פורים ה'ש"ת)

מיר זיינען אין עקבתא דמשיחא, און מיר וועלן זיך זעהן מיטן רבי'ן בעיני בשר, און דער רבי וועט אונז פירן צו די גאולה.

(ש"פ תרומה, פ' זכור, ח' אדר, ה'ש"ת)

צריכים אנו להיות בתכלית הביטול, למלא את השליחות של הרבי יש למלא מבלי להתחשב בשום דבר. אין להתחשב בכל השאלות והקושיים: למה אומרים קדיש, למה כותבים "הכ"מ" וכו'. יש להתנהג כמו עניו שהוא תקיף בדעתו ואינו מתחשב בשום דבר...

...השי"ת יעזור שיבוא – משיח – כ"ק מו"ח אדמו"ר, כפי שהוא מלובש בגוף... ויוציאנו מהגלות!

– הסדר הוא אמנם שתחיית המתים תהי' לאחר ביאת המשיח, אבל יחידי סגולה יקומו לתחי' קודם ביאת המשיח.

ולכל לראש – כ"ק מו"ח אדמו"ר, שיחזור ויתלבש בגוף, ויבוא ("קיינ נפק"מ ניט אין וועלכן אופן, דורכן טיר, דורכן פענצטער אָדער דורכן דאָך"...) ויאסוף את כל בני' ויכריז: הגיע הזמן לצאת מן הגלות, בואו ונלך לארצנו הקדושה!

(יום ב' דחג השבועות ה'ש"ת)

ened, and needless to say, I will refrain from taking upon myself any new responsibilities. When I visit the Ohel on Yud-Beis Tammuz, I will notify the Rebbe of the results of this meeting; namely, that no progress has been made.”

These were difficult words to hear. The Chassidim present feared that the Rebbe was intimating his final opposition in accepting the *nesius*. Rabbi Kazarnovsky stood up and screamed out, “Everyone present is ready to go wherever it is that you wish! The same way we followed Moshe Rabbeinu, we will follow you!”

Later that evening, a group of elder Chassidim entered the Rebbe’s room and

told the Rebbe that Anash were prepared to do whatever the Rebbe wishes, including forming the committee on their own, as the Rebbe had mentioned, so long as the Rebbe will not diminish at all in the commitment to accept the *nesius*, *chas ve’sholom*. The Rebbe responded: “What does one have to do with the other? The meeting was about Merkos and Machane.”¹⁶

Tammuz, 5710

Even after such an apprehensive experi-

ence as recorded in the last story, Chassidim kept the drive forward and continued taking hopeful steps in the right direction, as evident in the next story:

On 7 Tammuz, the Rebbe’s *sicha* was published for the first time in mimeograph. Initially, Reb Yoel had added a footnote in the booklet, stating, “Transcribed by one of the listeners, edited by *Chak Shlita*.” But when the Rebbe noticed it, he asked for those copies to be discarded and that the *sicha* be reprinted without that line.¹⁷

Up until this point, anyone who wished to have *yechidus* with the Rebbe would simply knock on the door of the Rebbe’s room and would be allowed in. In Tammuz 5710, the Rebbe told Rabbi Hadokov to notify the public that due to his busy schedule, it would be best if people came to the office first to request a *yechidus*, and they would be appointed a specific time.¹⁸

Elul, 5710

On Chai Elul, the Rebbe wrote a *Michtav Kloli* for the first time, addressed to worldwide Jewry, beginning with the words “אל בני ובנות ישראל די בכל אתר ואתר” – yet another indication that the Rebbe was finally accepting the *nesius*. A few days later, on the first day of *Slichos*, the Rebbe wrote an additional letter addressed to all *Talmidei HaYeshivos* around the world.

Picking up on all the past events, Chassidim in Eretz Yisroel felt the time was ripe for official action to be taken. A grand *kinus* was held in Tomchei Tmimim – Lod for all of Anash on Chai Elul. The *kinus* began with reading the telegram the Rebbe had sent to all the participants. At the behest of Reb Chaim Schneerson, a telegram was sent back to the Rebbe on behalf of all the participants wishing “Mazal Tov” in honor of *Kabbolas HaNesius*.

דעם רבי'נם קינדער

In the first months of the Rebbe’s *nesius* it was the bochurim who truly and sincerely attached themselves to the Rebbe, and they were the first ones to enjoy his personal attention and guidance, a fact quite apparent when reading through the stories in Yemei Bereishis.

Reb Dovid Raskin related that while the Rebbe would daven at the *Amud* during the first year after the Frierdiker Rebbe’s *histalkus*, he would often watch the Bochorim davening *B’arichus* and shep *Nachas* from them. [See page 103.]

But perhaps above all stands a story told by the “Zhlobiner Rov”, Reb Yerachmiel Bin-yominson (formerly a Rov in Zhlobin, and later a Rosh Yeshiva in Tomchei Tmimim – Montreal):

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

The Rebbe answered: “פון די יונגע האב זיך קיין-מאל ניט אפגעזאגט; זיי האלט איך און זיי וועל איך האלטן.” [“The younger ones I have never refused, I have always tended to them as my own and I will continue to do so.” See page 228.]

Even before the Rebbe was willing to accept the *Nesius* of the entire Lubavitch, it was the Bochorim that the Rebbe wanted to take care of. [See page 149.]



The next day, the Hamodia newspaper ran a story that Chabad Chassidim had crowned the Rebbe as their leader.¹⁹

Tishrei, 5711

The new year's beginning brought with it much positive change. Right from the start, it seemed that the Rebbe would officially accept the nesius at last. The height of this was on Simchas Torah, as recorded in the following story:

On Simchas Torah day, the Rebbe re-

al acceptance of the *nesius*.

- The Rebbe established a schedule for *Yechidus*, receiving people three times a week – Sunday, Tuesday and Thursday nights at 8:00.

- Further, from Simchas Torah onward, the Rebbe was called to the Torah as “Adoneinu Moreinu V’rabeinu, ben Horav Levi Yitzchak.”

- On special days (*Yomei d’Pagra*) the Rebbe always farbrenged; it was hoped that, from Yud Shevat onward, he would begin to “say Chassidus” as well.

- During this time also, the Rebbe authorized the official establishment of

brenge. Chassidim observed that from the time of the Frieddiker Rebbe’s arrival in the United States, there had never been such a large crowd gathered in 770 – yet another indication of the Rebbe’s increasing influence even outside Lubavitch; a sure sign that the Rebbe would soon accept the *nesius* totally and openly.²²

At the farbrengen of Shabbos Mevorchim Teves, the Rebbe hinted at the *nesius* somewhat. Speaking about the importance of obeying the Rebbe’s instructions, the Rebbe remarked: “One

The Rebbe responded, “Yes, but you must see to help me out.”



A YIDDISH NEWSPAPER CLIPPING ANNOUNCING THE “NEW LUBAVITCHER REBBE” PUBLISHED AFTER 10 SHEVAT 5711. CREDITS: LUBAVITCH ARCHIVES

ceived Chosson Bereishis. When the *gabbai*, Reb Berel Chaskind, called up the Rebbe with the title “Adoneinu Moreinu V’rabeinu,” he burst out crying. This was the first time that the Rebbe had been called to the Torah this way publicly, and everyone present was filled with emotion. The prevailing feeling was that the *gabbai* himself was not speaking alone, but that everyone in the room was reciting it together. It was almost like an informal “*hachtora*.”²⁰

In general, Chassidim say that from the beginning of the new year (5711), many signs pointed to the Rebbe’s gradu-

ally accepting the *nesius*. “Va’ad L’hafotzas haSichos,” a committee in charge of printing the Rebbe’s *sichos*, showing personal support by symbolically contributing towards the expenses.²¹

LIKE NEVER BEFORE

Before Yud-Tes Kislev, the Rebbe sent out another Michtav Kholi addressed to all the Chassidish Rebbes around the world, urging them about the importance of spreading Chassidus and to utilize this auspicious day for activities in that regard.

