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# A CHASSIDISHER DERHER

EXPANDED EDITION      ISSUE 12 (89)      TISHREI 5774

**THE GREAT  
SHOFAR OF  
MOSHIACH**

**AN ART  
GALLERY  
IN 770  
BEHIND THE  
PICTURE**

**TRUE  
DEVOTION**

AN ACCOUNT OF THE REBBE'S DAILY VISITS  
TO HIS MOTHER - REBBETZIN CHANA

**שמחת תורה** *With the* **REBBE**

A GLANCE THROUGH THE YEARS OF THOSE PRECIOUS MOMENTS

# A CHASSIDISHER DERHER

EXPANDED EDITION

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## CREDITS

בס"ד

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

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# It

is with pleasure that we present this expanded edition of A Chassidisher Derher in time for Tishrei, 5774.

This festive month, packed with Yomim Tovim exuding spiritual energy to last us throughout the year.

As Chassidim, this special month is relived each year as it was spent in the Rebbe's presence. Tishrei is a month full of *giluyim*, and where would a Chassid feel most appropriate to spend such a time, if not in the Rebbe's presence where the true *giluyim* are best perceptible?

The Rebbe, from his part, encouraged and even requested that Chassidim come and spend the Yomim Tovim together in his presence and often compensated (at least partially) the costs of the trip.

In a letter written to the members of Vaad Kfar Chabad shortly after a large group of Chassidim were allowed to leave the Soviet Union in 5726, the Rebbe writes:

**I request of you to take to the following task:**

**All those in Kfar Chabad who have emigrated during this past year from our old country [USSR], if they are of twenty years or older and have not yet visited here, and have not yet been at the [Frierdiker] Rebbe's Ohel;**

**Invite them, on my behalf, to visit here for the coming month of Tishrei, to be at the [Frierdiker] Rebbe's Ohel, to daven, all of us together in the [Frierdiker] Rebbe's Shul, and to study *Nigleh* and *Chassidus* in his *Beis Medrash*...**<sup>1</sup>

Most incredible are the Sichos spoken in the weeks following the Yomim Tovim, where the Rebbe reminisces about the joy and excitement experienced during the festive month, when so many Yidden are together rejoicing.

During one particular Cheshvan farbrengen, the Rebbe spoke in a voice filled with emotion, recalling the Yom Tov of Simchas Torah:

**Up until the day of *Zayin Cheshvan*, we need not be reminded about Tishrei. A reminder is only needed in an instance when the object is not near you on the table. But in our situation, the "leftovers" of Simchas Torah are still on the table!**

**In front of his eyes, a Yid can still see the joy he had while dancing on Simchas Torah. It is not a mere memory; it is an image that evokes a deep sense of yearning.**

**"Where is that amazing feeling I had while dancing and rejoicing on Simchas Torah?" the Yid asks himself emotionally...**<sup>2</sup>

With this edition of the Chassidisher Derher, we hope to assist our readership in reliving those special moments with the Rebbe, in addition to many more interesting stories, letters and sichos from our Rabbeim and their Chassidim in connection with this special time of year.

Let us conclude with a heartfelt prayer that we will speedily merit the *Geulah Shleima*, and we'll celebrate the Yomim Tovim of Tishrei together with the Rebbe, may it be *Teikef umiyad Mammosh!*

כתיבה וחתימה טובה לשנה טובה ומתוקה!

**A Chassidisher Derher,  
Erev Rosh Hashonah, 5774**

1. Igros Kodesh vol. 24 p. 384.

2. Sichas Zayin Mar-Cheshvan, 5746; Hisvaaduyos 5746 vol. 1 p. 512.



# Proceeding Beyond our Past

With the approach of Rosh Hashona and the start of a new year, our Cheshbon Hanefesh that we have been doing throughout Elul comes to an end. By this time one has possibly reached many stark conclusions regarding his *Avodah* and actions in the preceding year. To put it mildly, things were just not the way they should have been. Very often we lost focus and direction letting the ship drift off course. Physical aspirations became our primary concern, and our mission, for which we were sent down into this world, namely building a *Dirah B'tachtonim*, was at times ignored.

In such a state one dare not approach the king. It would be disgraceful for such a person to show his face in a palace surrounded by loyal and trusted men. Would a rebellious-runaway slave have the nerve to enter the throne room?

One does not even have the *Chutzpah* to stretch out his hand and beseech the king's mercy.

Yet it comes Rosh Hashona and Hashem turns to his people and implores from them, "*Tamlichuni Aleichem*", I need you to crown me as your king once again.

And although we feel unfit for such an important task, Hashem provides us with the tools necessary to do this. He lifts us up from whatever state we may be in - completely overlooking our past deeds - giving us the ability to fulfill his wish.

Indeed, as we all know the famous *Moshul* of Elul by the Alter Rebbe - the king is in the field. He is there making himself available for everybody even those subjects of his whose actions are not up to par, they are lost in the field.

On our part, we need to have real remorse and regret

over our past actions and behavior. Leading to a firm and determined decision that we will change and improve our ways. Following the central theme of Rosh Hashona, this is being *Mekabel Ol Malchus Shomayim*. Everything that we will do in the upcoming year will be with *Kabbolas ol*, putting our own wants and desires on the side.

Doing this, along with taking upon ourselves a *Hachlota* for the new year, the Rebbe assures us that we will be guaranteed all the *Brochos* for the new year, **especially** those who are connected to the Rebbe.

In a letter dated 16 Elul 5710 the Rebbe addresses the *cheshbon hanefesh* of Elul and the *Avodah* of Rosh Hashona and then concludes:

(It is strongly advisable to learn the whole letter inside the original. Igros Kodesh Vol. 3 page 543)

[Free translation]

*We have to know that we had a great Rebbe and now as well we have a great Rebbe - the Frierdiker Rebbe, who requested and continues to request for Brochos on our behalf, especially those connected to him.*

*The Rebbe knew, and knows the weaknesses of the men and women amongst the Chassidim, yet despite this he davened and davens for them that they should have that they need... And that Hashem should forgive all their sins, taking into consideration the circumstances that they find themselves in and the tests that the Yetzer H-rah presents them.*

*Subsequently we should all make a commitment that we will be better in the future, and the commitment itself will draw down all the Brochos...*

In light of the above, it is quite evident what our approach to Rosh Hashona should be. Let's insure that we use out every precious moment to its fullest. ■

This article is adapted from Sichas Shabbos Parshas Nitzovim 5711 and Igros Kodesh Vol. 3 page 543.





# מה היה עם הרב

With  
the  
Rebbe

Throngs of Chassidim would rush through the doors of 770 on the eve of Simchas Torah. Unbridled joy fueled by the Rebbe's every nuance elevated the multitudes to boundless heights. Indelible are the impressions upon the hearts and souls of those who beheld this Yom Tov in the Rebbe's presence.

Let us take a glimpse through the eyes of a number of Chassidim who merited to enjoy Simchas Torah with the Rebbe.

The memories transcribed here have all been adapted from diaries and interviews with multiple Chassidim. Much thanks to Rabbi Yisroel N. Vogel for his assistance.

## INTRODUCTION - EUPHORIC JOY

I spent Simchas Torah by the Rebbe ten times between the years 5736-5748. Needless to say, after so many years I'm left with many fond memories of unforgettable moments that I was privileged to see or, more accurately, live through and experience. I'll attempt to organize my thoughts in order to come out with a reasonable outline of what transpired in the Rebbe's court during that forty-eight hour period.

Firstly, I'd like to clarify the following: anyone who shared those experiences with me will agree that they are absolutely indescribable. The emotions and sensations which we felt simply cannot be articulated in words. Bearing that in mind, let us begin...

I'd like to begin with a few introductory words about what the atmosphere in 770 was like at the time. I'm often reminded of the Frierdiker Rebbe's Sich'a in which he describes the "Yechidus-Hakofos" of the Alter Rebbe. He quotes the words of the renowned Chossid, Reb Pinchas Reizes, who said that after partaking in these Hakofos he began to understand what it must have been like to be Oleh L'regel to the Beis Hamikdash and feel a G-dly sensation. We as Chassidim unquestionably felt the same way in regards to our Rebbe's Hakofos.

When the Rebbe entered the Shul for Hakofos, the entire crowd instantaneously united to become like one entity, "K'ish Echad, B'lev Echad," all together enjoying every moment, basking in the Rebbe's aura. The Rebbe's every move orchestrated the song and dance of the Chassidim, be it by the clapping of his hands or by others signs of encouragement that he cast out to us throughout the night.

The energy on Simchas Torah was that of another caliber. Although it is true, that throughout the year, during Farbrengens and on other occasions the Rebbe did hearten the singing, Simchas Torah however, was just at another level altogether.

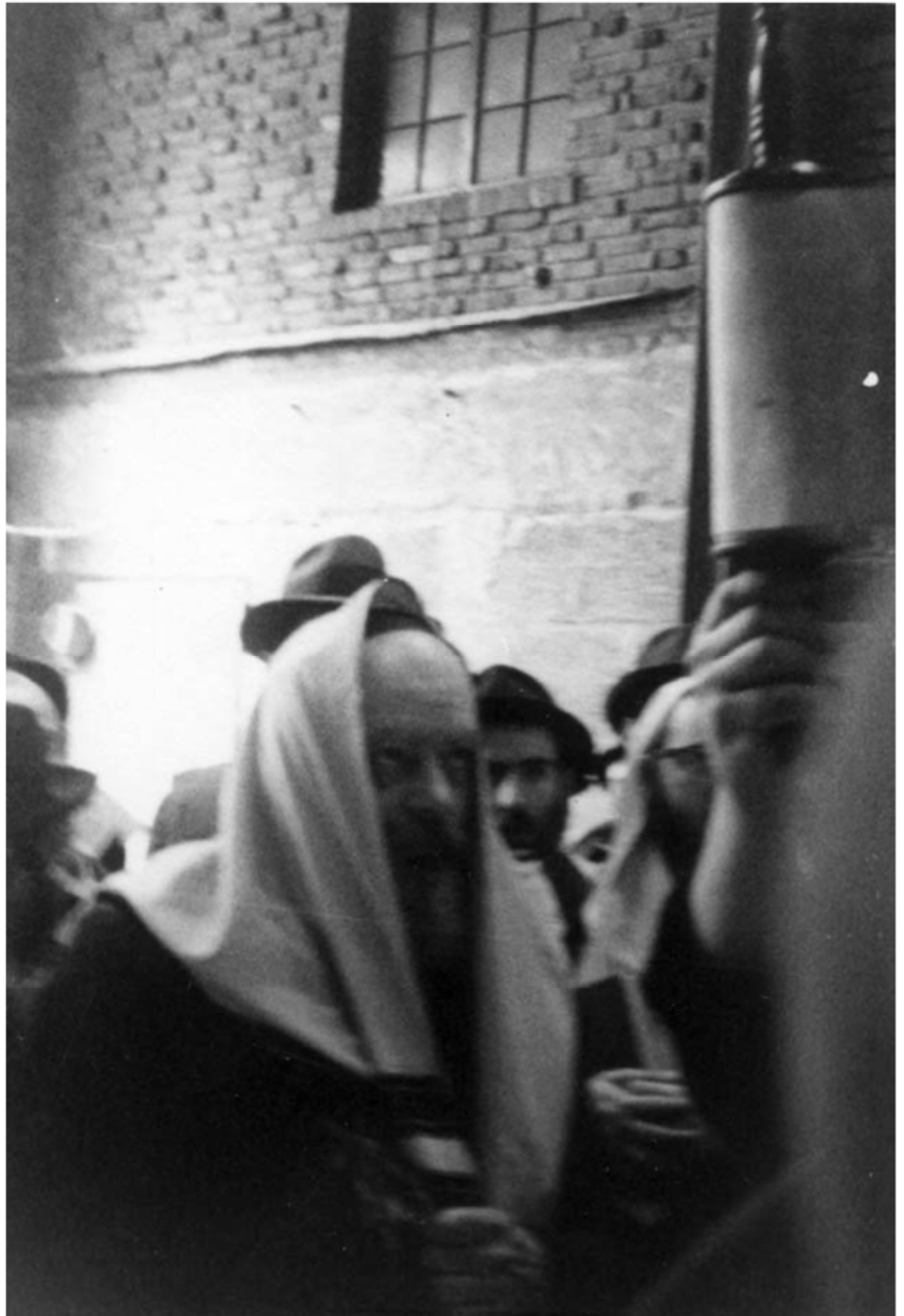
Indeed, having been with the Rebbe on

Simchas Torah I can tell you with utmost certainty that *this* is the Rebbe's day. The energy was in the air; it mesmerized all of those present, and penetrated into the deepest recesses of their hearts.

To better explain myself, I'll relate the following story: I once came across a Litvishe Rosh Yeshivah in a Chabad house, who told me how on one occasion he was privileged to be present at the Rebbe's Hakofos on Simchas Torah. He was so moved by the experience that he decided to come back again on the fol-

lowing year, so that his son would have the opportunity to be there as well. His heart just didn't allow him to deprive his son of living through such an uplifting experience, and so he was compelled to come back again. You see, by the Rebbe one didn't come to *see* Hakofos, rather to live them and experience them first-hand.

Throughout the entire Yom Tov, especially on Simchas Torah and during the Hakofos themselves, we felt as if the entire world didn't exist, as if it vanished



into thin air. As if we all transcended to a dimension higher than time and space altogether.

In our “world”, all that existed were the Nigun that we were singing, along with the Rebbe’s encouragement to it. One could see on the Rebbe’s face the intensity of the joy, and specifically when he would place his eyes upon you, you were possessed by some inner strength and compelled to dance and rejoice with every last ounce of it.

Now, having completed this humble introduction, which to the best of my abilities, still cannot come close to bring out the ecstasy and joy which was felt in the air - let’s talk about some occurrences which stick out in my mind from those unforgettable days.

*(Excerpt from interview with Rabbi Y. N. Vogel)*

#### **MA’ARIV**

Until 5738 (the year when the Rebbe suffered a heart-attack during Hakofos), Maariv of Shmini Atzeres started approximately at 7:00, with Hakofos following at around 9:30. After 5738, efforts were made not to burden the Rebbe un-

necessarily, and it was decided to start Hakofos at 9:00.

The same was with the auctioning of the Pesukim of Ato Horeisa: until 5738, this procedure would extend for almost two and a half hours, whereas from 5739 onwards, most of the sales were done beforehand, with very few remaining to be completed at the time of Hakofos itself. During the nights, the proceeds of the auction would go toward Yeshivas Tomchei Temimim and during the day toward Merkos L’inyonei Chinuch.

Most years while awaiting the Rebbe’s arrival to Ma’ariv, the Chassidim sang the Nigun of “Ksiva Vachasima Tova” (without the words) and danced in circles. A most memorable moment was when the Rebbe reached his place and turned around towards the crowd to encourage the singing by clapping his hands. The excitement that overtook the Chassidim during that second was electrifying.

On the eves of Shemini Atzeres and Simchas Torah the Bochorim and Anash would troop out of Crown Heights to enliven the Hakafos in other communi-

ties. The Rebbe would purposely delay the pre-Hakafos Farbrengen in order to give time for all to return from their Tahalucha.

