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A CHASSIDISHER DERHER

TAMMUZ 5775
ISSUE 33 (110)

"זה תובעים מכאו"א מאתנו דור
השביעי, דכל השביעין חביבין,
... לגמור המשכת השכינה, ולא
רק שכינה כ"א עיקר שכינה,
ובתחתונים דוקא"

—באתי לגני, יו"ד שבט תשי"א



A CHASSIDISHER DERHER

ISSUE 33 (110) • Tammuz 5775

בס"ד

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3 EDITORIAL

4 EVERY YID LIFTED

Dvar Malchus

6 A HOME FOR EVERY JEW

Ksav Yad Kodesh

7 FARBRENGEN WITH THE REBBE

YUD BEIS TAMMUZ 5741

Leben Mit'n Rebbe'n

10 THE ULTIMATE BOND

Yechidus - An Overview

26 TRUE CONNECTION

Igros Kodesh

29 ליעב האבן דעם רבי'ן

A Farbrengen with Rabbi Yosef Gurevitch

33 DIVINE ASSURANCE

A Story

36 A PRICELESS TREASURE

The Story of Reshimos

52 MOSHIACH - SEIZE THE MOMENT!

Excerpts from Dollars

55 FEAR NO MAN

A Chassidishe Maase

56 THE ENGLISH CHARTER

Behind the Picture

About the Cover: 186545 / 12 Tishrei 5751

The striking cover picture was newly discovered by JEM and The Living Archive just a few days before this magazine was published. In this picture, the Rebbe is seen giving dollars after Davening Maariv in the main Shul of 770. Thanks to the efforts of The Living Archive team, this image has generously been made available to the public for the first time in this edition of A Chassidisher Derher.

A Chassidisher Derher is honored to feature unique and historic photos from Jewish Educational Media's Living Archive photo collection. The Living Archive is a project to preserve, and provide access to the video, audio, and photographic recordings of the Rebbe. These photos are copyright by JEM and are available at TheLivingArchive.org.



The Living Archive

Editorial

As this time of year approaches, we are reminded yet again of the dark *galus* we find ourselves in; אֲנִינוּתוֹנוּ . . . וְלֹא אֲנִינוּ יוֹדֵעַ עַד מָה לֹא רָאִינוּ . . .

It is a time that we recommit ourselves to the mission of *dor hashvi'i*, and the ultimate goal of bringing about the final *geulah*.

Until then, every Chossid finds ways of connecting to the Rebbe, enhancing our devotion to the Rebbe and all his *inyonim*.

In this vein, we feature a special farbrengen with HoRav Yosef Yitzchok Gurevitch. He passionately advises his listeners to utilize the means of connection with the Rebbe available today, to arouse a love to the Rebbe and dedication to fulfilling the task he set for us.

And in this spirit, we have included a number of articles that articulate just that, in greater detail.

“ההתקשרות האמיתית היא ע”י לימוד התורה, כשהוא לומד המאמרי חסידות שלי, וקורא השיחות...”

The Rebbe says that true *hiskashrus* is through learning the Rebbe’s Torah.

With a new recording of a farbrengen released by JEM in time for Gimmel Tammuz, Yud-Beis Tammuz–5741, we have included a short description of this newly-found treasure. It is our hope that all will be encouraged to experience this farbrengen for themselves; learning Torah directly from the Rebbe.

Also, you will find a comprehensive overview of the Rebbe’s Reshimos, an area in the Rebbe’s Torah so unique, especially in this period after Gimmel Tammuz.

A Chossid connects with the Rebbe on many levels, the most important of which is, as mentioned, learning the Rebbe’s Torah. But on a deeper level, the time when a Chossid bonds with the Rebbe in a total and intimate manner, is during *yeichidus*. “When one *yeichida* speaks with the *yeichida* of the other,” is the way the Rebbe describes *yeichidus*.

In an essay included in this magazine, we discover the details of this most sacred part of a Chossid’s life, as well

as a very important message specifically for our times:

In the later years, the Rebbe no longer received people for *yeichidus* in the usual form. Instead, the Rebbe held “*yeichidus klolis*” for groups of Chassidim at once, or as the Rebbe once wrote to someone, “...every farbrengen is like a miniature *yeichidus*, for those who want it.”

In other words, the Rebbe’s *hashpaah* normally associated with *yeichidus*, can come through a *yeichidus klolis*, or even at a farbrengen; as long as the Chossid wishes to tap into the *kochos* and *brachos* that the Rebbe makes available.

This is an especially telling point for us today. The Rebbe’s *brachos* are here for us now as ever, and the Rebbe continues to lead and guide us as before. We need only to apply ourselves in the proper manner, and we will very much see the Rebbe in our own lives.

Never losing sight of our ultimate goal, and as we always include an article on *inyonei geulah*, we have prepared a special entry in connection with Gimmel Tammuz: A collection of the Rebbe’s words to people during “dollars” conversations, where he constantly urges the need for us to do all we can to bring Moshiach even sooner.

At that time we will be reunited with the Rebbe. And in the Rebbe’s words:

“May Hashem grant that the Rebbe come, in a *guf*, and take us out of *galus*!

“The sequence, it is true, is that the *techiyas hameisim* will take place *after* the coming of Moshiach, but certain privileged individuals will be resurrected *before* the coming of Moshiach.

“First and foremost, my father-in-law, the Rebbe: May he be *melubash be’guf*, and *come* (it doesn’t matter how, whether through the door or the window or the roof), and gather together all the Jewish people, and proclaim, “The time has come to leave *galus*! Let us go to our *Eretz HaKodesh*!” (Shavuot, 5710).

The Editors

Chof-Ches Sivan, 5775



PHOTO: JEM/THE LIVING ARCHIVE / 104489

מוקדש לזכות
חברי המערכת של גליון "א חסידישער דערהער"
עבור התמסרותם התמידית להצלחת הגליון,
ומפיהם רוח-חיים חסידותי בקרב אנ"ש והתמימים
נדפס ע"י א' ממשפחות השלוחים שי'
קוראים נאמנים של הגליון

Every Yid Lifted

As we approach Gimmel Tammuz, we present the following fascinating words of the Rebbe, explaining how the nossi hador uplifts each and every Yid in his generation to the highest of heights. Based on sichas 3 Sivan, 5748.

The [Frierdiker] Rebbe instructed that the Sefer Hayom Yom be printed and widely publicized during his lifetime. Over time, the effect of the anecdotes and instructions recorded in this Sefer has been evident.

The following anecdote is recorded in Hayom Yom (1 Sivan): זרוק חוטרא - "Throw a stick into the air; it will fall back on *ikrei*, its root-side." Our fathers, the holy Rebbes, bequeathed a boundless heritage to the first chassidim, that their sons' children and their daughters' children throughout the generations, in whatever country and environment they may be, will have that "root" - which is the attraction of their "inwardness of heart" to the rock from which they were hewn. At times this element is covered and concealed in a number of garbs. This, then, is the *avoda* of whoever desires life - to remove these coverings, to establish for himself periods for the study of

Chassidus, and to conduct himself in the manner of the Chassidic community.

Initially, the above held true specifically in regard to Chassidim. However, following tremendous *hafatzas hamayanos* that came to pass since the time of its recording, this anecdote has come to be relevant to each and every Jew.

Similarly, although being a kohen is essentially a privilege reserved for a select few, nevertheless from Rosh Chodesh Sivan and the period leading up to *Matan Torah* all Jews are considered "a kingdom of priests." As the Rambam writes, "Any one of the inhabitants of the world whose spirit generously motivates him to stand before Hashem to serve him...is sanctified as holy of holies."

In a broader sense: Initially the study of *pnimiyus Hatorah* was a practice reserved for the select few. As the *Gemara* states: "It [*pnimiyus Hatorah*] is to be taught only to individuals, and only in general

terms." The Arizal writes, "In previous generations *pnimiyus Hatorah* was concealed from the *talmidei chachamim* and was available only to a select few."

However, the Arizal continues, "In later generations it is permissible and imperative to reveal *pnimiyus Hatorah*." *Toras Chabad*—specifically in the post Yud-Tes Kislev era, in which the *avodah* of "*yafutzu maynosecha chutsa*" began—further revealed *pnimiyus Hatorah*, bringing it into the *chochma*, *bina* and *da'as* faculties of the mind. This phenomenon of *hafatzas hamayanos* was further developed by each of the Chabad Rebbe's.

Great advancements in *hafatzas hamayanos* have taken place both during and after the lifetime of the [Frierdiker] Rebbe. A *nosi* does not forsake his flock. Quite the contrary; after the *histalkus* of the [Frierdiker] Rebbe these developments continued with even greater force. The meaning of the word

“*histalkus*,” used to refer to the passing of a *tzaddik*, is “revelation of G-dly light.” For example, the word appears in the phrase “*Istalek yekara dekudsha brich hu beculhu almin*—the presence of Hashem is revealed in all worlds,” referring to a light that is equally revealed *beculhu almin*—in all worlds.

This explanation of the word “*histalkus*” is reflected in the significance of a *yom hilula*. On a *yom hilula* “all the actions, teachings and divine service conducted by the *ba'al hahilula* over the course of his entire life is revealed and shines upon the earth, bringing about salvation.”

A *yom hilula* brings about salvation in all areas. This is evident in the word “*yeshuos*—salvations,” in the plural sense. This is even more the case regarding *hafatzas hamayanos*, a cause to which the [Frierdiker] Rebbe was completely devoted and he stressed it to be the most important matter of our times.

The spreading of *Chassidus* to men, women, and children everywhere is being executed with the Rebbe’s strength. *Hafatzas hamayanos* is especially relevant during the *Hakhel* year. This has been the case each *Hakhel* year of the past

forty-five years, and it continues to grow stronger each *Shemmitah*, and indeed, it grows stronger each year.

In the context of the above Hayom Yom: Since the time of its recording in 5703, forty-five years have passed, during which much has been done in the area of *hafatzas hamayanos* to even the furthest “*chutza*.”

In light of these developments in the area of *hafatzas hamayanos*, it follows that the above saying of the [Frierdiker] Rebbe recorded in Hayom Yom—“throw a stick into the air and it will return to its roots”—is relevant to every Jew, as every Jew is now connected with *Chassidus*.

Every Yid must know that the Rebbe has lifted him above the ground and has thrust him into the air.

“אור”—the Hebrew word for air, is composed of the letter *Alef*, the first letter of the word “*ohr*”—light, and the letter *yud*. The word *avir* then refers to *Kesser*, the source of light emanating from *Yud*—Hashem. In terms of the Jewish soul, the concept of *avir* translates to mean the revelation of the *Yud*, the *nekudas hayahadus*.

This revelation results in the Yid returning to his roots. The exact words of

the [Frierdiker] Rebbe are “*aikrei kai*”—he will stand on his roots; symbolizing that upon returning to his roots the Jew will return in a manner of “*kai*”—standing, i.e. a strong manner.

Although the Rebbe ultimately thrusts the Chassid into the air, it is still necessary for the Chassid to do his part, if only to raise a small finger. As the Rebbe further states, “At times this source of life may be concealed by many layers. The challenge of he who seeks life is to peel away these layers.” The concept of the Jew having to invest his own strength to uncover the good within him is also recorded in a Torah of the Ba’al Shem Tov on the *passuk* “And you [the Jewish people] shall be a desired land,” that each Jew is considered desired land containing great treasures. It is up to the Yid to dig up the dirt and uncover the treasure buried beneath.

During these days, we stand ready to imminently greet Moshiach. At the time of his arrival the true value of each Jew, the “*ikarei*,” will be revealed. As the *possuk* states, “ולא יכנף עוד מוריק והיו עיניך, ואתם תהיו לי ממלכת וראות את מוריק” “כהנים וגוי קדוש...” **D**

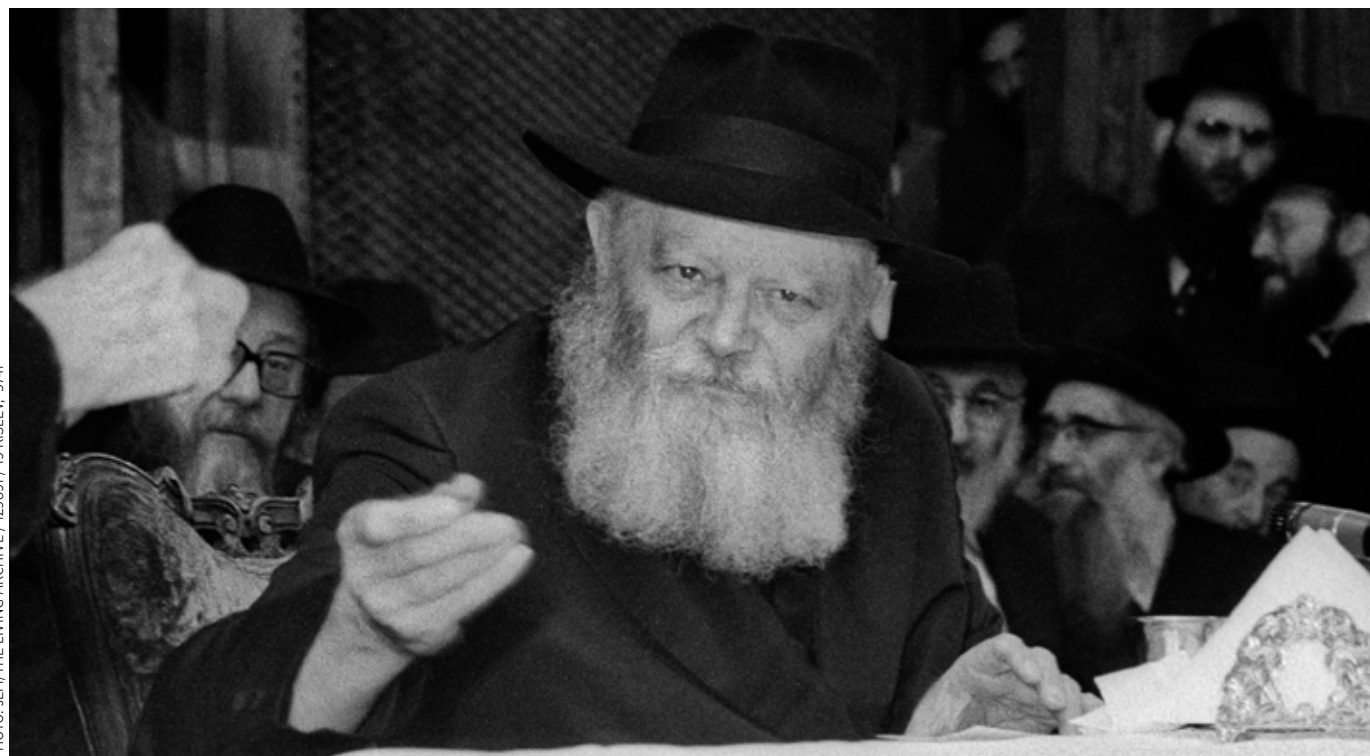


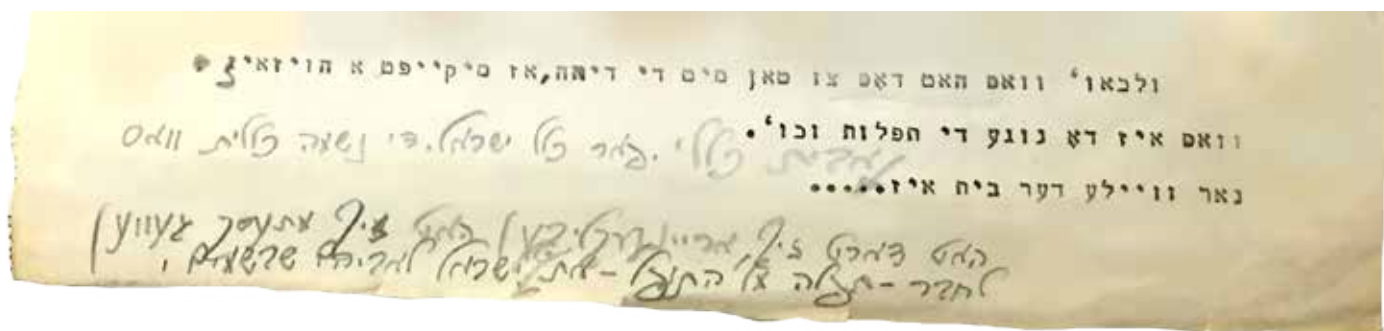
PHOTO: JEM/THE LIVING ARCHIVE / 129891 / 19 KISLEV, 5741



כתב יד קודש

A HOME FOR EVERY JEW

In this ksav yad kodesh written as an edit to a sicha, the Rebbe explains why, when he first moved into 770, the Frierdiker Rebbe spoke specifically about davening. If the building was purchased merely as a private residence, why would his first words be about the davening taking place in the shul there? The answer, explains the Rebbe, lies in understanding what the primary function of a Rebbe is, and what he occupies himself with, even in his so-called “private” home. The Rebbe explains:



...It is because the house is a universal house for all of the Jewish people. The [Rebbe, as a] *neshama klolis*, who resided there, engaged in connecting—as the word *tefilla* can be translated to mean “connect”—the Jewish people with their Father in heaven.

(Sichas Rosh Chodesh Sivan, 5710)

נאר וויילע דער בית איז א בית כללי פאר כלל ישראל. די נשמה כללית וואס האט זיך דארט אריינגעקליבען האט זיך מתעסק געווען לחבר - תפלה מלשון התופל - את כלל ישראל לאביהם שבשמים.



פארברענגען
FARBRENGEN

THE BOY —and— THE CALF

לעבן
מיט'ן
רבי'ן

Yud Beis
Tammuz
5741

As in the past, with the new release of the farbrengen of Yud Beis Tammuz - 5741 by JEM, we present an overview of this farbrengen.

The farbrengen was televised and recorded at the time, but the tape had been lost. Just recently, Rabbi Elkanah Shmotkin and the staff at JEM managed to track down an original video recording of the farbrengen. It is now being released to the public, beautifully remastered and with subtitles in many languages.

The fact that this farbrengen was discovered now is obviously be'hashgacha pratis; it is nothing short of remarkable. In the sichos, the Rebbe clearly addresses many of the issues occurring in the world today. Riots, escalating crime, rogue nations attempting to produce nuclear weapons; it is as if the Rebbe is talking directly to our times.

What is presented here is only a very brief overview, as the Rebbe covers many more issues and details.

We urge everyone to make an effort to see at least part of the farbrengen or to attend a public viewing, and enjoy the Rebbe's original words in the most real way.





STILL PICTURES TAKEN FROM THE NEWLY RELEASED FARBRENGEN

Chinuch in Abnormal Times

The Rebbe began the farbrengen by highlighting the story behind the yom tov we currently mark: the Frierdiker Rebbe's arrest due to his efforts in spreading Yiddishkeit in Russia; especially teaching children.

The main issue that the Communist government had with the Frierdiker Rebbe's activities, explains the Rebbe, was not merely teaching Torah. They outlawed only study in a public form, and

more specifically, studying with children.

Then the Rebbe went on dedicating much of the sichos to discuss the importance of chinuch.

Bear in mind that the farbrengen took place against a backdrop of tumultuous global events. Not long before that, the US allied, pro-western government of Iran was overthrown. The Shah was sent into exile and was replaced by an authoritarian, brutal dictatorship. There were attempted revolutions in Asia,

leading to the massacre of thousands of people. The United States and Russia were at the height of the cold war, with the nuclear arms race showing no signs of slowing down. A few days earlier, race riots had broken out across England, with widespread looting and violence. And just a month earlier, Israel had bombed Iraq's nuclear reactor, astonishing the world, and completely destroying Iraq's feared nuclear capabilities.

Domestically too, things were in shambles. Crime was skyrocketing; every day bringing fresh announcements from the police department about growing the local police forces, increasing the minimum jail time, and other tactics to try and quell the growing crime rate.

In addition to all this, a new most troubling phenomenon was recently discovered: crime by children.

Just in the last few months, children were stealing from stores, stealing from their parents, and most shockingly of all, hitting their teachers. A school that "only" had a few instances of students striking their teachers, instead of several dozen, was considered a "good" school.

Upside-down Stamps

As an example of the broken justice system in the United States, the Rebbe told a story connected to the Beilis blood libel.

The defense for Mendel Beilis had assembled documents to prove their case. The evidence was quite convincing, and it was apparent that he was innocent. So what did the prosecutors do? Instead of trying to argue the case on its merits, they tried to get the evidence disqualified because of a technicality.

The envelopes that were used to submit the evidence to the court were stamped with a picture of the Czar. By mistake, the stamps were affixed upside down. This, argued the prosecutors, showed that the defense was rebelling against the Czar, and that all their evidence should be disregarded.

Today also, the Rebbe said, people are committing the worst crimes, and getting off scot-free. As long as you can afford a lawyer who can find a technicality to get you out, you can commit any crime you want!

The Solution

What are we to make of this? What are we to make of a world where one deranged fool can wreak global havoc and destruction at the press of a button, by dropping an atom bomb?

What could be the reason, the cause, that in neighborhoods that were once calm, safe places to live, it is now dangerous to venture outside? The same people that lived here for the last twenty years, are living here now. Nothing has changed in the population, and yet the police are forced to add officers and patrols to try to deter violent crime.

The root of the problem, the Rebbe explained, and the only way to properly correct it, is to change the education system in the United States. If children were educated properly, they would be made to understand that there is a G-d who is watching them, and that they are answerable to a Higher Power. Then they will not be influenced by all of the evil they see, and will instead become law-abiding, productive members of society.

Historical Precedence

As an example of proper education, the Rebbe told a story of the Frierdiker Rebbe.

As a child, the Frierdiker Rebbe had a “business deal” with his father, the Rebbe Rashab. He would learn *Mishnayos baal peh*, and his father would pay him a certain amount for every *mesechta* that he learned.

As the Frierdiker Rebbe was a brilliant and diligent child; by eleven-years-old he had already mastered two *sedarim* by heart, and had thereby amassed a substantial sum of money.

What did he do with the money? He had a *gemach*. He would walk around



A STILL PICTURE FROM THE NEWLY RELEASED FARBRENGEN

the marketplace, and if he saw a Jew that might need a loan to complete a business deal, he would lend him the money.

A Frightening Groan

One day, as he was walking in the market, he saw a policeman hitting an innocent Jew. Without hesitating, he rushed to the policeman and knocked him over, putting himself in grave danger but thereby allowing the Jew to escape.

Enraged, the policeman dragged the Frierdiker Rebbe to the police station and put him in a pitch black prison cell. From the corner of the cell, he suddenly heard a calf groaning. Not knowing what it was, he became very frightened.

As he sat in the dark, frightening cell, he started reviewing the *Mishnayos* he knew by heart, until he was released.