On Yud Tes Kislev, a massive crowd flocked to 770 for the Rebbe’s far-

brengen. Chassidim observed that from the time of the Frieddiker Rebbe’s arrival in the United States, there had never been such a large crowd gathered in 770 – yet another indication of the Rebbe’s increasing influence even outside Lubavitch; a sure sign that the Rebbe would soon accept the *nesius* totally and openly.²²

Chassidim present were very excited to hear these words, for they perceived it to mean that the Rebbe clearly acknowledged his position as *Nossi of Chabad*.²³

Recent events showed that the matter was finally coming to a close. Any day now, the Rebbe would accept the *nesius* officially. So, on Chof Daled Teves, a large group of elder Chassidim came to the Rebbe’s room to present a “K’sav

Hiskashrus,” on behalf of all of the Chassidim in America, accepting the Rebbe as leader. Many of them were openly emotional, especially those who remembered the Rebbe Rashab and the Friediker Rebbe. When the Rebbe read the first line of the letter he began crying and said, “Please go out. This has no connection to me.”²⁴

us – but rather that the *Chassidim* had accepted the Rebbe as their leader, something that could not be denied. In the end, the Rebbe agreed not to contact the newspapers.²⁵

On Rosh Chodesh Shevat, the Rebbe wrote two letters to all Chassidim: one letter encouraged them all to learn the Maamar of “Basi L’gani” in honor of Yud

While still in 770, before everyone left for the Ohel, one Chossid read aloud a *Pa”N K’loli* to the Friediker Rebbe, asking him to ensure that the Rebbe accept the *nesius* and have success in his role as Rebbe. This *Pa”N K’loli* was read again at the Ohel, and then given to the Rebbe. Initially, the Rebbe refused to read it, but when he finally began to read it, he shed bitter tears. The Rebbe remained at the Ohel for many hours, only returning to 770 very close to sunset.

The Rebbe entered the Farbrengen that night at 9:45 p.m., together with Rabbi Kazarnovsky and Horav E. Yalles (of Philadelphia) and took his place.

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

About an hour into the Farbrengen, Reb A. S. Nemtsov stood up and announced, “Everyone wants to hear a Ma’amar. The *sichos* are good and fine, but we want to hear Chassidus.” The shul fell completely silent. All eyes locked onto the Rebbe’s holy face. The people waited, their hearts trembling with excitement and anticipation.

It was 10:40 PM; the Rebbe opened the Friediker Rebbe’s Ma’amar and began, “In the Ma’amar that the Rebbe distributed on the day of his *histalkus*, he begins with Basi L’gani.” Then, the Rebbe began to speak in the tune of a Ma’amar. Excitement spilled over in 770. People began pushing. And then a deep hush descended on the room and the Rebbe continued the Ma’amar. The Rebbe spoke about the Avodah of Dor Hashvi’I and cried profusely, and when he completed Se’if Gimmel, he said, “We will now take a break and say L’Chaim.”

Rabbi Nemtsov jumped up onto the table and cried out, “We must say



THE REBBE AT THE FRIEDIKER REBBE’S OHEL ON YUD SHEVAT 5711, HOURS BEFORE THE FATEFUL FARBRENGEN WHEN THE REBBE RECITED THE MAAMOR BOSI LEGANI.

On 26 Teves, articles appeared in the New York Jewish newspapers reporting that the Lubavitcher Chassidim had crowned a new Rebbe on the 24th of Teves, and that the official acceptance of leadership would soon take place on Yud Shevat.

When the Rebbe saw this, he instructed Rabbi Hodakov to contact the newspapers’ editorial staff immediately to demand that they print follow-up articles denying the previous report. Rabbi Hodakov called Rabbi Kazarnovsky, Rabbi Jacobson and Reb Shmuel Levitin, asking that they handle the situation. Together, the three entered the Rebbe’s room and begged him to reconsider. Rabbi Kazarnovsky cried, “What is the Rebbe doing to us?” Reb Shmuel Levitin argued that the newspapers had not written that the Rebbe had accepted the *nesi-*

Shevat, and the second letter detailed the appropriate conduct for the upcoming day. This was clearly an indication of acceptance of the *nesius*, as the Rebbe addressed all the Chassidim collectively, beginning with the words “במענה על שאלת רבים”.

Yud Shevat, 5711

Following Shacharis, the Chassidim all wrote *Pannim* and handed them to the Rebbe. Presenting the Rebbe a “*K’sav Hiskashrus*” on behalf of all the Chassidim, Reb Meir Ashkenazi asked the Rebbe to take on the *nesius* in order to hasten Moshiach’s arrival. The Rebbe responded, “Yes, but you must see to help me out.”

‘Shehecheyanu’. Hashem has helped us: we have a Rebbe!” He then recited the Brocho of “Shehecheyanu” with Hashem’s name and all present responded with a thunderous “Amein.” The Rebbe smiled and asked Rabbi Nemtsov to come down from the table.

Following the Ma’amar, Rabbi Nemtsov, in the name of the Chassidim blessed the Rebbe—in honor of the Nesi’us—with “Bonei, Chayei U’mezonei,” and everyone answered, “Amen.”

At 12:55 AM, the Rebbe initiated the singing of “Ki V’Simcha,” and he left the shul. The Chassidim continued to sing the Nigun as they danced with great joy for a long while. As the Rebbe walked out the door, Rabbi Kazarnovsky wished him “Mazel Tov.” Hearing this the Rebbe smiled.

After the Farbrengen, the Chassidim sat until 3:00 AM reviewing the words the Rebbe had spoken that evening, and the *bochurim*, despite their exhaustion, stayed until six-thirty in the morning to review the new Maamar, over and over, and over again. ■

1. Hisvaaduyos 5743. Vol. 1 p. 456

2. Sefer Hamaamorim 5710. p. 163. (See the Rebbe’s explanation in Hisvaaduyos 5743. Vol. 1 p. 507).

3. Most of the stories herein are selections from the Sefer *Yemei Bereishis*. For an interesting overview on the Sefer, see Derher Magazine, Issue 2 (Shevat 5772).

4. *Yemei Bereishis*. p. 84

5. *Ibid.* p. 93

6. *Ibid.* p. 103

7. *Ibid.* p. 113. (See their letter sent in summation of the meeting on p. 116).

8. *Ibid.* p. 105

9. *Ibid.* p. 103

10. *Ibid.* p. 131

11. *Ibid.* p. 145

12. *Ibid.* p. 147

13. *Ibid.* p. 155

14. *Ibid.* p. 167

15. *Ibid.* p. 158, 175

16. *Ibid.* p. 175-180

17. *Ibid.* p. 187

18. *Ibid.* p. 195

19. *Ibid.* p. 240

20. *Ibid.* p. 275

21. *Ibid.* p. 287

22. *Ibid.* p. 308

23. *Ibid.* p. 319

24. *Ibid.* p. 344

מופתים וואלגערן זיך

One of elder Chassidim stated that at the beginning of their *nesius*, our Rabbeim’s conduct is known to be one of “Chessed”, displaying an extraordinary amount of miraculous performances. Reading through the sefer “Yemei Bereishis,” one will find many stories of miracles performed by the Rebbe throughout the yearlong period between Yud Shevat, 5710 and 5711. We will suffice by recounting one such story here.

In Cheshvan, 5711, a bochur was found lying on the street unconscious with a fractured skull, *Rachmona L’tzlon*. After remaining unconscious for three days, the doctors despaired of any hope and declared his condition extremely critical. Reb Yehuda Krinsky, who was at the bochur’s side, called the Rebbe’s secretary and requested the Rebbe’s *brocha* for him. The Rebbe told Reb Yehuda that he should whisper into the bochur’s ear that the Rebbe was notified about his situation, and to specify the Rebbe’s full name and his father’s name. After these instructions were carried out, the bochur opened his eyes immediately and regained consciousness. The doctors were astonished at the open miracle that had unfolded before their eyes.

Another evident point when reading through those diaries is the Rebbe’s concern for even the most trivial needs of every individual. The Rebbe’s concern for each and every Jew is well-known and always evident throughout the years, but in those first months, it was especially noticeable.

Often, after being notified about a difficult situation by one of Anash, the Rebbe would inquire as to what the outcome was and if all had worked out for the better.

In fact, just before reciting the first Ma’amar on Yud Shevat, the Rebbe turned to a *bochur* whom, previously in Yechidus, he had instructed to sell his car. The Rebbe now asked him if he had sold it yet, and when the bochur answered that he had not, the Rebbe gave him a look of astonishment.



THE DELAYED

”האפשר מענה טוב יותר מזה?!”

In honor of Yud Shevat, the day of the Rebbe's *Kabbolas HaNesius*, the editorial staff of A Chassidisher Derher presents the following story. But first, some introductory words:

One of the primary ways with which Chassidim connect to the Rebbe is by writing *michtovim*. Throughout the years, Chassidim and Yidden in general knew that the one-and-only address which they could turn to on all issues, public or private, material or spiritual, was the Rebbe.

There is a fascinating letter written by the Rebbe before the Frierdiker Rebbe's *histalkus* to one of the elder Chassidim, in which he reprimands the Chassidim in general for not actively connecting their fellow Yidden with the [Frierdiker] Rebbe. The Rebbe calls upon them to follow the example of a certain individual, not the biggest Chossid *per-se*, but nevertheless, knew to tell all those he came in contact with:

”...יש רבי בישראל, ואין הוא נכנס בהגבלות הטבע, והרוצה ללכת לבטח דרכו: במסחר, בהנהגת הבית, וכו' - לא ירים את ידו מבלי לשאול את פי הרבי...”