In 5711 a small minyan for Ma’ariv was held in the Friediker Rebbe’s office, which was followed by Hakafos. Later on, the Rebbe descended to the main Shul in 770 and joined the Chassidim for the final Hakofa.

#### **PRE-HAKOFOS FARBRENGEN**

Before Hakofos there was always a Farbrengen. These were always full of excitement and very uplifting. The crowd, at least in the beginning, was not so numerous, as most of the Bochorim and Anash were on Tahalucha, and the Shul was set up accordingly. These Farbrengens were remembered as some very special moments, due to both the content and special style of the Sichos, as well as the unique manner by which the Rebbe encouraged the singing of the Chassidim. Everything was different than usual, so much more joyful.

Here are some of the most memorable occurrences that transpired during these special Farbrengens as recounted by nu-

## Yaamod Adoneinu Morein V’rabeinu...!

Simchas Torah 5711 was one with mixed emotions. The passing of the Friediker Rebbe was still quite fresh, dampening the regular Yom-Tov joy. On the other hand, Chassidim desperately yearned that the Rebbe openly accept the nesius.

A small Minyan for Ma’ariv and Hakafos was held in the Friediker Rebbe’s room. Once Chassidim returned from Tahalucha the Rebbe joined them in 770 for the final Hakofa. The Rebbe instructed that everyone go on Tahalucha again the next day and therefore the Pre-Hakafos Farbrengen would be held earlier in the day in order for everyone to take part.

At the beginning of the Farbrengen the Rebbe poured Mashke to a few Chassidim from his Becher. Almost instantly, everyone began clamoring for some Mashke from the Rebbe’s Becher. The Rebbe exclaimed: “Listen

up Yidden, now you can connect to the Rebbe himself... there is no need for intermediaries... What do you want from me?” and the Rebbe broke into tears.

The next day, the Rebbe davened together with the Chassidim in the Shul on the main floor of 770. When they reached the point of Choson Bereishis Reb Alter DovBer Chaskind began reading Meireshus... and emotionally called up the Rebbe with the title - “Yaamod Adoneinu Moreinu Verabeinu...(the Rebbe’s name)”. Chassidim looked on with intense hope as the Rebbe accepted the title and arose to receive Choson Bereishis.

Following Davening the Shul broke into a excited clamor, many Chassidim wished each-other Lechaim on the milestone achieved that morning.

That afternoon, the Farbrengen took on a completely different atmosphere then the day prior. The Rebbe was in joyous spirits and poured Mashke to many of those assembled, and instructed a number of Chassidim to turn their Kapotas inside out!

merous Chassidim:

On the night of Simchas Torah in 5712 the Chassidim gathered for a Farbrengen in the Sukka which was in the the Shalash<sup>1</sup>. The Rebbe instructed that part of the Schach over where the Rebbe was sitting should be cleared away to demonstrate that tonight was not a night of Sukkos. The Rebbe then announced that he would fulfill this as a Shliach for everyone else assembled.

In 5722 the Rebbe Farbrenged from 8:30pm until 12:00am. During the Farbrengen, the Rebbe turned to the Bochorim who had come from Eretz Yisroel and requested that they sing an “Eretz Yisroel Niggun”. Rabbi Avrohom Lider of Kfar Chabad introduced a Niggun with the words “Hoshea Es Amecha”. The Rebbe seemed very pleased with his choice and began encouraging the singing strongly.

During the Farbrengen of Shemini Atzeres 5730, the Rebbe called up-

on the representatives of the “Big Four” (referring to the four most powerful countries – USA, Great Britain, France and USSR) to come and receive a bottle of Mashke. The Rebbe then called upon one Chossid from Eretz Yisroel to receive a bottle of Mashke and Mezonos to distribute in the Ezras Noshim.

The Rebbe then went on to exclaim:

“In the U.N. when the “Big Four” come together with a proposition they then call the ambassadors from the other countries and they hold a world-wide vote. Now I have a proposal that I would like everyone gathered here to vote on.

“And the proposal is: “הוי אמת ותרותו הוי אמת וישראל אמת ואמת הוי לעולם”.

“All those who would like to vote in favor of the proposal should respond with Lechaim!”

Instantly the entire 770 replied with a resounding Lechaim Velivracha!

The Rebbe then rose in his place and began a jubilant Niggun. In midst of the

Niggun the Rebbe stopped and announced: “In the U.N. after a vote is held everyone heads to the theater. As the people here will not go to a theater and there is no time, therefore I suggest that someone should make a grand ‘Kule’ [somersault] and through that we will fulfill the ‘requirements’ of having a theater.”

Three people immediately made a “Kule” and the Rebbe was very pleased. The Rebbe ended the Farbrengen with a Brocha that the Golus end and Moshiach should arrive speedily!

In 5736, during the Farbrengen, the Rebbe asked that a Nigun containing English words (“S’fas Hamedina”) be sung. The Bochorim immediately began to sing “From 770 we’re marching out...” but the Rebbe did not show any response, so they understood that this was not what the Rebbe wanted to hear. In the meantime, the Rebbe turned to Reb Berel Zaltzman and said, “Nu! Sing a

*Everyone was pushing and shouting in order to catch a better view of what was going on, so the Rebbe related a parable he had heard as a child whilst attending Cheder.*





Nigun in Russian!” Reb Berel sang the Russian song “Mi Chabadniki...” while the Rebbe encouraged them on. Then the Rebbe once again requested a Nigun in English, asking “Where are the camp counselors?” The Bochorim began to sing “Just one Shabbos, just one Torah...” and the Rebbe suddenly began to encourage the singing very strongly!

The Rebbe then requested that a Nigun be sung in French, adding that although the Alter Rebbe fought the French, a Nigun should still be sung. The French Guests began to sing their National Anthem, and the Rebbe waved them on, turning all the while to his right where the French guests were situated, and paying special attention to Reb Meir Abuhasera (the Chossid to whom the Rebbe always signaled to whistle). When they finished, the Rebbe asked that a Nigun be sung in Yiddish. In response, the Chassidim sang “Zol Shoin Zein Di Geula...” and with its conclusion, the Rebbe instructed to sing a Nigun in Loshon Hakodesh, “The source of all other languages,” and they burst forth with “Mipi Keil”.

At the conclusion of the Farbrengen, Reb Mordechai Taleshevsky stood up to make announcements about the arranging of the Shul for Hakofos; as he always did after all such Farbrengens. This time however, the Rebbe instructed him to stand up on the table. When Reb Moedechai began to shout “Shaa Shtiler!” the Rebbe said “Say it three times as one does at Kol Nidrei!” He repeated the call three times, but evidently he did not understand what the Rebbe meant with Kol Nidrei, so the Rebbe explained, “Say it three times and each time, raise your tone of voice a bit,” and that’s what he did. All the while, the Rebbe was smiling very broadly. After that, the Rebbe began to sing “E Vadyemi” (without the words), and while encouraging the singing immensely, the Rebbe left the Shul.

Another episode:

In 5744, the Rebbe mentioned during the Farbrengen that with the power of Torah, every Jew has the ability to bless, and with that, the Rebbe began to chant,

“Yivorechicha Ad-noi... Yo’er Havaye... Yisa Havaye... Va’ani Avorachem”. (In a Sicha later on, the Rebbe explained why he had not concluded the Possuk with the words “V’somu...” as customary.) All the Chassidim repeated the Pesukim afterwards and the Rebbe answered “Amen”.



[Beginning from the year 5739, a lavish Kiddush was arranged on the service lane of Eastern Parkway (coordinated by Reb Nochum Markowitz); something which pleased the Rebbe very much, to the extent that, although generally, there were only forty five minutes between the Farbrengen and Hakofos, the Rebbe extended this intermission to be a full hour. During this Kiddush in 5744, in accordance with the Rebbe’s words during the Farbrengen, Chassidim were going about and blessing each other; it was a beautiful sight to behold.]

Rabbi Vogel relates:

“In 5746, towards the end of the Farbrengen, the Rebbe said “Lechayim” and drank the entire cup, holding it up-side-down for a while until the last drops escaped out of the cup. The Rebbe then raised the cup up high so that all could see that it was in his hand in an overturned position. I still recall the amused expression on the Rebbe’s face at the time, as Chassidim didn’t know how to react to this rather perplexing act. Finally (if my memory serves me correctly, it was Reb Yoel Kahan who understood the

Rebbe’s intentions, and), the Chassidim realized that the Rebbe meant that all of the cups and bottles should be consumed and turned over.

Indeed, in the Sicha that followed the Rebbe explained the significance of turning the cups upside-down according to what is said regarding the drawing of the Menorah in the Rambam’s manuscript, where the cups are portrayed in an overturned position. The reason given is, because it symbolizes the objective of the Menorah; to cast light outward and illuminate the world, much as the windows of the Beis Hamikdash, which were shaped similarly to allow the light to reach the outside<sup>2</sup>. This is also what is indicated by turning the cups up-side-down, symbolizing the effort to influence, and ultimately transform, the world outside.

After that Sicha, the Chassidim began to sing “Al Hasela”, and the Rebbe encouraged the singing with exceeding zeal, while raising the up-side-down cup in his hand. What an incredible sight!

Meanwhile, a tumult began to form amongst the crowd. Everyone was pushing and shouting in order to catch a better view of what was going on, so the Rebbe related a parable he had heard as a child whilst attending Cheder: ‘When a father sleeps in his home, all the members of his household go about murmuring ‘Shhhh...’ to ensure a quiet atmosphere. When an important minister sleeps, all the people of the town go about and proclaim ‘Shhhh...’ When the king sleeps, all the citizens of his country go about chanting ‘Shhhh...’ One can only imagine what kind of “pleasant” sleep it turns out to be! If only everyone would just be quiet for themselves and not attempt to display that he’s a bigger Chossid by saying ‘Shhhh...’ then we may actually have quiet!’”

During Shemini Atzeres of 5752 Chassidim were privy to extraordinary moments with the Rebbe. The Rebbe entered to the exuberant singing of Ksiva V’chasima Tova. The singing roared louder and louder as the Rebbe drew closer to his place when the Rebbe sud-

denly turned around and encouraged the singing dramatically with both hands! This continued for a long while as the atmosphere in 770 grew ever more palpable.

After Ma'ariv, the Gabai Reb Shea Pinson announced that Hakafos would begin at 9:00 and a Kiddush would now be held in the Sukka. He concluded with a lively Gut Yom Tov, when suddenly the Rebbe began speaking a Sicha from the Bima set up for Davening! The Sicha lasted about 10 minutes and included brochos according to the order of the Alef Beis.

The Rebbe started his father's Hakafos Niggun and turned to leave 770. Chassidim headed to the Sukka for Kiddush astonished at what had just taken place. Hurriedly they did Chazora on the Sicha, and prepared for Hakafos that was turning out to be like no other.

#### **HAKAFOS**

On the night of Shmini Atzeres, the Rebbe recited the first and last Possuk of all three cycles of "Ata Horiesa", and on Simchas Torah, the Rebbe recited all the Pesukim of the first cycle and the first and last Possuk of the second and third cycles. The Rebbe recited the Pesukim aloud and it was possible to hear them across the Shul as long as one was quiet.

At the conclusion of each cycle, the Rebbe always began a Niggun – his father's Niggun after the first, the famous "Nigun Simcha" after the second, and "Uforatzta" after the third. The latter always came in sequence to the Possuk of "Vehaya Zar'acho" that the Rebbe recited at the conclusion of the three cycles on both the night and day of Simchas Torah.

Each year had its own incredible occurrences.

Often dignitaries and Israeli diplomats would come to 770 to take part in Hakafos. The Rebbe would speak to these officials in between Hakafos, and in the year 5729 the Israeli Council in USA bought three Pesukim of Ato Horeisa for the Rebbe!

Rabbi Vogel shares his memories with us:

"I remember, for example, three separate times when the Rebbe spoke during the Hakafos ceremony. The first was on the night of Shemini Atzeres 5737, when the Rebbe spoke in between the fourth and fifth Hakafah.

When it came time for the fifth Hakafah, the Rebbe suddenly turned towards the Gabbai, Reb Moshe Pinchas Katz, (who was in the midst of announcing who should come up for the next Hakafah,) and began to say something.

Everyone thought that he was going to give some sort of instruction regarding the announcement, but to their amazement, the Rebbe began to say a Sicha!

He said that now is the time when they are celebrating Hakofos in the holy city of Chevron, and being that Chevron is one of the cities that belong to the Levi'im, all the Levi'im are to go dance for this Hakafah, while singing the "Famous March". (Evidently, this was in response to the terrorist attacks that had taken place in Chevron prior to Yom Kippur, in which a few Sifrei Torah had been burned in Me'oras Hamachpeila.) And so it was. All the Levi'im gathered in the middle of the Shul, and the Rebbe, remaining at his place, began to chant "Melech Olamim Hoshea Na..." I remember this being done in a very loud voice. When he finished, the Rebbe said, "Nu! The famous march!" Immediately everyone began to sing, and the Rebbe encouraged the singing tremendously.

On the next night, the night of Simchas Torah, the Rebbe spoke between the fourth and fifth Hakofos again, instructing all those that have any connection with the IDF, either having been in the reserves or were still in the army, to dance by this Hakafah while singing the Niggun "Hoshee'a Es Amecha".





In 5739, the Rebbe spoke five times, before each of the middle Hakofos, instructing who exactly was to go for each one. When it came the turn for the guests from Eretz Yisroel, they sang the Niggun “Hoshee’a Es Amecha” for forty minutes straight!

The third year this happened was 5742. The Rebbe spoke on the nights of Shemini Atzeres and Simchas Torah, before the fifth and sixth Hakofos. During one of these talks, the Rebbe said, “It is known that ‘in the place where one **wants** to be, is where he is actually found’. Therefore, everyone should imagine that they are standing next to the Kosel HaMa’aravi.”

Following the Hakofos every year, the crowd was always still in very high spirits; we used to sing “Aleinu” as it is sung in camp, while the Rebbe encouraged us, followed by the “Al Tirah”, and so on. Generally, before leaving the Shul, the Rebbe would call out, “Gut Yom Tov!” three times, while waving his hand each time. In 5742, instead of Gut Yom Tov, the Rebbe called out, “Dalo! Galus!” three times, and immediately began to sing “Hu Elokeinu...”

During the Hakofos of Shemini Atzeres 5744, the Rebbe was exceptional-

*“The Rebbe then raised the cup up high so that all could see that it was in his hand in an overturned position. I still recall the amused expression on the Rebbe’s face at the time.”*

ly happy, much more than on a regular year. I remember, for example, that when we sang “Al HaSelah”, the Rebbe stretched out his hands in front of him from one side to the other. (It’s hard to articulate exactly what it looked like.) It was truly an unbelievable sight; the rejoicing on that night was remarkable.

The “electricity” of the atmosphere in 770 on Simchas Torah is something absolutely indescribable. There were certain Niggunim that were sung every year, like “Al Hasela” and “V’Chol Karnei Rishaim”.