The Human Advantage

When he told the story to his father, the Rebbe Rashab, his father told him: You see here the difference between a person and an animal. You and the calf were both in jail, locked up in the same cell,

yet as the calf lay there groaning, you used your time to learn Hashem’s Torah.

This story, the Rebbe concluded, is a lesson in education, and a metaphor for life itself.

The *neshama* is imprisoned in the body, and together they are imprisoned in the world. In this giant prison, there are two corners.

In one corner sits a tied-up animal, groaning and crying. He wishes to be set free, so he can kick and play as he pleases.

In another corner of the very same jail there is a civilized man. He does the will of his Creator, bringing light into the world.

As noted, this is only a small taste of the multi-faceted farbrengen, which included the Rebbe’s views on the prison system, television, and—most importantly—education.

This newly released farbrengen is a true treasure and is sure to be utilized and enjoyed by all. 

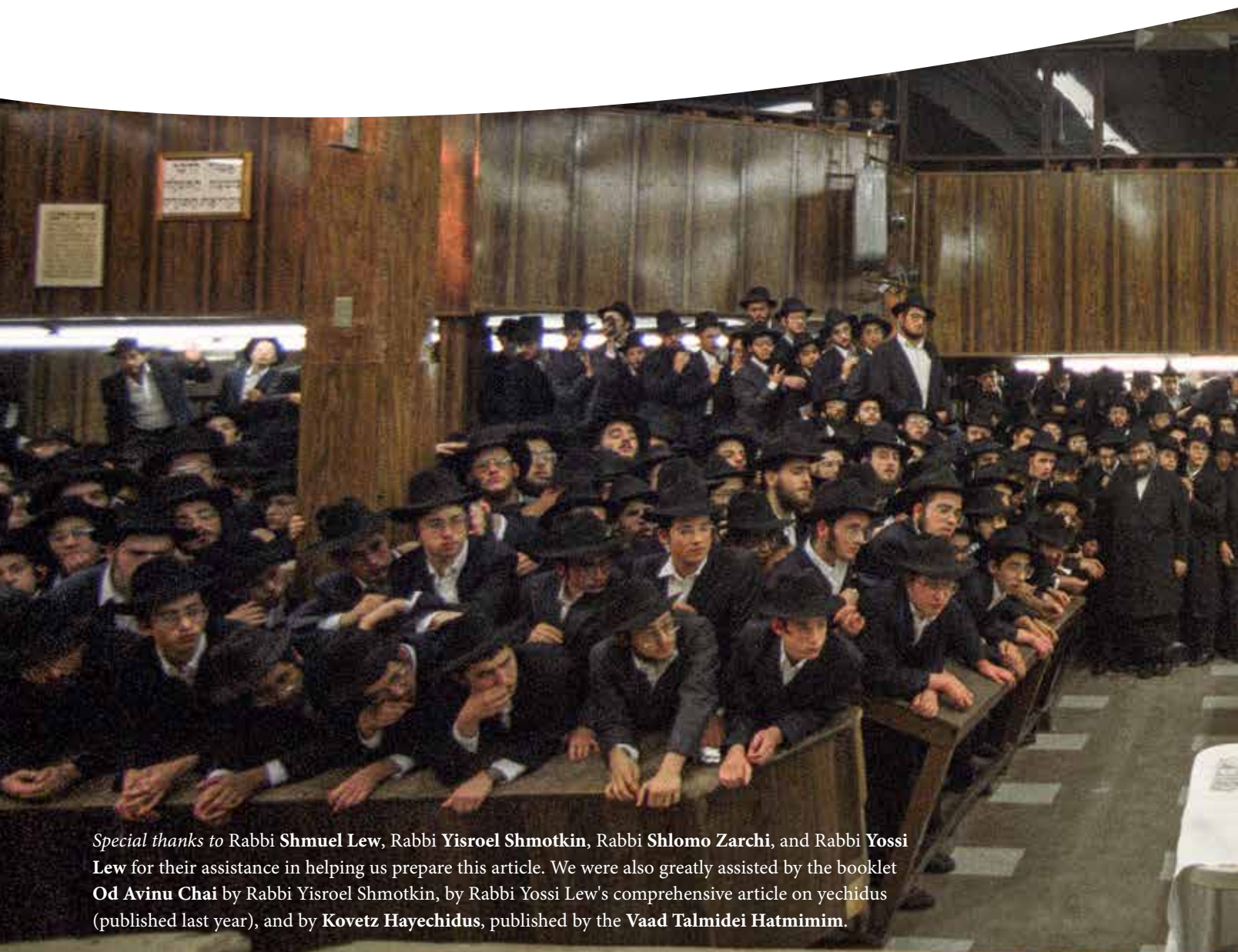
לע"נ

התמים יוסף בן יבלח"ט הרה"ת ר' נחמן בער שי'

נדפס ע"י משפחתו

Yechidus

THE ULTIMATE BOND



*Special thanks to Rabbi Shmuel Lew, Rabbi Yisroel Shmotkin, Rabbi Shlomo Zarchi, and Rabbi Yossi Lew for their assistance in helping us prepare this article. We were also greatly assisted by the booklet **Od Avinu Chai** by Rabbi Yisroel Shmotkin, by Rabbi Yossi Lew's comprehensive article on yechidus (published last year), and by **Kovetz Hayechidus**, published by the **Vaad Talmidei Hatmimim**.*

YECHIDUS. THE MOST INTENSE TIME IN THE LIFE OF A CHOSSID. MOMENTS THAT DEFINE A CHOSSID'S ENTIRE LIFE. MUCH MORE THAN JUST HANDING THE REBBE A PAN AND RECEIVING A BROCHA, YECHIDUS IS AN EXPERIENCE THAT DEFIES DESCRIPTION. THE FEELING OF YECHIDUS IS SEARED INTO THE MINDS AND HEARTS OF EVERY CHOSSID.

"When one *yechida* speaks with the *yechida* of the other"—that is one way the Rebbe describes *yechidus*. It is the deepest connection possible with the Rebbe, at the deepest level of the *neshama*. "We are speaking about *tzadikim* who are in the level of *אנכי עומד בין ה' וביניכם*," the Rebbe says in a *sicha*¹. A "*memuzta hamichaber*". When going into *yechidus*, one receives the answer that Hashem places in the *neshama* of the *tzadik*. As the [Frierdiker] Rebbe once said, the answer in *yechidus* comes from the *yechida shebinesh*, which is why it is called *yechidus*, because the answer comes from the *yechida*."

Far from it being a simple meeting between Rebbe and chossid, the Rebbe would place his entire essence into *yechidus*, and into the *neshama* of each chossid that came into *yechidus*. The Frierdiker Rebbe explained in a letter, quoted in Hayom Yom,

that *yechidus* includes three parts, (1) gaining clarity about the situation of the person, (2) establishing his type of *avoda*, and (3) *hiskashrus* with total devotion.

Yechidus was a deep *avoda*, which required immense efforts on the Rebbe's part. In the summer before the *histalkus*, the Frierdiker Rebbe remarked to the Rebbe that *yechidus* "takes away from my health, though it's not noticeable."

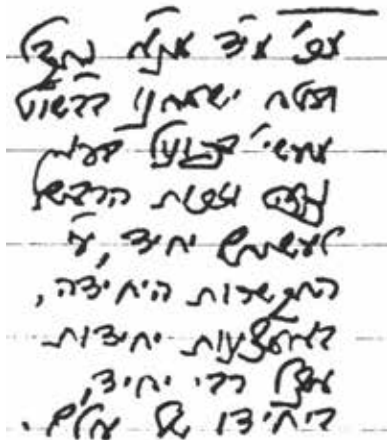
A *yechidus* was never to be forgotten; many chassidim would live their entire lives with just one word of *yechidus*. Someone once came to the Rebbe during dollars and said that he was the last person to enter *yechidus* by the Frierdiker Rebbe. The Rebbe responded, "Hashem should help that you will remember it forever. And the main thing is that it should be expressed in action; *המעשה הוא העיקר*." Then the Rebbe gave him another dollar, "For your memory."

Chassidim and *bochurim* would spend much time and great effort preparing themselves for *yechidus*. Rabbi Sholom Feldman said that when the Rebbe visited Paris before the *nesius*, he spoke about the amazing phenomenon, that the [Frierdiker] Rebbe—notwithstanding his unimaginable greatness—lowers himself and is *mashpia* upon each person who comes in for *yechidus*. The Rebbe added that this is all on the Rebbe's end; but it is incumbent on the chossid to prepare himself with deep, intense *hachanos* before going in for *yechidus*. "ארייגין צום רבין!—ווי א קעלבל קען מען דאך פארט נישט—Going to the Rebbe *completely* like a calf, that can't be done!"



PHOTO: JEM/THE LIVING ARCHIVE / 146997 / 25 TISHREI, 5750

A fascinating postscript written by the Rebbe to a number of Chassidim in 5709, still during the nesius of the Frierdiker Rebbe, explaining the nature of *yechidus* and what it accomplishes:



מכתבו מ"ד מנ"א נתקבל ובטח ישמחנו
בבשו"ט מעשי' בפועל, בענין נפנה וזכות
הרבים, לעשותם יחיד, ע"י התקשרות
היחידה, באמצעות יחידות אצל רבי יחיד,
ביחידו של עולם

A Deep Avoda

When chassidim came to the Rebbe with their spiritual ailments and the Rebbe helped them, it came at great cost. Once, a young man went in to the Mittlerer Rebbe for *yechidus* and asked for a *tikkun* on a certain issue. The Rebbe pulled up his sleeve and showed him his arm, and said, "You see how my skin has shriveled on my arm? This is all from your *cha'n*."²

If an outsider would watch as the Rebbe took *yechidus*, he would probably not be able to imagine how much effort it was really taking. How much effort *does* it take to talk to people, albeit about the loftiest of subjects? In reality though, the energy the Rabbeim invested in *yechidus* is unimaginable.

The Rebbe Maharash once asked his assistant—an hour after he had started taking *yechidus*—to bring him a clean undershirt, since the one he was wearing was soaked with sweat.

The assistant was surprised. He knew that the Rebbe Maharash had begun *yechidus* with a clean undershirt, so why would he need a new one only an hour later?! Later on, he mentioned this surprising phenomenon to one of the chassidim.

When it got back to the Rebbe Maharash that his assistant was revealing personal matters to other people, he immediately fired him (though adding that he would continue paying his salary in full).

The Rebbe Maharash then said, "What don't you understand? When a Yid comes into *yechidus*, I have to 'dress' myself in his 'clothing' in order to understand his problems. Then, in order to give him a *bracha*, I have to change back in to my own 'clothing,' as a Rebbe. When thirty people come into *yechidus*, I get dressed and undressed sixty times! Is that not a good reason to sweat?"

Far from a casual conversation, *yechidus* was a spiritual toil that took the deepest type of energy; because when the Rabbeim spoke to people in *yechidus*, it was with the very essence of their being. As the Rebbe explained: "Every time the Rebbe answers in *yechidus*—whether it was in *ruchniyus* or *gashmiyus*—his words come from the depth of his *neschama*. And through hearing the Rebbe's words, the person is connected to the *pnimiyus* of the Rebbe's *neschama*."

Furthermore, when the Rebbe gives a *tikkun* or advice in *yechidus*, the Rebbe is not just prescribing a spiritual medication; rather, he is reaching deep into himself to help the person.

One time, in the middle of a packed day of *yechidus* with hundreds of people waiting to see him, the Mittlerer Rebbe suddenly said that the door should be shut, and he stopped receiving *yechidus*. A few of the great chassidim listening behind the door of the Rebbe's room, heard the Rebbe saying Tehillim while sobbing profusely. Several of them fainted on the spot. What was going on? What could have occurred in the middle of a simple weekday could have caused the Rebbe such distress?

A few days later, Reb Pinchas Shklover (Reizes)—one of the respected chassidim in the times of the Alter Rebbe, and an elder chossid in the times of the Mittlerer Rebbe—asked the Rebbe what had happened.

The Rebbe became very serious for a moment. Then he answered: when a chossid comes into the Rebbe and reveals his personal issues, the Rebbe must find in himself that same issue, even on the minutest level, in order to help him. It is impossible to help a chossid with his problem until the Rebbe fixes the same issue in himself.

That day, the Mittlerer Rebbe continued, someone came to *yechidus*, and upon hearing his words, I was shocked. His issue was so terrible that I couldn't find it in myself even on the smallest level.

Then I realized that maybe I did indeed have this problem, but on a deeper level, in the depth of '*ra*,' which is at the deepest level of a person. This thought shook me to the deepest essence of my being.

Kodesh Hakodoshim

The Rabbeim clearly didn't take *yechidus* lightly and the Rabbeim's *avoda* in *yechidus* is one we can hardly begin to comprehend. Chassidim, too always viewed *yechidus* with unique veneration, as is evident from the following story, from the writings of the Frierdiker Rebbe:

The chossid Reb Avorhom Dovber from Bobroisk related how his father brought him to Lubavitch as a child. In rich detail, he describes the trip itself, the happiness of chassidim along the way, and their eventual arrival in Lubavitch.

He also relates how his father explained *yechidus* to him as a child, and from this we can see the attitude that chassidim had towards it, and the utter reverence with which it was approached. His father explained that from the day that the *Bais Hamikdash* was destroyed, Lubavitch is our Yerushalayim. The *shul* in Lubavitch is our *Bais Hamikdash*; the Rebbe's room

YOU ARE CONNECTING WITH THE REBBE ON THE DEEPEST POSSIBLE LEVEL. THEREFORE, YOU HAVE TO ENSURE THAT NOTHING SEPARATES YOU FROM THE REBBE, AND YOU HAVE TO REVEAL EVERYTHING ABOUT YOURSELF TO THE REBBE

is our *Kodesh Hakodoshim*; and the Rebbe is the *aron*, with the *luchos* of *Toras Hashem*.

“The seriousness of my father’s face when he spoke to me,” Reb Avrohom Dovber says, “made a powerful impression on me. I thought, ‘Me and my father were just now in the *Kodesh Hakodoshim*, and right now we are in the *Bais Hamikdash*. How powerful this is!’

“As my mind is still churning with these thoughts about the *Bais Hamikdash* and *Kodesh Hakodoshim*, I hear the voice of my father speaking to me. ‘Do you know, my son, that when Moshe Rabbeinu went into the *Kodesh Hakodoshim*, he heard the voice of Hashem speaking to him from the *aron*, between the *kruvim*?’

“‘Yes,’ I answered.

“My father said, ‘The words that the Rebbe tells the chassidim that come into his room are the words of Hashem; and just like the *kohen gadol* would enter the *Kodesh Hakodoshim* alone, so too every

person that enters the Rebbe’s room goes in alone, and that is why it is called ‘*yeichidus*.’”³

Avoda of Yechidus

But what does *yeichidus* mean on a practical level? What is the *avoda* for a chossid? We asked a few *mashpi'im* for their thoughts on the matter.

Rabbi Shlomo Zarchi explains: “As *bochurim*, we would constantly ask our *mashpia*, Reb Yoel Kahan, this very question—‘What is Yechidus?’—but he always skirted around the issue and never gave us a straight answer. One time we finally caught him in a good moment, and when we asked him our usual question he quoted to us a *vort* from the Frierdiker Rebbe.

“The Frierdiker Rebbe writes in a fascinating letter to the Rebbe that *yeichidus* is, “הודע לצדיק—let yourself be known to the *tzaddik*.” *Tzaddik* means זכאי—clear. Make yourself clear to the *tzaddik*, and reveal to him all your

inyonim; all the flaws and wounds of your soul.”⁴

“Why is this so important? *Yechidus* is when your *yeichida* connects with the *yeichida* of the Rebbe. You are connecting with the Rebbe on the deepest possible level. Therefore, you have to ensure that nothing separates you from the Rebbe, and you have to reveal everything about yourself to the Rebbe. The point in doing this is not necessarily in order to ask for a *tikkun*; the point is, rather, that you should completely bare your soul to the Rebbe.

“Now, this doesn’t mean that you have to go into the sordid details of every wrong thing you did in your life... You don’t have to say everything מיטן גראבן פינגער. But you should hide nothing from the Rebbe.”

Rabbi Yisroel Shmotkin told us:

“Yechidus, like its name, is when the Chossid becomes *yochid*; one, bond with the Rebbe.

“On the Chossid’s part, it is the Chossid’s total opening or disclosure of himself, so that nothing stands between him and the Rebbe.

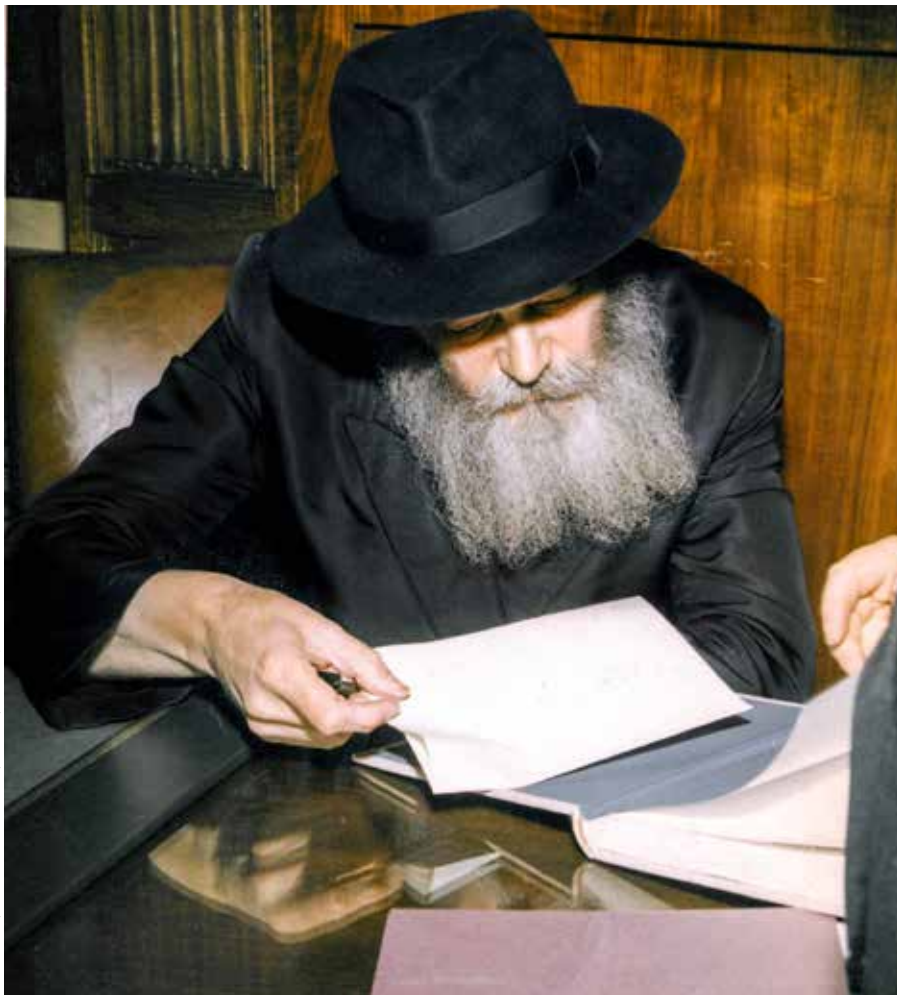
However, needless to say, once the chossid has done his part – trying on his own to be the best he can, and with the appropriate preparation is now seeking the Rebbe’s help – the Rebbe’s *hashpa’a* is the most important thing. Whether it is advice in *avodas Hashem* or the *brochos* and *kochos* to overcome the chossid’s challenges and limitations and to bring the advice into actuality.

“When going to the Rebbe, one is not just asking for advice. He asks for the Rebbe to lift him up; out of his current situation. To bring you to where you could not have reached on your own. The Rebbe pulls you out and gives you *kochos* that are completely beyond yourself.

“With this perspective, we may explain a perplexing issue. The Rebbe said that *yeichidus klolis* is the same as – and more than – a one-on-one private *yeichidus*. Furthermore, the Rebbe said that, “Every



RABBI YAAKOV ALTER OF GER IN YECHIDUS IN GAN EDEN HATACHTON.



farbrengens is like yechidus - for those who wish.” (See ksav yad kodesh towards the end of the article).

“On a simple level, this is hard to relate to; how can you compare going in to the Rebbe privately for yechidus to being present by a *yechidus kholis* or a farbrengen?!

“But, in truth, ultimately yechidus is not about being in the same room with the Rebbe. Rather, it’s about the Rebbe giving you the *koach*. Whenever the Rebbe is *mashpia* these *kochos* - that is yechidus; whether in a private yechidus, during a *yechidus kholis*, or at a farbrengen.

Here as well, your *hashpa’a* will be dependent on the way you prepare yourself. For instance, when the Rebbe gave out dollars, if one passed by with the proper *hachona*, and with the knowledge that he is now in the presence of the

heiliker Rebbe, who sees each person through and through, etc., the Rebbe’s response and *brocha*, and the impact will be far greater than if you just went through the motions and received the dollar.

True, the Rebbe can give the same *hashpa’a* on his own, in his own way, without the receiver doing the necessary preparations, as he has done to all those who don’t know anything about preparations, etc. To them, the Rebbe is *mashpia b’chesed elyon*. But a chossid should know better. When seeking “yechidus” a preparation is needed. Perhaps this is included in, or the meaning of, the Rebbe’s statement the farbrengens are a yechidus “for those who want it.”

The aforementioned is true today too. When going to the Rebbe, one must

prepare himself properly (a subject that deserves an article entirely for itself). When one is *zoche*, he gets the response that can lift him up in all matters, physically, materially, and spiritually.

Vi Migeit Arain

Even though *yechidus* is dependent on the Rebbe, it is known by chassidim that “*vi migeit arain azoi entfert men*.” The Rebbe’s answer to you depends on how you go in; the way you prepare yourself for your *yechidus*. This is why chassidim throughout the generations put such an emphasis on this preparation.

If you go in after preparation, like a *mentch*, it will be obvious in the way the Rebbe answers you. And by the same token, if you go in casually without thinking about it, the same will apply. In several *sichos* the Rebbe explains that during *yechidus* a person must completely nullify himself before the Rebbe; and if not, it is in complete contradiction to the entire concept of *yechidus*. It is therefore crucial that a person goes in with the right mindset, following proper preparation.

Rabbi Shmuel Lew relates:

A little while after Gimmel Tamuz, a Litvisher Yid I met, who I knew from the 5720s, told me how he had seen the Rebbe’s *ruach hakodesh* with his very eyes. As a *bochur*, he would go to all types of different Rebbes and *gedolai Yisroel*, and he would also go into *yechidus* to the Rebbe once a year.

“My philosophy was,” he said, “to behave according to the *minhag* of the place I was visiting. When I came to the Rebbe, I asked the *bochurim* how to conduct myself in *yechidus*, and they instructed me on how a chassid goes into *yechidus*: not to sit; not to shake the Rebbe’s hand; and to give the Rebbe a *tzetel* without saying a word.