“...There is a Rebbe among the Jewish people, and he is not bound by the limitations of nature. A person who wants to follow a secure path — be it in business or in directing his household — should not raise his hand without asking the Rebbe...”¹

Today as well, Yidden and Chassidim from around the world continue to write to the Rebbe and send their letters to the Ohel, seeking his holy guidance and *brochos*. And as the Rebbe famously wrote to a Chossid after the Frierdiker Rebbe's *histalkus*: The Rebbe finds his way to answer. (See sidebar).

It's no secret that people who visit the Rebbe at the Ohel are blessed, often in openly miraculous ways: these are literally daily occurrences.

For the benefit of our readership, we have decided to include a story that occurred in the recent past, recounting how the Rebbe's *brochos* and *yeshuos* are as evident now as they ever were.

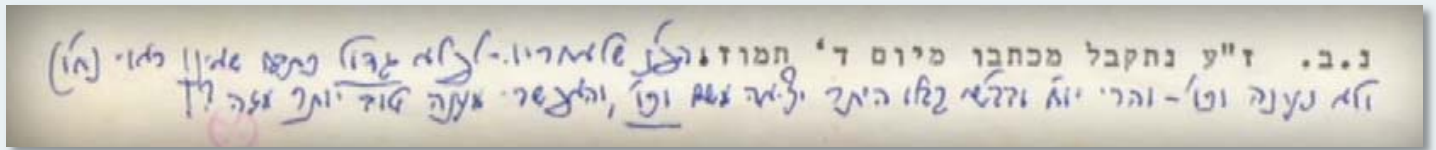
In the month of Shevat, 5748, the Rebbe repeatedly instructed Chassidim how to conduct themselves when in doubt: All medical issues should be referred to a doctor (or more than one); business-related matters should be discussed with friends, spiritual matters with Rabbonim, etc. It seemed as though the Rebbe wished to minimize the reliance that Chassidim had on his direct responses.

The Rebbe also reminded the Chassidim that requests for *brochos* are all taken to the [Freierdiker] Rebbe's Ohel (by the Rebbe), hence there is no need to wait for a written response, for the *brochos* come regardless.²



DOLLAR

A Story



KSAV YAD KODESH—THE REBBE'S HANDWRITTEN POSTSCRIPT IN HIS LETTER TO REB SIMCHA GORODETZKY

In fact, a Chossid once asked the Rebbe during “Dollars” for a response to a letter he had written, and the Rebbe replied:

“It’s as if I have already read it, and I will mention it at the *Tziyun* of my father-in-law...”

“I have announced publically a few times that when someone writes to me, I bring the letter to the Ohel and mention it there, and then my father-in-law does what he has to do (דערנאך טוט דער שווער) (וואס ער דארף by mail.”³

To help clarify this matter, let us tell the following story, as related by Reb Bentzion Vishedsky:

When we left from behind the Iron Curtain and immigrated to Eretz Yisroel, we left behind my sister, who is married to the son of the famous Chossid, Reb Simcha Gorodetzky. Reb Simcha was already in Eretz Yisroel at the time and had fallen terribly ill, and was hospitalized for a long while. Upon arriving, my brother and I tried to assist him in any way we could, visiting him often and taking care of his needs.

When visiting with him on one particular Friday, we noticed that he was in very good spirits, in contrast to his usual melancholy mood; his eyes were glowing and his head was up, something was different. Upon noticing us, he immediately called out excitedly: “*Di kinder kumen!*” – My children are coming. “How do you know? Who told you?” we asked. “The Rebbe told me!” was his reply.

Apparently, he had written a letter to the Rebbe from the hospital asking for a *Refuah Shleima*. At first, he did not receive an answer, and he feared that for some reason he was unworthy of receiving

the Rebbe’s brocha, so he wrote an additional letter, stating just that.

In response, the Rebbe sent him a letter (*Kloli-Proti*), and added a brocha for a *Refuah Shleima* in his holy handwriting. Then, at the bottom of the page, the Rebbe added two lines as a post-script:

“...לפלא גדול כתבו שאינו ראוי (ח"ו) ולא נענה וכו' – והרי יר"ח וב"ב שי' קבלו היתר ציאה משם וכו', והאפשר מענה טוב יותר מזה?!”

“It is very astonishing what you write that you are unworthy (*chas ve'sholom*) and therefore did not receive a response. Your children and their family just received a permit to leave [Russia]; is there a better response than that?!”

Indeed, a short while later, my sister and her entire family joined us in Eretz Yisroel!⁴

The Rebbe’s words to Reb Simcha speak for themselves: When one sees the Rebbe’s brocha and *yeshua* after writing to the Rebbe, that itself is the best answer possible.

It is our sincere hope that this story will assist those who hear them to strengthen their *hiskashrus* to the Rebbe, with the assurance that “...רועי ישראל לא יפרדו מעל צאן מרעיתם”⁵ and the Rebbe will continue to lead us until the coming of Moshiach, may it be *teikef umiyad Mamosh!*

1. Igros Kodesh vol. 3 p. 54; 2. See Sefer Hasichos 5748 vol. 1 p. 240; 3. 4 Nissan, 5749; featured on Living Torah Program 199; 4. Based on Reb Bentzion’s “My Encounter” interview, published recently on JEM’s “Through the Veil” vol. 2; 5. See Sefer Hasichos 5748 vol. 1 p. 248, where the Rebbe explicitly connects this with receiving brochos by sending requests to the Ohel.

[In reply to] the question you raise: that now we cannot ask my revered father-in-law, the Rebbe, ה"כ, when there is doubt how to conduct oneself: If you will stand firm in your connection with him, without paying attention to the lures of the *Yetzer Hora*, and send the question to the gravesite of my revered father-in-law, the Rebbe, ה"כ, the Rebbe will find a way to answer you.

ומה שמקשה הלא א"א [אי אפשר] עתה לשאול את כ"ק מו"ח אדמו"ר ה"כ"מ [הרני כפרת משכבו] כשיש ספק בהנהגה – אם יעמוד חזק בהתקשרותו אליו, מבלי ישים לב לפתויי היצר, וישלח השאלה על ציון כ"ק מו"ח אדמו"ר ה"כ"מ – וועט דער רבי געפינען א וועג ווי עס צו ענטפערן.

(ממכתב יו"ד ניסן תש"י; אג"ק ח"ג עמ' רסו)

The following story is told by Rabbi Ruvi New:

In the year 5761, Gimmel Tammuz fell out on a Sunday and I travelled to New York with my family the previous week. On Friday, Rosh Chodesh Tammuz, I took my family to the Ohel. At the time there was a certain pressing matter related to our Shlichus that was weighing down on both myself and my wife.

Although we hadn't discussed it before, we later discovered that in our respective Pa'nim, (my wife's written on Friday, and mine on Sunday) we both wrote to the Rebbe concerning this issue, and asked for a Brocho that everything should work itself out for the best. We had in fact both independently chosen to use the same term "Brocho Mamoshis" - that we should see the Rebbe's brocha in a tangible way. My wife read her Pa'n to the Rebbe on Friday, while I planned on coming back to the Ohel on Sunday.

On Sunday, Gimmel Tammuz, I came to the Ohel and wrote my Pa'n, including my request from the Rebbe for a "Brocho Mamoshis". While waiting on line, someone notified me that a good friend of mine, Rabbi Velvel Butman, was desperately looking for me.

When he finally found me, he said that he had something extremely important to give me. With much emotion, he pulled an envelope out of his pocket, handed it to me and told me to open it. I opened the envelope and pulled out a crisp dollar bill. I was stunned to say the least. [Rabbi Velvel Butman recalls that at that moment Rabbi New was literally shaking.]

Here then, is the story behind the story:

Eleven years earlier, in the winter of 5750, the Rebbe had sent us together on Shlichus for about two months to the former Soviet Union. We left right before Chanukah and came back in time for Yud Shvat - Shnas HoArboim. We decided to go to Haditch as close in time as possible to Chof Daled Teves, which fell

While preparing the article, Chassidisher Derher met with the staff of JEM who obtained the actual video footage from both "Dollars". Presented here is a precise transcript taken from the videos:



RABBI SHMUEL BUTMAN RECEIVES DOLLARS ON 24 TEVES, 5750. CREDITS: JEM/THE LIVING ARCHIVE

Transcript – Sunday, 24 Teves, 5750

הרב שמואל מנחם מענדל בוטמאן עבר, כ"ק אד"ש נתן לו דאלאר באמרו "ברכה והצלחה".

רש"ב: אונזער זון וועללועל, צוזאמען מיט רובי ניו זיינען אין רוסלאנד. און ער איז געווען דאנערשטיק ביים מיטעל'ן רב'ן אין ניעזשין, און פרייטיק ביים אלט'ן רב'ן אין האדיטש האבן זיי געמאכט א התחלה און סוף אויף תניא, און א התחלה און סוף אויף שולחן ערוך.