Regarding “V’Chol Karnei Rishaim”, I’m always reminded of a very incredible scene, which reoccurred each time this Niggun was sung. There is one section of the Niggun, right before the words “Oivav Albish”, which is repeated over and over (“Oy...”). Sometimes this was done for a minute or even longer, with the Rebbe clapping his hands all the while. Imagine: the vast crowd of 770 are all engrossed in the song, chanting, “Oy...” with every last ounce of strength that they possessed, and instantly, as soon as the Rebbe stopped clapping, every single Chossid in the crowd stopped within a split second! This is where it was

clearly evident that all the singing in 770 was completely orchestrated by the movements of the Rebbe's holy hand.

During most of the years that I was present, the middle Hakofos lasted about five to six minutes each, and the Rebbe's Hakofos were shorter, due to the fact that as the years went on, the Rashag (who always danced along with the Rebbe) wasn't able to dance for so long. As soon as he started getting tired, the Rebbe immediately ended the Hakafah. Hence, in the later years, the Rebbe's Hakofos only lasted about three to four minutes each. This was the case until 5748.

The year 5748 ("Tismach") will always stick out in my mind as the most joyous Simchas Torah ever. That year, the Rashag was not well enough to participate in the dancing, and the Nigunim lasted much longer than usual. The Rebbe encouraged the singing with incredible intensity and each Niggun lasted for approximately ten to fifteen minutes. It was just unbelievable! The impressions of that night will always remain upon the hearts and minds of all those present. The celebration was brought to a new

level; something that we had never seen before. Even the elderly Chassidim who had been at the Rebbe's Hakofos since the beginning of his Nesius, all agree that they had never seen such rejoicing in 770 as they saw in 5748. (Someone told me that he had noticed that when the Rebbe entered the Shul he was wearing an old, worn out Kapote, as if indicating that he was "ready for work"...)

This was also the first year that the Bima from the middle of the Shul was raised on top of the Rebbe's davening Bima, so that for the middle Hakofos everyone in the Shul was able to see the Rebbe clearly. I remember that throughout the night everyone lifted their cups up to the Rebbe to say Lechayim. The Rebbe answered each one, "Lechayim V'Livrachah!" What a wonderful sight!

Each and every one of the Niggunim on that night were sung so joyously! One could almost see in the Rebbe's eyes the joy radiating onto the crowd. When the Rebbe looked at you, his gaze brought to the surface the purest happiness from within you.

That's as far as Hakofos went. But the

real amazement was to take place only afterwards. That year, Reb Yitzchok Kogan was honored to hand the Sefer Torah to the Rebbe for his Hakofos. At the conclusion of the seventh Hakafah, he stood at the front of the Shul and awaited the Rebbe's return so that he could take the Sefer Torah and place it in the Aron Kodesh. But when the Rebbe arrived at his place, he began to sing "Uforatzta". One thing I can tell you with utmost certainty: I will never **ever** forget that "Uforatzta". Through all my life that I've seen the Rebbe, I've never seen him rejoicing to such an extent. The Rebbe held the Sefer Torah in his hand and pointed it in all directions – when he said "Yomo", to the right, "Kaidma", to the left, and so on. At a certain point I actually saw both of the Rebbe's shoes off the ground; the Rebbe had jumped completely into the air! Just unbelievable!

When the Niggun concluded, Reb Yitzchok began to approach in order to take the Sefer Torah, but Rabbi Groner motioned to him to go away, because he realized that the Rebbe was about to begin another Niggun! Indeed, the Rebbe





# The Bochorim's Chazoka

The second night of Hakafof in 5712 carried a unique elation and Simcha and the Chassidim danced late into the night even after the Rebbe had left.

At 1:45 AM the Rebbe descended from the Seuda in the Friediker Rebbe's apartment, beheld the Chassidim dancing and joined the circle of dancers! The dancing became so enlivened that it spread into the streets and the traffic wasn't able to move.

In the midst of the celebration the Rebbe called out: "If so, we will do Ato Horeisa and Hakafof again!" Startled yet excited, Ato Horeisa was once again chanted. The Rebbe was honored with reading Ato Horeisa for the first time. When he reached the posuk of "V'yhi Binsoa

Aron" the Rebbe instructed the Bochorim to read it.

After they said it the Rebbe said they should recite it again; "Shtarker un Lebediker!" Once again the Bochorim called out the posuk. The Rebbe responded that "Es is noch nit dos" and instructed they sing it again! The Bochorim launched into the Posuk with gusto and strength however the Rebbe was not yet satisfied, but since three times is a Chazoka they will not say it again.

During the next round of Ato Horeisa the Rebbe again motioned that the Bochorim should recite the Posuk of V'yhi Binsoa Aron. This time the Bochorim shouted the Posuk with every fiber of their beings, and this time the Rebbe responded to their delight: "Es iz shoin oif a veg!" [It's already on the right track]. In the third round of Ato Horeisa once again the Rebbe instructed the Bochorim to say the same Posuk.

began to sing "Nyet, Nyet..."

When the singing subsided, the Rebbe clutched the Sefer Torah closer to him and gave it a kiss. I spoke this over with many of my friends, and they all told me unanimously: we never saw the Rebbe kiss anything before! (Even if we did, it was done so quickly and inconspicuously that it was pretty hard to notice at all. But this time...) the kiss was as such that we were all able to feel the love that the Rebbe had towards the Sefer Torah; it brought tears to my eyes! I have never seen such a wholehearted kiss ever before in my life, and I shall never forget it.

In general, when the Hakofof ended and the Rebbe left the Shul, many of the Chassidim would remain in 770 and dance throughout the night. We were simply unable to leave the atmosphere at 770 and go home to sleep! The impressions of Hakofof forced us to stay. I remember that one year we danced continuously throughout the night, till seven o'clock in the morning, without even noticing that the night had passed. We wanted to continue the joy and celebration and keep it going for as long as possible. There were also many Bochorim who would go then and do a Hakafah, in accordance with the Rebbe's instruction

*Every single Chossid in the crowd stopped within a split second! This is where it was clearly evident that all the singing in 770 was completely orchestrated by the movements of the Rebbe's holy hand.*

in the earlier years that all those who didn't receive a Hakafah before should do so afterwards.

## THE DAY OF SIMCHAS TORAH

Generally speaking, Shachris was at 10:00. In 5736, the Rebbe entered the Shul for Shacharis at 10:30. But in 5737, the Rebbe arrived at 9:55; the Shul was almost totally empty. For the remaining five minutes, the crowd sang a Niggun and the Rebbe vigorously encouraged their singing.

In 5747, Reb Yisroel Duchman davened Shachris at the Amud, and as soon as he finished the Kaddish following Shir Shel Yom, he had a bottle of Mashke and some Mezonos ready on the side. He immediately began to say out loud, "Aileh Mo'adei... Shehakol NiHiya B'Dvaro!" He quickly drank the Kiddush and straight away continued with "Borei Minay Mizonos!" All this was done in a very loud voice and came out in a very humorous manner, to the extent that the Rebbe began to laugh.

As is known, the Rebbe received Maftir at all times, with the exception of twice a year – Yom Kippur in the morning and Simchas Torah. On Yom Kippur in the morning, Rabbi Hadakov received it, and on Simchas Torah, the Rebbe did not

receive Maftir because he was called up for Chasan Bereishis. Until 5743, Reb S. A. Kasarnofsky received it. After he passed away, others did. So on Simchas Torah the Rebbe always returned to his place immediately after his Aliya and listened to the Haftorah from there.

In one of the later years, Reb Mendel Futerfas was called up for Maftir and, unlike most years, the Rebbe remained near the Bimah (and did not return to his place) in order to hear Reb Mendel's Haftorah from up close. In the following year, Reb Mendel was called up again. This time he figured from beforehand that the Rebbe would stand right next to him the entire time, so in order to ease his tense feeling that he would have from standing and reading right next to the Rebbe, he said a Lechayim earlier.

For Chasan Bereishis, the Rebbe was called up, together with the Frierdiker Rebbe, to the Torah, both by their full names. Here we saw an interesting difference in the conduct of the Rebbe on Simchas Torah and the rest of the year. Usually the Rebbe held the Sefer Torah just with his hands, whereas on Simchas Torah, the Rebbe held the Sefer Torah with his Tallis. (Most likely because this is what the Frierdiker Rebbe writes in a letter – that one should only hold the Sefer Torah with a Tallis.) It also seemed as if the Rebbe left a space between himself and the Ba'al Korei.

As the Sefer Torah was carried back into the Aron Kodesh, the crowd sang "Sisu Vi'Simchu", and the Rebbe clapped along.

#### **FARBRENGENS**

The Farbrengens of Simchas Torah day were known to be very long. After 5738, they did shorten a bit, but generally they lasted for many hours. For example, in 5736 the Farbrengen began at 7:30 in the evening, and the Ma'amar was recited at 12:35 at night! This Farbrengen continued well past one o'clock in the morning.

In 5722 the Rebbe spoke passionately about the Yidden who were suffering behind the "Iron Curtain". Initially it



*The Rebbe was in joyous spirits and poured Mashke to many of those assembled, and instructed a number of Chassidim to turn their Kapotas inside out!*

seemed that the Rebbe was trying to suppress his tears, however after a while the Rebbe began weeping emotionally.

Between the Sichos the Rebbe turned to Reb Berke Chein who had just been released from USSR. Reb Berke had switched into wearing the classical fedora hat as opposed to the Russian "Kasket". The Rebbe exclaimed to him: "Moderne?!" Immediately Reb Berke threw off his hat. The Rebbe handed him a napkin to wear on his head to take the place of the second Makif<sup>3</sup>. Only once a traditional Russian "Kasket" was brought did the Rebbe let him remove the napkin and wear the hat!

At the end of the Farbrengen, the Rebbe led the bentching with a cup of wine, as he did at all of the post-Yom Tov Farbrengens. In 5740 the Rebbe began to say

"B'Rishus Ado..." and then stopped. (There were times in the earlier years that the Rebbe would say out loud, "B'Rishus Adoneinu Moreinu ViRabeinu", and all through the years, the Rebbe always paused for a moment at that point.)

Let us pray that Hashem will have mercy on us and put an end to this overbearing Galus so that we will be able to experience Simchas Torah in the Rebbe's aura once more! ■

1. A Courtyard that used to divide between the buildings of 770 and 788 Eastern Parkway. During the earlier years of the Rebbe's Nesius, Farbrengens and rallies were often held there to accommodate the large crowds.

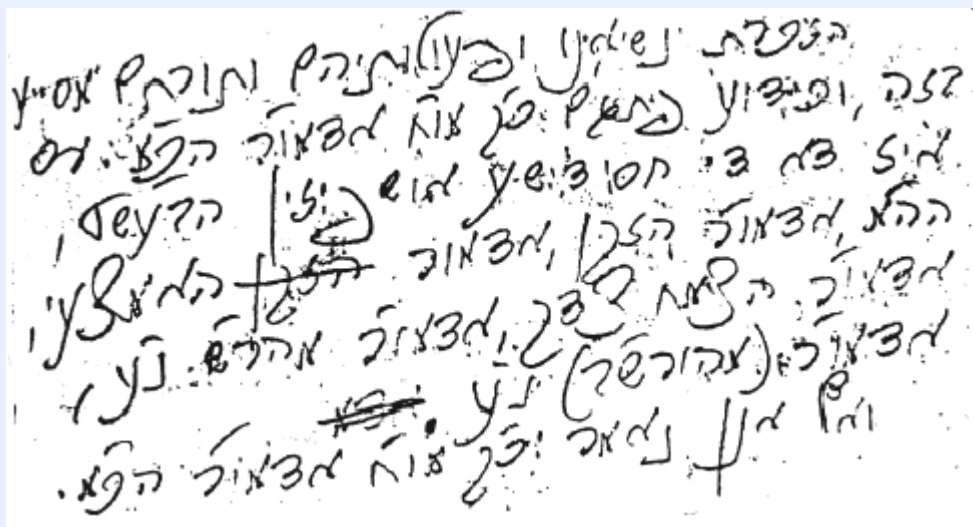
2. See Likkutei Sichos vol. 21 pg.164

3. Chassidim are careful to wear two head coverings (Makifim), particularly during Davening, and fulfilling Mitzvos.



# Our Rebbe!

This *Ksav Yad Kodesh* is an excerpt of a letter written by the Rebbe as an introduction to the Frierdiker Rebbe's Maamor, published for Sukkos, 5711. After quoting a lengthy Sich'a where the Frierdiker Rebbe explains what the Avoda of Sukkos is, the Rebbe concludes. (The full letter appears in *Igros Kodesh* vol. 4 p. 14).



Mentioning our Rabbeim, their activities, and their Torah assists in all of the above. As the well-known saying of the [Frierdiker] Rebbe: There are [also] Chassidishe Ushpizin, the Baal Shem Tov, the Maagid, the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, the Rebbe Maharash, the Rebbe (Rashab) *Nishmasoi Eden*.

And we let us also add: the [Frierdiker] Rebbe, my father-in-law *HaKa"m*.

הזכרת נשיאינו ופעולותיהם ותורתם מסייע בזה, וכידוע פתגם כ"ק מו"ח אדמו"ר הכ"מ: עס איז דא די חסידישע אושפיזין הבעש"ט הה"מ [הרב המגיד], אדמו"ר הזקן, אדמו"ר האמצעי, אדמו"ר הצמח צדק, אדמו"ר מהר"ש נ"ע, אדמו"ר (מהורש"ב) נ"ע. ואף אנן נאמר: כ"ק מו"ח אדמו"ר הכ"מ.

# Elated!

## Yom Kippur and Simchas Torah 5690

The following are excerpts of a letter by Reb Elyeh Chaim Althoiz to the Frierdiker Rebbe, who was visiting the United States of America at the time. As is described in the letter, the Rebbe's family and the chassidim who he left behind were distraught at the prospect of Tishrei without the Rebbe. They were, however, consoled by the presence of the Rebbe's younger son-in-law, our Rebbe.

[Free Translation]

The Yom Kippur davening finished later this year in the Rebbe's minyan than ever before, for the Rebbe's son-in-law ["Ramash"] became totally absorbed in his *tefillos* and oblivious to anything else during *Neilah*. A nice while passed before he managed to climb out of his reverie. All of us were filled with pleasure from this very pleasing wait. And as is well known, after *Neilah* the enthusiasm and ability of every *Neshoma* to serve Hashem is renewed like the strength of a young eagle.

Before *Maariv* we concluded with

"Napoleon's March" like every year, but in every strain we sensed that everything we do without the Rebbe is as though we are only imitating - as Chaim Meir [the Rebbe's aid] says - "artificial". The element of truth and the lively enthusiasm, is somehow lacking. Why? I do not know. But certainly it is so...

As the morning dawned on the day proceeding Yom Kippur, at 4:30am, I came to the rooms of the Rebbe. I found that the Rebbitzin [Nechomah Dina] was already seated in the dining room as though it were the middle of the day, and the Rebbe's son-in-law ["Ramash"] was

watching intently as our friend Reb Mordechai Cheifetz *shechted* the *Kapparos*.

Already the previous evening I had been commanded by the Rebbitzin to come and "*Shlog Kapparos*", for she had prepared a white cockerel for me. I *Shlogged Kapparos*, Reb Mordechai Cheifetz *shechted* it and *Ramash* covered the blood. Afterwards the three of us, the Rebbitzin, her son-in-law and myself, stayed in the dining room, all of us thinking the same thing... of the dispersion of close souls and the distance between those who are bound together, where are we? Where is the Rebbe? Why





did it have to be so? What will be in the future?