“That’s how I went into *yechidus*. Like a chossid. And that was how the Rebbe treated me. The Rebbe would answer the *pan*, give me a *bracha*, and that was it. The Rebbe treated me like a chossid.

“One year, I thought to myself, ‘Why should I have the disadvantages of being a Lubavitcher if I don’t have the advantages of a Lubavitcher?! When I go to other *gedolai Yisroel*, I have a conversation with them. But with the Rebbe I can’t talk unless he speaks to me, and I never have a chance to have a discussion.’ So I decided that this time I will act like a regular Jew, talking more freely and having more of a conversation.

“I came into *yechidus*, and as I was walking into the room, the Rebbe stretched out his hand and greeted me with a hearty ‘*Sholom aleichem Reb ___!*’ and invited me to be seated.

“This had never happened to me before! The Rebbe had always treated me as a chossid. Yet this time, before I even had a chance to give my *pan*, the Rebbe treated me like everyone else. The Rebbe knew my thoughts.”

This person was amazed by the Rebbe’s

ruach hakodesh. But perhaps there is a deeper lesson here: the Rebbe treats you how you want to be dealt with. If you come in as a chossid the Rebbe deals with you as a chossid. If you come in as an *olomisher*, the Rebbe will deal with you as an *olomisher*.

Yechidus is an *avoda* with unbelievable depth, and the Rebbe wanted it to be treated as such.

“The Rebbe wanted,” Rabbi Zarchi says, “that *yechidus* should be taken seriously. That it should be used out for the right things. Some people would just ask the Rebbe for technical things: where to go for yeshiva next year, what to do in business, and so on. The Rebbe wanted people to really use it for their *avodas Hashem*. Once, a *bochur* wrote to the Rebbe saying, that although his birthday was coming up, and he was scheduled to have a *yechidus*, he hadn’t finished all the *horaos* the Rebbe had given him in his last *yechidus*. He was therefore asking the

Rebbe if he should postpone the *yechidus*. The Rebbe answered that he was right, and the *bochur* only went in a half a year later.”

Seder Hayechidus

Now that we have some understanding about the meaning and history of *yechidus*, let us turn to the more practical dimension. How did *yechidus* work?

A few months before your *yechidus*, you would contact *mazkirus*, and they would give you a date and an approximate time. (Due to the tremendous amount of people wishing to have a *yechidus* with the Rebbe, slots were booked months in advance.)

Rabbi Hodakov was in charge of *yechidus*. He would draw up a list of everyone entering *yechidus*, and right before *yechidus*, he would bring it to the Rebbe. Once it went in to the Rebbe, the list was final. Rabbi Binyomin Klein relates that a woman once arrived after the list was already submitted to the Rebbe, and Rabbi Hodakov told her that it was impossible for her to go in that night once the list was checked by the Rebbe.

The practical responsibilities of *yechidus*—telling people their place in line, and so forth—were usually the job of Rabbi Groner.

The Rebbe would begin taking *yechidus* at 8:00 p.m. In the winter months when the nights were long, the Rebbe would *daven maariv* after *yechidus*. During the summer, there would sometimes be a break at 9:30 for *maariv*.

“I CAME INTO YECHIDUS, AND AS I WAS WALKING INTO THE ROOM, THE REBBE STRETCHED OUT HIS HAND AND GREETED ME WITH A HEARTY ‘SHOLOM ALEICHEM REB ___!’ AND INVITED ME TO BE SEATED...”

Bittul to the Rebbe

In a letter, the Rebbe explains the importance of preparation for *yechidus*, giving several reasons for this:

- 1) One of the main points of *yechidus* (as the Friediker Rebbe explains it) is to give oneself over with total *hiskashrus* to the Rebbe. This takes intense preparation; it is not something that happens overnight.
- 2) A person must prepare himself to be a worthy vessel to receive the Rebbe’s *hashpaah*. The Rebbe gives tremendous *kochos* during *yechidus*, and it is critical that a person make a vessel to receive these *kochos*.
- 3) Preparation is important because the higher the level a person reaches on his own, the higher the level of *hashpaah* he can receive from the Rebbe. Now, one could explain that a person receives *hashpaah* based on his level in *avodas Hashem*, but the Rebbe gives the same *hashpaah* regardless of what the person does. Nevertheless, the Rebbe adds—in parentheses—that it seems, that the Rebbe also gives *hashpaah* according to a person’s level in *avodas Hashem*.

(Here the Rebbe delves into a fascinating side note. It seems, the Rebbe writes, that only in rare cases people were given *hashpaah* that was completely beyond their level. Usually, the *hashpaah* in *yechidus* is beyond—“*shelo b’rech*”—to the person himself, but not entirely beyond his level.)

The Rebbe ends off the letter saying, “How difficult it is for a *baal sechel* (a wise person) to completely give himself over [to the Rebbe], for logic cannot explain *mesiras nefesh* for so-and-so [the Rebbe]’s *horaos*! How difficult it is for a strong-willed person to utterly nullify his will before the Rebbe’s! Therefore, the greater a person is, the tougher his preparation will be.



A TYPICAL SCENE IN THE MAZKIRUS OFFICE. THE LEDGE THAT THE BOCHURIM ARE LEANING ON WAS BUILT AT THE REBBE'S DIRECTIVE TO GIVE PEOPLE A SPACE TO WRITE THEIR TZETEL'ACH.



CHASSIDIM AWAIT THEIR TURN FOR YECHIDUS IN GAN EDEN HATACHTON.

Since bochurim always fasted on the day of *yeichidus*, the Rebbe instructed the *mazkirim* that they should go in first. After the *bochurim* went *anash* and then guests. People who typically had long *yeichidusen*—usually *askonim* and public officials—were ordinarily left for last, so as not to keep everyone else waiting.

When someone stayed in the Rebbe's room longer than expected, Rabbi Groner would open the door to signal that time was up.

Yechidus would last for many hours, sometimes until 10:00 a.m.! If it would be

very late on a Sunday night—i.e Monday morning—the Rebbe would stay in 770 to hear *krias hatorah*. A small *minyan* was arranged in the upstairs *zal*, and Rabbi Krinsky would be the *baal koreh*.

After *yeichidus* ended, Rabbi Hodakov would go home with the Rebbe.

Hachanos

The *hachanos* for the *yeichidus* started days and weeks beforehand. You would begin concentrating a bit more on *davening*; learning more Chassidus; and giving extra *tzedaka*. As the time of the

yeichidus came closer and going in to the Rebbe became more of a reality, your preparations would intensify.

The day of the *yeichidus* itself, you would fast and go to *mikva*. Most of your time would be spent reciting Tehillim, learning a *maamar* of the Rebbe, and writing your *pan*.

Writing your *pan* was an *avoda* for itself, because you had to keep a delicate balance. On one hand, you wanted to include all the important information; but on the other hand, you tried keeping it as brief as possible so as not to waste the Rebbe's time.

Additionally, you tried to express yourself as clearly as possible, so you would continuously tweak the wording, adding a word here, taking out a word there. Also, many Chassidim would only give in a *pan* that was free of mistakes, so they would copy their *pan* over and over again until they got it right. Therefore, writing the *pan* often took up a large portion of the day.

A *bochur* also needed a sealed letter from the *hanhala*, detailing his progress in learning *nigleh* and Chassidus. A *bochur* could not go into *yeichidus* without this envelope.

The *mazkir* would give you a three hour slot as the time of your *yeichidus*, and you would have to arrive about an hour prior. When you got to 770, you would approach the *mazkir* who was in charge of *yeichidus*, and he would put a check by your name on the list of people going in that night.

Bochurim stayed in 770 throughout the night of *yeichidus*, so upstairs of 770 was full with people. You could usually find a spot in the *zal* or the *cheder sheini* to say Tehilim or review your *pan*.

"In 770 on the night of *yeichidus*," Rabbi Shmuel Lew related, "you would see a whole cross-section of Jewish life waiting to see the Rebbe: Chassidim, *misnagdim*, *roshei reshivos*, *askonim*, hippies, Israeli diplomats. Everyone was there to see the Rebbe."

Some *hanhagos* for *yechidus* were passed down based on what the Rebbe told a group of *bochurim* who went into *yechidus* with the Frierdiker Rebbe. One of these *bochurim*, Reb Sholom Morozov asked the Rebbe:

1} Should they make the *bracha* ליריאיו מחמתו (as *halacha* mandates when seeing ישראל)? The Rebbe said that a Rebbe is higher than that, and instead, they should make the *bracha* *Shehecheyanu*. The Rebbe added that they should say it with a loud voice so the [Frierdiker] Rebbe can hear and answer *Amen*.

2} Should they wear a *gartel*? The Rebbe answered: “In my opinion, you should wear a *gartel*, but there is no reason for it to be over the clothing in an obvious way. It can be worn under the jacket.”

3} Should they go in before or after *maariv*? [On one hand, since the Rebbe sees everything that a person has done his entire life, it makes sense to go in after fulfilling a mitzvah; on the other hand, they would be completely preoccupied and confused before the *yechidus* and it would be difficult to concentrate on davening.]

The Rebbe answered that ideally they should go in after davening, but if they will be so preoccupied that they wouldn't be able to daven with *kavanah*, then they should daven afterwards.

The Rebbe also told Rabbi Dovid Raskin to ask the Frierdiker Rebbe for a *bracha* in *hiskashrus*. Rabbi Dovid Raskin would often farbreng that *bochurim* should ask for a *bracha* for *hiskashrus*, as the Rebbe instructed him.

Before going into *yechidus*, you would put on a *gartel* (see sidebar). Most people would don Shabbos clothes, and some wore all new clothes for the occasion. Some would also empty their pockets before going in.

As the time of your *yechidus* drew closer, you would stand in the entranceway outside of *gan eden hatachton*. Every once in a while, the *mazkir* would call the next few people into *gan eden hatachton*. Finally, it was your turn to enter *gan eden hatachton*.

There was a little bench inside for older people to sit, but most people would not sit at this point.

Right before it was your turn to go in, you would stand in a little line in *gan eden hatachton* leading to the Rebbe's room. “You cannot imagine,” says Rabbi Lew, “the way your heart would pound at that moment.”

Then the person before you walked out backwards from the Rebbe's room. It was

your turn now. You would knock on the door, and enter the Rebbe's presence.

The Yechidus Room

There were always two chairs facing the Rebbe's desk, used by regular people coming into *yechidus*, but Chassidim would never sit during *yechidus*.

On the left-hand side were several tables piled with *seforim*, usually covered with a cloth.

During *yechidus*, the window shade would be rolled up, so just by looking at the Rebbe's room from outside of 770 you could see if *yechidus* was happening.

In Yechidus

You would go up to the Rebbe's desk and hand your *pan* to the Rebbe. Many people said *Shehecheyanu* at this point (see sidebar). You would never say a word to the Rebbe unless the Rebbe asked you a question.

[In 5710, one of the *bochurim* put his *pan* on the table, and the Rebbe told him that “It's better to give a *pan* in the hand.”]

The Rebbe did not wear a visible *gartel* during *yechidus*.

The Rebbe would take your *pan* and begin reading it. While reading the *pan*, the Rebbe would hold it in between his thumb and fingers, and scroll down the page, in a way that only a few lines were visible at a time. With *bochurim*,

the Rebbe would open the envelope containing the letter from *hanhala*.

[Rabbi Shlomo Zarchi relates: “Chassidim say that the Frierdiker Rebbe said, ‘My grandfather [the Rebbe Maharash] would answer the *pan* as he was reading it. My father [the Rebbe Rashab] would read the *pan* first and would answer as he read it through a second time. I am like my grandfather, I answer as I read the *pan*.’ The Rebbe would sometimes answer as he read the *pan*, and sometimes he would read it again and again, backwards and forwards, and only then give answers.]

Sometimes the Rebbe would make marks on the *pan* with a pencil, and sometimes he would put on his glasses as he was reading. Most people say that the Rebbe read *panim* very quickly. “But that never happened with me,” Rabbi Shmotkin says, “in my case, the Rebbe always read my *pan* very slowly.”

When the Rebbe spoke to *bochurim* in *yechidus*, the Rebbe would usually answer while looking at the *tzetel*: דאס וואס דו שרייבסט, Regarding what you write... and then would proceed to answer the questions in the *pan*.

[“I remember having *yechidusin*,” Rabbi Lew says, “when most of the time all I could see was the Rebbe's hat, since he was so bent over the *tzetel*.”]

After the Rebbe answered the questions in the *pan*, he would give you a *bracha*.

THE NIGHT OF YECHIDUS, YOU WOULD SEE A WHOLE CROSS-SECTION OF JEWISH LIFE WAITING TO SEE THE REBBE: CHASSIDIM, MISNAG

Then, at the end of *yechidus*, the Rebbe would look up, and give you a deep, penetrating look. A *ruchniyusdiker* look. A look that shook you to your very core. [Almost everyone we interviewed for this article remembered this look. Reb Dovid Raskin would *farbreng* that one has to live the entire year with this '*kuk*']

This was your sign that the *yechidus* was over. [Some people didn't know that this was the case, so they kept standing there after the *yechidus* was over. The Rebbe sometimes told them '*a gutte nacht*' or '*a gutten Shabbos*.']

You would walk backwards towards the door, and let yourself out.

The first thing you would do is write down your *yechidus*. Reb Shmuel Levitin would say that you have to remember every word that the Rebbe tells you in *yechidus*. If you don't see what it means now, at some point down the line you'll realize what it meant. It may take ten or even twenty years, but at some point, you'll understand everything the Rebbe told you.

Some *bochurim* would submit their *yechidus* in for *hagaha*.

Then you would usually have a *farbrengen*, to help process the *yechidus* and to think it over to yourself.

Types of Yechidus

Simchos

Chasanim and *kallots* would go in to receive the Rebbe's *bracha* before their marriage, giving the Rebbe a *pan* and an invitation for their wedding.

In the earlier years, a *chassan* and *kallah* would go in for *yechidus* to receive the Rebbe's *haskama* and *bracha* for their *shidduch*. They would first go in together with their parents. Then their parents would then exit the room, leaving the couple alone. Sometimes, the *chassan* would remain alone with the Rebbe after the *kallah* left the room.

A bar mitzvah boy would have a *yechidus* together with his family, and he would

present the Rebbe with an invitation to his celebration. The Rebbe would usually ask the boy whether he had prepared something to say at the bar mitzvah. When the boy answered that he had prepared a *maamar* and a *pilpul*, the Rebbe would instruct him to recite parts of each, and questioned him on them. At the end of the *yechidus* the Rebbe would give him a *bracha* for his bar mitzvah.

A woman in her ninth month of pregnancy would go in for a *yechidus*, sometimes with her family, and sometimes on her own.

If a boy was born, the father would have *yechidus* on the night before the *bris* (if *yechidus* was being held at that time).

Families

Every *chossid* was entitled to a *yechidus* at least once a year—on his birthday—and a person would usually bring his entire family with him for his *yechidus*.

When children went in for *yechidus*, the Rebbe would sometimes speak to them, testing them on their learning and knowledge of *minhagim*. For example,

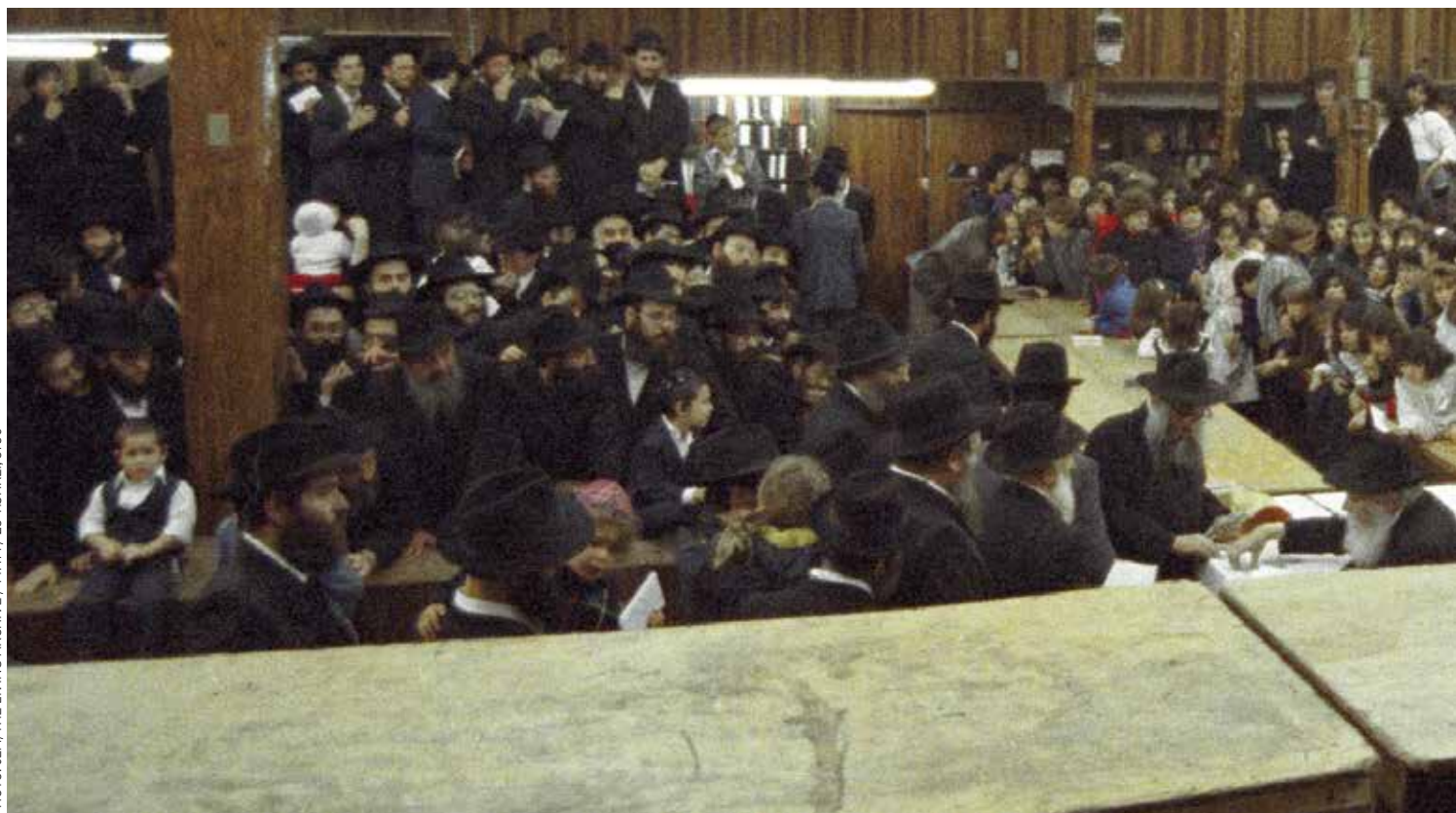


PHOTO: JEM/THE LIVING ARCHIVE / 147171 / 25 TISHREI, 5750

YECHIDUS KLOLIS AT THE CONCLUSION OF THE MONTH OF TISHREI, 5750.

the Rebbe once asked a child how many times we cover our eyes every day.

Bochurim

Bochurim would also go in for *yeichidus* on their birthdays. A bochur would usually only go in for only a minute or two, and many times wouldn't utter a word throughout the entire *yeichidus*.

Additionally, bochurim going out on *shlichus* to yeshivos would go into *yeichidus* with the Rebbe as a group. [In the earlier years, groups of students and bochurim from non-Lubavitcher yeshivos would also have *yeichidus* as a group.]

There were many other types of *yeichidus*'in. However, they are beyond the scope of this article; the following is a very brief overview:

Public officials and Jewish leaders:

Throughout the years, dignitaries, public officials, and Jewish leaders had special *yeichidus*'in with the Rebbe, and their discussions with the Rebbe are fascinating windows into the Rebbe's *shitos* on the whole plethora of issues affecting the Jewish people. Even after

private *yeichidus* was discontinued overall, Rebbes of other chassidic circles and chief rabbis still occasionally went in for *yeichidus*.

Machne Yisrael Development Fund:

Beginning in 5746, major supporters - and the *shluchim* who brought them - would have the opportunity to have a short private *yeichidus* with the Rebbe.

Nishei Chabad: In the earlier years, women who participated in the Nishei Ubnos Chabad conventions would also have the opportunity to meet with the Rebbe personally.

Guests

Guests visiting from out of town would have *yeichidus* during their stay in New York. During busy times like the month of Tishrei, the regular times of *yeichidus* weren't enough, and the Rebbe would use every available moment for *yeichidus*. Sometimes there would be *yeichidus* during the day—and even on Friday afternoons—in order to accommodate everyone.

Certain times of the year there was no

yeichidus at all: The month of Elul; from the beginning of Nissan until after Pesach (with the occasional exception of Yud-Alef Nissan); and the Nine Days.

Tzedaka

Very often, the Rebbe would give money as *shlichus mitzvah* to the people in *yeichidus*; either American money (e.g a paper dollar or silver dollar) or foreign money for that person's destination.

Rabbi Binyomin Klein relates: "In the Rebbe's room there are two drawers, a large one and smaller one. The large one contains a box with four pairs of *tefillin*, and the smaller one contains money from all over the world. When a person came into *yeichidus* and gave the Rebbe foreign currency, the Rebbe would put it in this drawer. Then if someone in *yeichidus* was traveling to that country, the Rebbe would remove money from that drawer and give it to him for *shlichus mitzvah*."

Throughout the Years

The Rebbe began taking people into *yeichidus* even before he officially took upon himself the *nesius*. Only a few



months after Yud Shevat 5710, the Rebbe already held *yechidus* for certain people, although the Rebbe's first *maamar* was a full year later. [Interesting fact: The Rebbe Rashab also didn't accept the *nesius* right away—it took 11 years—but the order was the exact opposite: he began saying *maamorim* almost immediately, but *yechidus* only started years later.]

In the beginning, the Rebbe only agreed to take the *bochurim* into *yechidus* (with a few exceptions).

The following is a description of one of the first *yechidusin*:

One of the *bochurim* knocked on the Rebbe's door. After receiving permission to enter, he went inside and said to the Rebbe that he wants to have a *yechidus*.

The Rebbe put on his *gartel*, went over to the window to close the shades, and sat down in his chair. Then he started crying.

The *bochur* proceeded to ask several questions, and the Rebbe answered them. Several days later, he asked the Rebbe to be *magiah* his write up of the *yechidus*, and the Rebbe agreed.

During those early days, there were no official rules for *yechidus*; anyone wanting

We Need a Rebbe!

Rabbi Meir Ashkenazi brought a *pan* to the Rebbe, and requested that the Rebbe answer his questions in the form of *yechidus*. The Rebbe refused. Rabbi Ashkenazi didn't give up and continued making his case, but the Rebbe continued to refuse, telling him that he should send all of his questions to the Ohel of the Frierdiker Rebbe.