כ"ק אד"ש: א שאד מ'האט נישט געמאכט קיין סיום אויכעט, בכל אופן, מסתמא וועט עס זיין בא א צווייטן געלעגנהייט, בשורות טובות.

רש"ב: אמן.

כ"ק אד"ש: [זאל] זיין וקיצו ורגנו שוכני עפר, דאס [זאלט] איר געבן דעם זון. (כ"ק אד"ש נתן עוד דאלאר בשביל בנו).

זאל זיין בשורות טובות.

רש"ב: און זיין חבר אויכעט.

כ"ק אד"ש: (נתן עוד דאלאר בשביל החבר, וכשנתן אמר) הצלחה רבה.

רש"ב: אמן.

Transcript – Sunday, 2 Shevat, 5750

הרב שמואל מנחם מענדל בוטמאן עבר, כ"ק אד"ש נתן לו דאלאר באמרו "ברכה והצלחה".

רש"ב: (בהמשך למה שאמר לו אד"ש ביום ראשון העבר בשעת חלוקת דולרים) דער זון איז געפארן צוריק אין האדיטש, און געמאכט א סיום ווי דער רבי האט געוואלט אויפן שלחן ערוך (און א התחלה אויפן שו"ע).

כ"ק אד"ש: (נתן עוד דאלאר וכשנתן אמר) [איר] זאלט אפגעבן אויף צדקה פאר'ן זון דא, און ער זאל האבן דארט נאכמער הצלחה ווי ביז איצטער.

רש"ב: אמן. [און] פאר זיין חבר.

כ"ק אד"ש: (נתן עוד דאלאר) זאל זיין אויף גוטע בשורות.

out on a Sunday that year.

We came to Haditch on Friday 22 Teves, where Velvel and I made a Siyum and Hascholo on Tanya and a Hascholo on Shulchan Aruch. We did not however, manage to make a Siyum, as we did not have the final chelek of Shulchan Aruch with us.

On Sunday Chof Daled Teves, Velvel's father, Rabbi Shmuel Butman, came to the Rebbe for "Dollars" and told the Rebbe that his son and I were in Russia and that we were at the Tziyun of the Alter Rebbe on Friday.

He reported to the Rebbe that we had made a Siyum and Hascholo on Tanya and on Shulchan Aruch. In fact, as mentioned above, we had not made a Siyum on Shulchan Aruch. Without hesitation the Rebbe responded "It's a shame that a Siyum was not made as well. In any case, it will surely be for another occasion. Besuros Tovos". *Vayehi l'peleh!*

The Rebbe then said, "Zol Zein V'hokitzu V'raneneu Shochnai Ofor" and gave Rabbi Butman a dollar to be passed on to his son, Velvel. Rabbi Butman then asked for a dollar "for his chaver, as well", whereupon the Rebbe gave him another dollar and said "Hatzlocho Rabbo".

Rabbi Butman subsequently reached us a few days later, when we were already on the other side of Russia, and told us of the Rebbe's "unusual response" regarding the Siyum.

We of course realized the open Ruach HaKodesh of the Rebbe, who knew that in fact we had not made a Siyum. As the Rebbe had added "It will surely be for another occasion", we promptly packed our bags, got hold of a copy of Chelek Hei/Vov of Shulchan Aruch and traveled for two days back to Haditch to make the Siyum on Shulchan Aruch.

A week later on Beis Shvat Rabbi Shmuel Butman came again to the Rebbe for "Dollars". He reported to the Rebbe



that we had returned to Haditch and fulfilled the Rebbe's hora'ah to make a Siyum on Shulchan Aruch. The Rebbe gave him a dollar and said he should give it to Tzedakah on behalf of his son and the Rebbe concluded with a brocha that his son should have even more hatzlacha in Russia than until now.

Similar to the week before, Rabbi Shmuel Butman requested a dollar for me as well. The Rebbe gave him a dollar to be given to tzedakah on my behalf as well and said "Zol zein oif gutte besuros - [There] should be good news".

(See the entire word-for-word conversation with the Rebbe as it appears in the sidebar).

As fate would have it, the dollar that was intended for me was inadvertently misplaced and I never even knew of its existence.

Fast-forward eleven years later, on Friday Rosh Chodesh Tammuz – the very day my wife wrote in her Pa"n to the Rebbe requesting a "Brocho Mamoshis", Rabbi Butman was rummaging through his desk drawers, when he came across an envelope with my name on it containing the dollar.

He immediately gave it to his son Velvel, who B'hashgacha Pratis was present in his father's office at that moment, to give to me at the earliest opportunity. As I stood in line on Sunday, just about to go into the Ohel after writing for a "Brocho Mamoshis", a tangible brocha, Velvel handed me the long lost dollar.

"Terem yikrau, va'ani e'eneh..." The Rebbe found a way to answer us. ■



ABOVE: RABBI RUVI NEW
BELOW: RABBI VELVEL BUTMAN




משמש בקודש

SERVICING **ROYALTY**



A Conversation with
Reb Mendel Notik



Chassidim who were privileged to interact with the Rebbetzin were few and far between. One such individual, Reb Mendel Notik, was fortunate to serve as a Mashba"k (Meshamesh Bakodesh) at the Rebbe and Rebbetzin's home from the year 5737 until 5739. This relatively short time period, for him seemed as an eternity in time. The stories and experiences etched in his memory are virtually endless.

As we approach the 26th Yom Hilulo of the Rebbetzin we are delighted to present a collection of these precious encounters, learned through a rare interview with Reb Mendel Notik.

לזכרון הרבנית הצדקנית מרת ח' מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט
נדפס ע"י משפחת האגער שי' לונדון, אנגלי'

BECOMING A MASHBA"K

Mendel Notik came to Crown Heights from France as a young Bochur of about fifteen. He was known as a hard-working, honest and responsible Bochur. After a number of years, he was offered the zechus of working in the home of the Rebbe and the Rebbetzin on President Street.

Understandably, he was unsure whether it was proper to accept such a job, but after long deliberation he concluded that since Pesach was drawing near, the Rebbetzin would surely require much help around the house, so he accepted the job.

Mendel relates:

"I dialed the house number of the Rebbe and Rebbetzin and told the Rebbetzin that I was the Bochur who would now be working in the house. The Rebbetzin replied that I should come over to the house whenever I was ready and she would leave the back door open for me. With much trepidation, I made my way to 1304 President St. (the Rebbe and Rebbetzin's home address) for my first day of work.

"I entered the house through the back door as I had been told and was greeted by the Rebbetzin. I asked her what I could do to help. She told me that the walls of the kitchen needed to be washed and handed me a pail of water with a cloth. The Rebbetzin added that she would now go upstairs and that if I should need anything I could simply call for her.

"I was taken by surprise. Me, a young Bochur should call for the Rebbetzin? Surely that couldn't be fitting. Despite my thoughts, however, I didn't object.

"Before leaving the kitchen, the Rebbetzin turned to the fridge and asked me if I would like some orange juice or seltzer. I immediately replied to both in the affirmative.

"The Rebbetzin then told me to keep count of the hours I worked, so that she could pay me. I was shocked; I couldn't imagine being paid for such a zechus. I gathered enough courage to tell the Rebbetzin that by no means did I want to be paid.



MENDEL NOTIK AS A YOUNG BOCHUR IN 770.
CREDITS: JEM/MY ENCOUNTER WITH THE REBBE

"The Rebbetzin insisted that I should be paid, and concluded that a cheshbon will be kept, and if I were to change my mind, the money would be waiting for me."

The most common job he was given was to pick up orders from various stores and leave them at the back door of the Rebbe's home. But as time went on, it became apparent that the Rebbetzin was trying to minimize the work she gave him. Mostly, he would come to spend time with the Rebbetzin in the afternoons, and either he would call the house to ask if the Rebbetzin wanted him to

come over, or the Rebbetzin would call and invite him over for tea.

Often, upon the Rebbetzin's request, he would accompany the Rebbetzin to various places she needed to visit. On such occasions, the Rebbetzin would discreetly pick up Mendel on Union Street behind 770 or by the kollel.

Mendel did not necessarily have a set time during the day when he would help the Rebbetzin. Rather, whenever the Rebbetzin needed him for anything, she would call him on the phone he kept in his room in 770. Reb Mendel recalls that the Rebbetzin would always accompany these requests with apologies and remarks such as, "only if it's not too hard," and the like.

It astounded Mendel that the Rebbetzin seemed to know his general daily schedule. In fact, she would only call Mendel once he had woken up, and never even a minute earlier.

On that note, he recounts the following story:

"The Rebbetzin called and asked if I could accompany her somewhere. I said I would come over immediately. Then the Rebbetzin added that if I had not yet davened she would find someone else. I replied that there are times when I would daven a bit later than usual, so it wasn't a problem. The Rebbetzin told me, "I was taught that the first thing one does in his day is daven," and said she would go herself."