I wanted to be the valiant one and attempted to distract the Rebbitzen from the many thoughts in her heart, I asked her why she rose so early in the morning, and suggested that she should retire to her room to rest. She answered with a simplicity both unpretentious and refined, saying “for more than thirty years I have accustomed myself to this. I was unable to sleep”. And then, despite herself, tears began to pour from her eyes... and we too cried with her, reliving somewhat the intensity of our emotion. She poured tea for us from the thermos and also for herself, and we drank and began to talk.

Mendel [*Ramash*] opened a *Tehilim* and began to read in a tone that was *geshmak* to hear... I waited a while and realized that he intended to read the entire *Tehilim* without interruption, for I spoke to him and he did not reply. So I too took a *Tehilim* and was forced to do likewise (in front of the Rebbitzen I could do nothing else). We finished at 7:00am.

We went to the *Mikveh*, and then we set ourselves to daven with the Minyan, the davening flowed *geshmak*...

Such is the short account of those few hours when a thread of kindness prevails throughout the world... May it be His will that this year my wife and children should see that kindness, as the *Barditch-ever* stressed “and your treasury that is good for *us*, open...”



## Simchas Torah

*The following is a free translation of a letter by Reb Elyeh Chaim Althoiz to the Frierdiker Rebbe describing the tremendous impression made by the Rebbe on all the Chassidim who gathered at the Rebbe's court in Riga for the festivities of Simchas Torah, while the Rebbe was absent on a visit to the United States.*

Though I have not yet returned to my full strength after the strain of the last two days of Yom Tov [Shmini Atzeres and Simchas Torah], and from all the dancing I am still shattered, there is not a whole limb in my body... I am unable to withhold the good, the gratification and true pleasure from the Rebbe [Rabbi Yosef Yitzchak Schneersohn], who is beloved and dear, for even one moment. I must give satisfaction at the earliest opportunity, while I still stand in a state of great feeling of joy and pleasure; that I

*Each man commented to his fellow “you see, the Rebbe took a son-in-law befitting to him” and even the critics were forced to concur against their will.*

merited to see the rising glory of the Rebbe's household with my own eyes, exalted in spirituality and holiness, may we only merit that it should not cease till the coming of the redeemer.

I thank Hashem for his kindness that he did for me, paying me in accordance with my deeds. I was the first who merited undeservingly that the Rebbe should reveal to me, in a private audience during the summer of 5683, that which was hidden in his pure heart, his early intention – that it was his desire to give his precious and beloved daughter that she should be the wife of this man [our Rebbe] about whom I will now speak.

I am the only individual from amongst all of the closest Chassidim, who saw his toil, his pain, how he spilled his blood like water, his tremendous humility – unintentional and intentional, his tremendous patience – revealed and hidden, throughout the five years during which his head, the leader and prince of Israel [a reference to the Frierdiker Rebbe] was constantly between two mountains of burning fire [presumably a reference to his prosecution at the hands of the communists in the USSR]. I was the first representative [of the Rebbe in this endeavor] and I was chosen then to make the first step and bring him from Yakotrenislav to Kislovodashk [regarding this meeting see the letter dated Friday of Parshas Pinchos 5683 (1923), printed in Frierdiker Rebbe's Igros Kodesh vol. 15, page 30-2].

And now too, I am the one who merited to see the building of this everlasting edifice. And now too I saw – wonders that I never imagined nor aspired to, Hashem has shown me on this occasion. For that which I will now relate, not only do I not exaggerate, but I only reveal a very small portion of the abundant good that we merited to enjoy, I and all the

Chassidim here during this Yom Tov...

One night of *Simchas Beis Hashe'aveh* the Chassidim gathered in the Rebbe's Sukka and *Ramash* sat with us and we heard many beautiful things from his mouth and it was very pleasurable for all of us... On the night of Shmini Atzeres there was a grand Kiddush in the



REB ELYE CHAIM ALTZHOIZ

Rebbe's Sukka, to which all the Chassidim came, till late into the night, and *Ramash*, with overwhelming humility and without in any way making himself noticeable, drank a lot and spoke for a few hours without pause – words of Chassidus combined with *Medroshim*, *Kabbalah* and *Gematriah*, in the fashion that he received from his father. His words were sweet and appealing for my ears to hear and all of those gathered where tremendously impressed.

The next day the news spread throughout the city of all that he spoke and is wonderful abilities, as is the way of the world there was much exaggeration, but for the good, such that all the questions and veils [that had obscured our Rebbe's true character and provoked speculation] were removed. Each man commented to his fellow “you see, the Rebbe took a son-in-law befitting to him” and even the critics were forced to concur against their

will.

In the wake of these reports, many more people gathered the next day for *Hakofes*, before which the older Rebbitzin [Shterna Soreh, wife of the Rebbe Rashab and mother of the Frierdiker Rebbe] made a Kiddush in the room of Reb Chatche Feigin. *Ramash* sat at the head and spoke for four hours straight!

I sat everyone at the table very orderly, Rabbis on one side wealthy laymen on the other, and gave each individual a place befitting to him. The brothers *Valshanik*, the brothers *Chefetz*, *Veksilir* – the father of the young *Veksilir* – very quiet like his son, a great critic and he considers himself to be a great intellectual. He came the first night to hear with his own ears, what he heard from Berlin of the greatness of the Rebbe's son-in-law, and he stayed until 2am with all the Chassidim. He left very impressed and told me, “In my entire life I never saw or heard of such a thing! Happy is the one who bore him!” and I heard similar statements from everyone.

The *Hakofes* were executed with much dancing and joy, with singing and gladness of heart.

Similarly, the next day approximately a hundred men gathered by about 11am and we left three hours after midnight. In other words 3am. The Yom Tov meal was set up in various rooms, we sat down to eat at about 4pm and we *Bentched* at about midnight. For all those eight hours *Ramash* did not move from his place, and the entire time he spoke warm words, arousing *Teshuva* and *Avodas Hashem*. He often mentioned the Rebbe's name with great respect “I heard from the Rebbe, may he be well...” “the Rebbe, may he be well said...” How good and how pleasurable it was for me to hear all this! Happy are we that we merited this. ■



# True Devotion

*The Rebbe's Daily Visits  
to his mother,  
Rebbetzin Chana*

*In* 28 Sivan 5707, the Rebbe's mother, Rebbetzin Chana, arrived in New York, where she lived in close proximity to her beloved son, the Rebbe. The next seventeen ("Tov") years gave her the *Nachas* and joy to combat the years of hardships she endured wandering in exile with her husband, Reb Levi Yitzchok, and the loneliness she suffered with his untimely passing.

Despite his crowded schedule the Rebbe took the time to visit his mother every day. Whether it was a balmy summer evening or a freezing winter night the Rebbe could be seen walking up Kingston Avenue to his mother's apartment.

The daily visits usually took place be-

tween six and seven o'clock in the evening and would last between five to fifteen minutes. On Friday afternoon, the Rebbe would visit for a short while close to candle-lighting time and return for a longer visit after *Kabbolas Shabbos*. At times, the Rebbe came for an additional visit on Shabbos day or *Motzoei Shabbos*.

Reb Laibel Paskez, who also lived at 1418 President Street, relates:

"Many times when the Rebbe arrived at the apartment building, one of my sons or myself had the privilege of opening the door for him. The Rebbe always responded with a smile and said, "thank you." In some instances, the Rebbe asked my children where they learned or what they had

been learning recently."

Reb Shmuel Lipskier and his family resided nearby. He recounts how the Rebbetzin once noticed one of his children holding the door open for the Rebbe and commented that the Rebbe does not necessarily appreciate it. [A possible explanation for her remarks is that the Rebbe didn't exercise and she wished his opening and closing of the heavy door would be of some benefit to his health.]

Before he would arrive, the Rebbe would telephone his mother to inform her that he was on his way, and he kept his own key so that his arrival shouldn't trouble her in any way. Nevertheless, the Rebbetzin often waited outside to greet





the Rebbe and nearby residents recall a most touching scene of the Rebbe and his mother conversing in front of the building.

The Friedman family lived next door at 1414 President Street, and sometimes their son, Avraham (today known as the singer Avraham Fried), would stand near the window and sing “*Uforatzta*,” “*Hoshia*,” and other *Niggunim* as the Rebbe arrived. In response, the Rebbe would look up at the boy and wave his hand along with the *Niggun*.

#### THE DETAILS

During his visit, the Rebbe and his mother would sit together in the living room and have cups of tea (often pre-

pared by the Rebbe himself). The Rebbe made sure to sit only after his mother was already seated and he would inquire about her wellbeing and daily activities. He even concerned himself with trivial matters like the cleaning lady’s work in the apartment and he often brought along a newspaper or other reading material to share with the Rebbetzin, and would make an effort to tell her news that would make her happy.

From her part, the Rebbetzin also sought to tell the Rebbe things that would make him happy, or at times request his advice on various issues. Her acquaintances often relayed their own issues to her as well so that she ask the Rebbe’s

advice on their behalf.

So as not cause each other pain, the Rebbe and his mother refrained from confiding their worries and sharing sad news. When the Rebbe’s brother Reb Yisroel Arye Leib passed away, the Rebbe hid the news from her and, although she later began to sense the truth (which she recorded in her diary), she didn’t divulge her concerns with the Rebbe either.

#### COME JOIN US!

Mrs. Chaya Sarah Weiner used to assist Rebbetzin Chana in her later years. Her son, Reb Bentzion relates:

“When the Rebbe arrived for his daily visit, my mother would prepare a glass of tea for each of them. Once, the Rebbe

asked my mother, “And how about for yourself? You’re not going to have a tea as well?” My mother responded that she had prepared one for herself in the kitchen. “Come drink with us,” the Rebbe insisted, but my mother replied, “No, thank you, I’ll let a mother and her son enjoy some private time together.”

While with his mother the Rebbe sat patiently and never rushed the visits, but once he left he would hurry back to 770. In leaving, he would wish his mother “*Kol tuv*” or “*Derlebben Moshiach*” (may you live to greet Moshiach), and when she was ill he would not wish her “*Refuah Sheleima*,” in order not to highlight that she wasn’t well.

#### **“HE THINKS I DON’T KNOW!”**

Reb Hirshel Chitrik, who often visited the home of the Rebbetzin, relates an interesting story about how the Rebbe would take leave of his mother.

“The first time I saw the Rebbe leaving his mother’s apartment I noticed something strange. On his way out, the Rebbe straightened some of the chairs and fiddled with the picture frames on the wall. At first I didn’t make much of it, but when this scene repeated itself over and over, I found it quite puzzling. Seeing my confusion, the Rebbetzin remarked, “I

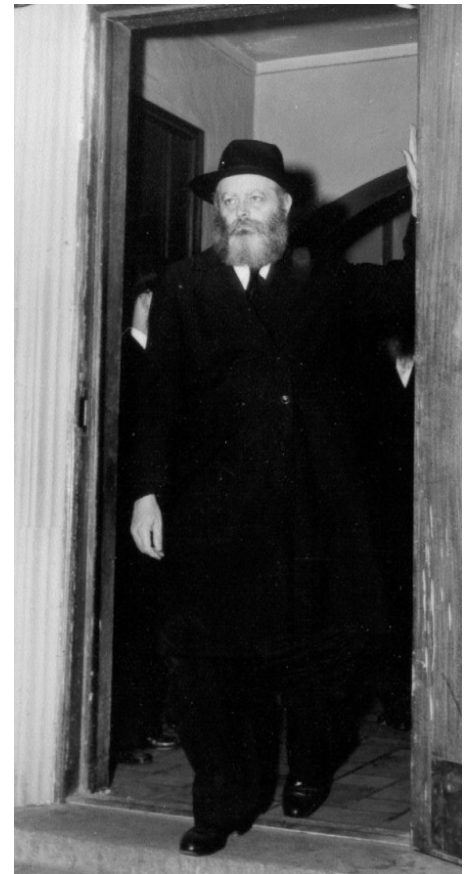
see you realized my son’s mysterious manner of leaving the house. Let me tell you something: from the day my son turned Bar Mitzvah I have never seen his back. And he still thinks I haven’t noticed.”

“It was then that I understood what had happened. The Rebbe didn’t want to merely walk out backwards, because then his mother would realize that he was avoiding turning his back on her. Thus, he would walk somewhat on his side and pretend to be straightening the chairs to complete the guise.”

#### **THE REBBETZIN’S APPRECIATION**

After suffering so much throughout her lifetime and living alone without her husband, the Rebbe’s daily visits served as a source of comfort for the Rebbetzin. In her diary, Rebbetzin Chana described the pleasure of the Rebbe’s visits in extraordinary terms. “These visits sustain me,” she once wrote. “They give me new life for the entire day. I live with the strength I get from them.”

“My apartment where I am now is not very large. It so happens that during the time he sits here with me, the room seems to be much bigger! During his visits, I don’t at all feel many things that I find unpleasant and under the inspira-



tion of his noble devotion and greatness, I manage to live with them until his next visit 24 hours later”. [This diary entry was written when the Rebbetzin was living on the corner of Lincoln and Kingston.]

In another instance she writes:

“Sometimes my mood gets dark and the clouds become dense enough to slice with a knife. But after I see my son, the clouds lose their gloom.”

Reb Berel Junik, long-time acquaintance and assistant of the Rebbetzin, related:

“The Rebbe’s daily visits were the most special hour of the day for her and as the appointed time of drew close, she would prepare herself by dressing in fine attire. During the rest of the day, she ‘lived’ with the moments she spent with the Rebbe.

“In the course of her conversations with the Rebbe she would try giving him *Nachas* as much as possible. She was well informed about the goings-on in the Chabad community, and she always sought news that she knew would please the Rebbe.”

*Whether it was a balmy summer evening  
or a freezing winter night the Rebbe  
could be seen walking up Kingston  
Avenue to his mother’s apartment.*





Reb Bentzion Weiner relates:

“My mother was deeply moved by the Rebbe’s daily visits. She once complimented the Rebbetzin: “Your son is so busy yet he finds the time to come each day for a visit. What a son you have; he never misses a day.” The Rebbetzin responded: “Indeed, he fulfills the *Mitzvah* of *Kibud Eim* above and beyond his obligation.””

#### ADDITIONAL VISITORS

There were quite a few individuals who frequented the Rebbetzin’s apartment and sometimes their visits coincided with the Rebbe’s. Reb Laibel Raskin, who used to visit the Rebbetzin almost every day while he was a bochur in 770, relates that if he saw the Rebbe was with his mother when he arrived, he would leave immediately. Reb Hirshel Chitrik adds that if the Rebbe saw him visiting the Rebbetzin he would thank him for spending time with her.

In another instance, Reb Berel Futerfas was visiting the Rebbetzin when the Rebbe arrived. He hurried into the kitchen to hide and heard the Rebbe ask his mother who was in the apartment. “Futerfas,” the Rebbetzin replied and the Rebbe said that he had regards for him from his father.

“When I left the kitchen,” Reb Berel recalls, “the Rebbe told me that Rabbi David Hollander had recently returned from Russia and brought regards from my father.”