Finally, Rabbi Ashkenazi said that he had been on *mesiras nefesh* in Russia for many years, then he had been in Shanghai, where he had terrible hardships, and now he had finally arrived to freedom. But if he doesn't have a Rebbe, what is it all worth?

At that point the Rebbe agreed to take him into *yechidus*.



PHOTO: JEM/THE LIVING ARCHIVE / 108713

NEW YORK CITY MAYOR JOHN LINDSAY IN YECHIDUS.

yechidus would knock on the Rebbe's door and would be allowed in. In Tishrei 5711, an official *seider* for *yechidus* was instituted. From then on, *yechidus* would be held three times a week; Sunday, Tuesday, and Thursday; the same nights that the Friediker Rebbe had held *yechidus*. (This was seen as a sign that the Rebbe was gradually accepting the *nesius*.) *Yechidus* began at 8:00 p.m. and lasted for many hours, sometimes until one or two in the morning.

From then on, the stream of people seeking to enter *yechidus* grew and grew. And as the crowds grew, so did the hours of *yechidus*. It would sometimes last until four or five in the morning, and there were some nights when *yechidus* lasted until 10:00 a.m.

Following the passing of Rebbetzin Chana in 5725, the Rebbe began taking *yechidus* two nights a week instead of three, on Sunday and Thursday. [In 5727, a group of elder Chassidim approached the Rebbe and begged him to take better care of his health. The Rebbe told them that his earlier custom of taking *yechidus* three times a week had indeed been putting a strain on him. It seems that this is one of the reasons that it was changed.]

In 5734, the Rebbe said that since the crowds were growing, and more and more people wanted to come into *yechidus*, it was becoming impossible to see everyone. Therefore, during the *yechidus* itself one should only ask for general *brachos*, and the more detailed and involved questions would be answered in letters.

Then, in 5735, the Rebbe addressed the *yechidus* for birthdays. The Rebbe said that the practice of every person going into *yechidus* for his birthday was something that had never happened before in the history of Lubavitch. He had only instituted this practice because of the great effect it could have had on those going in. However, it seems that it didn't have the desired effect, so the *yechidus* for birthdays will be discontinued.

From then on, *yechidus* was limited to



AT THE END OF THE YECHIDUS KLOLIS, THE REBBE LEAVES HOLDING BAGS OF PANIM.

guests who came in for various occasions throughout the year. Therefore, there was no need to have *yechidus* twice a week, and the Rebbe now began having *yechidus* in the times when there were many guests: Tishrei, Yud-Tes Kislev, Yud Shevat, Yud-Alef Nissan, Shavuot, and Yud-Beis Tammuz. All *yechidus*'in for bar mitzvas and weddings were now scheduled for these times of the year.

Yechidus Klolis

In Tishrei 5741, *shnas Hakhel*, 770 was packed with guests. As usual, the Rebbe began taking people into *yechidus* after Simchas Torah. Due to the overflow of people, the Rebbe took people into *yechidus* throughout the day in addition to *yechidus* at night. On Monday, 26 Tishrei, *Yechidus* began at 12:00 p.m., and at 5:30 p.m. the Rebbe took a break for *mincha*.

A group of guests from France realized that at this rate they will not have a chance to enter *yechidus* at all, and they asked if they could all go in together. The Rebbe agreed, adding that everyone else should learn from them, and other groups indeed followed their lead.

Many people still went into *yechidus* alone, but many people came in group form.

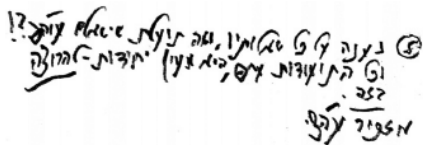
By the next year, 5742, private *yechidus* ended. Everyone now went in for *yechidus klolis*, which took place in the *shul* upstairs instead of in the Rebbe's room.

As *yechidus klolis* became more official, it was moved to the big *shul* downstairs, and split into several groups: guests; bar mitzvah boys and their families; and *chassanim* and *kallots*. For each group the Rebbe would say a short *sicha*. Then each person would go by the Rebbe to give a *pan*; and the Rebbe would give them a dollar for *tzedaka*.

It seems that people complained that they wanted a personal *yechidus* for themselves instead of the *yechidus klolis* with everyone else, so the Rebbe addressed this in a *yechidus klolis* in 5744. The Rebbe said that there are those who believe that by switching to a *yechidus klolis* format, something was lost. In fact, the opposite is true. When everyone comes into *yechidus* together, we have the virtue of a *tzibur*, ברוב עם הדרת מלך, and also the benefit of having it in a *shul*—a

place where yidden come together to *daven*, learn, give *tzedaka*, and celebrate *simchos*. This brings *yeshuos*, *tzedakos*, and *hatzlachos* to them, their families, and all their surroundings.

Additionally, the Rebbe once noted: וכל התועדות עתה, היא מעין יחידות - להרוצה בזה every farbrengen today is a miniature yechidus - for those who so want it. (See ksav yad kodesh).

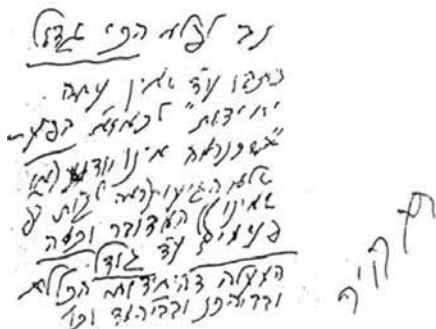


נענה על כל שאלותיו, ומה תועלת שישאלם עוה"פ? וכל התועדות עתה, היא מעין יחידות - להרוצה בזה. אזכיר עה"צ.

You were already answered on all your questions, and what is the purpose of asking them again? Every farbrengen today is a miniature yechidus - for those who so want it. I will mention it at the Ohel.

Sunday Dollars

A few years after personal yechidus discontinued, in 5746, the Rebbe began giving dollars every Sunday, and this was the new designated time when every person could personally approach the Rebbe. In fact, the Rebbe once mentioned to Rabbi Berel Junik that dollars is the yechidus of today.



מהיר

לפלא הכי גדול כתבו ע"ד שאין עתה "יחידות" לכאור"א בפ"ע - שכנראה אינו יודע (או שלא הגיעו (ראה לקו"ת ר"פ שמיני)) המדובר וכמה פעמים ע"ד גודל המעלה דהיחידות הכללית, ובביהכ"נ ובביהמ"ד וכו'

Urgent

It is utterly surprising that you write that now there is no "yechidus" for each person individually. It seems that you are not aware of (or it didn't "reach" you [i.e. truly touch you] (see Lekutei Torah in the beginning of Parshas Shemini)) what we spoke and several times about the great advantage of a *yechidus klolis* in a *beis hakneses* and *beis hamedrash*.

"...EVERY FARBRENGEN TODAY IS A MINIATURE YECHIDUS - FOR THOSE WHO SO WANT IT."

Yechidus Today

In 5685, the Frierdiker Rebbe sent Rabbi Yisroel Jacobson to visit the *tziyon* of his father, the Rebbe Rashab, on his *yahrtzeit*, Bais Nissan. He gave him a package full of *panim*, including his own. The Frierdiker Rebbe told him: "You should put the rest of the *pidyonos* on the *tziyon* without reading them. However, I ask that you do read mine at the *tziyon hakadosh*. I warn you, though, not to read the *pan* beforehand, and not to copy it, or read it more than once."

Before Rabbi Jacobson left, the Frierdiker Rebbe asked him, "Yisroel, do you know how to speak to my father?" Stunned, he didn't know what to say.

The Frierdiker Rebbe said, "You must speak to my father like you are going in for *yechidus*..."

Yechidus today can be experienced by going in to the Ohel. As the Rebbe said in a *sicha* in 5710: "Just like in the past, a chossid knew that he was going in for *yechidus* by a *neshama klolis*... it has to be clear to a chossid that the same is true today."

In another *sicha* that year, the Rebbe said, "*Hishtachus* means going to the *tziyon* with the knowledge that *הוא איז ער*, here he is... Imagine his face... And through

this you gain strength in your *hiskashrus*, in fulfilling his *shlichus* without any *cheshbonos*, and without changing anything."⁵

A person has to go the Ohel knowing that the Rebbe is there.

Rabbi Moshe Herson relates:

On Yud-Beis Tammuz 5710, a few months after the *histalkus* of the Frierdiker Rebbe, the Rebbe traveled to the Ohel on a bus together with many chassdim, including me. I was still young, and I didn't really understand what type of respect was warranted for the Rebbe. Since I didn't have a *Maaneh Lashon*, I stood next to the Rebbe and read along with him. When the Rebbe finished, he picked up his eyes, gazed strongly at the *tziyon*, and said quietly "*Gut Yom Tov Rebbe!*" He walked a few steps back, and started crying strongly.

Considering that Gimmel Tammuz is fast approaching, it seems appropriate to conclude with a *sicha* the Rebbe said on Shabbos Parshas Yisro 5740, thirty years after the *histalkus* of the Frierdiker Rebbe:

"It has been thirty years since the *histalkus* of the Rebbe, my father-in-law, and a person might think that since he is already thirty years old—בן שלשים לכה—and he is already grown up, he can stand on his own two feet!

[The truth is though, that] רועי ישראל לא יפרדו מעל צאן מרעיתם, the shepherds of the Yidden never separate from their flock, and we are connected with the Rebbe exactly the same way that we were connected with him the first hour of the first day after his *histalkus*!

Therefore, we must hold on to the *doorknob* [קליאמקע], until we're holding on to an open door! We must go to the *tziyon* with all questions and requests, and ask for *rachamim* and *brachos*. Up to the *bracha* of וְהוּא יְכַלְכֵּךְ, that the Rebbe should also make the vessels with which to receive the *brachos*."

May we merit to be reunited together with the Rebbe, ממש, ובקרוב ממש.



Personal *Yechidusin*

in *Lashon Hakodesh*;
it's Aramaic.

"Torah was given from Hashem to every single Jewish person, big or small...A great person who has learned for ten years and has written several texts and *chiddushim* does not have a larger part in Torah than someone who learns Chumash with Rashi.

YECHIDUS FOR BOCHURIM⁶

Rabbi Reuven Dunin

Rabbi Reuven Dunin had a unique relationship with the Rebbe. In fact, he was of the very few who had an open door to the Rebbe, and this is evident in his fascinating *yeichidusin* with the Rebbe.

The Rebbe spoke with him at length about friendship, explaining that one should look for the good qualities in the other, and only give of one's own good to the other person. The Rebbe added, "If you won't be friends one hundred percent with everyone, only fifty percent, that's fine.

The Rebbe said, "I spoke to the *hanhala* of the yeshiva several times that they should assist you in learning, and in finding friends. Rabbi Mentlik will tell you what to learn in Gemara, since he tested you when you arrived and knows your progress.

"In regards to learning: not one person, big or small, was born understanding the language of the gemara, since it isn't written

"Chazal say that a person should learn במקום שלבו חפץ, in a subject that his heart desires. The main thing is not to force yourself. If you do not enjoy one subject, you should switch to another.

"It may be worthwhile for you to learn קונטרס ומעין שער היחוד or קונטרס ומעין שער היחוד; whichever seems easier.

"Most importantly though is there is never room dejection."

YECHIDUS FOR ASKANIM⁷

20 Adar Sheini 5725

Rabbi Aron Dov Sufrin was the Director of Education of Lubavitch Foundation, UK, for almost 40 years. The following selections of his *yeichidus* were transcribed from his own personal notes, by his son, Rabbi Yisroel Boruch Sufrin.

Rabbi Sufrin:

Most of the children in our school speak English at home. However in each class at least half the parents would like their children to be taught in Yiddish, and one child has left the school because of this. There are one or two others who may leave because we do not teach in Yiddish. On the other hand

there are several who may take their children away to other schools if we do start teaching the children in Yiddish. It will also deter parents of the English and German type from sending their children to us. Yet there is a possibility that if we would go over to teaching in Yiddish, a small percentage of frum children may join our school.

Under the present system that we have adopted, we are introducing Yiddish into each class (as the Rebbe may have noticed from the curriculum I handed in), but there is still dissatisfaction amongst some of the parents. We therefore wish to know what our policy should be for running the school; to teach in Yiddish or English.

The Rebbe:

Tell the parents who want everything taught in Yiddish that they most probably also want their children to grow up to be *shomrei Torah umitzvos*—Torah observant Jews. If their children will be taught in Yiddish, which is a strange language to them, they may develop distaste to everything they learn. This will affect them in the future development of their personal Yiddishkeit. It is appropriate to speak to them in Yiddish during their playtime, recess, breaks, or when telling them a story, as this will help expand their familiarity with the language. However not when teaching formal Yiddishkeit subjects.

Rabbi Sufrin:

The nervous strain and stress with tension that comes from working at Lubavitch House and in Jewish education.

The Rebbe:

Why should there be nervous strain and stress from the worries of this position? The worries are not on the person's shoulders; they belong to Hashem. They are His worries! He has given the person a *chelek*—share—in what is a tremendous *zechus*—merit—that is really a tremendous *zechus* for the person himself. *Halevei*—if only—others would also have the same *zechus*.

Rabbi Sufrin:

To what extent should the school curriculum be determined by the feelings and whims of parents? The school usually follows the curriculum issued by Merkos, but how much of it should be adapted according to the local situation including parent needs and demands?

The Rebbe:

The Merkos curriculum is prepared for the United States. It should be adapted or revised to suit local conditions. It should take into account children's needs and their inclinations etc.

Rabbi Sufrin:

On Friday evenings between *mincha* and *maariv*, I usually give a *shiur* on Kitzur Shulchan Aruch (Jewish law) to the younger members of the Tzach *minyán*. However, as most of the boys learn *dinim* in the Talmud Torah and some of the others learn at

other times, I have been wondering whether it would perhaps be an idea to learn Chassidus instead. If so what type of Chassidus should I choose for this purpose, as their knowledge is not good in this subject?

The Rebbe:

Continue to learn with them *dinim* and then include Chassidus. A possible model to use is: fifteen minutes of *dinim* as a *shiur* in lecture format; then tell them to do *chazarah*, review. This should then be followed by fifteen minutes of Chassidus. It is advisable to begin with excerpts from Likkutei Dibburim.

YECHIDUS TO A SHLUCHA⁸

The following is a transcript of a yechidus of Mrs. Tila Hecht, shlucha in Eilat, Eretz Yisroel, together with her children:

The Rebbe said to Mrs. Hecht: “Your husband was very successful in Eilat during Yom Tov. You probably know that the *Aibershter* will help and you will continue being successful. He who has one hundred wants two hundred, and you will help your husband in reaching two hundred and four hundred.

“I will give each of you a dollar. You should exchange it for Israeli currency and give it to tzedaka, and better if it's tzedaka for *chinuch*.”

When the Rebbe offered one of the children a dollar, he stuck out his left hand to take it. Mrs. Hecht tried having him change to his right hand, and the Rebbe told her, “It doesn't matter, he is still young.”

The Rebbe pointed at one of the other boys (Mendel) and said to Mrs. Hecht, “I gave him a bottle of *mashke* for his father, as you probably know. Make sure that he doesn't finish it on the way back.”

YECHIDUS FOR BAR MITZVA⁹

Avrohom Stone and his father, Reb Yosef:

The Rebbe offered them a seat, and turning to the father, asked when the actual birthday was.

Reb Yosef answered, “Shabbos.”

The Rebbe: Did he prepare something to say?

Avrohom: Yes.

The Rebbe: What will you speak about?

Avrohom: That it is prohibited to wear tefillin Shabbos.

The Rebbe: Why [is it prohibited]?

Avrohom: In case he will carry them on Shabbos.

The Rebbe: If so, why do we wear a hat on Shabbos?

Avrohom: Because it's a garment.

The Rebbe: And tefillin?

Avrohom: [Tefillin are] not made to wear on Shabbos.

The Rebbe: Which *maamar* [will you recite]?

Avrohom: [The *maamar* on the topic] that tefillin are connected to learning Torah.



YECHIDUS KLOIS FOR BAR MITZVAH.

The Rebbe: Which Gemara are you learning?

Avrohom: Kiddushin.

The Rebbe: What is the last *din* you have learned?

Avrohom: To stand before a *zaken* (older person).

The Rebbe: How old is a *zaken*?

Avrohom: I don't know.

The Rebbe [smiling]: Is it someone who has grey hair, or someone who is 65 years old?

Avrohom: I don't know.

The Rebbe: But it's written in Pirkei Avos!

Avrohom still didn't know, and the Rebbe asked who teaches him Gemara.

Avrohom: Rabbi Ushpal, and now Rabbi Garfinkel.

The Rebbe: And they didn't tell you what a *zaken* is?

Avrohom: No.

[According to Avrohom's recollection,] the Rebbe said that he would look into why they didn't teach this. Then the Rebbe instructed him that on the day of his bar mitzva he should give tzedaka before *shacharis* and *mincha*; learn the portion of Chumash for Shabbos; and study his new chapter of Tehillim with Rashi and another *pirush*. The Rebbe added that he could begin studying it now, as long as he finished on Shabbos.

The Rebbe: You should have much success, and you should grow up to be a Chossid, and to do *maasim tovim*.

YECHIDUS FOR CHILDREN¹⁰

13 Teves 5732

Rabbi Shmuel Lew, and his sons Yosef Yitzchak (age 7) and Menachem Mendel (age 6).

The Rebbe asked Yosef Yitzchok, What's your name? He answered that it's Yosef Yitzchak.

The Rebbe: What are you learning?

Yosef Yitzchak: Chumash.

The Rebbe: Which *sedra*?

Yosef Yitzchak: Parshas Miketz.

The Rebbe: What does 'Miketz' mean?

Yosef Yitzchak: The end of.

The Rebbe: The end of what?

Yosef Yitzchak: The end of two years.

The Rebbe: Two years of what?

Yosef Yitzchak: Of what happened to the *Sar Hamashkim* and *Sar Ha'ofim*.

The Rebbe: What happened?

Yosef Yitzchak: Pharaoh had a dream.

The Rebbe: Do you know what a dream is? Have you ever had a dream?

Yosef Yitzchak nodded.

The Rebbe: What did you dream about?

Yosef Yitzchak was overwhelmed and didn't answer, and the Rebbe said, in English, "You can tell the story in English also."

The Rebbe asked Reb Shmuel: How long do you plan on staying here?

Reb Shmuel: Probably until Monday.

The Rebbe: What is your wife's name?

Reb Shmuel: Hinda Malka.

The Rebbe: And her mother? Yacha?

Reb Shmuel: Yacha Raizel.

The Rebbe: I will mention all those who you have written for their needs. Hashem should give a *shnas hatzlacha*—*hatzlacha* and *shnas hatzlacha*—to you and your wife in the *inyonim haklalim* and *inyonim haprotiyim*. **D**

1. Sichas Yud-Gimmel Tammuz, 5711

2. Basi Legani 5711.

3. HaTomim vol. 1 p. 219

4. Frierdiker Rebbe's Igros vol. 2, page 362.

5. Shabbos parshas Shelach, 5710

6. Mikdash Menachem p. 412

7. Teshura Sufrin, 5763 p. 13-14

8. Kovetz Hayechidus, [Vaad Talmidei Hatmimim] p. 59

9. Teshura Stone, 5761

10. Teshura Vigler-Lew, 5763

HOW TO CONNECT

*The clear path to hiskashrus is through
studying the Rebbe's Torah*

“The intense longing for *hiskashrus* can be satisfied by only studying the *maamarim* that the Rebbe said and wrote; for merely seeing him is insufficient.”

—Hayom Yom, 9 Adar II

STUDY MY CHASSIDUS; BECOME MY CHOSSID

I received your letter. I was pleased to find out, albeit indirectly, that you are well and are setting aside time to study *chassidus*, which surely includes the *maamarim* of the Rebbe, my father-in-law, although you didn't mention it specifically.

As I've written to you in the past, the *neschama klalis* is the medium through which all *hamshachos* pass, not just spiritual ones. As the Rebbe Rashab said, “If you study my *chassidus*, you will become my chassid.” This instruction is applicable to every generation; *hiskashrus* must be through Torah. This [applies] particularly to Chabad *chassidim*. (16 Teves 5710)¹

FIRM IN HISKASHRUS

What I wrote about learning the Torah of the Rebbe, my father-in-law, was certainly not meant to preclude the study of the *chassidus* of the preceding rabbeim. However, every student must focus on the *hiskashrus* befitting his generation and time period. *Hiskashrus* comes through studying the Torah of the *nasi*, as explained in many letters as well as in Hayom Yom. I had therefore expressed my opinion, that studying specifically [the *nasi hador's* Torah] is necessary. (7 Shevat 5714)²

PART OF THE CURRICULUM

You write that the *roshei yeshivos* made a [specific] request³. It is not surprising that the *roshei yeshivos* themselves study the *maamarim* that they are used to from their time in yeshiva; one should only study the subjects that he is comfortable with. It is obviously easier for them [to learn what they are used to rather] than to begin studying new subjects. Each *nosi hador*, without exception, was innovative in his Torah, so of course there are differences in the style and content.

However, should they wish to impose such a *seder* [of learning *maamarim* of the Rebbe Rashab] on the students of the yeshiva, the *roshei yeshivos* and older students must recall their own relation with *their mashpi'im*, who wished to learn with them the *maamarim* of the previous rabbeim instead of those of *their* Rebbe, the Rebbe Rashab.

The Alter Rebbe writes in Hilchos Talmud Torah that in the course of one's lifetime, he must learn all of the Written and Oral Torah at least once. This includes the *maamarim* of all the leaders of Chabad. Nevertheless, I stand firm in my opinion, that since over 100 booklets of *maamarim* from the Rebbe, my father-in-law, have been printed, as well as all of the *maamarim* of certain years, **they must be included in the curriculum**⁴ in

ALL HAMSHACHOS TO THOSE WHO ARE CONNECTED TO HIM MUST COME FROM AND THROUGH HIM, AND ALL OF THE HAMSHACHOS ARE [ENABLED] THROUGH TORAH.

Yeshivas Tomchei Tmimim. Hashem should give each of you success to properly fulfil your shlichus. (9 Kislev, 5714)⁵

You write regarding the curriculum of learning *chassidus* in each of the three classes. My opinion has been stated many times—everyone, particularly the *tmimim*, must have a **set**⁴ study schedule in the Torah of the Rebbe, my father-in-law רב"מ, at least during this year. In the schools and yeshivos this must be part of the **curriculum**⁴ of each class. (26 Av 5710)⁶

HIS SPIRIT IN OUR MIDST

In Igeres Hakodesh it is written: “to console with redoubled support” those that “smitten, sighing and groaning” because the *tzaddik* “has left life... to every living being, that is, to the soul of every living being who is bound to his soul... in each and every individual corresponding to the degree of his genuine alliance and his true and pure love of him.”