'EIGENE'

Numerous times, the Rebbetzin would often remark that for 'eigene' ("insiders"—a term usually reserved for Mashbakim, people who served in the houses of the Rebbeim) it wasn't befitting to do certain things.

After Mendel had been working for an extended period of time, she began to insist that Mendel was one of 'eigene', and thus it was not proper for him to do particular tasks.

On one occasion, the Rebbetzin commented that there were shirts upstairs waiting to be hanged and ironed, however the cleaning lady that usually came

”לא יכרע ולא ישתחוה”

around hadn't arrived. Mendel immediately offered to hang the shirts himself but the Rebbetzin repeatedly refused, saying that by no means was it a job for him to do.

A few minutes later the Rebbetzin received a phone call. Quietly, Mendel went upstairs, quickly hung the shirts and returned downstairs. The next day the Rebbetzin called Reb Mendel and expressed her displeasure at what he had done.

Once, a group of bochurim had come from 770 to clear the driveway of the house and Mendel joined them. He did not realize that the Rebbetzin was watching from the window the entire time and, when he met the Rebbetzin later that day, she told him that the work was not for him. He explained he was doing it for the Rebbe (and the Rebbetzin should not feel uncomfortable that he was doing this labor), but the Rebbetzin insisted that there are others who could be doing it, and there was no reason for him to join in.

Similarly, there was a period when the bochurim made a roster to watch the house during the night. They would sit in a car across the street and make sure nobody approached the house. One night, when it came Mendel's turn, they saw a woman, obviously in distress run up to the door and ring the bell.

They jumped out of the car and a small commotion ensued, until they heard the woman's story, after which they were relieved. Apparently she had gone through a series of troubling events, and being in desperate need of help, somebody had directed her to the Rebbe's house.

The Rebbetzin had seen the commotion and noticed Mendel among the bochurim. The next time the Rebbetzin saw Mendel she told him that he must take care of himself and sleep at night. There were others who could fill his place, she said.

Time after time, stories like this would take place, the Rebbetzin insisting that the “eigene” not over exert themselves.

The Rebbetzin made a point of show-

Mendel Notik heard many stories from the Rebbetzin regarding the escape of the Rebbe and Rebbetzin from war torn Europe.

The Rebbetzin recounted that as the Nazis were approaching Paris, no one was sure from which direction they would come. A neighbor living in the same building, who was a high ranking French general, offered the Rebbe and Rebbetzin to move to a chateau which he owned outside of the city. The Rebbe refused the offer, and subsequently it turned out that the Nazis invaded Paris from that very direction where the chateau was located.

The Rebbe and Rebbetzin fled to Vichy and from there they continued on to Nice. Under the circumstances of war, the government had issued an order that to be able to remain in the city one had to show that he had a place of dwelling. Being caught homeless in the street was very dangerous, so the first option for a refugee was to check into a hotel. In

order to register in a hotel, even to just sit on the floor of the lobby, one had to show he had the ability to pay and the only proof accepted was to show the clerk a hundred dollar bill. Understandably, the average person was not in possession of such high currency.

The Rebbe would go out to the street to find Jews without a place to stay, hand them a hundred dollar bill and send them to a hotel to register. The Rebbe would wait for them to come back to return the bill and then the Rebbe would go and seek out more Jews. In those days this meant saving a person's life in every sense of the word.

The Rebbetzin also related that in those days the Rebbe barely ate because it was very hard to come by food that satisfied the Rebbe's standards of kashrus. The managers of the hotel noticed this, and from time to time they would slip the Rebbetzin some extra sugar for the Rebbe. The Rebbetzin explained that during wartime sugar was very scarce because of the sustenance it provided. Nevertheless the management would put away extra sugar for the Rebbe and secretly pass it on to the Rebbetzin.

It happened once when the Rebbe and Rebbetzin were walking in the street together when they suddenly realized that a group of Nazi soldiers were approaching them from the opposite direction. The Rebbetzin urged the Rebbe to quickly enter one of the stores lining the street, so that they not chas veshalom hurt the Rebbe who looked obviously Jewish.

However the Rebbe insisted that he would not be affected by their evil tactics and persisted in walking forward as if nothing was facing him. Needless to say, the soldiers continued on without daring to lay a hand on the Rebbe.



ing Mendel special care even for his personal needs. On one such occasion, the Rebbetzin once told him that she had put money aside to buy him a new coat. She continued and offered to take Mendel to the store to choose one. However, not wanting to trouble the Rebbetzin, Mendel refused. He assured the Rebbetzin that he would go himself and the Rebbetzin should just tell him which coat she wants him to buy.

In a similar story, the Rebbetzin once gave him money to buy a suit and even specified what type of suit he should buy.

Mendel fondly remembers one occasion when the Rebbetzin had prepared watermelon for him. Upon examination, Mendel was astonished when he realized that the Rebbetzin had taken time to remove every seed from the watermelon.

Another time the Rebbetzin asked him if he likes pomegranates and he responded affirmatively. When he arrived the next day he saw that the Rebbetzin had prepared for him a bowl of pomegranate seeds. Apparently she had bought a pomegranate, extracted the seeds, and cleaned them so that not a speck of white was to be found among them.

The Rebbetzin sent a telegram to Mendel on the day of his chassuna. He points out that even though he was someone that the Rebbetzin saw so often and thus he had received wishes of Mazal Tov from the Rebbetzin in person, she still went out of her way to formally send her wishes in writing on the actual day of the chassuna.

Around the time of his wedding, the Rebbetzin returned the wedding return envelope, in which she included a monetary gift. The Rebbetzin said they should spend it on something for the house. With the money Mendel bought an air-conditioner. When he told the Rebbetzin what he had spent it on, she was pleased. She felt that it was money well spent.

ENCOUNTERS WITH THE REBBE

While Mendel was frequently in the Rebbe's home, the thought of encountering the Rebbe in such a personal setting filled him with trepidation. Therefore,

The Rebbetzin
once told him
that she had
put money
aside to buy
him a new coat



THE REBBETZIN'S CANDELSTICKS.
CREDITS: LUBAVITCH ARCHIVES

Mendel always tried to leave the house before the Rebbe came back from 770. There were times when the Rebbe would enter the house while he was still there and usually he managed to slip out without being noticed by the Rebbe.

There were exceptions though.

Mendel recounts:

One time, I was in the kitchen eating something the Rebbetzin had offered me. Suddenly I heard the front door open and I froze. To throw it down and run out the back door would not be befitting. On the other hand, I didn't want the Rebbe to see me.

I listened with unease as I realized the Rebbe was carrying a delivery that had been left at the front door instead of the back. The Rebbetzin went out of the kitchen, saw the Rebbe and exclaimed, "You mustn't do it yourself; Notik is here, he can carry it." The Rebbe replied "Notik iz oich ah yid—Notik is also a Jew."

Another encounter which stands out in my mind, took place on the evening before Pesach. The Rebbetzin asked me to go pick up an order from Raskin's and I knew I had to hurry because the Rebbe would soon be back for bedikas chometz. My heart began to sink when I returned, only to see a light flickering in the basement window. I immediately realized that the Rebbe had arrived home and had already begun bedikas chometz.

I quickly calculated that the Rebbe had started the bedika from the basement, and would be making his way up to the main floor in a few minutes. I rushed into the house, brought the order into the kitchen, and was about to leave. The Rebbetzin turned to me and suggested, that because the yeshiva kitchens have already closed and I had not yet eaten supper, she would prepare something for me to eat.

I was very nervous because I knew the Rebbe would come upstairs any second to continue bedikas chometz, but I had no choice. There was a tiny room in the back of the house and I hid myself there. Sure enough though, the Rebbe came into the kitchen and walked immediately

into the little room in the back where I stood.

The Rebbe stood in the doorway looking straight at me. I was petrified to say the least and couldn't find a way out of this predicament. The room was only big enough for one person and I couldn't leave to make room for the Rebbe to come in because the Rebbe was in the doorway.