#### “WE HAVE A GUEST!”

Reb Zalman Schmukler relates a story of his mother who was once invited to visit the Rebbetzin whilst the Rebbe was present.

“My mother knew Rebbetzin Chana from the time they spent together in the DP camp in Poking, Germany, where she had cared for the Rebbetzin. When my mother came to New York in 5713, the Rebbetzin invited her for a visit.

“When she told one of her friends about the planned visit, her friend was shocked. “That can’t be,” she said, “that’s the same time that the Rebbe usually visits with her.” Hearing this, my mother

called the Rebbetzin and asked if she had misunderstood the desired time. The Rebbetzin responded, “Not at all. That is exactly when I would like you to come.”

“During my mother’s visit, the Rebbe arrived. My mother was uncomfortable but the Rebbetzin told her, “Just wait here.” She then said to the Rebbe, “This is the woman I told you about.” It was then

When Rebbetzin Chana arrived in America in 5707 (after staying with the Rebbe and Rebbetzin for a short while) she lived in an apartment at 1304 Lincoln Place on the corner of Kingston Avenue (top right). Later (around the year 5713), she moved to an apartment on the first floor of 1418 President Street (bottom right) (which today is connected to the Yeshivah dormitory at 1414). Reb Meir Harlig notes that the Rebbetzin moved to make it easier for the Rebbe’s daily visits. This way, the Rebbe no longer had to cross the busy intersection at Eastern Parkway.

that my mother understood why she wanted her to visit at that specific time.”

Mrs. Sarah Raskin recounts a similar story about her husband, Reb Mendel Raskin.

“During one of my husband’s visits to New York the Rebbetzin invited him to her home, where they sat reminiscing the days they spent together in Alma Ata. Suddenly the Rebbe walked in. My husband was stunned and, not wanting to disturb their privacy, he began to make his way into the kitchen. The Rebbetzin saw his dilemma and smiled, telling the Rebbe, “We have an important guest with us now: Reb Mendel Raskin. During the toughest of times in Alma Ata he would always take care that we had *Lechem Mishne* on *Shabbos*.”

“Hearing this, the Rebbe smiled at my husband and gave him a brocha.”

#### “I’LL BE RIGHT OUT...”

Reb Yehoshafat Alpert, a *Mechanech* from Israel, was often invited to visit the Rebbetzin. He relates the following story about one of those visits:

“Towards the end of my visit, the Rebbetzin told me, “Soon the Rebbe will be here. Perhaps you should leave as you might not feel so comfortable to be here



when he comes.”

I agreed and left the house. Later on though, when I was in *Yechidus* with the Rebbe, he told me “*Yasher koach*.” Not knowing what I had done to deserve his thanks, I gave the Rebbe a puzzled look. “For visiting with my mother,” the Rebbe said.

Another Chassid who used to visit the Rebbetzin while he was a bochur in 770 once returned to New York with his wife and baby, and visited the Rebbetzin again. While they were there, the Rebbe arrived and told them to remain seated.

"I didn't mean to disturb," the Rebbe said, "I'll be outside."

In the meantime, the baby had been playing with a ball and it fell onto the floor. Before anyone moved, the Rebbe himself bent down and returned the ball to the child.

#### A MEETING IN THE STREET

Rabbi Asher Zeilengold recalls an interesting encounter from the time he studied at 770 in the *chofs* (1960's).

"One day, the Rebbe returned from the Ohel to daven *Mincha* in 770, and after which, he planned to visit his mother. A small group of *Bochurim*, myself included, decided to go there and watch as the Rebbe would come by. When the Rebbe's car arrived, the Rebbetzin was sitting on a bench outside her building and talking with a few children. The Rebbe walked over to his mother and they began conversing. From where we were standing we couldn't hear much of what was being said but we heard the Rebbetzin say something to the effect of, "I want you to go home." The Rebbe looked a bit startled, as if to ask why, and the Rebbetzin continued, "You were at the Ohel today; I know you haven't eaten yet." The Rebbe asked her how she knew he was at the Ohel. She pointed to the car and said, "Krinsky is here."



"In other words, the Rebbetzin sensed that because the Rebbe had come by car as opposed to walking over as he usually did, meant that he had only just returned from the Ohel.

"When their conversation ended, the Rebbe and his mother stood and smiled for a moment, and then the Rebbe returned to the car."

#### "WHO FARBRENGED?"

The Rebbe's 25<sup>th</sup> anniversary (Yud Dalit Kislev, 5714), occurred on Shabbos and, although he rarely farbrenged on Shabbos in those years, the Rebbe held a farbrengen on this particular Shabbos, during which he spoke about the *Chasunah* in 5689.

However, not expecting a farbrengen

to be held, many Chassidim left 770 before it began. Reb Shiya Korf was one of those who left and, while walking down Kingston Avenue; he met the Rebbetzin, who asked him what had been going on in 770. Reb Shiya answered that the Chassidim were farbrenging with Reb Bentche Shemtov.

Later that day, when the Rebbe visited his mother, she told him that she had heard Reb Bentche farbrenged in 770. The Rebbe replied with a smile, "I had to farbreng, and Bentche takes the credit."

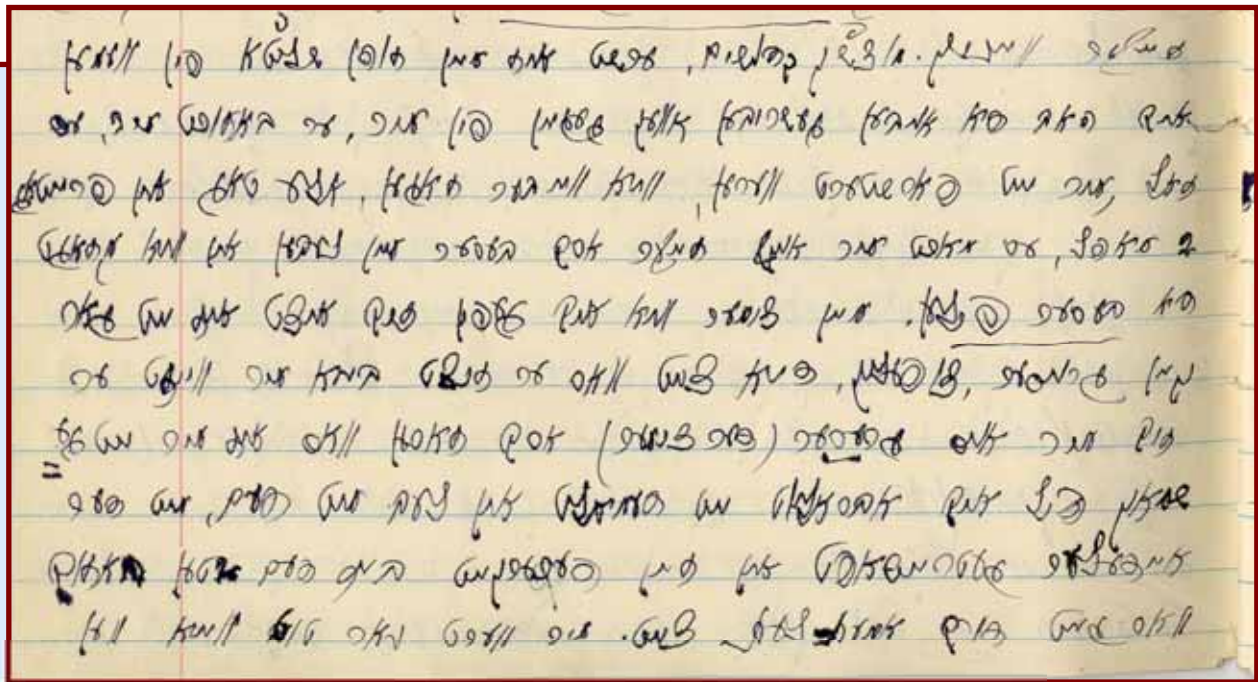
When sharing this story to one of the Chassidim, the Rebbetzin added that it was she who had requested of the Rebbe to farbreng in honor of the occasion.



## In Paris

The Rebbe's custom of visiting his mother actually began during the three months that they were in Paris, when the Rebbe visited her in the mornings and evenings. On Pesach Sheini, the Rebbe conducted a farbrengen with *Anash* of Paris when he suddenly stopped and said, "We must stop here. I need to go visit my mother." The Chassidim begged the Rebbe to delay the visit and continue farbrenging but the Rebbe refused, recited a *Brocha Acharona*, and left to visit his mother.





## “My Daily Expansion”

*Excerpt from the Rebbetzin's personal diary*

My son, long may he live, about whom I have written above, has just left my home. He visits me daily—may it do me no harm to mention it, as women are wont to say—and twice on Friday. He makes my life much better and, as they say here [in America], makes me feel better.

My apartment where I am now is not very large. It so happens that during the time he sits here with me, the room seems to be much bigger!

During his visits, I don't at all feel many things that I find unpleasant, and under the inspiration of his noble devotion and sublime greatness, I manage to live with them until his next visit 24 hours later.

מוצש"ק קדושים [תשי"א]. ערשט איז מיין זון שליט"א. פון וועמען איך האב דא אויבן געשריבן, אַוועק געגאַנגען פון מיר. ער באַזוכט מיר - עס זאל מיר ניט פאַרשטערט ווערן, ווי ווייבער זאָגן - אַלע טאָג, און פרייטאָג צוויי מאל. ער מאכט מיר אויף זייער אַסאך בעסער מיין לעבן, און ווי מען זאָגט דאָ: בעסער פילן. מיין צימער וואו איך געפין זיך איצט, איז ניט גאָר קיין גרויסער. צופעליק, די צייט וואָס ער זיצט ביי מיר, וויזט ער זיך מיר אויס גרעסער (דער צימער). אַסאך זאכן וואס איז מיר ניט געשמאק, פיל איך אבסאָלויט ניט דעמאָלט, און לעב מיט דעם, מיט דער איידעלער געטרייטשאַפט און זיין העכערקייט, ביז דעם צווייטן באזוך וואָס גייט דורך אַ מעת-לעת צייט

### “MAY HASHEM GRANT HIM STRENGTH!”

Reb Yaakov Katz, Rosh Yeshivah of Kfar Chabad relates a story of his visit to the Rebbetzin.

“On the Shabbos before Rosh Hashonah (5724), I attended the Rebbe's farbrengen with Reb Avraham Mayor and went afterwards to his home. As we

passed by President Street, Reb Avraham suggested that I go in to see the Rebbetzin and wish her a Gut Shabbos. The Rebbetzin knew me from the time we were in the DP camp in Poking, Germany, where we had lived in the same building.

“The Rebbetzin told us that the Rebbe had informed her that we had arrived in

New York, and that on the following Tuesday we would be received for *Yechidus*.

“Reb Avraham mentioned that we were coming from the farbrengen and the Rebbetzin remarked, ‘Hashem should give him [the Rebbe] strength. He works so hard.’” ■



# Every Penny Counts

The following letter was originally written in the English presented here. The Rebbe is addressing an accountant, stressing an important lesson from the work he does. Just as every penny must be accounted for, so too, every Mitzva is accounted and not a single one can be overlooked.

By the Grace of G-d  
9th of Sivan, 5739 [June 4, 1979]  
Brooklyn, N. Y.

Mr. [...]  
Manchester, Eng.

Greeting and Blessing:

...Inasmuch as everything is by Divine Providence, and I note from your stationery that you are a chartered accountant, I want to call your attention to the well known teaching of our Sages, based on the principle of "Know Him in all your ways." In light of this, I trust that you are utilizing your professional contacts with Jews to encourage them in the matter of Cheshbon Tzedek [honest introspection], which every Jew is expected to make from time to time, in order to ensure that his everyday life and conduct is fully in keeping with the Torah and Mitzvot [Divine commands].

There is the well known saying of the Baal Shem Tov [the founder of Chassidism] that everything in a Jew's life is instructive as to how to serve G-d. Thus, there is a special and basic instruction that one can derive from accountancy, namely, that where there is a discrepancy

even of only a penny, it indicates a basic error in the bookkeeping, as though it involved a very substantial amount, which is not the case in ordinary

business transactions, where a discrepancy of a penny would be of no consequence. This helps to understand better the imperative, "Be careful with a small Mitzvo [precept] as with a stringent one." At first glance it is

difficult to understand how one can compare a small Mitzvo with a string-

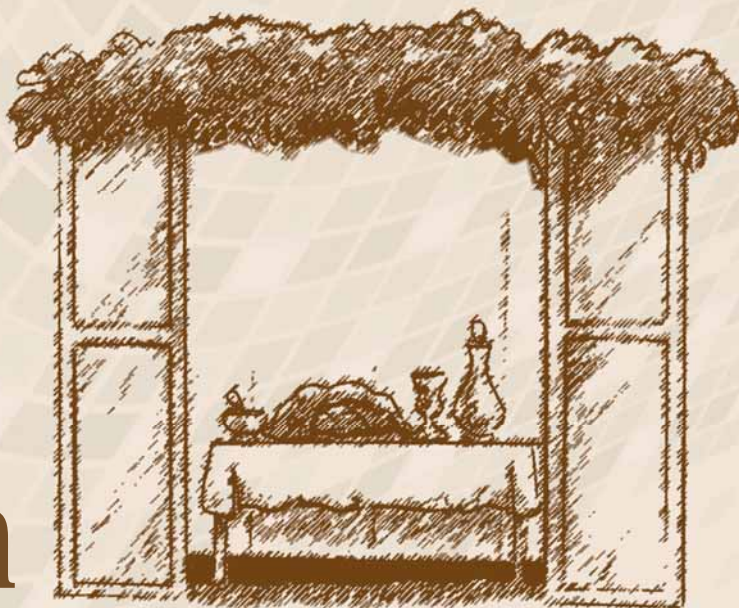
ent one, especially as the Torah itself terms one small and the other stringent. But in the light of the above, if one truly makes a Cheshbon Tzedek, one must realize that all Mitzvot come from the same Source, and each one of them "sanctifies us with His commandments." Therefore, a transgression of even a "small" Mitzvo is basically as deplorable as transgressing a stringent one. There is surely no need to elaborate to you any further.

I trust you had a joyous and inspiring Yom Tov of Mattan Torah [holiday of Shavuot], and may the inspiration be with you and yours throughout the year.

With blessing,

M. Schneerson ■





# From GENERATION To GENERATION

Living lessons from our esteemed Sukkos guests

You are certainly aware of the Ushpizin brought down in the Zohar, and in addition to those mentioned there, the Chassidisher Ushpizin that the Frierdiker Rebbe introduced. But are the two special guests of each day merely together by default, by some technical consequence? Absolutely not!

Everything is precise with Hashgocha Protis and the Rebbe sought to explain the connection between each and every pair.

Our Yomim Tovim in general, and specifically Sukkos, are called times of happiness and joy. A happy person naturally wants to share his joy with others. Inner satisfaction may be felt alone, but exuberant celebration can be experienced only in the company of others<sup>1</sup>. As an expression of our happiness, our Chazal stressed the importance of sharing the joy of Yom Tov by inviting guests to our Seudos. This *mitzvah* is especially important on Sukkos, “*Zman Simcho-seinu*.”