In Sefer Inyan HaHishtachus it is explained that “Even those who were not acquainted with [the *tzaddik*] during his physical lifetime, but they studied the holy *seforim* that he left behind, enjoy the light of his Torah, and strengthen their *avodas Hashem* through this ... they are certainly considered his students... for they believe in this *tzaddik* and draw from him the light of his Torah... the branches connect to their roots.”

The Rebbe, my father-in-law, רב"מ, explains in a letter that “The intense longing for *hiskashrus* can only be quenched by studying the *maamarim* that the Rebbe said and wrote, for merely seeing him is insufficient.”

In another letter, he clarifies: “To one who asks how he can be *mekushar* to me if I don’t know him personally... True *hiskashrus* comes through learning Torah; when he learns my *maamarim*, reads the *sichos*, bonds with *anash* and *tmimim* in their study and *farbrengens*, and he fulfills my requests to say Tehillim [this was written before the daily study of Chumash and Tehillim was widespread -ed] and study regularly, this will constitute his *hiskashrus*.”

IT WILL BRING YOU BACK

If you make an honest reckoning of your situation, you might think that you aren’t capable of learning *Chassidus*, especially in a way that can influence others.

The answer to this is that in today’s day and age, there is no time to wait until all the preparations are done before studying *Chassidus*. We must learn and review the Rebbe’s *Chassidus*, over and over. We must “grab the Rebbe’s *klamke* [lit. doorknob, i.e. we must keep connected]” and “the luminary”—the Rebbe’s essence, which he infused into his Torah—“will bring you back to the good path,” “the Rebbe will drag you out of the mud.”

What’s more, even if you have doubts about the Rebbe (whether he is in control of everything, and can do anything, so you can’t hide from him) you still have to learn his *Chassidus*—“the Torah that was commanded to us by Moshe.” Although the word “Torah” is the *gematria* of 611, it doesn’t include the mitzvos of belief in G-d and the prohibition against idolatry [which were given directly by G-d]. [Just like belief in G-d must exist in addition to studying Torah,] similarly, with regards to the Rebbe [studying his Torah isn’t enough—one must also believe in him]. As Chazal say, “One who contends with his Rebbe is as if he contends with the *shechina*.” [The reason that you must learn his *chassidus* notwithstanding your doubts is] because through studying his Torah, “you are holding on to the Rebbe’s *klamke* and you’re with him on his wagon.”

(From a *sicha* said on 20 Av 5710)¹²

When we study his Torah and *sichos*, and follow the path he laid for us, then כמים הפנים לפנים - “as in water, face [answers to face, so is the heart of man to man]” and “spirit rouses

“TRUE HISKASHRUS IS THROUGH STUDYING TORAH.”

spirit and brings forth spirit” [the spirit of love that one has for the *tzaddik* draws down the *ruach*, the superior spirit of the *tzaddik*.] For his *ruach* remains truly in our midst... even in this world of today’s action [being that the purpose of this world is action -ed], [the departed *tzaddik*] is found more [than during his lifetime].” “If he stood and ministered until now, he continues to do so.” (Rosh Chodesh Adar 5710)⁷

A SHIUR IN THE REBBE’S CHASSIDUS

They surely have a shiur in the *chassidus* of the Rebbe, my father-in-law, the *nasi* of this generation.

All the *hamshachos* are drawn down through the Rebbe (which is why even the meat [which was given to the Yidden in the desert] had to be drawn down through Moshe). And many *seforim* tell us that the channel to receive all *hamshachos* is Torah, as Chazal say, “With the Torah the world was created, and with the Torah the world is sustained.” (24 Cheshvan 5710)⁸

CONNECT YOUR CHABA”D

At a farbrengen here I noted that *hiskashrus* must be accomplished with all possible faculties. So first and foremost, Chabad *chassidim*—as the name implies—must connect [to the Rebbe] with their *ChaBa”D* [intellect]. Practically, this means to learn the *maamorim* of the *nasi*; since his intent was to draw down *ChaBa”D* into the *midos* [emotions], and through this to change the *midos*. This indicates that our *hiskashrus* is attained by utilizing our emotions and intellect to follow his directives. (13 Sivan 5707)⁹

SET ASIDE TIME

The *nosi*, who is the leader of millions of Jews, serves as their head, their mind; the general *neshama* for all of the individual *neshamos*. All *hamshachos* to those that are connected to him must come from and through him, and all of the *hamshachos* are [enabled] through Torah.

Knowing this [that our *hiskashrus*, which enables *hamshachos*, is through Torah], we can understand the Rebbe, my father-in-law, מ”ה’s statements that, “The intense longing for *hiskashrus* can only be quenched by studying the *maamarim* that the Rebbe said and wrote,” and that “true *hiskashrus* is through studying Torah.”

Although one should only study the subjects that he is comfortable with, it is nonetheless essential to have set times to study the Rebbe, my father-in-law, מ”ה’s Torah. This study is especially important, (1) as a preface to any general subject or event, and (2) during auspicious times.

May Hashem grant you the merit of achieving true *hiskashrus* to the “tree of life” [the Rebbe]. (29 Iyar 5710)¹⁰

A BRACHA IS LIKE RAIN

I don’t need to add an explanation to the saying of the Rebbe, my father-in-law, that a *bracha* is like rain, which is only beneficial if the field has been plowed and planted. So too, a *pan* [is beneficial only] through the connection between the one requesting [the *bracha*] and the one he is requesting [the *bracha*] of. Since you want me to read your *pan* at the Ohel of the Rebbe, my father-in-law, you will certainly set aside time to study his Torah. (9 Kislev 5714)¹¹ **D**

1. Igros Kodesh vol. 3 p 232
2. Ibid. vol. 8 p. 153
3. From the Rebbe’s reply, it seems that the request was that the *chassidus* curriculum in the yeshiva consist of the Rebbe Rashab’s *maamarim*.
4. Emphases are in the original.
5. Ibid. p 47
6. Ibid. vol. 3 p 395
7. Ibid. p 241
8. Ibid. vol. 3 p 212
9. Ibid. vol. 21 p 62
10. Ibid. vol. 3 p 306
11. Ibid. vol. 8 p 45
12. Toras Menachem vol. 1 p 162

ליעב האבען דעם רבי'ן התועדות חסידיים



In honor of Gimmel Tammuz, we present the following words of HoRav Yosef Yitzchok Gurevitch, mashpia of Yeshivas Tomchei Tmimim, Migdal HaEmek, about the necessity of connecting ourselves with the Rebbe, especially in our times.

This "chassidishe farbrengen" on paper, filled with inspirational stories and first-hand memories of encounters with the Rebbe, will surely arouse our readership with a very timely message.

The Melech Relates to All

As we find ourselves at the threshold of another “Hakhel” year, 5776, and we all know of the *shturem* the Rebbe made of this special mitzvah, it is appropriate to begin by discussing this subject and its relevance to us.

There is a *michtav kloli* written at the end of 5726, where the Rebbe learns a lesson from the *possuk* about Hakhel, “הקהל את העם האנשים הנשים והטף וגרך אשר בשעריך למען ישמעו וילמדו ויראו את ה' אלקיכם”.

There is an aspect of this mitzvah that seems contradictory: On the one hand, the Torah stresses the need for the inclusion of each and every Jew; man, woman, and child. It makes no difference what their standing or level. All are equally a part of this gathering. Yet on the other hand, the one who reads the Torah is the king himself; the highest of all Jews.

One of the answers, the Rebbe explains, is that the Torah's purpose is to infuse life into the essence of each and every Jew. Everyone must reach a *bittul* to *Elokus* that transforms every fiber in his being. The only one who is capable of facilitating such *bittul* in every single Jew without exception, is the *melech*. Only the king can reach every Jew no matter what level he's on or where he stands spiritually.

Essentially, when we talk about *hiskashrus* to the Rebbe, we must understand that

every single Jew deserves a connection with the Rebbe, and it is our job as Chassidim to bring that about.

HER FRIEND REPLIED, POINTING AT THE REBBE, “BUT HE DOESN'T LET ME LEAVE!”

He Doesn't Let Me Leave!

I would like to share a story about this, which I heard from the person it happened to.

In the early years of the Rebbe's *nesius* (I believe it was 5717), there was a woman of *anash* who came to spend Tishrei with the Rebbe. Before leaving back for home at the end of the month, she went to visit the Rebbe's mother, Rebbetzin Chana, to say goodbye and receive her blessing.

Towards the end of the visit, she told Rebbetzin Chana that she felt a bit dejected. “I was the only one who came here for Tishrei from all of Paris,” she explained. “When I return home, they will surely want to hear something of what happened during Tishrei in the Rebbe's court. But I feel like I will not have much to tell them in response. I did not understand much of the Rebbe's *farbrengens*, as they were too deep for my comprehension; so what am I to do?”

The Rebbetzin listened to her concern and then responded with a story she had witnessed, saying that it would be a good point to convey to *anash* in Paris.

“I arrived at 770 on Simchas Torah for *hakafos*, and the shul was overly crowded; it was hot and stuffy. Standing next to me were two young girls, and from observing their way of dress, I could tell they were not from Lubavitcher homes. I overheard them having a conversation in modern Hebrew. One of them said to the other, ‘It's really hot in here. Perhaps we should go outside for some fresh air.’ Her friend replied, pointing at the Rebbe, ‘But he doesn't let me leave!’ And they indeed stayed in the shul.

“This is a story you can relate in Paris,” the Rebbetzin concluded.

I remember hearing this story when I was a young boy in Paris, though at the time I didn't fully understand its significance. When I got older, I finally understood its true meaning.

This woman was asking the Rebbetzin for an idea of what sort of regards to bring back home after being in the Rebbe's presence. Bear in mind that in those years, the world was not as small as it is today. People didn't travel much and very few members of *anash* in Paris had ever been by the Rebbe. News and fresh regards also traveled much slower.

The Rebbetzin explained to her that the best regards to convey would be to demonstrate what it means to be truly connected to the Rebbe. In the abovementioned story we see how these youngsters, despite that they were not from Lubavitcher homes and spoke a modern Hebrew, still, they were totally captivated by the Rebbe. Just being in the Rebbe's presence had such a strong impression on them that they were unable to leave, even if the shul was crowded and uncomfortable.

In other words, the Rebbetzin wished to convey to Chassidim a very important point. The Rebbe is captivating the world. People of every background who see the Rebbe are immediately drawn to him and feel a love for the Rebbe. We, too, must generate this feeling of love towards the Rebbe, and fulfill his wishes out of love.

Today's Lure

The Rebbe explains in a *sicha* that the fact that Chassidus was revealed in recent generations, especially Chabad Chassidus, which is understood with intellect, was to serve as an antidote. It was just before the rise of the *haskala*, the so-called “enlightened” movement, where intellect was perceived as the ultimate of all. Chassidus, by explaining *Elokus* in a manner that is understood logically and permeates the mind, was able to counter that *kliya*. One who fills his mind with



“HE DOESN'T LET ME LEAVE...”
REBBETZIN CHANA, THE REBBE'S MOTHER.



THE REBBE DELIVERS A SICHA.

Chassidus is totally unaffected by all the other sciences of the world.

Perhaps we can take this point one step further.

In our generation, a new *kli* has risen, and the strong sense of *hiskashrus* to the Rebbe in our time is here to counter it.

There is a strong emotional pull tempting us towards undesirable things in *olam hazeh*. The Rebbe introduced a much deeper sense of *hiskashrus* than in previous generations, serving as a remedy to this very issue. By arousing within ourselves a love towards the Rebbe and a meaningful feeling of *hiskashrus*, we can fend off all the temptations of *olam hazeh* in our time.

In our generation, we saw how the Rebbe showered Chassidim with love and care in a manner unprecedented in earlier times. Not only in the communal sense, with thousands of hours of farbrengens illuminating every area of life with Torah and Chassidus, but also on a

personal level. The Rebbe showed his utmost concern for every individual Yid, devoting himself to their every need, guiding and blessing them each in the most caring way possible.

Those who were fortunate to be in the Rebbe's presence before Gimmel Tammuz saw the Rebbe and developed a love for him; whether by passing by for *kos shel brocha*, receiving a dollar, or even during an "ordinary" davening.

And those who did not see the Rebbe can still arouse the same love for the Rebbe through the many avenues of *hiskashrus* available today. By going to the Ohel properly, realizing, as the Rebbe said, "אז דא איז ער"; by hearing stories of the Rebbe, or by listening to the audio recordings of the farbrengens, or watching the videos. When one watches the videos of the Rebbe distributing dollars, one realizes how the Rebbe gives his full, undivided attention to each and every Yid seeking his blessing, offering

the precise words that this individual needs to hear.

The *ahavas Yisroel* displayed by the Rebbe during "dollars" is absolutely unparalleled in the world. Watching these videos and internalizing this message will help us arouse a love towards the Rebbe, realizing that the Rebbe offers the same care and concern for us today as well. This will also give us a longing to see the Rebbe again *begashmiyus*, and help us do all we can to bring Moshiach sooner.

Much as we arouse ourselves with a love towards the Rebbe, we must also bring the Rebbe and his message to our fellow Yidden as well.

In past generations, in order to transform a Yid and bring him closer to Yiddishkeit, one needed to work hard with many months, or even years, of toiling. In our time, the Rebbe taught how even one *vort* is enough to influence a Yid and to touch his heart in a meaningful way. We need only to present the *vort* in the

proper manner and it will do the job of illuminating his life and bring him closer to Yiddishkeit. In this way, the Rebbe is truly transforming the entire world and preparing it for the *geulah*.

The Work is Done!

In the later years, the Rebbe stated that *avodas habirurim* is complete. People often ask what this means. If our *avoda* is over, do we no longer need to spread Torah and mitzvos and do *hafotzas hamaayonos*? Obviously not! The Rebbe himself said that as long as Moshiach hasn't arrived, this indicates that we must still do more to bring him sooner. What then, does the Rebbe mean when he says that *avodas habirurim* is complete?

I believe that the answer can be understood with a *moshol*.

Suppose a man walks into a goldsmith's shop and asks for a golden goblet. The goldsmith shows him one of his cups and

THIS HELPS US
AROUSE A LOVE
TOWARDS THE
REBBE, REALIZING
THAT THE REBBE
OFFERS THE SAME
CARE AND CONCERN
FOR US TODAY AS
WELL.

says, "This is an exceptionally beautiful goblet! It can hold a large amount of liquid that will surely quench your thirst adequately."

The man picks up the cup while it's still in the box, laying upside-down, and asks bewilderingly, "But how can I get even one drop of liquid into here?"

"Fool!" the goldsmith replies. "I took a piece of raw gold, carved out the middle of it, designed it and shined it beautifully to create this masterpiece of goblet. All

you have to do is turn it rightside-up, fill it up with liquid and drink. You will no longer be thirsty anymore!"

Similarly, the Rebbe took a coarse world, a world unfitting of *Elokus*, filled with questions and doubts, and he worked with it for 40+ years. The Rebbe refined, cleansed, and illuminated the world. All the *maamorim*, all the *sichos*, all the unprecedented *pe'ulos* of the Rebbe throughout the years have transformed the world irreversibly.

Now the Rebbe turns to each and every one of us and says, you don't need to start anything new. All the work has already been done and the world is ready for the *geulah*. All that is required is for you to take the *maamorim* and the *sichos* and bring them to the world. Begin with yourself; let the words "talk" to you and affect you, and then bring them to your fellow Jews as well. You will see that they are ready to receive the influence. You just need to be sure to hold the "cup" upright; deliver it in the proper manner, and you will see that the words will quench the spiritual thirst of the world.

When the Frierdiker Rebbe left Russia in 5687, Reb Pinye Althois asked him: "With whom do you leave all the people on your ship?" [I.e. What will be with all the Chassidim being left behind in Russia?] The Frierdiker Rebbe replied: "Just as Hashem has acted with me in a supernatural manner until now, He will help us see one another in the future as well, in a supernatural manner."²

When we connect ourselves with the Rebbe, arousing a love towards the Rebbe, פשוט ליעבֿ האבען דעם רבי'ן, we are indeed not subject to the natural order of things, and we will overcome every obstacle that stands between us and the *geulah*, ultimately bringing about that the Rebbe will take us out of galus;

דיכף ומיד ממש! **D**



1. Shabbos parshas Shelach, 5710
2. See Derher Magazine, Sivan-5775
3. Based on Igros Kodesh Admur HaRaYYaTz vol. 6 p. 353

DIVINE ASSURANCE

As we approach Gimmel Tammuz, we present the following moving story.

Every month, A Chassidisher Derher Magazine features a story of an individual who experienced the Rebbe's continued guidance and blessing in the years after Gimmel Tammuz by writing to the Rebbe at the Ohel. And as the Rebbe famously wrote to a chossid after Yud Shevat, 5710, "The Rebbe finds his way to answer."

In a fascinating sicha said by the Rebbe a few months after Yud Shevat, 5710, the Rebbe says:

"כ"ק מו"ח אדמו"ר אמר פעם שלא בא "לקבל" אלא "ליתן". . . ההשפעות של הרבי ישנם גם עתה, ואף שבאמצע אירע המאורע דיו"ד שבט... אין זה נוגע להשפעות של הרבי שישנם גם עתה, וגם עתה לא בא לקבל אלא ליתן..."

"The [Friediker] Rebbe once said that he is not here to take, but to give... Now as well, the Rebbe continues to give. Even though in between there was the occurrence on Yud Shevat [i.e. the histalkus], this has no effect on the hashpoa from the Rebbe which continues now as well. Now as well, the Rebbe is here not to take, but to give..."

In the following story, Rabbi Schneur Oirechman, the Rebbe's shliach to Tallahassee, Florida, recounts to A Chassidisher Derher how the Rebbe's brochos and guidance were evident in his life, and in a very tangible manner.

My family and I have the wonderful *Mzechus* of serving as the Rebbe's shluchim for sixteen years to the city of Tallahassee, the capital of Florida. *Boruch Hashem* we have expanded steadily and seen tremendous success in our holy work. But truth be told, it hadn't started out easy for us at all.

When we first came to check out the city as a possible *makom hashlichus*, we figured that as the capital of the state, and home to Florida State University with over four thousand Jewish students, there was bound to be great potential. Based on that, we decided to take the plunge.

The landlord of the first apartment we considered renting happened to be a Jewish college student and upon hearing why we were planning on moving, he excitedly told us that his mother had



RABBI SCHNEUR OIRECHMAN AND HIS SON LIGHT THE MENORAH WITH FLORIDA GOVERNOR RICK SCOTT (R), AND FORMER GOVERNOR CHARLIE CRIST.

called from New York the day before and begged him to get involved in more Jewish activities. For us this was an indication that perhaps it really was the place we were meant to be.

In the pioneering spirit so typical of the shluchim of day's bygone, we arrived with no more than a month's rent and a few credit cards.

Looking to establish a database of contacts, we started by copying—with a typewriter—Jewish sounding names from



PHOTO: JEW/THE LIVING ARCHIVE / 113969 / 24 TISHREI 5744



THE REBBE GIVES KOS SHEL BRACHA TO A CHILD.

the local phone book, and we frequented the public library to use the computer there to design and print flyers. Our first event, a Purim party, took place a month after we arrived and was a huge success with over thirty people in attendance. We were off to a great start.

However, as time passed we began to realize that we were sliding into a financial crisis. We didn't have a penny to our name and our credit was maxed to the limit. Although we were already acquainted with some of the locals, none possessed the means that would make them potential supporters.

In addition to our financial woes, I was

plagued by doubt and uncertainty. It was the year 5759, nearly five years after Gimmel Tammuz, and I was desperate for some indication that this was where the Rebbe wanted us to be. But our hopeless situation seemed to indicate that we didn't belong here.

Gimmel Tammuz was fast approaching and although I had made it a point to be near the Ohel every year on this day, I wasn't sure that I would make it this year; I simply didn't have the means to buy a ticket. In the end, the unthinkable idea of not being near the Ohel on this day, along with a few long-forgotten TWA miles, propelled me to a last-minute decision to

make the ticket. The only available flight at that point was out of Tampa which is a four hour drive from Tallahassee. As our vehicle wasn't up to making the drive, I borrowed a car from a college student who I knew, and caught my NYC bound flight out of Tampa on Beis Tammuz.

Arriving in New York that evening, I took a taxi straight to the Ohel. Although my initial plan was to go afterwards to Crown Heights and return later that night, once I was at the Ohel I felt compelled to stay.

Sitting in the tent, my mind began reviewing the details of our dire predicament back home and with a heavy



heart. I came to the obvious conclusion that under these circumstances, unless a miracle happened here and now, we would have no choice but to close shop and leave town. Making a mental note to include this in my *pa"n*, I went about preparing myself to enter the Ohel.

When I sat down a few hours later to write my *pa"n* to the Rebbe I included a detailed report of our situation and asked for a *brachah*. But inadvertently, I left out the punch-line, namely, the fact that we couldn't possibly survive without an immediate miracle.

I began making my way towards the exit of the tent from where a pathway leads to the Ohel, when a fellow shliach from Miami³ who had just emerged from the Ohel approached me. He was many years my senior but we knew each other from the two years I spent as a bochur-shliach in the Miami yeshiva. Although we hadn't seen each other in a while, he greeted me warmly and inquired after my well-being. I gave him the run-down, and when I finished my woeful account, he asked me for the sum-total of our basic monthly expenses. I pronounced a

considerable sum and, without batting an eyelash, he took upon himself the burden of covering the entire amount with a monthly check!

Ecstatic and quite astonished, I asked him why he was undertaking this expense and he said that coming out of the Ohel, he was inspired to take upon himself to assist a fellow shliach financially. He had immediately noticed me, and knowing that I was a fresh shliach, he decided to make me his project.

I was blown away by the sheer magnitude of what had just transpired. Before I even had a chance to enter the Ohel, my troubles were addressed and solved, and all the doubts that I had entertained as to whether the Rebbe really wanted us to be his shlichim in Tallahassee were washed away in an instant.

טרם יקראו ואני אענה!

The monthly support from this shliach continued for a full year until we were able to manage on our own. When we moved from the apartment into our first house, he helped generously with that as well. Eventually, with the help of Rabbi

Moshe Kotlarsky, we managed to secure a grant from the Maurice and Lillian Tabacnic Foundation, which helped us expand our activities with the Jewish students on campus and since then we have continued to grow.

But what has stayed with me more than anything throughout the sixteen years since, is the knowledge that the Rebbe wants us here and would insure us with the ability to fulfill our shlichus in the fullest measure. This awareness continues to provide me with the strength to face and overcome even the toughest of challenges. **D**

1. Igros Kodesh vol. 3 p. 266

2. Toras Menachem vol. 1 p. 83

3. When preparing this story for print, A Chassidisher Derher spoke with this shliach and confirmed all the details of his involvement. We respect his wish to remain anonymous.