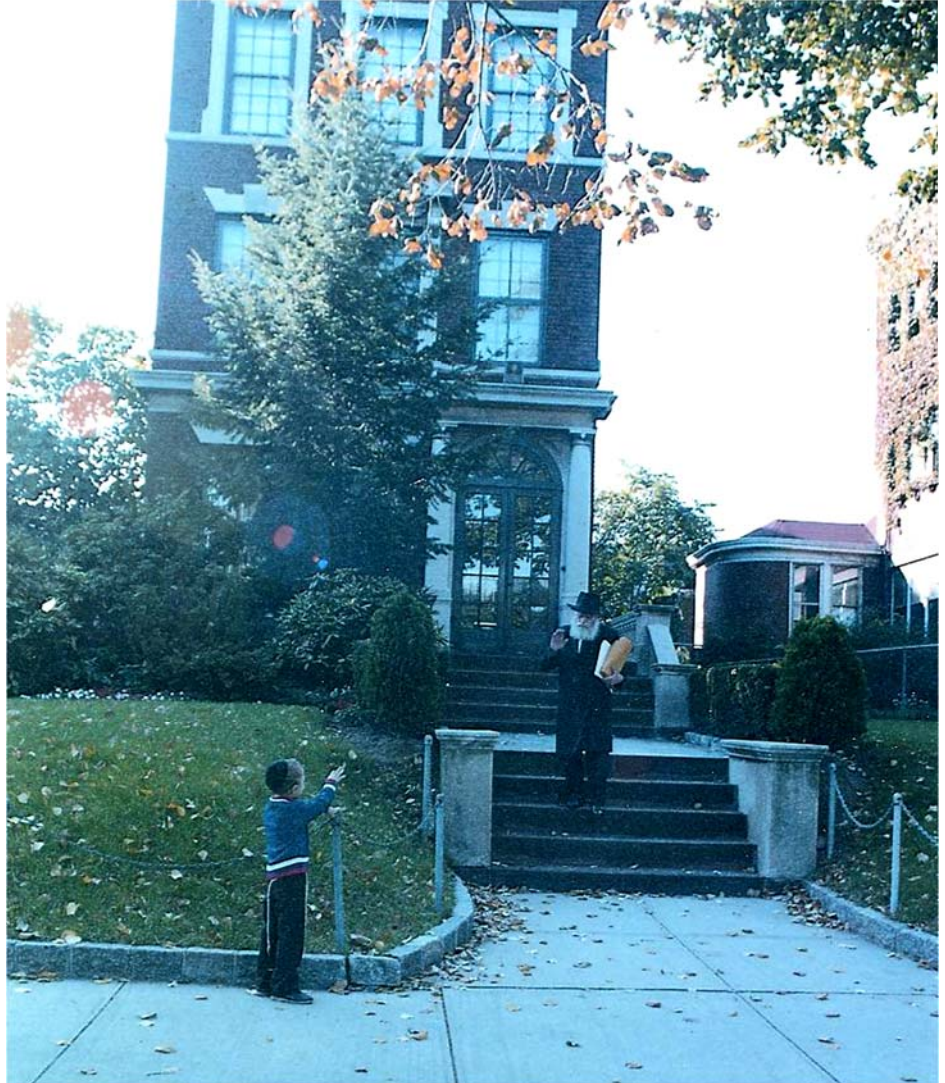
Suddenly, the Rebbe asked, "Yungerman, hust du epes genumen—Did you take anything?" "No," I replied, shaking. The exchange repeated itself a second time and a third. By then I was quite distraught. The Rebbe then asked if something had been lying on the floor nearby. I finally said, "Yes, a little piece of garbage, it's nothing though." The Rebbe said "Ut dos zich ich—This is what I am looking for."

[Apparently it was a piece of chometz the Rebbe had prepared. Earlier, I had noticed it lying on the floor next to the garbage and thought it was a piece of garbage. So I had put it in my pocket to later take to the large garbage cans outdoors.]

I handed it to the Rebbe and the Rebbe left the kitchen. I glanced out of my "hiding place" and saw the Rebbetzin, with a huge smile say to the Rebbe, "Every time Notik sees you he becomes so terrified."

This reminds me of another story which took place when the Rebbe entered the house while I was there. A while earlier, I had entered the house and saw that the Rebbetzin was hosting guests visiting from abroad. The Rebbetzin offered me to taste from the refreshments left on the table.

Also on the table was an expensive silver wind-up gadget that the guests had brought as a small gift for the Rebbetzin. The Rebbetzin called my name and said I should give the toy a try. I turned the lever as much as I could and it began to play a well-known Jewish song. Being so wound up, it played on and on when suddenly the Rebbe entered the house and walked into the dining room. I began turning colors. The Rebbetzin smiled and



THE REBBE WAVES TO A YOUNG BOY WHILE LEAVING TO 770 FROM THE FRONT DOOR OF THE REBBE'S HOUSE.

said to the Rebbe "Notik has prepared for you a kabolas panim."

PURIM

On Purim the house was always very busy so Mendel made sure to be there, to help at any opportunity. There was a steady flow of people coming to deliver special mishloach manos for the Rebbe and Rebbetzin, as well as constant phone calls from many well-wishers.

Purim was also when the Rebbe would often get a new hat. A delivery of various hats would come to the house, and the Rebbetzin, wanting to save the Rebbe's time, would carefully set them up on the corner knobs of the dining room chairs.

The Rebbe would come in and try on different hats and after choosing one, would sit down and have the seudas purim with the Rebbetzin. The Rebbe was always in a very big rush on Purim so the seudah would be hurried. Immediately

following the seuda, the Rebbe would leave back to 770 where the big Purim Farbrengen would take place.

One time, as the Rebbe was getting ready to leave, the Rebbetzin motioned for Reb Mendel to accompany the Rebbe to the door. Mendel shakily walked to the front door ahead of the Rebbe and readied to open it. When the Rebbe came to the door, he smiled at Mendel and said, "Ah freilichen Purim." The Rebbetzin said to the Rebbe, "Every time Notik sees you he becomes so terrified."

As Mendel opened the door for the Rebbe, a group of girls were standing at the door with a large basket containing mishloach manos. Not realizing that it was the Rebbe standing there, they thrust the basket at the Rebbe. The Rebbe smiled and pointed over his shoulder to Mendel. The girls nearly dropped the basket in shock as the Rebbe walked

swiftly down the stairs and disappeared into the car.

SHEMINI ATZERES 5738

Mendel tells over his recollections from that frightening night:

It was a few hours before Shemini Atzeres. I was talking with the Rebbetzin and was getting ready to make my way to 770 for Yom Tov when the Rebbetzin asked me abruptly, "Which Sefer Torah does my brother in law (the Rashag) use?" I replied that he uses a small one. The Rebbetzin quickly asked "Un mein mahn—and the Rebbe?" I said that the Rebbe also uses a small Sefer Torah. "Du bist zicher—Are you sure?" asked the Rebbetzin.

I assured the Rebbetzin that I had been in 770 for many years and the Rebbe always took the small Sefer Torah. The Rebbetzin replied: "Tell mazkirus to make sure that only the small one should be used."

The events that followed are well known. That night during Hakafof the Rebbe suffered a heart attack.

On Rosh Chodesh Kislev, close to six weeks after the heart attack, rumors be-

gan to circulate that the Rebbe might go home that night for the first time since Shemini Atzeres. Although no one was completely certain the rumors were true, a crowd of over 300 Chassidim gathered in front of 770. It was a very cold night, but the excitement and desire of Chassidim to see the Rebbe was at fever pitch.

The Rebbetzin was watching the spectacle from the Frierdiker Rebbe's yechidus room on the second floor and the lights were off so that she couldn't be seen. I and another yurgherman were zoche to be there with the Rebbetzin. Tensions between those involved in the Rebbe's care were running high because the Rebbe going home meant that for the first time the Rebbe would be leaving the constant care of doctors.

It was close to nine o'clock. The crowd was singing almost in a murmur, waiting.

Suddenly, the Rebbe appeared in the doorway of 770 and an electric enthusiasm surged through the crowd. A joyous niggun burst forth like a mighty roar as people jumped and craned their necks to catch just one glimpse of the Rebbe.

From upstairs, where the Rebbetzin

stood, the love Chassidim expressed at that moment was quite palpable. Because the Rebbetzin was not involved in the day-to-day happenings in 770, this was a rare moment for her to witness the boundless love of Chassidim to the Rebbe.

I burst into tears and out of the corner of my eye I glanced at the Rebbetzin. Although it was dark in the room, it seemed to me that the Rebbetzin had tears in her eyes too. Emotionally, she exclaimed: "Ahzelche mala-dyetz'n!" (Roughly translated: What a great group!)

The Rebbetzin gazed on in amazement and repeated this a few times, her face glowing with pride.

We watched as the Rebbe walked down the steps and into the car. After the Rebbe had left and the Rebbetzin herself was getting ready to leave, I asked if I should come to the house later in case anything was needed.