The Zohar teaches that our Sukkos guests include not only those who visibly partake of the Seudos, but also guests from the spiritual realm. On Sukkos we

are joined in the *sukkah* by seven *Ushpizin* (“honored guests”): Avraham, Yitzchok, Yaakov, Moshe, Aharon, Yosef, and Dovid Hamelech<sup>2</sup>.

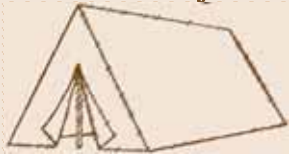
In addition, the Frierdiker Rebbe taught that our Sukkos are also visited by chassidisher *Ushpizin*. In fact, he would actually point to particular places in his Sukkah and say<sup>3</sup>, “Here sits the Baal Shem Tov; here, the Maggid of Mezritch; here, the Alter Rebbe; here, the Mitteler Rebbe; here, the Tzemach Tzedek; here, the Rebbe Maharash; and here, the Rebbe Rashab.”

Although these *Ushpizin* visit our Sukkos together on every day of Yom Tov, on each of the days of Sukkos the influence of one of the *Ushpizin* is dominant, and his quali-ties teach us lessons to apply in our Avodas Hashem.

Adapted from MiMaayenei HaYeshuah, sec. 3.  
Originally translated and published by Kehos.



### First Day



#### Avraham Avinu and The Baal Shem Tov

The *Ushpizin* of the first day, the Avraham Avinu and the Baal Shem Tov, share certain characteristics. Each of them initiated a new stage in the relationship between man and Hashem. Avraham was the founder of the Jewish

faith, and the Baal Shem Tov, of Chassidus. Furthermore, both Avraham and the Baal Shem Tov traveled from place to place in order to reveal Hashem's presence within the world.

On the Possuk, "And he called (*vayikra*) upon the name of Hashem, the eternal Hashem," Chazal comment, "Do not read *vayikra* ('and he called') but *vayakri* ('and he caused others to call...'), for Avraham made all the wayfarers [he encountered] call upon the name of Hashem."

Chassidic explains this a little deeper. The Hebrew word *olam* in the above phrase Keil-Olam means both "eternal" and also "world". Since Avraham re-

vealed the complete unity between Hashem and the world, the Possuk does not use the phrase Keil-**Ha**Olam ("Hashem of the world"), which would imply that the world is a separate entity over which Hashem rules, but rather, Keil-Olam, which implies that the two are fused in perfect unity.

Like our father Avraham, the Baal Shem Tov sought out the common people. He would ask them about their health, jobs, and other material concerns in order to elicit the grateful response, *Baruch HaShem*. In doing so, he demonstrated that Elokus is part of even the most mundane dimensions of our existence.

### Second Day



#### Yitzchak Avinu and The Maggid of Mezritch

The characteristic shared by these two *Ushpizin* is alluded to by the Possuk, "Do

not abandon your place." In contrast to the other Avos, Yitzchak never left *Eretz Yisroel*. Similarly, in contrast to the other Rebbeim who journeyed from place to place, the Maggid never left Mezritch after assuming leadership of the chassidic movement.

The essence of every person is his *Etzem Haneshoma*. This, and not any geographical location, is every person's true place and that which defines his being. The Yitzchak Avinu and the Maggid of Mezritch taught that one should focus on penetrating to this core and bringing it to the surface, instead of seeking to grow

from outside influences. Thus, the Torah describes Yitzchak as digging wells, searching for the source of flowing water and allowing it to surface.

Focusing on one's own place does not diminish the significance of others. Chassidus explains that the revelation of a powerful light has an elevating influence even on far-removed places. For example, the light of the *Beis HaMikdash* was diffused throughout the world, spreading holiness to the extent that people in distant places, such as the Queen of Sheba, were motivated to journey to Jerusalem.

### Third Day



#### Yaakov Avinu and The Alter Rebbe

Both *Ushpizin* of the third day are especially associated with Torah study. The Torah describes Yaakov as "a simple man, dwelling in tents," which our

Chazal understand as a reference to "the tents of Shem and Eiver," the leading houses of study of that age.

The Alter Rebbe's connection to Torah study is hinted at in his first name, Shneur, which can be read as *Shnei Or* ("two lights"), in allusion to the light of *Nigleh*, the revealed dimension of Torah law, and *P'nimiyus HaTorah*, the hidden, mystical dimension of the Torah. These two modes of spiritual illumination shine forth in the Alter Rebbe's two classics, the *Shulchan Aruch* and the *Tanya*.

Everyone has his share in the Torah, and this connection should be expressed

in our daily conduct. Thus, we are taught, "[The example of] Hillel obligates the poor and [the example of] Rabbi Elazar ben Charsom obligates the rich [to study Torah]." Although Hillel was a poor man who labored hard for his livelihood, he studied Torah diligently, while Rabbi Elazar ben Charsom, who was extremely wealthy, did not allow his thriving business concerns to divert his attention from Torah study. Regardless of one's financial status, everyone has both the potential and the responsibility to devote himself to the study of the Torah.



## Fourth Day



### Moshe Rabbeinu and The Mitteler Rebbe

The *Ushpizin* of the fourth day are also associated with Torah study. Moshe “received the Torah from Sinai and transmitted it” to the entire Jewish people. Indeed, the Torah is associated with his name to the extent that the *Neviim* refer to it as “the Torah of Moshe, My servant.”

Moshe’s connection to the Torah was twofold: (a) he served as the intermediary who communicated the Torah to the Jewish people; (b) he interpreted the Torah, developing the approach of abstract argumentation within Torah law which is referred to as ‘*Pilpula De’oraysa*’. Significantly, he also sought to communicate this dimension of Torah to others.

Like Moshe Rabbeinu, the Mitteler Rebbe served as both transmitter and interpreter, for the Mitteler Rebbe was renowned for his detailed explanation of the philosophical concepts of Chassidus. While the Alter Rebbe laid the foundation for an understanding of chassidic thought, he revealed his ideas as essential points, flashes of lightning. The Mitteler

Rebbe amplified these ideas, explaining them with examples and analogies, and developing a conceptual frame-work which allowed them to be internalized — grasped intellectually.

Though the *Ushpizin* of the third day are also connected with Torah study, those of the fourth day, Moshe Rabbeinu and the Mitteler Rebbe, show how our Torah study can be amplified. Their divine service demonstrates that everyone shares a connection not only with the fundamentals of Torah study, but also with a comprehension of its depth and breadth. And with regard to this dimension as well, neither poverty nor wealth can excuse one from the responsibility of applying oneself to this task.

## Fifth Day



### Aharon Hakohen and The Tzemach Tzedek

The *Ushpizin* of the fifth day teach a lesson of love and harmony among all

men. Aharon is the epitome of this approach, because he “loved peace, pursued peace, loved created beings, and drew them near to the Torah.”

The use of the term “created beings” instead of “people” implies that Aharon would reach out to individuals whose only redeeming virtue was the fact that they were Hashem’s creations. Aharon’s concern for his fellow man was all the more impressive because of his exalted position as Kohen Gadol. Leaving the Mishkan where the Shechina was openly revealed to him, he would reach out to people who had no other virtue than being created by Hashem.

Also significant is the phrase, “drew them near to the Torah.” This implies that Aharon first concerned himself with the difficulties that confronted them, in the hope that ultimately, this would “draw them close to the Torah.”

The *Tzemach Tzedek* represents the development of harmony among the scholars and leaders of the Jewish community. Under his leadership, unity was established between chassidim and other sectors of the Jewish community. The *Tzemach Tzedek* met with the leaders of all contemporary factions and was able to develop a united front that emphasized the mutual purpose shared by all.

## Sixth Day



### Yosef HaTzaddik and The Rebbe Maharash

The qualities shared by the *Ushpizin* of the sixth day are expressed by a renowned saying of the Rebbe Maharash, *Lechat’chilah ariber*: “People say, ‘If you can’t crawl under, try to climb over.’ And I say, ‘From the outset, climb right over the top!’” Apparent difficulties are waiting to be taken confidently by the horns and overcome.

This is not a theoretical concept, but a truth that can be practically applied — as

witness the life of Yosef, who rose from imprisoned slave to viceroy of Egypt.

The lessons of Yosef’s life are relevant to everyone. Though we are in Gollus, no individual should feel hampered or handicapped. We have the potential for the highest levels of achievement in *Ruchniyus*, and this *Ruchniyus’dike* success may even be reflected in the advancement of our material concerns.<sup>5</sup>

## Seventh Day



### Dovid Hamelech and The Rebbe Rashab

The attribute shared by the *Ushpizin* of the seventh day is royalty, the ultimate

expression of which will come in Yemos HaMoshiach. Dovid Hamelech is particularly identified with royalty, for “once David was anointed, he acquired the crown of kingship, which [thereafter] belongs to him and his male descendants forever.” Similarly, Dovid Hamelech is identified with the ultimate monarch; Moshiach, who will be one of his descendants. Furthermore, as the *Rambam* points out, the *Nevuos* in the Torah which allude to the coming of Moshiach, speak about two anointed kings, Dovid and Melech HaMoshiach.

These qualities are shared by the Rebbe Rashab, as is hinted at in the name of the year in which he was born — 5621 (תרכ"א). These Hebrew letters spell the Aramaic word *kisra* (“crown”), the symbol which reflects a king’s unique status.

The Rebbe Rashab also shares a connection with Moshiach, as is highlighted by his conception of the students of Yeshivas Tomchei Temimim, the yeshivah he established in Lubavitch, as “soldiers of the House of David” whose primary goal is to bring about the coming of Moshiach.

## Shemini Atzeres

### Shlomo Hamelech and The Frierdiker Rebbe

The *Ushpizin* associated with Shemini Atzeres, Shlo-mo Hamelech and the Frierdiker Rebbe, follow the *Ushpizin* of the pre-vious day, for they continued and enhanced the contributions made by their respective fathers, Dovid Hamelech and the Rebbe Rashab.

Though Dovid Hamelech established the hereditary monarchy, his own reign was torn by strife and war; in the words of the *Novi*,

“You have shed blood.” As to the reign of his son and successor King Shlomo, however, Hashem promised, “I will grant peace and tranquillity to Israel during his days.” And indeed, throughout his reign, “Israel dwelled in safety, every man under his vine and under his fig tree.”

In this atmosphere of peace, Shlomo Hamelech built the *Beis HaMikdash*, a permanent dwelling place for Hashem within our material world. This enabled the entire world to be refined, since the

light generated by the *Beis HaMikdash* motivated

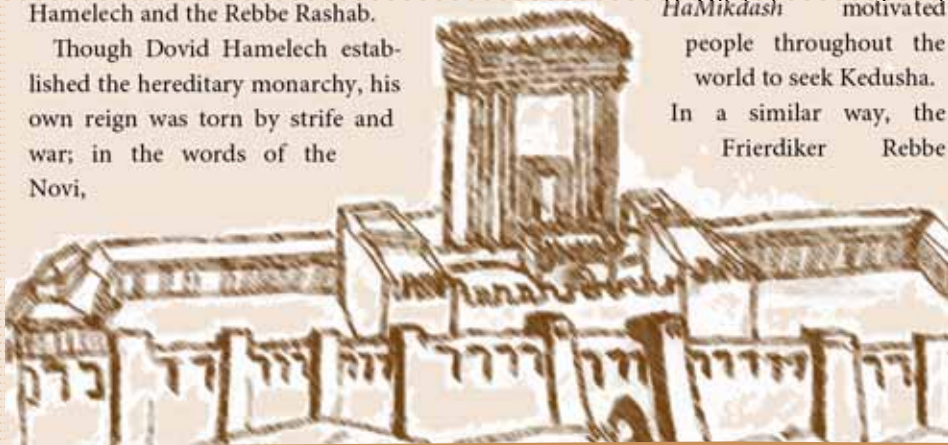
people throughout the world to seek Kedusha.

In a similar way, the Frierdiker Rebbe

enhanced the achievements of his father, spreading the teachings of Chas-sidus throughout the world, thereby preparing the world for the coming of Moshiach. No place was too far removed, nor any individual too estranged for the Frierdiker Rebbe to reach out to him, and connect him with the teachings that herald and prepare us for the coming of Moshiach.

This is the legacy left to our present generation, and the goal to which all our efforts must be directed: to make the coming of the Redemption a tangible reality. The coming of that era is not a matter of the distant future, but a present concern. For the time for Moshiach has arrived.

May this promise be realized in the immediate future and may we then join in celebration with all the *Ushpizin* in *Eretz Yisrael*, in Yerusholayim, and in the *Beis HaMikdash*. ■



1. See *Rambam, Mishneh Torah, Hilchos Shvitas Yom-Tov* 6:18, where inviting guests is described as the ultimate expression of the rejoicing associated with a Yom Tov.

2. The above series follows the order given in the *Zohar* (III, 103:), which enumerates the *Ushpizin*

according to the sequence of the *Sefiros* which they represent. Elsewhere, significantly, the *Zohar* (I, 261.) enumerates the *Ushpizin* in chronological order. In a third place (III, 255.), the *Zohar* substitutes King Shlomo for Yosef.

3. See *Sefer HaSichos* 5697, p. 161, and the *Sichos* of the first night of Sukkos, 5703.

4. *Igros Kodesh* of the Frierdiker Rebbe, Vol. I, p. 617.

5. In fact, the saying *Lechat'chilah ariber* was first used by the Rebbe Maharash in connection with commercial enterprise.



# In Merit of the Rebbe

## A Simchas Torah Story

Rabbi Levin relates:

It was Simchas Torah. We went out on *Tahalucha*, the customary Lubavitcher march through neighboring communities of Crown Heights, to give over the Rebbe's Sichos and bring *Simcha* to the shuls of Williamsburg. Anyone who remembers the more difficult years between Satmar and Lubavitch, remembers the risky times for a Chabad Chossid trying to fulfill the Rebbe's directives in Williamsburg.

That year I clearly saw – exactly as the Rebbe always spoke – how much the Frieddiker Rebbe helped pave the way in putting the foundations of Yiddishkeit in the United States.

We came to the shul of the Lantzuter Chassidim, formerly presided by the “Lantzuter Rav,” *Zt”l*, where we were warmly welcomed. Naturally they allowed us to give over a sicha from the Rebbe, followed by some joyous Yom Tov dancing. As we prepared to leave, one of the shul's elder Chassidim asked us to wait.

“I want to tell you a unique story,” he said. Naturally, we stayed to listen.

### OPPOSING VIEWS

The Elder Chossid began:

Once, during the early years of the current Rebbe's leadership, two *Bochurim* from Crown Heights came here. At the time the “Lantzter Rav” was still alive.

I was then just a young boy. My father A”h was the shul's caretaker, and the *Bochurim* approached him and

asked if they could give over a sicha. My father explained that the shul had a rav, whom they had to ask.

The *Bochurim* didn't waste any time. They went straight up to the Lantzuter Rav. The whole congregation watched this entertaining sight. Standing there among the adults, I also wondered what the rav's response would be. To my surprise, he happily agreed to let them give over the Lubavitcher Rebbe's sicha. The truth is, since I knew quite well the community's position on the Lubavitcher Rebbe and his Chassidim, the conduct of the Lantzuter Rav struck me as highly unusual.