YOUR STORY

Please share your story with
A Chassidisher Derher by emailing
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A PRICELESS TREASURE

AS CHASSIDIM, EVERY AREA IN THE REBBE'S TORAH IS IMPORTANT AND STUDIED WITH UTMOST DILIGENCE.

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We would like to thank Rabbi **Chaim Shaul Bruk**, Rabbi **Yosef B. Friedman**, and Rabbi **Levi Greisman** for their invaluable help in preparing this article. We were also greatly assisted by JEM's soon-to-be published book "The Rebbe's Early Years".

LIGHT IN A TIME OF DARKNESS

It was during the difficult period after Gimmel Tammuz, 5754, that a new light began to shine: In a drawer in the filing cabinet in the Rebbe's *yechidus* room, three binders filled with the "reshimos" were discovered. Hundreds of pages, covering a wide range of Torah topics; *nigleh*, *Chassidus*, *halacha*, *minhagim* and lessons in *avodas Hashem*, written in extreme concision, in a small, crowded yet meticulous writing. The Reshimos were written on loose-leaf graph paper measuring approximately 8 ¼ by 5 ¼ inches, in the Rebbe's packed miniscule handwriting, seemingly written only for his personal use.

Kehos appointed a select team of editors, led by Reb Yoel Kahn, to prepare the Reshimos for publication. Each week a booklet was published, in which a Reshimah was brought to light, replete with footnotes and inter-word explanations, filling in suggested words and sentences in an attempt to explain the Rebbe's terse style.

In contrast to the vast majority of the Rebbe's Torah, which was generally recorded by *chozrim* and *manichim*, and oftentimes edited by the Rebbe, Reshimos is unique in that it was written entirely by the Rebbe.

Once all the Reshimos were published, comprising one hundred and eighty seven booklets, they were published together in a multi-volume set, in the same order as they appeared on a weekly basis. The *Reshimas Hayoman*, *Reshimas Hamenorah*, *Shnayim Ochazin Bitallis*, and the *Reshimos on Tanya*, being lengthy and independent topics, were each printed as individual *seforim*.

RESHIMOSAI

During the preparation of the first volume of the Rebbe's *Igros Kodesh*, the Rebbe gave a collection of his letters from the years before the *nesius* to be included in the *sefer*. Amongst the letters were a



THE REBBE AT THE JARDIN DU LUXEMBOURG PARK IN PARIS.

few pages of the Rebbe's *chiddushei Torah* written during that period.

While this was perhaps the first time anyone had seen these writings, the existence of the Reshimos had already previously been known. In many letters and *sichos*, the Rebbe had referenced "reshimosai," "my reshimos from the year..." etc.¹

When Rabbi Michoel Seligson was working on his edition of *Hayom Yom* with explanations and footnotes, the Rebbe lent him a copy of the first print of *Hayom Yom* on which the Rebbe had written the sources to the sayings and *minhogim* in the *sefer*². Many references were to "Reshimosai."

It was only after Gimmel Tammuz that the Reshimos were discovered in their entirety, and made available to the public.

A LONG OVERDUE PROJECT

Of the three binders, the first contains more than three hundred pages of *mafteichos* (indexes) to the basic *sifrei Chassidus*—*Tanya*, *Torah Ohr* and *Likutei Torah*, as well as a list and index of the *maamorim* of the Rebbe Rashab and the Frierdiker Rebbe, and a list and synopsis of the letters that the Rebbe received from his father, HoRav Levi Yitzchak. The *mafteichos* on the *maamorim* of the Rebbe Rashab contains a collection of "marganisi"—pearls—from his letters,

PHOTO: JEW/THE LIVING ARCHIVE / 2702

sichos, and *maamorim*, and a separate section on his insights and *hagahos* on *Tanya*.

In contrast to regular indexes where the aim is simply to list all of the topics mentioned in the book, the Rebbe's *mafteichos*, which were published over the years, are written with incredible specificity, with many topics in *Kabbalah* and *Chassidus* defined by their seemingly innocent placement in one *erech* or another. One can gain much understanding of a subject by simply paying close attention to what is

mentioned within an *erech*, and what is left out.³

We do not know exactly when the Rebbe wrote the indexes; however, in the preface to *Sefer Hamafteichos* (published in 5766), the Rebbe writes:

These indexes were created at various times and under various conditions; in times of tranquility and plenty, and in times of distress and oppression. Therefore they do not have a consistent approach. But there is no time now to write them anew.

The first index was made public in 5714, when the first edition of *Tanya* was published in the United States, and the Rebbe added his *mafteiach* to the back of the *sefer*.

IN THE BEGINNING...

The second and third binders contain the bulk of the printed Reshimos. They are filled with over three hundred pages of *chiddushei Torah* the Rebbe wrote in Europe: notes for numerous farbrengens and public addresses that the Rebbe held; *reshimos* on *Tanya* known as *Mar'eh Mekomos*, *Hagaos v'Haoros Ketzoros*; correspondence with various individuals; and a detailed diary describing the things he saw and heard from the Frieddiker Rebbe, known as *Reshimas Hayoman*.

The third binder contains, exclusively, the Reshimos that the Rebbe penned in the United States, which consists mostly of notes that the Rebbe wrote in preparation for addresses at various functions, farbrengens, and *simchos* that he attended.

One can gain much understanding in a subject by simply paying close attention to what is mentioned within an *erech*, and what is left out

The sheets in the binders are not in a very specific order, and many Reshimos were written without mention of a date or location where they were composed. However, from those that do state dates and locations, we are able to get a general picture as to when the Reshimos in general were written, as well as an insight into the Rebbe's activities during the years before the *nesius*, shedding light on this somewhat unknown period of the Rebbe's life.

The earliest dated Reshimos are mainly copies of the Rebbe's correspondence

THE MAFTEICHOS REVOLUTION

During his early years in America, the Rebbe initiated what was essentially a revolution in the style of Chabad *seforim*. For the first time, *sifrei Chassidus* were being printed in a new form, with tables of content, indexes, and copious footnotes directing the student to other places where the issue is discussed, thereby enriching the reader's knowledge and understanding of the subject.

Many years later, in a letter to Gershon Steinman, the Rebbe urged him to include footnotes and sources in his own books as "handles" with which to "grasp" the work. The letter concludes by mentioning the indexes the Rebbe himself authored: "You certainly have in your possession indexes to Chabad works which I composed at various times... I have found them very useful not only for others but even for myself."

As time progressed, indexes became a staple feature in many Chabad *seforim*, and the majority of the indexes in the binder were printed in their appropriate places. In fact, this binder was found extremely well used, with many of its pages torn and worn out, perhaps due to its constant use for publishing.

It seems however, that there was a deeper purpose for the indexes as well. In a letter to Rabbi Shlomo Yosef Zevin, editor-in-chief of *Encyclopedia Talmudis*, the Rebbe writes about a mammoth project that had inaugurated around that time, when the Rebbe had tasked Reb Yoel Kahn with creating *Sefer Ha'arachim* an encyclopedia that would encompass the entire *Toras HaChassidus*.

"The great need for this," writes the Rebbe, "is also understood from the fact that many similar *seforim* exist in *Toras Hanigleh*, arranging the material in alphabetical order or according to topic... Even in *Kabbalah* such works exist. But specifically for Chassidus, such a *sefer* does not exist!"

"...I have felt the need for decades, but due to several reasons, the [matter] has been delayed. I have begun doing the necessary groundwork for this project decades ago, by creating indexes to the fundamental works of Chassidus."

during those early years. The first is estimated to be dated 5685, when the Rebbe was 23-years-old.

In a letter which seems⁴ to be written to his first cousin, Menachem Mendel Schneerson,⁵ on the occasion of his ninth birthday, the Rebbe examines the Mishna's statement "*ben eser l'Mishna*," discussing—in a rather scholarly style—whether it refers to ten complete years of age, or it applies to the beginning of the tenth year as well.⁶

A similar letter follows on the occasion of his eleventh birthday⁷. Two years later, when he became bar mitzvah, the Rebbe again wrote him a lengthy letter discussing the bar mitzvahs of our forebears Yitzchak, Yaakov, Shimon and Levi, drawing a common line between all of those occasions, how they were not affected by their negative surroundings, and how they were not fearful of standing up to defend their beliefs and customs.⁸

One of the more notable letters included in the collection is one written to the Frierdiker Rebbe, where the Rebbe asks about Chabad's tradition of not discussing miracles performed by the Rabbeim. In this letter, the Rebbe maintained that in today's day and age, people are not on the same level as Yidden of old. Today there are those that see their physical surroundings as the true reality, as opposed to spirituality. Miracles, the Rebbe writes, have the ability to lift a person higher, so that he realizes that his essence is not in the stark physicality of daily life, rather it lies in the *ruchniyusdiker* side, the *neshamah*.⁹

Another fascinating collection is the Rebbe's correspondence with the Rogotchover Gaon, HoRav Yosef Rosen. While the Rebbe wrote to him on numerous occasions beginning in 5685 and even earlier, the first of the five-letter collection found in Reshimos is dated 5688. Penned in the Rogotchover's style of terse writing peppered with references to all parts of the Torah, the letters are extremely profound, covering a vast array of Torah subjects.¹⁰

THE REBBE STANDS NEAR THE FRIERDIKER REBBE AS HE ADDRESSES THE DINNER BENEFITING MERKAZ HAYESHIVOS TOMCHEI TMIMIM.



PHOTO: JEM/THE LIVING ARCHIVE / 102359 / 29 SIVAN, 5702

RABBI WEINBERG'S KUNTRES

In the beginning of Teves 5688, the Rebbe arrived in Berlin and attended classes at the University of Berlin. In the process of registering, the Rebbe was in need of a certificate attesting to his education.

For this purpose, the Rebbe visited Rabbi Yechiel Yaakov Weinberg, the then head of the Hildesheimer Seminary for Rabbanim, whose *smicha* ordination—from an institution that taught both Torah and secular subjects—would suffice as the document the Rebbe needed.

In order to qualify for the *smicha*, the Rebbe offered to take home any *sefer* of Rabbi Weinberg's choice and return on the following day to be tested on it.

Rabbi Weinberg agreed to the challenge. He gave the Rebbe a halachic *kuntres* on an obscure subject which he had authored, *Pinui Atzmos Meisim*—halacha's view of relocating bodies from one grave to another.

The Rebbe passed the test satisfactorily, and he was duly conferred the *smicha* certificate. When the Reshimos were discovered after Gimmel Tammuz, an interesting entry was found, dated Teves 5688, where the Rebbe refers to the treatise, asks a number of questions on it, and proceeds to give his own solutions to the issues that Rabbi Weinberg had raised.

As recorded by Rabbis Gershon Mendel Garelik and Chaim Nachman Kovalsky in JEM's film The Early Years Supplement, who heard the story from Rabbi Weinberg himself.

A similar example of the Rebbe's Torah discussions is found in his comments to letters from his father. HoRav Levi Yitzchak had sent him comments

regarding *chiddushei Torah* that he had written, and the Rebbe had comments of his own questioning the basis of his father's positions.¹¹

Other letters include three written to the “Rav M’Horodok,” on the occasion of Chanukah, Purim, and Shavuot¹² during the year following the Rebbe’s wedding and a letter to the author of the *sefer Lev Aryeh*, who had sent the Rebbe a copy of his *sefer*, perhaps as a *drasha geshank* (wedding gift). As he often did in later years when authors sent him their *seforim*, the Rebbe comments on his work, critiquing a number of his statements, and offering an alternative explanation to his ideas regarding *hashgacha pratit* and *emunah*.¹³

Numerous other letters were kept in the binders. Some written many years later, when the Rebbe was already living in the United States, and they reflect the work the Rebbe did as the head of Machne Yisrael and other institutions.

Miracles, the Rebbe writes, have the ability to lift a person above the stark physicality of daily life

CHASSONO D’VEI NESIOH

On Yud Daled Kislev 5689, approximately six years after meeting the Frierdiker Rebbe for the first time, the Rebbe and Rebbetzin’s wedding took place in Warsaw.

Three weeks after the wedding, on Hei Teves, we find the first entry in Reshimas

Hayoman. The Rebbe writes that the Frierdiker Rebbe had summoned him into his room, and divulged that he had seen the Rebbe Rashab in a detailed vision, in which he delivered a *maamar* before him. In the *chizayon*, he said, a number of individuals were present, including the Rebbe’s brother Leibel, and he instructed the Rebbe to ask his brother about it.

A few months later, the Rebbe received a letter from his father, HoRav Levi Yitzchak, from far away Yekatrinoslav. After writing a series of advice and instructions, HoRav Levi Yitzchak concludes the letter:

When Hashem will help you to innovate chiddushim in Torah, write them, so that you will not forget them.

Your father, who loves you with an everlasting love.

Perhaps the Rebbe’s writing of Reshimos was (also) to honor his father’s request. Indeed, it seems that a short time after receiving the above letter, the Rebbe began to regularly write the Reshimos that we have today.

The Rebbe and Rebbetzin spent the bulk of the following ten years in Berlin and Paris, far from the Frierdiker Rebbe’s headquarters and the throngs of Chassidim that gathered there. The Rebbe’s communal activity—as far as we know—consisted mainly of work he would do for the Frierdiker Rebbe from afar: editing the *Hatomim*

journal, carrying out various missions to *rabbonim* and other tasks that were accomplished far from prying eyes.

This would all change when the Rebbe and Rebbetzin would travel to “Lubavitch” (wherever the Frierdiker Rebbe was living at the time) for *yomim tovim*. From the year he became the Frierdiker Rebbe’s son-in-law, the Rebbe would conduct a *simchas beis hashoevah* farbrengen with the Chassidim – especially the bochorim—that had come to spend yom tov with the Rebbe.¹⁴ These yearly farbrengens were held per the instruction of the Frierdiker Rebbe.

The notes with which the Rebbe prepared for these farbrengens make up a very large part of the Reshimos binders. In a style that resembles the rest of the Reshimos, the Rebbe would quote a Mishna or *halacha*, perhaps delve a bit into the *meforshim* on the topic, and then proceed to explain its deeper meaning in one’s service of Hashem. Often spending many hours on this same subject, the Rebbe’s words amazed the listeners, quoting from vast arrays of seemingly unconnected Torah subjects, and tying them all back to the same point with which he had begun.

The lengthiest Reshimah (aside for those published in individual *seforim*) is from the *Simchas Beis Hashoevah* farbrengen of 5692, which took place in Otwock, where the Frierdiker Rebbe was spending yom tov with the students of Tomchei Tmimim. According to eye witnesses, the Rebbe farbrenged from eight o’clock in the evening until seven in the morning, much of it on the subject of the Mishna quoted at the beginning of Shulchan Aruch:



THE BUILDING THAT SERVED AS YESHIVAS TOMCHEI TMIMIM IN OTWOCK, POLAND, AS IT STANDS TODAY.

ON THE STATIONARY OF KUPAS BOCHURIM [BOCHURIM FUND] IN OTWOCK, POLAND, THE REBBE IS LISTED AS CHAIRMAN.



THE REBBE'S FATHER, HORAV LEVI YITCHOK SCHNEERSON, ENCOURAGED THE REBBE TO WRITE HIS CHIDUSHEI TORAH.

Rabbi Yehudah ben Teima said: Be bold as a leopard, light as an eagle, swift like a deer, and be strong as a lion, to carry out the will of your Father in heaven.

In the Reshimah, the Rebbe presents numerous explanations as to the deeper meaning of the Mishna, going as far as to explain how the name of the *tana*—Rabbi Yehudah ben Teima—brings additional meaning to the lesson learned in our *avodas Hashem*. Additionally, in a style we would see years later, the Rebbe also spoke of that year's significance—5692—being a Shnas Hakhel.¹⁵

TORAH ACHAS

As chassidim would come to learn many years later, this approach to Torah is a foundation in the Rebbe's way of learning. Throughout the generations, the study of *nigleh* and *nistar* were kept separate; even when a concept in *nigleh* is explained in *Chassidus*, the *nigleh* seems to usually be used as a *keli* to reach the desired teaching.

Not so was the Rebbe's way of learning. Throughout the Rebbe's Torah one can find full *sugyos* in *nigleh* explained *al derech haChassidus*, and many Chassidic concepts explained through a basis in *nigleh*. The Rebbe explained on many occasions that the entire Torah is *Torah achas*, and it is therefore inevitable that each part of Torah will complement the other.

See to it that you add more pepper and salt, meaning they should be more and more based on Kabbalah

This concept is clearly brought out in the Reshimos. Many of the entries explain a matter in *nigleh* and then proceeds to extract its lesson, dissecting the idea into separate parts and showing how each of its seemingly insignificant details fit perfectly into the structure that the Rebbe had built¹⁶.

In the Rebbe's own words, in the preface to the Reshima on Shnayim Ochazin:

A talk which explains an entire sugya and the way it is studied in Chayei Hanefesh... which is an old concept... as we find frequently in midrashei chazal and the seforim of Gedolei Yisrael.

In an entry to *Reshimas Hayoman* in 5693¹⁷, the Rebbe records that the Frierdiker Rebbe asked to hear a synopsis of what the Rebbe had spoken during the *simchas beis hashoevah* farbrengen on the previous night before. After hearing what the Rebbe said (this farbrengen is also



PHOTO: JEM/THE LIVING ARCHIVE / 2724

THIS PICTURE WAS PRESUMABLY TAKEN DURING THE PERIOD OF THE REBBE'S WEDDING.

recorded in Reshimos¹⁸), the Frierdiker Rebbe commented that this way of understanding Torah is one that existed in previous generations¹⁹, and the Rebbe Rashab had also gone down that path. In that vein, the Frierdiker Rebbe went on to share a *drash* with the Rebbe in a similar style that he so happened to learn that day as part of his daily *shiurim*.

We find a similar style of learning in the Torah of the Rebbe's father, HoRav Levi Yitzchak, who is well known for his Kabbalistic interpretations of any given concept in *nigleh*. In fact, we find that he had also encouraged the Rebbe to do so, with reasoning that reflects the ideas that the Rebbe mentioned on numerous occasions, as noted above.

In a letter dated 5694, HoRav Levi Yitzchak writes:

...My dear son, this is my advice to you: See to it that you add more pepper and salt, meaning that they should be based more and more on the true chochmah, the Kabbalah, which is the truth of the Torah... Then the ideas will be much clearer, and they will be keilechdik—well rounded—from all sides and corners, and then it is clear that the inyan is true.

The writing of a Reshimah never seemed to end. Some of the entries have numerous additions, added as the

Rebbe was writing, in some instances in the form of footnotes, where the Rebbe would insert a star at the place of discussion, and write a line pertaining to it on the bottom of the page. There are places where the footnote, written on the last line of the page, is meant to be read bottom-up; i.e. the Rebbe would add a second line to the footnote, on top of the first one.

IN FLIGHT

On the eve of 5700, the Nazis began their invasion of Poland, quickly overrunning the entire country, including the city of Otwock—where the Frierdiker Rebbe was located, along with the entire Yeshivas Tomchei Tmimim.

As the danger increased, Chassidim in the United States scrambled to obtain American visas for the Frierdiker Rebbe and his entire family, with their efforts focused on those in immediate danger, under Nazi occupation in Poland. The Rebbe was located in Paris which—although had not yet been invaded—was clearly in the Nazis' sights.

Within a few months, their efforts bore fruit, and the Frierdiker Rebbe arrived on American shores, shortly before Purim that year. As the efforts to save the Rebbe and Rebbetzin began in earnest²⁰, the Rebbe continued going about his

daily life in Paris, while the Nazis slowly inched closer and closer to France and Paris.

One would expect that living under extreme pressure, with a lack of peace of mind and fearing for his life, that the Rebbe's Torah study would be affected and that the pace of his writing of the Reshimos would have slowed down. Yet, looking at the Reshimos, it is clear that this was not the case. On the occasion of Chanukah and Purim of that tumultuous year, the Rebbe penned Reshimos dealing with each yom tov respectively. On Beis Nissan, the Rebbe delivered a sermon in a Paris shul—as he had done on a number of occasions during the previous years, as deduced from the Reshimos—where he explained the design and the function of the *ulam* in the *Beis Hamikdash* as it pertains to ones *avodas Hashem*, going into great detail as was his usual custom.²¹

As Shavuot approached, news arrived that the Nazis entrance to the city was imminent and all of the city's Yidden rushed to escape before it would be too late. The Rebbe and the Rebbetzin were no exception; with a small amount of belongings, they boarded a train that would transport them to a small city in southern France called Vichy. There they remained for two months, waiting for their much anticipated visas, which would allow them to cross the Atlantic Ocean to safety.

During their stay in Vichy, the Rebbe wrote six long entries to the Reshimos, generally on the *parshah* of the week. These Reshimos are written in extremely tight script, perhaps due to a shortage of paper, as would be expected in wartime.

A Reshimah written on 14 Tammuz, is on the topic of "*arba'ah tzrichim l'hodos*"—the obligation to recite *Hagomel* when saved from a danger. Ironically, the Rebbe would not be able to recite the *bracha* for almost another full year, but still he explained its deeper meaning in *Kabbalah* and *Chassidus*, ending with—as always—the lesson in *ma'aseh bepoel*.²²



VICHY, FRANCE

After a while, the French government in Vichy became increasingly hostile to Yidden, so the Rebbe and Rebbetzin decided to flee even further, to Nice.

On 16 Cheshvan, in Nice, the Rebbe wrote down a *shiur* that he had given in a *shul*, explaining a *sugya* in *Maseches Pesachim* according to *Chassidus*. Three more Reshimos were written during that period, two of them also on subjects relating to *Pesachim*.²³

The last Reshima that we find dated prior to the Rebbe's departure from war torn Europe, is dated 16 Sivan, in Lisbon. The Rebbe had arrived there—among thousands of other Jewish refugees—in order to obtain tickets and to board a ship headed towards North America.

A perilous journey lay ahead; no one knew whether they would manage to avoid German submarines infesting the waters of the Atlantic. It was then that the Rebbe penned the lengthy Reshimah on the subject of Moshiach's arrival, based on the rather puzzling statement of the Gemara in Sanhedrin: *Ein ben Dovid ba ad sheyisbakesh dag l'choleh v'lo yimatze*, explaining its meaning according to *toras hanistar*.²⁴

The Rebbe's lack of access to *seforim* is clearly evident in the Reshimos. While the Rebbe often quotes from across the entire spectrum of the Torah *seforim* verbatim, his practice was to never write a source without first seeing the *sefer* on hand.

Throughout Reshimos, the Rebbe leaves empty spaces for sources in *seforim* not in his possession, in order to fill in the precise reference on a later occasion. When writing this Reshimah however, the scarcity of *seforim* was so severe, that the Rebbe leaves empty spaces even by basic quotes from Gemara.