The Rebbetzin declined, saying that I should go rest and that everything would be okay. The Rebbetzin assured me she

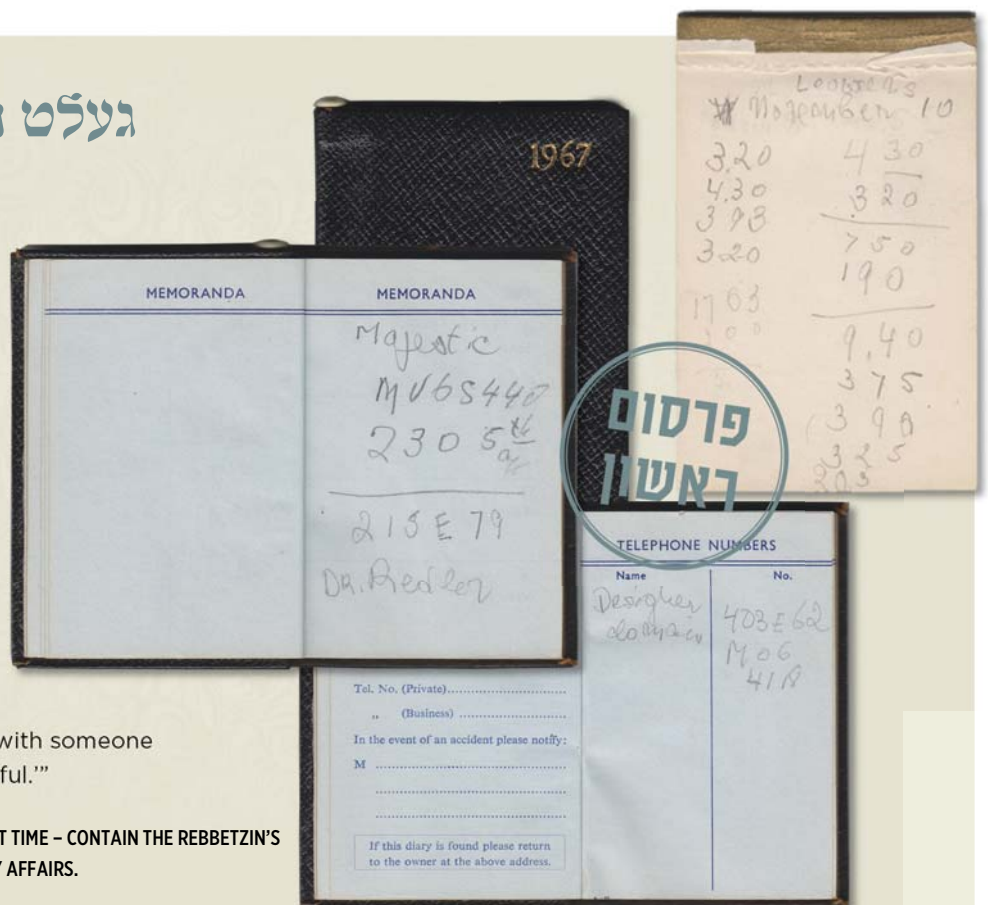
געלט האט ליב א חשבון

Mendel Notik relates:

One of my jobs was to go to the various stores in Crown Heights to pay off the Rebbetzin's accounts. When I would come to the house the cash would be laid out on the table together with the invoices, ready for me. Before I would take the money, the Rebbetzin would always insist that I count the money again.

The Rebbetzin said, "In my father's (the Frierdiker Rebbe's) home I was taught that 'Gelt hut lib ah cheshbon, un mit yenem's gelt, darf men zich zeier hitten—Money loves careful accounting and with someone else's money, one must be extra careful.'"

THESE NOTEBOOKS - PUBLICIZED HERE FOR THE FIRST TIME - CONTAIN THE REBBETZIN'S PERSONAL NOTES REGARDING VARIOUS DAY-TO-DAY AFFAIRS.



would call later from the house to say that everything is fine with the Rebbe.

After Simchas Torah, 5738, the Rebbe stopped walking to and from 770 and so on Shabbos the Rebbe and Rebbetzin would stay in 770. This continued until the month of Nissan, upon which the Rebbe resumed his practice of walking back home on Shabbos.

Seudas Shabbos was eaten in the Rebbe's room and I had the zechus of serving. I would hand the plates to the Rebbetzin by the door of the room and then wait nearby in Gan Eden Hatachton until I could take back the plates. Once, while

ing a few words with the doctor, I notified the Rebbetzin that Dr. Weiss was on the phone. After the Rebbetzin finished the conversation, she turned to me and said, "If I would have known it was Dr. Weiss I would have come to the phone immediately so as not to make him wait, but I thought it was Sholom Gansburg."

I replied that I always spoke to Sholom in yiddish (which would make it obvious that I was not talking to him, since I was talking in English). The Rebbetzin replied: "In my father's (the Friediker Rebbe's) home I was taught how one can be present and yet not hear."

envelope and upon entering 770, had handed it to a mazkir indicating that he had finished checking it over and it could be published.

Now, as mentioned before the first question that Doctor Weiss always asked was if, and how long the Rebbe had slept the night before. Today the Rebbetzin had answered "No, not at all." Apparently the Rebbe had been up the entire night to be magiah the sicha!

ABSOLUTE DEDICATION

The Rebbetzin would wait every day for Rebbe to come from 770. This included nights when the Rebbe received peo-

Emotionally,
she exclaimed:
"Ahzelche
maladyetz'n!"

waiting, I decided to peel two tangerines and set the pieces on a plate in a circle, as I had seen done before and present it as dessert. One plate would be for the Rebbe and one for the Rebbetzin.

I set it up and then waited with the plates in Gan Eden Hatachton.

Soon I heard the Rebbetzin's footsteps coming to the door. The door opened and the Rebbetzin handed me the empty plates. I then showed the Rebbetzin the two plates with the dessert. The Rebbetzin firmly said that one plate would be enough for her and the Rebbe, and insisted that I eat the other.

Following Shemini Atzeres of 5738, Dr. Ira Weiss called the Rebbetzin daily to inquire after the Rebbe's health. Once, I answered the phone and after exchanging



THE TELEGRAM THE REBBETZIN SENT REB MENDEL ON HIS WEDDING DAY.

Dr. Weiss' calls were standard and he would always ask the same questions regarding the Rebbe's wellbeing. The first question was always about how long the Rebbe had slept.

On occasion when Dr. Weiss called, the Rebbetzin answered the phone. Once, I heard the Rebbetzin answering his standard questions "No, no, not at all," a number of times and immediately understood:

The night before the Rebbe left 770 for his home holding a manila envelope containing the Likuttei Sichos that was to be published that week, and this was the only thing the Rebbe took with him home that evening. This morning the Rebbe had left for 770 holding the same

ple for yechidus and when the Rebbe farbrenged. The Rebbetzin also never began her day until the Rebbe had left for 770.

On the days that the Rebbe went to the Ohel, the Rebbetzin would rarely leave the house. If she did leave, she would come back early in order to be near the phone, waiting to hear of news that the Rebbe had returned. The Rebbetzin would sit near the phone waiting for that call and if someone would call in the interim she would apologize quickly, saying that she could not talk since she was waiting to hear from the Rebbe, and that she would call him or her back later.

In mazkirus, Rabbi Klein would be



An Unbroken Chain!

בין פעולות' האחרונות (של הנפטרת) בחיים חיותה בעלמא דין, שנודעו ונתפרסמו באופן גלוי לעיני כל, גם ל"עמי הארץ" - המענה שלה אודות אבי, כ"ק מו"ח אדמו"ר נשיא דורנו "אבי, הרי, הוא בעצמו, יחד עם ספריו, וכל עניניו, שייך לחסידים".

במענה זה ביטאה הנפטרת, והכריזה באופן גלוי לכל, שנשיאותו של נשיא דורנו - ממלא מקומם של רבותינו נשיאנו, עד לכ"ק אדמו"ר הזקן, מייסד תורת חסידות חב"ד, והבעש"ט, מייסד תורת החסידות הכללית - הו"ע נצחי (שלא שייך בו הפסק, ח"ו) עד ביאת גואל צדק...

...ומזה מובן, שהענין ד"והחי יתן אל ליבו" צ"ל גם (ובעיקר) בהנ"ל - חיזוק והוספה ביתר שאת וביתר עוז בהדגשת הנצחיות דהמשך תורת החסידות הכללית ותורת חסידות חב"ד ונשיאי' לדורותיהם עד ביאת גואל צדק, באופן גלוי לעין כל, גם ל"עמי הארץ".

(משיחת מוצש"ק תרומה ב' אדר תשמ"ח)

Matriarch of Chassidus

מהחילוקים שבין האבות לאמהות - שאצל האמהות מודגשת יותר הירידה לברר עניני העולם, משא"כ האבות שמצד עצמם הם למעלה מהעולם, ופעולתם בעולם באופן המתאים נעשית ע"י האמהות דוקא...

...ומזה מובן גם בנוגע לגילוי תורת החסידות (בחודש כסלו) - שבזה מודגשת ביותר הירידה לברר העולם, כי, מצד התגברות החושך בעולם הוצרך להיות הגילוי דפנימיות התורה, עד לגילוי באופן של הבנה והשגה ("יתפרנסון") בתורת חסידות חב"ד, ובאופן ד"פוצו מעינותיך חוצה" דוקא - שפעולתם של נשיאי החסידות קשורה עם (ונפעלת על ידי) הרבניות הצדקניות, ע"ד ודוגמת פעולת האבות ע"י האמהות.