In the congregation was a highly learned and respected Jew who served as the shul's president. He was also known for his financial largess. When he saw that the Lantzuter Rav had given the *Bochurim* permission to say something from their Rebbe, whose entire approach was an affront to Satmar's – he grew furious. He turned to the *Bochurim* and said, “You have no permission to speak here. The rav was just being polite. No one gives a d'var Torah in the name of Chabad in this shul! Get out of here!”

Total silence engulfed the shul. This was sheer drama, the kind no one present would ever forget.

The rav replied softly but firmly: “I gave my permission – and they can give over the teachings of the Lubavitcher Rebbe.”

The president responded with respect but equal determination: “There is a tremendous dispute with Lubavitch...” alluding to the anti-Chabad position of the Satmar Rebbe and the ideological alliance between Satmar and Lantzut.

Courtesy of The Avner Institute. Special thanks to Rabbi Menachem Kircshenbaum.





Yet the other remained steadfast. "I am the rav here, and my decision stands. I request that these *Bochurim* who came from the *Beis Midrash* of the Lubavitcher Rebbe say Chassidus in his name."

The president threw down the gauntlet. "If they speak, I am leaving the shul and resigning!"

Nevertheless, the Lantzuter Rav would not be intimidated. "I do not demand that you or anyone else leave the shul. You can do as you wish, but these *Bochurim* will speak words of Chassidus in their Rebbe's name."

The man arrogantly stormed out. The students spoke, as the congregation fidgeted in turmoil. Together with several leading community members, my father approached the Lantzuter Rav and asked him to explain why he had acted in such a manner.

"With all due respect to these Chabad *Bochurim*," my

father said, "they had stopped by and would just go within a short period of time, while the pillar of the community has just walked out. Was it so important that these Lubavitchers come to the shul? Was it worth the price?"

The rav answered, "In regard to our honorable colleague, I can assure you that he'll be back. As to why I was so stubborn about letting the *Bochurim* speak, I have to tell you a story that happened to me. Then you'll understand everything."

#### TIME OF TRIAL

The Rav began:

Prior to the Second World War, there was a large and vibrant Jewish community in the city of Lantzut, located in southeastern Poland. Several thousand Yidden lived there before Rosh Hashanah 5700 and the occupation by the Nazis *Ym"s*. Ten days later, on Yom Kippur, the entire Jewish population, myself included, was expelled for allegedly being Communists. We were driven to Soviet-occupied territory, towards the San River.

A stranger in a strange land, I wandered from place to place, looking for somewhere I could rest from my weary journey. Then one day I was stopped by the Soviet authorities. Since I had neither identity papers nor knowledge of Russian, I was placed under arrest. After a hasty trial, I was exiled to the frozen wastelands of Siberia.

My hardships didn't end there. Slandorous charges were lodged against me that I had passed secret information onto the Poles. This of course amounted to sedition and, if convicted, a death sentence! Twelve people testified to my guilt. Furthermore, since I was a rabbi, the case aroused a great deal of interest, and many people came to this kangaroo court.

Under normal circumstances, there was no chance for me to survive such proceedings. Yet, I experienced a miracle.

After the "witnesses" completed their testimonies, the judge pounded his gavel, turned to me, and said, "You are charged with violating statute number... The fact that you show ingratitude to Mother Russia, paying her





with evil for the good she has done for you, after welcoming you with open arms from the fires of Poland, and your willingness to assist the enemies of the Soviet people – all this pales in comparison to your greatest crime. You are a ‘rabbiner,’ a Jew, and it is written in your Torah, ‘Pray for the welfare of the government.’ Therefore, as a ‘rabbiner,’ how can you possibly act contrary to your Torah and commit treason against your country?”

“Your Honor is correct,” I replied. “I am a practicing rabbi, and our Torah condemns such conduct. However, it never crossed my mind for a moment to offer aid to our country’s enemies. All the testimony brought against me by these witnesses is completely false. I have never committed treason against Russia and I never will.”

To my astonishment, the judge accepted my plea. He rapped his gavel again, declared me innocent of all charges, and ordered my immediate release!

I was stunned. Never in my wildest dreams did I imagine I’d be set free. When the hall emptied and I left the courtroom, the judge approached me and placed a note in my hand. He had written that he wanted to see me in his home – at eleven p.m.

When I arrived, I couldn’t believe my eyes. The door was opened by a woman wearing a *sheitel*. The judge welcomed me with great respect and showed me that he was wearing a *tallis katan* underneath his Western garb. He then offered me a seat in his living room and proceeded to tell me what had impelled him to clear me of all charges.

#### FINDING FAVOR

The Judge began:

Just before joining the Red Army, I went to the Frierdiker Rebbe to receive a *Brocha*. The Rebbe gazed at me with his holy eyes and said to me cryptically, “When you reach a position of greatness, don’t forget to do a favor for another Jew.”

The years passed. I joined the army, where I was quickly promoted. After my discharge, having proven

my loyalty to Russia, I received high-ranking positions with the local Ministry of Justice, eventually being appointed judge.

When you arrived in my hall, my eyes began to dim. I saw the rows of witnesses before me, and I realized that if I dared try to rule in your favor, the people in the

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**“I SUDDENLY ENVISIONED MY HOLY AUDIENCE WITH THE REBBE FROM YEARS AGO. I AGAIN SAW THE LUBAVITCHER REBBE STARING AT ME WITH THOSE PIERCING EYES...”**

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courtroom would tear us apart. I was about to render my decision in accordance with Soviet law, when I suddenly envisioned my holy audience with the Rebbe from years ago. I again saw the Lubavitcher Rebbe staring at me with those piercing eyes and saying, “When you reach a position of greatness – don’t forget to do a favor for another Jew.”

I decided then and there that no matter what happened, I would risk my life to exonerate you. Hashem helped, and He placed the right words into my mind which, *Baruch Hashem*, resulted in your acquittal and our both leaving the courtroom, safe and sound.

With those words the rav concluded his tale. Deeply touched, all those who had gathered to hear him now understood why he had acted so passionately about letting the Lubavitcher bochurim give over a *sicha* of the Rebbe. ■

# R' Sender Alexander Rainin

By Rabbi Michoel A Seligson

In a Sich'a on Shabbos Nitzovim 5718/1958, the Rebbe spoke with pain about the Chossid Reb Sender Rainin who had passed away that week and had not been "eulogized according to Halacha". Chassidim understood that the Rebbe was referring to the fact that Reb Sender had not been interred closer to the resting place of the Frierdiker Rebbe.

The Rebbe continued "I am speaking about Rainin. He was a quiet person, and did not get involved in anything. In his younger years, he merited great kiruvim from the Rebbe RaShaB. Reb Sender, although ineligible to study in Tomchei Temimim because he was older, merited many kiruvim from the Rebbe RaShab and heard from him many things. On numerous occasions he would remain in the Rebbe RaShaB's room for significant periods of time. The Rebbe RaShaB would share and discuss many different topics with him. Being that he was such a quiet and modest person, I never managed to draw anything from him but it was clear that these things were engraved in his memory.

'Regarding all the matters after the burial, in the higher worlds, the Rebbe RaShaB has surely taken care that all matters should be according to "Halacha" and even more so. But regarding the matters before the burial, since he was a true chossid, a l'chaim should therefore be said for his Neshama. This will be a nachas ruach for the Rebbe RaShaB."

Chassidim who participated in the Farbrengen asked each other about this Reb Sender of whom the Rebbe

spoke with such pain. Who was he? What was the relationship between him and the Rebbe? When did their acquaintance begin?

Reb Alexander Sender Yitzchok Rainin was born in Leningrad, Russia in 5637/1877. At a young age he became critically ill, and was given two additional names, Chaim Avrohom. He was a descendent of the Alter Rebbe's talmid, Horav Hakodosh Reb Aharon Strasheler and was a very modest and quiet person.

## PURCHASING AN ESROG FOR THE REBBE RASHAB

During WWI esrogim were very hard to obtain and Reb Sender traveled to Italy to purchase an esrog for the Rebbe RaShaB. Upon his return Reb Sender wanted to inform the Rebbe RaShaB at once that the esrog had arrived. It was the day before Erev Sukkos, the 13th of Tishrei, the Hilula of the Rebbe Maharash. The Rebbe RaShab was the chazan, leading the tfilos to commemorate his father's yahrzeit. Reb Sender approached the amud where the Rebbe RaShaB was davening and placed the esrog on it.

The daughter of Hachossid Reb Schneur Zalman Seligson was suggested as a possible shidduch. Reb Sender consulted the Rebbe RaShaB who advised him, "With this person you could live a refined life".

In his letters to Reb Sender, the Rebbe RaShaB referred to Reb Sender's father-in-law, Reb Schneur Zalman, as his relative. Reb Schneur Zalman was a fourth generation descendent of the Alter Rebbe, and one of the supporting pillars of the Tomchei Tmimim Yeshiva



R' SENDER ALEXANDER RAININ  
5637-5718

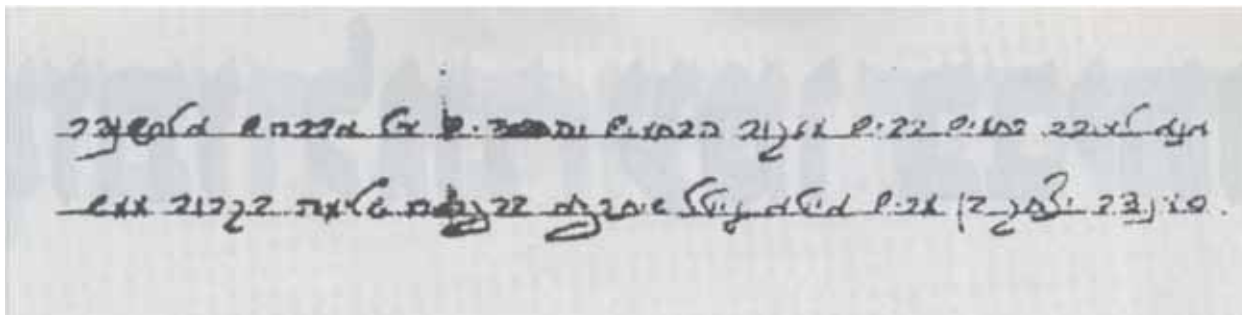
in Kharkov and later in Vilna. A scholar and a generous person, he was respected in his city. The Friediker Rebbe referred to Reb Schneur Zalman, "The famous gvir, who is known for praise in his generation, beloved by many, a baal tzedoko and doing favors; supported his family with a broad hand physically and spiritually. . . has expertise in the matters of the Yeshiva Tomchei Tmimim in Vilna". In Elul 5689/1929, when the

Friediker Rebbe was in Vilna, he paid a special visit to Reb Zalman's home.

#### **RELATIONSHIP WITH THE FRIEDIKER REBBE**

The relationship with the Friediker Rebbe developed in later years. The Friediker Rebbe recognized Reb Sender's abilities and would often ask him to work on various projects. In 5686/1926, the Joint Distribution Committee donated money for the Jews in Russia. The





A PAN IN THE REBBE'S HOLY HANDWRITING ASKING FOR A REFUAH SHLEIMA FOR REB SENDER RAININ.

Frierdiker Rebbe chose people to form a committee to distribute the funds. One of its members was “Mr. Alexander Rainin from Neishtetel.”

#### FREEING THE FRIEDIKER REBBE

In 5687/1927, on the 15th of Sivan, the Frierdiker Rebbe was arrested for his activities in strengthening Yiddishkeit throughout Russia. Attempts were made to free him via diplomatic channels to various other governments. The Communist Russian government was a young one and wanted to establish diplomatic and economic relations with other countries.

Reb Sender was tasked with the job of contacting representatives of the different governments, particularly the German government, with which the Russians wished to establish trade. The strategy to have different countries apply pressure on the Russian government to free the Rebbe was ultimately successful, and the Frierdiker Rebbe was freed from prison on the 12th of Tammuz.

In a letter in 5688/1928, the Frierdiker Rebbe wrote about establishing a committee to deal with the hardships of the Jews in Russia. “There is painful news reaching us about the confiscation of the shuls and the destruction of cemeteries, which requires immediate strategizing. Last night, I received a telegram from my

very dear and esteemed friend Mr. Rainin, informing me that he received a telegram from London that a meeting is to take place in the coming days.”

#### CHASSIDUS IN FRENCH, ENGLISH, ITALIAN AND RUSSIAN

The Frierdiker Rebbe included Reb Sender in an assortment of colorful activities. The Frierdiker Rebbe would only have to make a request and Reb Sender

would immediately take to the task. In Tishrei 5689/late 1928, the Frierdiker Rebbe wrote to Reb Sender about finding an expert who would be able to translate the popular Maamar Kinyan Hachaim from the original Yiddish. The Frierdiker Rebbe wanted it to be translated into French, English, Italian

and Russian. “My desire is that it be translated into the languages of the Eastern countries such as Yemeni, Bukharian and Georgian. Every translation needs to be done by an expert who is well versed in the language and who also understands the topic.” The Frierdiker Rebbe employed Reb Sender in his projects because he respected him; in addition, there was a deep and affectionate relationship between them.

#### PERSONAL INVITATION TO THE REBBE'S WEDDING

Prior to the wedding, of the Rebbe and the Rebbetzin Chaya Mushka, the Frierdiker Rebbe sent out various versions of the invitation to the wedding. Some Chassidim received personalized invitations, reflecting a close relationship. Reb Sender then in Paris received such an

**I NEVER MANAGED TO DRAW ANYTHING FROM HIM BUT IT WAS CLEAR THAT THESE THINGS WERE ENGRAVED IN HIS MEMORY**



invitation. The Frierdiker Rebbe wrote, “Although in the near future the entry cards to the wedding will be printed, I don’t want to wait and I am rushing to notify you [about the wedding]. My son-in-law, the Rashag is already on his way to Warsaw to arrange the visas and additional matters. If it is at all possible that he [Reb Sender] and his wife could participate, I would greatly appreciate it, and it is unnecessary to elaborate regarding the great yearning of seeing a dear and true friend at a simcha.”

There is no record of all the tasks and projects the Frierdiker Rebbe gave Reb Sender. However, it is evident from the Frierdiker Rebbe’s letter in Elul of 5689/1929, two weeks after his visit to Israel, that there was a steady contact between them. Prior to his arrival in Paris, the Frierdiker Rebbe wrote to his son-in-law, the Rebbe: “I request that you verify by Horenstein, the address of Rainin or his brother-in-law Gorlin in Paris, that he should relay to Mr. Rainin that I will be traveling Tuesday to Paris and I would like to meet him. If you should come to know of his location, send a telegram to him with all the above mentioned.”

In 5691/1931, the Frierdiker Rebbe wrote a letter to Dr. Smatline in which he discussed Dr. Smatline’s participation in a Rabbinic organization dedicated to disseminating information on Taharas Hamishpachah. The Frierdiker Rebbe wrote, “I have written to Mr. Rainin and at present have received from him additional letters. He hopes to obtain booklets in English with your letter included, in order to send them to France, Italy and Switzerland.”

#### THE DREAM

It is known among Chassidim that an expression of kiruv from a Rebbe was often expressed when the Rebbe would reveal or share something personal that was usually not shared with others. In the late 1950’s, Reb Sender shared the following story with Rabbi Moshe Herson, the head shliach of New Jersey, and in 1990 it was printed in *Sefer Toldos Reb Avrohom Horofe*, Dr. Avrohom Seligson’s biography.