THE "LOWER HEMISPHERE"

The Reshimos written in the United States reflect the Rebbe's activities as the chairman of Merkos L'inyonei Chinuch, Machne Yisrael and Kehos Publication Society.



THE REBBE SPEAKS AT THE WEDDING OF REB NISSAN GORDON.

Living in close proximity to the Frierdiker Rebbe and a Chabad community for the first time since his wedding, the Rebbe was frequently honored—as the son-in-law of the Rebbe—to speak at *simchos* of Chassidim living in New York. We find that the Rebbe often prepared notes in advance, usually on a subject pertaining to the occasion; be it a wedding, bar mitzvah, or *bris*. On occasion, the Rebbe did not end up delivering what he had prepared, and he would write on the top of the entry “*lo ne'emar*.”

A perilous journey lay ahead; no one knew whether they would manage to avoid German submarines infesting the waters of the Atlantic

Other entries pertain to his work. We find notes of a sermon at a *siyum hashas* arranged by Machne Yisrael, as well as an address prepared for the *hagrolas haMishnayos* that the Rebbe had arranged, and letters that the Rebbe prepared to send to various American rabbonim regarding the work of Machne Yisrael.

A RAY OF LIGHT

When dealing with the Reshimos, which were—by *hashgacha pratis*—revealed to us in a time of such intense darkness, it is worthy to note the speciality of the discovery.

It should be mentioned, that although it is beyond our capabilities to compare the various forms of the Rebbe's Torah, it is clear that one of the unique aspects of the Reshimos is the fact that from beginning to end—they were all written by the Rebbe's holy hand. This is in contrast to the vast majority of the Rebbe's Torah, which was initially spoken by the Rebbe, only later put on paper by the *chozrim* and *manichim* and submitted to the Rebbe for editing.

Additionally, these Reshimos were written by the Rebbe primarily for his own personal use unlike the rest of the Rebbe's Torah, which was directed to the public from the outset. We might say that there is an advantage found in the Torah which was not meant for the public, being that they were not put through the “*tzimtzum*” which may be necessary in order to teach Torah to the public. In other words, the revelation of the Reshimos to our generation serves as an keyhole, through which we can catch a glimpse of the Rebbe's Torah as it is on the Rebbe's level.



RESHIMAS HAMENORAH

One very long and unique Reshimah is what has become known as *Reshimas Hamenorah*, where the Rebbe explores the complexity of the *seder* of lighting the menorah in the Beis Hamikdosh.

Dated Paris 5699, and divided by chapters, this Reshimah was written at the behest of the Friediker Rebbe, and is in fact an elaborate version of a short letter. In Adar 5699, Rabbi Schneur Zalman Shmotkin wrote to the Rebbe concerning the lighting of the menorah, with questions on what is explained in the *maamar* of the Alter Rebbe in *Torah Ohr, dibbur hamaschil* בכ"ה בכסלו. The Rebbe responded in writing shortly after²⁵.



RABBI SHNEUR ZALMAN SHMOTKIN HY"D.

When learning of this exchange, the Friediker Rebbe wrote to the Rebbe, requesting that he develop this concept in a clear and comprehensive manner, including an explanation according to Chassidus and its practical implications.

In the words of the Friediker Rebbe:

I am requesting that you prepare the letter with which you answered Rabbi Shmotkin about the kindling of the menorah. זאלסטו דאס ריכטיג גוט בעארבעטן — expound on it and develop at length—and then explain it according to drush and remez the way it pertains to a person. And how it is explained through Chassidus, which we received from the Baal Shem Tov and Maggid. And [finally] how it is explained according to Chassidus Chabad.

The Rebbe responded and included his opening remarks at the beginning of his Reshimah, quoting, "In response to his question, which he poses in his letter..."

In his opening sentences the Rebbe defines the manuscript as an explanation to the "various opinions regarding the kindling

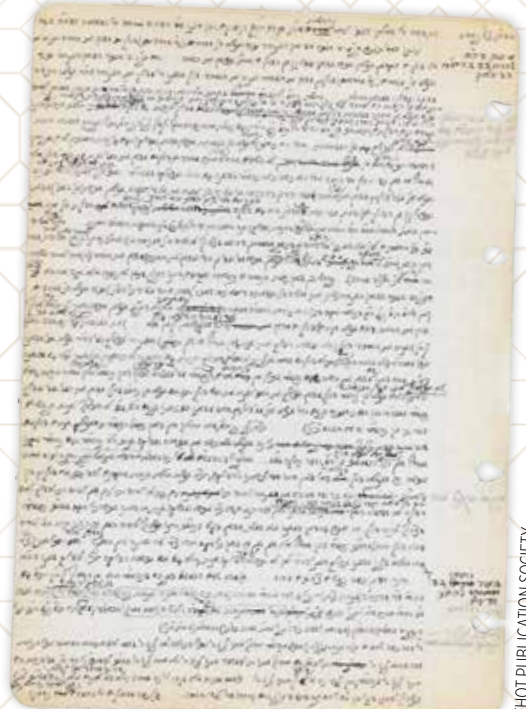
of the menorah in the *Beis Hamikdosh*," and to "what Chassidus explains on this [topic]."

The first part of the Reshimah reviews the complex issues pertaining to the menorah's lighting, considering the many nuances within this issue. The Rebbe, in a highly systematic manner, resolves many of the difficulties regarding the pertinent *halachos*, aiming to provide an articulate account of the Rambam's seemingly contradictory positions. Where many *meforshim* remain puzzled by the Rambam, the Rebbe gives a clear way of learning, and in the course of this novel explanation many new concepts are brought to light.

In the second section, the Rebbe describes the concept of lighting the menorah—including all the relevant arguments—according to Chassidus. Addressing the principal argument of where the menorah stood, either from east to west or from north to south, the Rebbe delves into the deeper meaning of the menorah, based on his preface regarding the other utensils in the *Beis Hamikdosh*.

Throughout the following years, a number of people wrote to the Rebbe with similar questions to that of Rabbi Shmotkin, concerning the exact *seder* of lighting the menorah according to the *maamar* of the Alter Rebbe. In one such letter the Rebbe replied, "In another place I wrote at length about this," seemingly referring to this Reshimah.

In this Reshimah too, one can identify the Rebbe's unique style. The way everything is explained clearly and precisely, concluding with an explanation according to Chassidus, and how all aspects of Torah are brought together, woven in perfect harmony. Torah is eternal on every level, the same *machlokes* in *nigleh* has practical implications to every person; they are not two separate entities.



THE FIRST PAGE OF RESHIMAS HAMENORAH. ON THE RIGHT, THE REBBE ADDS TITLE FOR EACH CHAPTER IN PRINT LETTERING.



SHNAYIM OCHAZIN B'TALLIS

In the beginning of the winter of 5702, the Rebbe began writing a Reshimah in which he elaborated on the first *sugya* in Bava Metziah, on the Mishna “*Shnayim Ochazin B’tallis*,” which was being studied in many yeshivos that year.

From the date on the Reshimah (Tishrei–Cheshvan 5702), and from the Rebbe’s foreword to the *sefer*, it seems that this was the topic that the Rebbe discussed when he farbrenged with yeshiva *bochurim* from a variety of non-Chabad yeshivos during *simchas beis hashoevah* of that year.

The Rebbe later wrote up his talk in a structured fashion in order for it to be published, and he then wrote it again, this time in large clear print—unlike the rest of the Reshimos—for the publisher’s benefit. The manuscript was then typed on a typewriter, and the pages were edited by the Rebbe.

The Rebbe also composed a *pesach dovor*, designed a *shaar blatt* in which he named the organization Merkaz Yagdil Torah, and even drew a the outline of the Kehos logo indicating where it should be placed on the page.

The *sefer* opens with a synopsis of the *sugya* in *nigleh*, and with a slew of questions on it. The Rebbe then writes a lengthy explanation according to Chassidus, through which all of the questions are answered, and additional insight is revealed.

It seems that the basis of the explanation was originally written by the Frierdiker Rebbe, based on the Tzemach Tzedek’s writing, which—in turn—is based on a short Torah from the Baal Shem Tov: “The explanation of the Mishna...as it is studied in the heavenly *mesivta*.”



THE REBBE’S HANDWRITTEN SKETCH FOR THE SHAAR BLAAT OF SHNAYIM OCHAZIN BITALLIS.

[It should be noted that the Rebbe’s *chiddush* is quite remarkable, in comparison with the *biurim* from the previous generations. While in previous generations the *nigleh* was explained according to Chassidus, only in the Rebbe’s Reshimah does the Chassidus explain every single detail of the *sugya*, and it also answers all of the apparent difficulties.]

The point of the *kuntres*—as the Rebbe notes in the preface—was “*hafotzas hama’ayanos*,” aiming to introduce *pnimiyus hatorah* to yeshiva *bochurim* with no background in *Toras Hachassidus* and *Darkei Hachassidus*.

It seems that for this reason the Rebbe avoids mentioning the word “Chassidus” throughout the *kovetz*, always referring to “ways of *avodas Hashem*” and “*chayei hanefesh*.” He also makes no references to any *sifrei Chassidus*, rather bases the entire Reshimah on *mekoros* in *nigleh*, such as *midrashim*, Rambam, and the like. [This was something that the Rebbe emphasized repeatedly throughout the years: that every single concept discussed in Chassidus has a solid foundation in the revealed part of Torah.]

Although it seems to be complete ready for press, the *sefer* was never sent to print for reasons unknown to us, and was released to the public, for the first time, two years after Gimmel Tammuz.



COMMENTARY ON THE TANYA

Throughout the generations, the Rebbeim have placed a special emphasis on the study of the holy *Tanya*. The Rebbe very often mentioned that the Frierdiker Rebbe wrote: “*Tanya* is the *Torah Shebiksav* of *Toras Chassidus Chabad*.”

The Rebbe once explained that in the study of *Torah Shebiksav*, emphasis is placed on the fact that our understanding is only according to our capabilities. Connecting this to *Tanya*, the Frierdiker Rebbe continues in the above letter:

The Tanya is like a Chumash.

Every Jew, from the greatest of Geonim to the smallest of the small, studies Chumash. And everyone, according to their capabilities,

knows what they know, but no one truly understands it; the greater the student, the more he understands the wonder—hafla'ah—of the subject.

The current print of the *Tanya* was initially published, per the Rebbe Rashab's instructions, in 5660 in Vilna. In 5714, the Rebbe republished it, this time with the addition of a *moreh shiur*, *mafteach*, comments, a *luach hatikkun*, and more.

In the preface to the *Hosafos*, the Rebbe wrote:

In the complete edition of Tanya which is being prepared for print, the [text of] Tanya will appear in the center of the page, and surrounding it will be: mar'eh mekomos, a short commentary, a collection of the words of the Rebbeim and their writings which explain the words of Tanya, etc.

In the Rebbe's *Igros* as well, we find that he was very involved in the publishing of *Tanya*. In a number of letters, the Rebbe requests that those in possession of *biurim* and explanations of *Tanya* recorded by Chassidim be sent to him, and he mentions that there is a possibility that the *Tanya* will be published with *mar'eh mekomos* etc.

Among the Reshimos discovered after Gimmel Tammuz, there was a collection of forty pages. It contained—as the Rebbe wrote for the title—“*mar'ei mekomos, hagahos, and ha'aros ketzaros to sefer shel beinonim*,” in a small tight handwriting, starting from the beginning of *Lekutei Amarim* and going through the end of *Kuntres Acharon*.

It seems that the Rebbe prepared three drafts for this *sefer*. While still in Europe, the Rebbe wrote the first draft, and—always anticipating more information—after each line he left the space of four additional lines empty, in which, over time, he added new sources and explanations.

Sometime later, the Rebbe rewrote the entire booklet, this time leaving just one empty line for later additions. It was this edition in which the Rebbe added the many new *biurim* that he obtained after arriving in the United States. The new sources that the Rebbe received include *ha'aros* on *Tanya* from the Tzemach Tzedek and the Rebbe Rashab, as well as a booklet of *biurim* from the *mashpia* in Tomchei Tmimim of Lubavitch, Reb Shmuel Gronem Esterman.

Interestingly, we find—based on the style of the Rebbe's

handwriting, and the writing instrument the Rebbe used—that the Rebbe continued adding to the manuscript all the way through the 5720s, and possibly even the 5730s. This is possibly due to new explanations on *Tanya* that would be sent to the Rebbe during those years.

In a third draft, the Rebbe prepared the manuscript for print, rewriting the content in larger print, in an organized and clear manner.

This content-rich *chibbur* is replete with source references for every *possuk*, *maamar Chazal*, quotes from the Zohar and additional Kabbalah *seforim*; a short explanation whenever the *Tanya* needs clarification; *diyukim* in the Alter Rebbe's *leshonos*; references to additional places where a concept is explained, especially to *seforim* of *Toras Chabad*.

It is worthy to mention what the Rebbe writes about his father's *biurim* on *Tanya*; that although the explanations usually seem to be on small *diyukim*, one can nevertheless see—with proper examination—that they often shed light on entire topics. In fact, the Rebbe spent roughly half a year explaining *Igeres Hateshuvah* at each Shabbos farbrengen, all based on his father's short and concise notes.

This same can be said of the Rebbe's *pirush* on *Tanya*. It is clear that the Rebbe's work was not meant to simply be a collection of explanations. Every *biur* is essentially a part of a broader *pirush* which the Rebbe painstakingly put together, bringing light to his unique way of understanding *Tanya*. From all of the *biurim* that the Rebbeim wrote, the Rebbe chose specific ones and left out others, perhaps because those are not *nogea* to the understanding of *Tanya* in the Rebbe's distinct way of learning.

The study of the Rebbe's *chibbur* on *Tanya* is one that deserves much *iyun* and *ha'amakah*. With proper attention, one is certain to gain a deeper appreciation of *Tanya*.



IN THIS KEHOS CATALOG - PRINTED IN THE BACK OF TEHILLIM OHEL YOSEF YITZCHAK 5717 - WE FIND ONE OF THE clearest references to the Reshimos on Tanya: A SEFER MAREI MEKOMOS, TZIYUNIM AND HA'AROS ON TANYA IS LISTED AMONG THE REBBE'S SEFORIM AS READY FOR PRINT.



RESHIMAS HAYOMAN: THE REBBE'S PERSONAL DIARY

As mentioned in the main article, the Rebbe began to write Reshimas Hayoman a short time after his wedding.



THE REBBE AND THE FRIERDIKER REBBE IN PURKERSDORF, AUSTRIA

A “diary” usually refers to a personal record of one’s activities and experiences; the Rebbe’s *yoman* is of a very different style. The Rebbe does not write about himself and is almost never mentioned. The vast majority of the diary is a rich compendium of stories and anecdotes about the previous Rebbeim and their Chassidim, which he heard—usually privately—from the Frierdiker Rebbe. Many of the stories are wondrous episodes, truly *inyanim shmaymiyim*, which the Frierdiker Rebbe had told no one else, and at times requested that the Rebbe not reveal them to the public either.

When copying the stories into the notebook, the Rebbe took great care to quote the Frierdiker Rebbe’s exact words. At times, when more explanation is needed, the Rebbe would add his own understanding, always indicating which words he heard from the Frierdiker Rebbe and which are his own additions. The additions are usually in parentheses, usually followed by the Rebbe’s initials.

In the *yoman* the Rebbe also kept a detailed record of *hanhagos* and customs that he witnessed by the Frierdiker Rebbe. Years later, these accounts would serve as the source for *minhagei Chabad* that the Rebbe published in the booklets of the Frierdiker Rebbe’s *maamorim*, and which eventually formed the basis of *Sefer Haminghagim—Chabad*.

During the first year of the Rebbe’s *neisus*, he explained why he had begun this practice:

“I asked the [Frierdiker] Rebbe why no one recorded *minhagim* in the past; he answered, ‘People didn’t focus on them.’

“I asked, ‘But there are many relevant *minhagim* with practical applications.’ He replied, ‘The truth is, it’s a shame that they haven’t been recorded.’

“From then on, whenever I saw [the Frierdiker Rebbe] performing a particular *minhag*, I recorded it in my diary.”

A LIGHT SHINES AT NIGHT

Reshimas Hayoman also gives us a rare glimpse into the special *yachas* and *kiruv* that existed between the Frierdiker Rebbe and the Rebbe, as it played out in various ways.

One occurrence stands out. On Yud-Beis Kislev 5693, the Frierdiker Rebbe told the Rebbe that for the dream he saw the previous night, it would be worthy to give *mashke*. He then instructed the Rebbe, “Give me a kiss, bring *mashke*, and let us begin studying Chassidus.”

In explaining his words, the Frierdiker Rebbe continued:

“My father [the Rebbe Rashab] told me: ‘Why are you dejected? In your house, a light shines at night.’

“I awoke, and the moon was lighting up the room. But... [at this point the Rebbe comments that from the Frierdiker Rebbe’s gesture, he seemed to say that ‘this was not what he meant’] I went to the library and I found [you] reading a *sefer*...”

On another occasion—Shavuot 5692—the Friediker Rebbe shared another *chizayon laylah* with the Rebbe, telling him that while the Torah part of the dream is not a secret, “...The rest of the details are for you only.”²⁶

THE REBBEIM'S MINHAGIM

Around the period of the first dream mentioned above, the Friediker Rebbe asked the Rebbe if he owned Shimusha Rabbah *tefillin*. The Rebbe answered that he did not, and inquired if the Friediker Rebbe thought he was *shayach* to it. The Friediker Rebbe replied, “For you, everything is an *inyan*.”²⁷

Another unique practice of the Rebbeim, which the Friediker Rebbe instructed the Rebbe to do, was regarding the special customs of Tisha B’Av.²⁸

While we ordinarily do not lay *tefillin* during the morning hours, instead doing so at Mincha, the Friediker Rebbe instructed the Rebbe to follow the personal *minhagim* of the Rebbeim, which was to lay *tefillin* in private in the morning as well.

Another custom regarding a fast day was told to the Rebbe on the first Motzaei Yom Kippur that the Rebbe spent with the Friediker Rebbe as his son-in-law. The Rebbe inquired as to

whether he should recite the *bracha* of *She’asah Li Kol Tzarki*—which is not recited on Yom Kippur and Tisha B’Av—when he puts on his shoes after Yom Kippur.²⁹

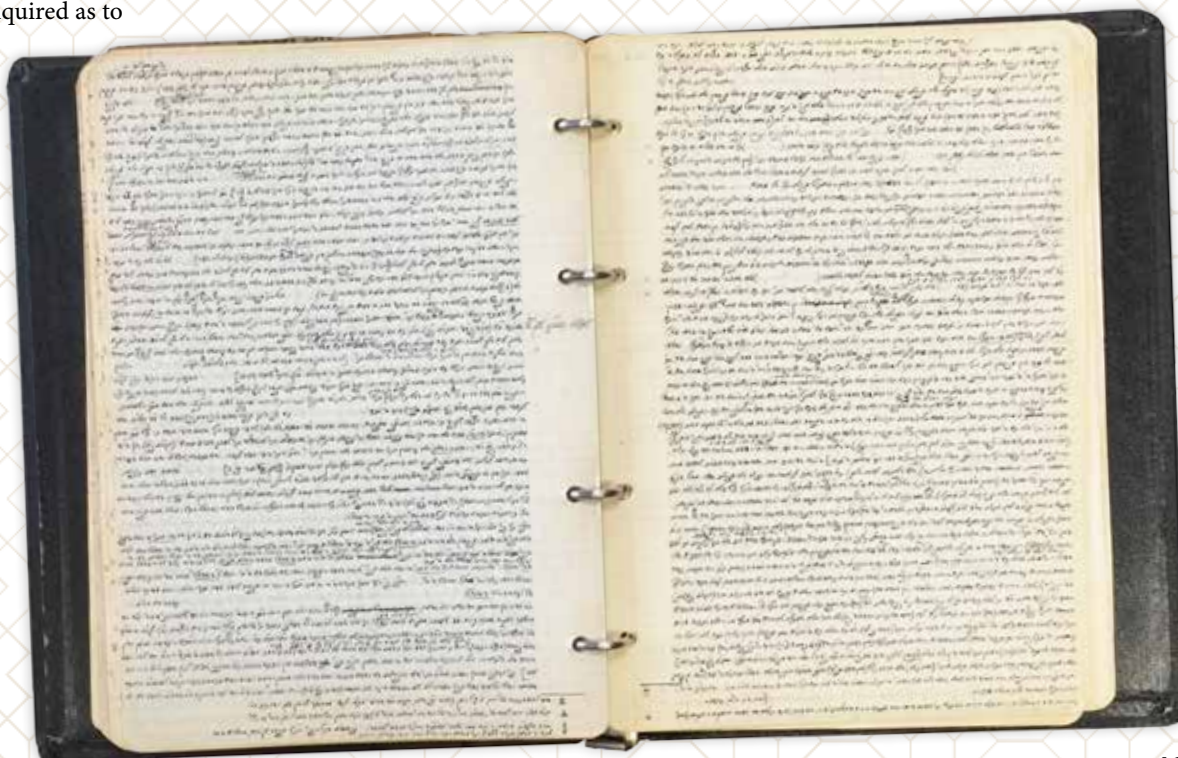
The Friediker Rebbe replied that he had asked his father, the Rebbe Rashab, the same question in his childhood, and that the Rebbe Rashab had asked his father the Rebbe Maharash, who in turn had asked the Tzemach Tzedek, who had asked the Alter Rebbe, and they had all answered to “put off [saying the *bracha*] till tomorrow.” **D**

1. Igros Kodesh vol. 2 p. 252; vol. 6 p. 198
2. These were eventually printed in the regular Hayom Yom.
3. See Igros Kodesh vol. 22 p. 228
4. The bar mitzvah mentioned below is clearly addressed to Reb Menachem Mendel; it is assumed that the other letters are to him as well.
5. Reb Menachem Mendel was the only son of Reb Shmuel and Rebbetzin Miriam Gittel Schneerson.
6. Choveres 55
7. Choveres 21; 160
8. Choveres 59
9. Choveres 138
10. Choveres 33; 159; 104

Reb Shmuel was the brother of Reb Levi Yitzchak, and Rebbetzin Miriam Gittel was the sister of Rebbetzin Chana, making Menachem Mendel the Rebbe’s first cousin from both sides.