וכאמור, ענין זה הוא בהדגשה יתירה בחודש כסלו ובפ' תולדות - שכל עניני האבות, אבות החסידות, וכן האמהות והרבניות הצדקניות, ישנם בכל התוקף והשלמות ("קדושה לא זזה ממקומה"), ופועלים פעולתם כו'.

(משיחת ר"ח כסלו תשמ"ט)

sitting with phone in hand waiting to notify the Rebbetzin of the Rebbe's return. The first six digits of the phone number would already be dialed and the second the Rebbe's car arrived he would dial the last digit. Only after the Rebbetzin heard that the Rebbe had returned safely to 770 would she breathe a sigh of relief and leave her post.

NACHAS FROM THE SHLUCHIM

The Rebbetzin would often speak about the Shluchim with great pride. If a new couple had recently gone out on Shlichus, the Rebbetzin knew and spoke

about it. The Rebbetzin would especially speak with wonder about the day to day dedication and mesiras nefesh of the Shluchim. They had left the warmth and comfort of a yiddishe environment and had travelled to far off places where kosher meat and cholov yisrael was not attainable. Today it is well known that from the first horaos immediately following the Histalkus on Chof Beis Shvat was that the Shluchim be notified.

May we be zoche to live up to the ways the Rebbe and Rebbetzin expect from us, as ultimate Zarom Bachaim. ■



Techiyas Hameisim - Who Will Rise?

In a letter written in English to Miss Maxene Podell of New Haven, CT, on the 2nd of Tammuz, 5716 the Rebbe addresses a fascinating question regarding Techiyas Hameisim. Our Neshamos often descend to this world through numerous Gilgulim. Which one will contain our Neshoma?

Blessing and Greeting,

I received your letter in which you ask the question “if a soul has come back to earth several times to complete its duty here, when Messiah comes in which form will the soul come back?”

I was pleased to note from your letter that you are taking an interest in your studies and follow the instructions of our Holy Torah as you are taught in the Yeshiva in New Haven.

As for your question, it was already asked a very long time ago by one of our great teachers of the Talmud, Rabbi Hizkiah [Chizkiyah], as mentioned in the holy book “Zohar” (Part 1, page 131a).

The answer given there by another great teacher of the Mishnah, Rabbi Jose [Yossi], is that the soul will come back to life in the body in which it has accomplished Torah and Mitzvoth during her lifetime on this earth, and that a body which did not practice Torah and Mitzvoth on earth will not come back to life.

This answer must be considered in the light of a further explanation by the great Rabbi Isaac Luria, who lived about 400 years ago, and is known as Ari (the “Lion”). (About his life and work you may have read in the “Talks and Tales.”)

The question then is, in which body will the soul return, if it had been in more than one body. The answer, strange as it may seem at first glance, is that it will re-

turn in all bodies it had inhabited.

To understand how this is possible, let us remember that the souls of mankind started from two people, Adam and Eve. Their souls included all the souls of the future generations, in a way a single seed includes in it future generations of trees, fruits, and seeds. In the same way the souls of parents are not just two souls, but they can split up into souls sparks, each of which is in turn a complete soul.

In the same way the souls of parents are not just two souls, but they can split up into soul sparks, each of which is in turn a complete soul. Therefore, when a Jew performs a Mitzvah, the body takes part in it and it is no longer “dry wood” that rots away, but it will come back to life with a soul which is a Divine spark, and which was included in the original soul.

Thus at the Time of Resurrection (after Messiah will come) all “parts” of a “general” soul will each have a separate body, just as parents will come back to life with all their children.

If you find the above a little difficult to understand, you can ask your teacher to explain to you more fully, or leave the question until you grow older. But you may be sure that no good deed, no Mitzvah, not even a single minute spent in the study of the Torah, is ever lost.

With blessing, ■

Forty Years, Forty Tanks



In the weeks and months preceding Yud Shevat 5750, Chassidim were looking for ways to appropriately mark the momentous occasion. For nearly a full year prior, the Rebbe had mentioned the idea of *לב לידעת עיניים לראות* (eye for eye), the special quality of the fortieth year, and the hype swelled as the holy day approached.

Shluchim and Chassidim the world over prepared to converge on 770 on this once-in-a-lifetime occasion, to celebrate at the Rebbe's side and farbreng with fellow chassidim.

Those who merited being there, fondly remember 770 pulsating with the thousands of people who had come to be with the Rebbe. There were Jews of any and every denomination; some were spurred by curiosity, some by a deep sense of respect, and others simply wanted to see the Rebbe's holy countenance.

[Until today, people claim that 770 was more crowded on that day than at any other point in its long history of overcrowded farbrengens and gatherings.]

The rare milestone called for something out of the ordinary, and thus a special *Mitzvah Tank* parade was organized to roll out of Crown Heights on Monday, Yud Shevat. The parade consisted of forty Mitzva Tanks—an enormous number for its time—each bearing a sign with a different year of the Rebbe's Nesius from 5711 all the way to 5750.

Although the Rebbe did not always visit the Ohel on the day of Yud Shevat, this year he would. (In the sicha of 14 Teves a few weeks prior, the Rebbe notified the public that he would indeed do so). The organizers thus planned for the parade's departure to Manhattan to coincide with the Rebbe's exit from 770 on his way to the mikva on Union St.

Given the fact that the Rebbe would be outdoors for only a few moments, the opportunity to be seen by the Rebbe was very small, and precision was of utmost ne-



cessity.

It was expected that the Rebbe would walk out of the building around noon, from the door located by the driveway where the car was usually parked and waiting. In accordance with this, the parade was to begin its march from President St. around 11:45, continue up Kingston Ave. and head onto Eastern Parkway approximately at the time the Rebbe would be walking to his car.

But notwithstanding the organizers' best efforts, the Rebbe planned otherwise. Within a very short time it was circulated that the Rebbe would be exiting 770 fifteen minutes earlier than expected, which when coordinating with the police department and big crowds is a significant amount of time.

The procession departed its station on President St. making its way to 770.

At 11:45 the Rebbe appeared at the door by the driveway, and as the Rebbe walked, Reb Leibel Groner approached and notified the Rebbe of the Mitzvah Tanks passing by. The Rebbe glanced upon the column of Mitzvah Tanks and in an utterly surprising and unexpected turn of events, passed the car and slowly advanced towards the edge of the sidewalk and into the service lane, while waving to some people.

As the Rebbe moved further along, the gathered crowd split to give the Rebbe a view of the Mitzva Tanks as they went past. It was a rare public display: the Chas-

sidim sang Napoleon's March while the Rebbe stood for four long minutes in the bitter cold and watched the last twenty tanks drive by.

Finally, after the last of the tanks passed, the Rebbe turned to Reb Leibel Groner to confirm that there were no more tanks left to see, and then headed towards his car.

The Chassidim were elated, seeing clearly the Rebbe's satisfaction with their effort.

With the contagious cheer and joy that is the hallmark of the Rebbe's chassidim, the Manhattan-bound Tanks took off to the city where each one split to its respective area to spread the wellsprings of chassidus with one and all. ■



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מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע
בקשר עם יום התחלת הנשיאות יו"ד שבט ס"ד שנה
ולזכרון הרבנית הצדקנית מרת חי' מושקא נ"ע זי"ע
בקשר עם יום ההילולא כ"ב שבט

נדפס ע"י ר' מיכאל הכהן וזוגתו לאה כהן
מנשסתר, אנגלי'

לעילוי נשמת הרה"ח הרה"ת ר' בצלאל ז"ל בהרה"ח הרה"ת ר' סימון ז"ל יעקבסאן
איש תם וישר והצנע לכת
נפטר ז' אדר ה' תשע"ג

נדפס על ידי ולזכות בנו
הרה"ת ר' ירחמיאל וזוגתו מרת רבקה לאה ויוצאי חלציהם
מנחם מענדל, חנה העניא, אסתר ברכה, מושקא, פריידא מרים, אלישבע ושלמה שמואל ארי'
שיחיו לאריכות ימים ושנים טובות ובריאות
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נפטר ליל ש"ק פ' וישלח י"ג כסלו ה' תשע"ד

לזכות הרה"ת ר' אברהם בן רחל דוואשא
שליח כ"ק אדמו"ר זי"ע לרפואה שלימה וקרובה
מוקדש ע"י חברי המערכת

לזכות החתן הרה"ת יששכר טובי' שי' ווייטמאן
לרגל בואו בקשרי שידוכים עם ב"ג שרה אלטא צערטל שתחי' רקסין
נדפס ע"י הוריהם
הרה"ת ר' יוסף דוד וזוגתו אלישבע שיחיו ווייטמאן
הרה"ת ר' מנחם מענדל וזוגתו חנה שיחיו ראקסין

לזכות החתן הרה"ת אברהם ברוך שי' ציפל
והכלה שיינא שת' לויין
לרגל חתונתם בשטומ"צ ביום ה' שבט ה'תשע"ד
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