11. Choveres 168
12. Choveres 3; 6; 96; 174
13. Choveres 68
14. These farbrengens continued to take place after the Rebbe arrived in America; Merkos Linyonei Chinuch would advertise in the Jewish newspapers that the Rebbe would be holding a Simchas Beis Hasho’evah gathering geared towards Yeshiva Bochurim, and indeed, *bochurim* from a wide array of Yeshivos would take part. This tradition continued through 5724.
15. See *Reshimos - Maftiach Ve’Toichen*, 5692
16. A very vivid example of this style is evident in a *siyum* the Rebbe said on Chof Av 5719 on *Maseches Gittin*—which the Rebbe chose due to the fact that this was the *masechtah* studied in yeshivos that year (same as this year)—where the Rebbe shows, over many *sichos*, how an explanation in *Chassidus* answers numerous difficulties in *nigleh*. See *Toras Menachem* vol. 26 pg. 156.
17. P. 266
18. Choveres 15.
19. Perhaps implying that this style is not for regular individuals in current generations.
20. See last issue of A Chassidisher Derher.
21. Choveres 53
22. Choveres 102; 103
23. Choveres 144
24. Choveres 11
25. The letter can be found in *Reshimos* as well.
26. *Reshimos* HaYoman p. 235
27. Ibid. p. 296
28. Ibid. p. 155
29. Ibid. p. 169

THE SECOND BINDER
OF THE REBBE'S
RESHIMOS, WRITTEN
MOSTLY IN EUROPE.



[illegible]

and tiny letters, the
were penned in the United States,
have much bigger letters and
broader lines.

להביא לימות המשיח

I EXPECT HIM TODAY!

The Rebbe's assurance that Moshiach is at our doorstep is an evident theme throughout all the Rebbe's *sichos*, *maamorim*, and letters. All that is needed, the Rebbe said, is for us to stand ready to greet Moshiach and bring the *geulah* to the whole world.

Presented below is a collection of conversations with the Rebbe during “dollars,” where the Rebbe highlights this point over and over again.

MOSHIACH'S COMING— UNCONDITIONAL!¹

Rabbi Mordechai Chashin

15 Kislev, 5751

MC: I run a program providing religious assistance for *baalei teshuvah*. I've been involved with this for the past thirty years, in *Eretz Yisrael*. Twenty-five years

ago, the Rebbe gave me a *bracha*, an incredible *bracha*; the Rebbe told me on the “stage,” on Yud-Tes Kislev, that “just as every new undertaking begins with enthusiasm and excitement, may Hashem help that the program should grow and grow until Moshiach's arrival.” That was the Rebbe's *bracha*. It has been running for 30 years now, and it is still growing and growing.

Rebbe: But where is Moshiach?

MC: He will surely come. He is so close...

Rebbe: That is stated in every *siddur*. It says in our *siddurim* that he will surely come. My question is *when* will he come?

MC: “Today, if we listen to Hashem” (היום אם בקולו תשמעו)

Rebbe: May Hashem help... But why add a condition? If Hashem makes a condition, that is His business. A Jew need not add conditions; it should be today literally!

EXPECT THE UNEXPECTED²

Mr. Manfred Lehman

26 Elul, 5750

After presenting the Rebbe with a manuscript from Rabbi Avraham Amigo who lived during the times of Shabsai Tzvi, Mr. Lehman showed the Rebbe that it is written in the *sefer*: “A people rises



RABBI MORDECHAI CHASHIN WITH THE REBBE DURING “DOLLARS”.



MR. MANFRED LEHMAN PRESENTS THE REBBE WITH A MANUSCRIPT BY RABBI AVRAHAM AMIGO.

up as a lioness” refers to the return to Israel; “as a lion lifts himself up” refers to moshiach. This was written 350 years ago.

Rebbe: You should speak about Moshiach with those around you. The *Gemara* says: “Moshiach will come unexpectedly” (אין בן דוד בא אלא בהיסח הדעת). My father in-law, the Rebbe, explains [this statement to mean that] Moshiach’s arrival will be higher than understanding. Nevertheless one must think and speak about Moshiach until he will come and thank you in person.

ML: As the Rambam writes in his *Hilchos Melochim*...

Rebbe: We must “await his coming everyday.”

NO TIME TO WASTE!³

Mr. and Mrs. Zev Rudolph
20 Adar II, 5749

After being presented by Rabbi Yisroel Rosenfeld as supporters of the yeshiva, the Rebbe gave the Rudolchs a *bracha* to be more than just supporters, but also partners, and to have *nachas* from their efforts.

Then the conversation continued in English:

Mrs. R: If you would bring Moshiach, all of our prayers would be answered.

Rebbe: I am ready, but I need the cooperation of all the Jews around me.

Mrs. R: [So then we need] a *bracha* that we should work harder to bring him as soon as we can.

Rebbe: Yes, and as soon as possible.

Mrs. R: Thank you for everything.

Rebbe: May G-d Almighty bless you.

Mr. R: We’re ready to build a new building for the yeshiva in Pittsburgh, as well as buy a new house for the Chabad House, and we would like a *bracha* that it should all go well, and that we should have much success.

Rebbe: May G-d Almighty bless you to be in a successful way, and as soon as possible. You must do it especially now, because Moshiach is coming tomorrow, or maybe the day after tomorrow.

“AUTHORIZE” MOSHIACH’S COMING!⁴

Rabbi Moshe Stern (Debretziner Rav)
17 Teves, 5750

Rebbe: *Bracha v’hatzlacha. Yaarich Yomim al mamlachto.* The *Gemara* states that study for the sake of clarifying halacha is one of the noblest pursuits. According to the *Gemara* “*dvar Havaya*” refers to two things: “*zeh hakaitz*”—the coming of moshiach, and also “*dvar halacha*”—Torah. So you should connect the two interpretations, and bring Moshiach!

MS: Amen.

Rebbe: *Besuros tovos.*

MS: Has the Rebbe received my *seforim*?

Rebbe: Yes. But my having the *seforim* is not enough, what we need is for the

להביא לימות המשיח

Aibershter to send Moshiach. Publish a halachic ruling that the *geulah* must already come.

MS: [Shrugging]

Rebbe: Why the shrug? The *Gemara* rules that “*kolu kol hakitzin*.”

MS: For the hand to write, the mind must know how to say it...

Rebbe: *Besuros tovos, hatzlacha rabba*.

IN YOUR MERIT⁵

Mr. Don Bernstein, President of Congregation Adas Yeshurun, Flatbush

DB: Rebbe, should we invest and expand the *shul*, or should we wait for Moshiach to come?

Rebbe: No [you should not wait]. Then it will not be to your merit, it will be Moshiach's merit. You must be interested in your merit, and to have your merit, do all that is possible to expand the *shul*, and that will hasten the arrival of Moshiach. May it be in a good way and with good livelihood.

SEIZE THE MOMENT!⁶

Mr. Benyamin Netanyahu

1 Kislev, 5751

Rebbe: *Hatzlacha rabba*. I haven't seen you in a long time. *Bracha v'hatzlacha*. A double portion of benediction.

BN: I came to ask your blessing and help...

Rebbe: [A bracha] for everything.

BN: In all areas, both personal and political.

Rebbe: Since we last met, many things have progressed.

BN: [Indeed] many things have progressed.

Rebbe: What hasn't changed, however, is that Moshiach has still yet to come; so do something to hasten his coming.

BN: We're doing, we're doing...

Rebbe: Apparently it is not enough, since many hours have already passed today and he is still not here... But there are

still a few more hours left in the day, so [we must] still try for today.

BN: Indeed.

Rebbe: *Besuros tovos, metoch simcha uvetuv laivav* [=with joy and happiness]. You know that *chassidim* deliberately do everything with joy...?

BN: Yes.

Rebbe: *Besuros tovos. Hatzlacha rabba*.

EXPECT HIM TODAY!⁷

Mr. Moti Eden (Israeli Television)

23 Nissan, 5751

After the Rebbe had advised Mr. Eden on the message to be disseminated through television regarding Yidden and *Eretz Yisrael*, Mr. Eden asked:

ME: What does the Rebbe say about Moshiach; how close is it really?

Rebbe: When I know, I will call you (with a smile). Until then we will just have to await his coming.

ME: A short time? A long time?

Rebbe: Every day, Jews affirm: “I believe in the coming of Moshiach, and I expect his arrival today.”

ME: If the Rebbe says so, then I believe too—completely!

Rebbe: *Bracha v'hatzlacha*.

1. Living Torah, Disc: 14 - Program: 53
2. Living Torah, Disc: 18 - Program: 69
3. Living Torah, Disc: 26 - Program: 101
4. Living Torah, Disc: 48 - Program: 190
5. Living Torah, Disc: 55 - Program: 220
6. Living Torah, Disc: 73 - Program: 292
7. Living Torah, Disc: 84 - Program 335

PHOTO: JEM/THE LIVING ARCHIVE / 59535 / 1 KISLEV, 5751



THE REBBE SPEAKS WITH MR. BENYAMIN NETANYAHU.

A recent collaboration between Sichos in English and Kehos has produced a translation of *Sefer Hasichos 5705* in English, availing a treasure of the Frierdiker Rebbe's sichos to the English-speaking public. We are pleased to print the following story culled from this sefer. Reprinted with permission.

Whenever my father was called up for *maftir* on Rosh HaShanah, he would hold the *machzor* on a slant and cover himself with his *tallis*, his tears flowing freely.

On the first day of Rosh HaShanah of the year 5666 (1905), which fell on *Shabbos*, after he read a certain phrase in the *haftarah* he paused. In that phrase - *ומורה לא יעלה על ראשו* - [the mother of the future Prophet Shmuel undertook that] “no razor shall come upon his head”¹. During that brief pause, I observed that his lips were murmuring unvoiced words.

In Adar of that year (in 1906), there was the Poalei Tziyon incident² against the Tomchei Temimim Yeshiva [in Lubavitch]. they didn't want me to continue as executive director of the Yeshiva because, for one thing, I didn't allow them to step inside. My uncle, the *Raza*, knew a person named Bruk who had heard about all that the Poalei Tziyon activists were planning, and my uncle informed my father.

My uncle was no man to be afraid. let me illustrate:

His house stood on the site that had earlier served as the *shul* of the Mittlerer Rebbe. It was so long that people used to quip that you could start *Hodu* at one end of the *shul*, and reach the other end just in time to finish with *Aleinu*. Once, in the middle of the night, a fire broke out in Lubavitch. Someone promptly woke up my uncle and told him that the fire wasn't far from his home.

His response: “So wake me up when the fire reaches that far wall over there!”

With that he turned over and went back to sleep - and he didn't pretend to sleep, he really slept.

Yet though he was fearless, when he updated my father on what the Poalei Tziyon were planning, he added: “they must be taken

seriously. They are great scoundrels³ and could be fearsome.”

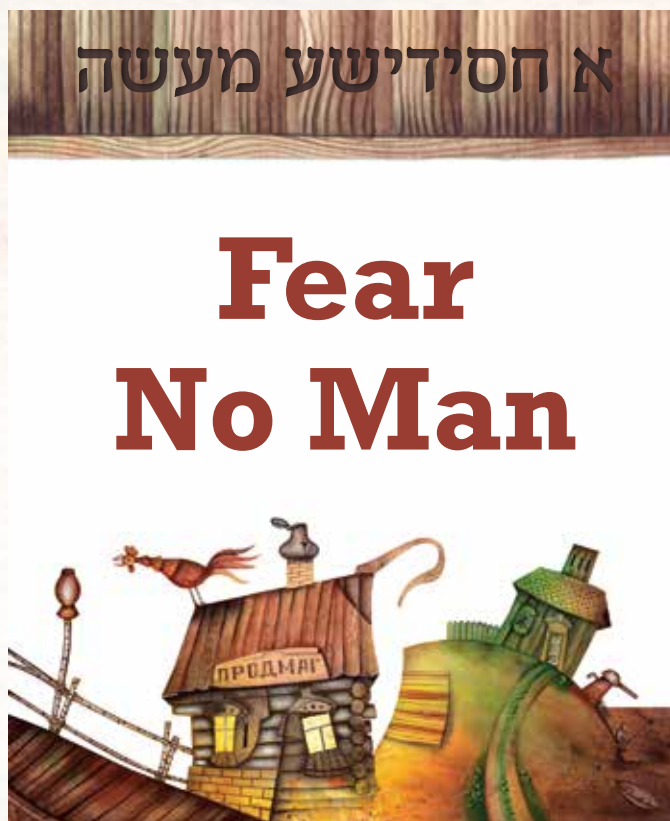
My father replied: “That I should have fear is out of the question. After all, on Rosh HaShanah I said explicitly *לא מורא* [When the first word in that phrase is spelled with an *alef* instead of a *hey*, then even though the pronunciation is unchanged, the phrase now means that “no fear shall come upon his head...”]

My father went on to say: “If it's only a question of money, *nu...*”⁴

[Before our forefathers left Egypt they were assured⁵ that] no dog would dare to sharpen its tongue against them. But if it does, we should toss it a coin.”

Now, my uncle was a Litvak,⁶ and a Litvak believes someone only after he has counted the coins and deposited them in his pocket. Nevertheless, he was struck by the simple power of my father's words.

After he went away, I asked my father what he had whispered in the midst of the *haftarah* on the first day of Rosh HaShanah. he replied: “The plain meaning⁷ of that word is ‘razor’, but I said it as spelled with an *alef*, so that it meant ‘fear’. That's why I repeated the *pasuk* in a whisper.” **D**



1. I Shmuel 1:11.

2. The “incident” was a violent attack on the students by this anti-religious Socialist Zionist movement.

3. In the Yid. original, *groisse shkotzim*.

4. Here this means, “No worries.”

5. Shmos 11:7.

6. Yiddish colloquialism for a Jew of Lithuanian origin or mentality.

7. See *Targum Yonasan*, *Rashi*, and other classical commentaries on the *Tanach* (I Shmuel 1:11); see also the last *mishnah* in Tractate *Nazir*.



BEHIND THE PICTURE

THE ENGLISH CHARTER

- SUMMER 5721 -

A whirlwind of emotions and special moments¹

It had all begun with deep disappointment. The first chartered flight from Great Britain to the Rebbe almost did not happen. In mid 5721, Reb Bentzion Shemtov together with Mr. Zalmon Jaffe tried arranging a chartered flight by sharing an aircraft with with another organization that was flying to New York, but ill-tempered travel agents condemned the project to failure.

It was nevertheless an audacious undertaking; had it succeeded, nearly 120 people would have flown to New York for just £35, a price well below the common cost of hundreds of pounds. So when they tried their luck a second time, the project was met with some skepticism, along with a healthy dose of hope.

The second attempt aimed for that summer, 20 Tammuz 5721 to be precise. But it too faced some serious challenges.

The exasperating travel agents nearly managed to have the trip cancelled again, alleging that not all passengers were 'members' of Lubavitch, and thus not deserving to participate in a Lubavitch-organized flight. With only four days



until take-off, little time was available to talk the antagonizers into retracting their accusations, or to appeal to the airline to correct the issue. Local newspapers carried ghastly headlines about the "£35 FLIGHT" and all seemed doomed, once again.

However, having received the Rebbe's *brochos*, this setback was swiftly overcome and preparations were underway.

118 jolly travellers boarded a full flight, with hot and exquisite kosher catered

food. There were *shiurim*, songs, and a marvellously contagious excitement. Reb Zalmon had commissioned *bentchers* for each passenger, customized in honor of the flight to New York. It even had a space for each passenger to fill with his or her name and seat number on the airplane.

Unlike today's nonstop routes, the flight made two stops to refuel—one in Ireland and another in Newfoundland, Canada—before landing safe and sound at Idlewild



THE SHAS WITH REBBE'S SIGNATURE IN IT.



International Airport of New York City (later known as JFK).

At the terminal they received a hero's welcome. Chassidim showed up at the airport in droves, men and boys stood on the rooftop, and all greeted the transatlantic guests with singing and dancing, all after midnight!

A diary entry from Reb Zalmon's hand records that an airport staff member present at the scene even broke into tears from the moving reception.

SPECIAL WELCOME

About one month before the expected trip date, Reb Zalmon wrote to the Rebbe asking if it was possible that the Rebbe receive the group immediately upon arrival. At that point, a defined time of arrival was not yet known, let alone for when the group would arrive at 770; so

mazkirus requested that Reb Zalmon provide these details once they become available, and then a decision would be made. Once it was established that the plane would land so late at night, with the arrival to 770 being even later, the information was passed along to the Rebbe.

The Rebbe agreed to receive the crowd at that hour, provided that the passengers also agreed to this, lest they feel 'forced' to participate. Needless to say, everyone welcomed the idea with great enthusiasm.

Though the hour was late, 770 was abuzz with a festive spirit. People strode to and fro, welcoming the newcomers, with refreshments being served all the while.

At 3.30 a.m. the Rebbe entered the large *shul* in a solemn silence, until he reached his seat that is generally used for *fabrengens*. Over the next hour, the

Rebbe delivered two *sichos*, welcoming the guests by dwelling on the meaning of the traditional greetings of "*sholom aleichem*," and addressing the time of year—the Three Weeks—and its lessons.

About the conclusion of this special *farbrengen*, Reb Zalmon records in his diary:

"The Rebbe gave another talk; there was some further singing led by Rabbi Dubov (of Manchester) [see picture] and at 4:30 a.m., to the lively tune of '*kee v'simcha tei'tzeiu*,' the Rebbe stood up and left the hall. The *kabolas ponim* was over."

After this special event, the tired yet elated guests headed for bed.

AN EXCEPTIONAL STAY

Over the course of their visit to the capital of Lubavitch, the group was privy to many exceptional moments. Chief

among them was the farbrengen on Shabbos Parshas Balak.

In that period the Rebbe held farbrengens only on *Shabbos Mevorchim* and other special occasions. It wasn't until nearly four years later, after the passing of Rebbetzin Chana on 6 Tishrei 5725, that weekly Shabbos farbrengens became the norm.

The Rebbe had indeed farbrenged on Shabbos 24 Tammuz, the first Shabbos they were present. But the following week, 2 Av, Parshas Balak, it wasn't 'expected' for there to be a farbrengen. Nevertheless, the Rebbe surprised everyone and farbrenged that Shabbos as well.

If every farbrengen of the Rebbe is a time of '*Elokus bipshitus*'—G-dliness manifest in a tangible manner—this particular farbrengen will forever remain etched in the hearts of those fortunate to have attended as something all the more otherworldly.

Though standing in the Nine Days, a time of mourning and gloom, the Rebbe was in a very good mood and visibly cheerful.

In the *sichos*, the Rebbe expressed the need to perform mitzvos with joy, notwithstanding the sad period. Between *sichos* lively *niggunim* were sung.

Some two hours into the farbrengen, the Rebbe declared that all the *mashke* and food in the room must be consumed before the end of Shabbos.² The crowd went into a frenzy; people were saying *l'chaim* and bottles were rapidly emptying. Reb Zalmon himself lent a 'helping hand' in finishing the *mashke*, to the extent that when he *davened mincha* for the amud at the farbrengen's conclusion, he did so with the *nusach* of Simchas Torah! The Rebbe looked on with discernible pleasure.

The atmosphere in the room reached a crescendo when the Rebbe started to sing the *niggun* of Uforatzta and then rose to his feet, dancing in place. The large room rose with the Rebbe, every person standing, dancing, and singing creating a



joy; a *simcha* that was almost palpable.

As Reb Zalmon recorded then, "No words can do justice or describe that scene!"

RETURN TO MANCHESTER 6 AV 5721

The time had finally come to return to England, to 'pack up' all the precious moments experienced in the Rebbe's court and bring them back home.

Just before the guests boarded the busses for the airport, a message arrived that each traveler could have a brief *yechidus* with the Rebbe before taking leave.³

First in line was Reb Zalmon, who brought in with him a gift he had just been presented with from the thankful travelers of the charter: a beautiful *shas*, which every passenger was to sign. Reb Zalmon showed it the Rebbe and asked the Rebbe to sign it as well.

The Rebbe retorted that he wasn't a passenger of the charter, but in his hallmark candor Reb Zalmon replied that wherever a *chossid* goes, the Rebbe travels with him. The Rebbe accepted this, and affixed his signature to the *sefer*.

After every person had a *yechidus*, the entourage set out for the airport. The Rebbe escorted them and stood on the threshold of 770 bidding the group

farewell, only returning to his office once the busses completely disappeared from sight.

When the aircraft finally touched down in Manchester, another memorable flight had concluded, just as the one to New York. Onboard, the passengers had studied together the *sicha* which the Rebbe had spoken in honor of their arrival some two weeks prior, and had since been printed mugah by the Rebbe. They sang and danced, they reminisced and rejoiced, but most of all they brought back a very precious cargo: they returned home with hearts filled with gladness for their privilege of delighting in the presence of *nessi hador umanhigo*, for the honor and gift that had been accorded them. They arrived with a stronger resolve to perform more mitzvos, and most of all, with a burning wish to repeat this trip very soon! **D**

1. What follows is a deliberately incomplete account of the charter flight of 5721 from Manchester. For a complete description please see *My Encounter With the Rebbe*, PCL Publishing, Brooklyn, NY.

2. The reason for this, the Rebbe explained, was because leaving any food over for Motzaei Shabbos would constitute the act of *meichin*, preparing for the weekday during shabbos, which is forbidden.

3. This was in addition to a *yechidus* many of them had during their stay.



כ"ז אדר ראשון, ה'תשנ"ב

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע
בקשר עם יום ההילולא ג' תמוז

נדפס ע"י

הרה"ת ר' מנחם מענדל שעפטיל סקרדר

ומשפחתו שיחיו

~

לרגל הבר מצווה של בנם היקר

הת' אליעזר שי'

כ"ו תמוז ה'תשע"ה

יה"ר מהשי"ת שיגדל להיות חסיד ירא שמים ולמדן לנח"ר כ"ק אדמו"ר זי"ע

לזכות הילד החייל בצבאות ה'

מנחם מענדל שי'

לרגל ה"אפשערניש" שלו ביום י"א סיון תשע"ה

ולזכות הוריו הרה"ת ר' יחיאל מיכל וזוגתו מרת רויזא

גאנץ

נדפס ע"י זקניהם משפחת גאנץ ואיצינגער

לזכות הבחור הנעלה והמצויין, מסור ונתון לעריכת והצלחת גליון ה"חסידישער דערהער"

החתן הרה"ת ר' לוי יצחק שי' דובאוו

והכלה מרת חי' מושקא תחי' שם טוב

לרגל חתונתם בשעט"צ ביום ו' תמוז הבעל"ט

נדפס ע"י חברי המערכת

לזכות

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והכלה מרת אסתר גאלדא שתחי' שם טוב

לרגל בואם בקשרי שידוכין

נדפס ע"י

הרה"ת ר' יהודה אריה לייב וזוגתו מרת מרים יוכבד שיחיו שם טוב

לע"נ

הרה"ת ר' בנימין זאב בן יבלח"ט הרה"ת ר' אברהם יוסף

סילווער

נפטר כ"ב סיון תשע"ג

ת.נ.ב.צ.ה.

לזכות

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בן הרה"ת ר' שנאור זלמן וזוגתו מרת נחמה דינה

חאריטאן

נולד י"ג סיון תשע"ה

שלוחי כ"ק אדמו"ר לקעניסא, גו'רג'א

לזכות

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וילדיהם

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