In Cheshvan of the year 5693/late 1932, the Frierdiker Rebbe was unhappy about a certain issue. That night, his father, the Rebbe RaShaB, revealed himself to the Frierdiker Rebbe and asked, “Why do you feel so? You should know that your house is illuminated.” The

Frierdiker Rebbe began looking through the rooms of his home and found his son-in-law, the Rebbe, still sitting at an early morning hour and studying. Apparently, the Frierdiker Rebbe had personally shared this dream with R’ Sender.

When the Rebbe’s reshimas were discovered in the 1990’s, this story appeared therein. In addition, the Rebbe writes in the reshima, the next morning when the Frierdiker Rebbe spoke to the Rebbe, he began by telling him, “For my dream today, you would have to give mashkeh.” The Frierdiker Rebbe then kissed the Rebbe and relayed the details of his dream.

In the early 5690’s/1930’s the Frierdiker Rebbe turned to Reb Sender to arrange gatherings of Jewish university students to discuss chassidus and to make farbrengens.

#### IMPRISONED CHASSIDIM

In 5693/1933, at the height of Stalin’s reign of terror, a group of Anash in Batum, were charged with attempting to escape Russia by illegally crossing the border, and were imprisoned. The Frierdiker Rebbe wrote to Reb Sender, “Regarding the refugees, it was verified that they find themselves in prison with harsh conditions and, G-

trouve que cela serait très utile, que vous de votre part, vous adressiez aussi directement et sans retard à lui ou Monsieur Rainin qu'ils vous fassent parvenir les dates exactes.

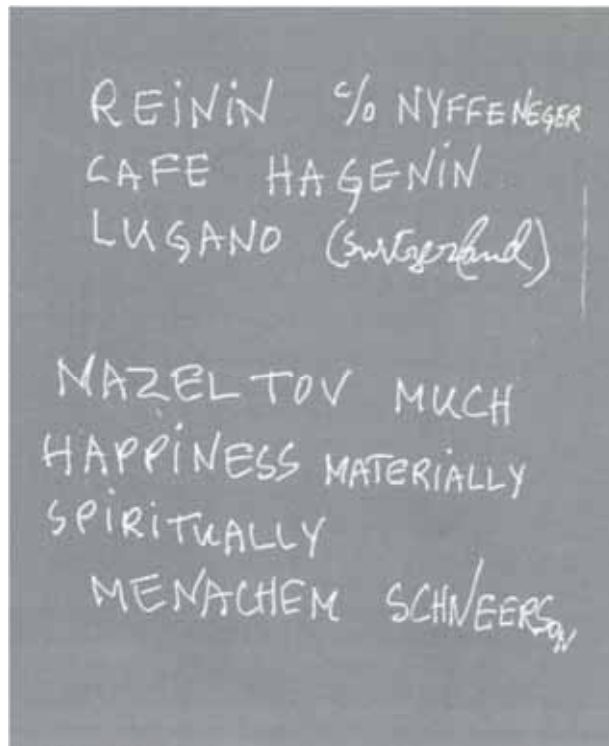
J'ai aussi une faveur personnellement à vous demander. Il s'agit d'un ami intime de notre famille M. Alexandre Rainin habitant Paris, et il demande de lui obtenir une affidavite. Il et son épouse Sylvia sont assez riches et n'auront besoin d'aucune aide financière.

Mes remerciements cordiaux à M. Hasidim pour sa lettre.

Je serais heureux de vous lire fraternellement et je vous prie, Monsieur le Rabbin, d'agréer mes sentiments les plus distingués.

M. Seligson

A LETTER HANDWRITTEN BY THE REBBE IN FRENCH REQUESTING FOR VISAS FOR “A DEAR FRIEND OF OUR FAMILY” REB SENDER REININ.



TELEGRAM IN THE REBBE'S HOLY HANDWRITING SENT TO REB SENDER FOR A FAMILY SIMCHA: MAZEL TOV MUCH HAPPINESS MATERIALLY SPIRITUALLY.

d forbid, in danger..... Perhaps something can be done.” The chassidim were ultimately released in the winter of 5694.

The Frierdiker Rebbe purchased many seforim from Eretz Yisrael for his library. In one of his letters during this period (5692-5694/1932-1934) he wrote, “When you will convey all this to Mr. Rainin he will then explain that this is considered by me to be the greatest gift. I am sure that he will assist you in this matter”.

#### TICKETS FOR THE REBBE AND REBBETZIN

When the World War II broke out and the Nazis began to overrun Europe, the Rebbe and Rebbetzin were in Occupied Paris. The Frierdiker Rebbe needed money for their tickets to the United States. He wrote to Reb Sender in code, “Moshke [Reb Moshe Gurary] has a friend who is named after the Tzemach Tzedek and his wife is named after the Tzemach Tzedek’s Rebbetzin. They need to approach Berel [Reb Berel Haskind who dealt with visas]. Since it is now difficult to obtain visas, Berel

who is Moshke’s partner is acquainted with another person, who has contacts to help get the visas.”

The Frierdiker Rebbe entrusted Reb Sender with his personal and financial matters and gave a warm testimonial, writing about Reb Sender, “I hereby want to acquaint you with the dear person among people, a person of refined character. Mr. Alexander Rainin stems from a distinguished family in our birth land Russia whom I know for many years as an honest person, and trustworthy in the fullest sense; everyone who will come in contact with him can rest assured of his spectacular reputation for reliability and sincerity”

#### IN AMERICA

When Reb Sender came to the United States, the Frierdiker Rebbe included Reb Sender in his projects in the U.S. In 5704/1944, establishing a school for girls was on the agenda. A meeting was called in the Frierdiker Rebbe’s room and Reb Sender was among the people summoned.

In the 5700s’/1940’s, Reb Sender was ill and the Frierdiker Rebbe advised that he be called up to the Torah at the fourth aliya of Parshas Bshalach which concludes with the words “Ani HaShem Ro’echa.”

#### RELATIONSHIP WITH THE REBBE

The relationship between the Rebbe and Reb Sender began in Paris. As a result of their friendship, the Rebbe asked Reb Sender if he could suggest someone to fill out the entry applications to the Sorbonne University in French. Reb Sender suggested his nephew, Reb Boruch Gorlin, who also accompanied the Rebbe on his first visit to the various study halls of the university. In 5737/1977, the Gorlin family entered into Yechidus with the Rebbe, who asked Reb Boruch’s grandchildren, “Did your grandfather tell you what he did for me in Paris?”

Reb Sender would frequently visit the Rebbe at his home. Reb Sender recalled that during one visit he saw the Rebbe learning one of Reb Aharon Strasheler’s seforim. The Rebbe told Reb Sender that the Mittlerer Rebbe and R’ Aharon Strasheler were inseparable friends.

During WWII, the Frierdiker Rebbe contacted Reb Sender when the Rebbe relocated from Berlin to Paris. “When my son-in-law will come to Paris he will gener-





ate a new energy.” The Rebbe was once walking with Reb Sender in Paris and as they came closer to the shul, the Rebbe told Reb Sender “We should separate in order that people should not see us together. They will bother you with questions about me.”

#### LETTER OF THE REBBE WRITTEN IN FRENCH

In 5689/1939, the Rebbe wrote in French requesting an affidavit for Reb Sender and his wife. “I have a personal favor to ask of you. It relates to a dear friend of our family, Mr. Alexander Rainin who lives in Paris. I request an affidavit for him and his wife Silvia. They have money and do not need financial support.” These

## “WITH THIS PERSON YOU COULD LIVE A REFINED LIFE”

efforts were successful and Reb Sender and his wife arrived in the United States. In the U.S., Reb Sender limited his visits to the Rebbe. When the Rebbe asked Reb Sender why he was not visiting anymore, he replied, “Here, you are the Rebbe’s-son-in-law”.

#### REB SENDER IN THE REBBE’S HOUSE

The Rebbe interested himself with Reb Sender in a very unusual way. After Reb Sender’s wife passed away, the Rebbe invited him to stay in the Rebbe’s home and Reb Sender did so for a period of time. When Reb Sender decided to move to his own apartment, the Rebbe gave instructions that two bochurim should live with him. One of the bochurim was Rabbi Moshe Herson, who stayed with Reb Sender for a year.

It was Reb Sender’s custom to stand during the entire davening on the Yomim Noraim. In his later years, it was difficult for him to stand and he asked the Rebbe what to do. The Rebbe advised Reb Sender to nullify his neder to stand during tefillos.

#### THE STRASHELER’S NIGUN

Reb Sender once asked the Rebbe why Reb Aharon Strasheler’s nigun was not sung at Farbrengens. The

Rebbe responded that Reb Sender needed to speak to the menagnim who began the nigunim at the Farbrengen. During the Farbrengen on the 12th of Tamuz of 5718/1958, the Rebbe instructed the menagen to sing a Strasheler nigun. The Rebbe then motioned to Reb Sender “They are singing a Strasheler nigun.”

#### THE LOST TREASURE

Reb Sender always carried a bag containing his notes of that he had heard from the Rebbe RaShaB. He considered these to be his most valuable possession and felt the safest place for them was with him. A short time before he passed away, in 5718/1958, he lost the bag. Reb Sender was heartbroken at the loss. On the 24th of Elul, he suddenly collapsed and was niftar. The levaya took place that same day. The Rebbe commented that it appeared that this painful episode took a toll on his life.

Yehi Zichro Boruch. And it should be fulfilled the prophesy, “the ones dwelling in the dust will awaken and rejoice”.. and Reb Sender amongst them. ■



A LETTER FROM THE FRIERDIKER REBBE TO THE REBBE IN 5689 ASKING “TO INQUIRE FROM HORENSTEIN THE ADDRESS OF RAININ”.

# The Shofar Gadol

Three times daily we ask of Hashem, “*Tika beshofar gadol lichecheiruseinu*” – “Sound the great shofar for our liberation ... and gather us together from the four corners of the earth”. Similarly, we conclude the *beracha* of *shofros* on *musaf* of Rosh Hashana with this identical plea. What is the significance of specifically a *Shofar Gadol* – a “great” shofar?

To understand this, let us begin from the sources. There are, in fact, three *pesukim* that mention the blowing of the shofar in reference to the time of the *geulah* and we make mention of all of them in *pesukei shofros* on Rosh Hashanah.

The first *pasuk* reads: “*Kol yoshvei seiveil v’shochnei eretz kinsoi neis harim tiru v’chiskoia shofar tishmau*” – “All inhabitants of the world and those dwell on the earth will see when the banner is raised on the mountains and will hear when the shofar is sounded.” This *pasuk* refers to the time of the ingathering of the exiles.

The second *pasuk* is more well known. It reads: “*V’haya bayom hahu yitoka b’shofar gadol uvau ha’ovdim mei’eretz ashur v’hanidachim mei’eretz mitzraim v’hsitachacu laHashem b’har hakodesh birushalayim*” – “It will happen on that day, that the great shofar will be sounded and those who are lost in the land of Ashur and those banished in the land of Egypt will come and bow down before Hashem on the holy mountain in Yerushalayim”.

*Abarnanel* writes that the word shofar mentioned here is not meant to be taken literally, for it is quite impossible for a shofar to be sounded in one place and be heard throughout the entire world. Rather, the mention of the shofar here is meant as a *moshul* for *kibutz galiyos*. It is alluded to by a “shofar” which is sounded in order to gather together a group people.

## THE SECOND EVENT BEGAN AFTER THE SIX DAY WAR, WHICH CAUSED AN UNBELIEVABLE AND UNEXPLAINABLE HISORERUS AMONG THE JEWISH PEOPLE.

The third *pasuk* is in *Zecahriah* (9:14). This *pasuk* is not referring to *kibutz galiyos*. But rather to the war that Hashem will wage against the nations. It reads: “*Va’Hashem aleihem yeira’eh v’yatza chabark chitzoi v’adnai elokim boshofar yiska v’halach b’sa’aros teiman*” – “And

Hashem will appear over them and His arrow will shoot forth like lighting and Hashem Elokim will sound the shofar and go forth *be’sa’aros teiman*”.

*Abarbanel* explains “*sa’aros teiman*” to mean the evil-doers of *Edom*, whose first chief was named *Teiman*. The *pasuk* is thus implying that Hashem will go to war against the nations because of the evil that *Edom* did against His nation.

In *Tishrei* 5728, the Rebbe spoke at length about the *shofar* of *Moshiach*. The following is a synopsis some of the Rebbe’s points:

Many of the ideas, the Rebbe said, are based on *maamarim* of the previous Rebbeim, specifically the



maama-rim Vehaya Bayom Hahu in *Likuttei Torah* and of the *Frierdiker Rebbe* in 5703.

It is interesting to note that in the *pasuk* in *Yeshayahu* “v’haya bayom hahu,” the shofar is referred to as the “*Shofar Gadol*”, the “great” Shofar, whereas in the *pasuk* in *Zechariah* the shofar isn’t given any special titles.

The *Frierdiker Rebbe* explains that these two *pesukim* refer to two different occurrences that will prepare the world for the *geulah*.

The *pasuk* in *Zechariah*, which mentions that Hashem will go forth “*b’sa’aros*,” means that Hashem will create an uproar, a “*shturem*,” amongst all the nations of the world. This means that a war will ensue between them. This is expressed by the blowing of the shofar, which naturally causes people to tremble without any rational explanation. Likewise, the uproar and unease that will come about as a result of Hashem “blowing the shofar” will be in a way that the nations themselves will not understand the cause of the uproar.

How will this prepare the world for the *geulah*? Moshiach will change the entire world. In order to prepare the nations for the time when they will all serve the Jewish people, the “shofar” which arouses fear without reason must first be “sounded”.

However, all of the above is only to prepare the world for the *geulah*. Then comes the next step, to arouse the *Yidden* and bring them back. This is the subject of the *pasuk* in *Yeshayahu* “*V’haya bayom hahu*”.

This *pasuk* speaks of those Jews who are lost in Ashur and Mitzraim. Ashur is related to the word *oisher*, meaning pleasure and enjoyment. This means that there are those Jews who are “*oivdim*” – “lost” in the pleasures

of the world, submerged in their exile, who have no desire to leave *golus*. Mitzraim is related to the word *meitzar*, which means confines and constraints. This means that there are those Jews who are indeed suffering in exile, but feel “banished,” seeing no hope of ever being liberated.

In order to arouse every Jew, even those in Ashur and Mitzraim a regular shofar does not suffice. Rather, the *Shofar Gadol* must be sounded.

*Chassidus* explains that the shofar is outcry of the innermost depths of the soul that transcends understanding. Likewise the shofar of Hashem is an arousal from *pnimiyus* of *Elokus*, the innermost part of G-dliness. However, in the *pnimiyus* of *Elokus* there are also many levels. The lower levels are those which are somewhat limited – they are in accord with the capacity of created beings to receive them. They are referred to as the “shofar”, without any title. However, the arousal that comes from Hashem’s essence, as it were, is referred to as the *shofar Gadol*.

In order to arouse the essence of every Jew, even those who have no understanding nor a revealed desire to come an “bow down before Hashem,” the *Shofar Gadol* must be sounded. The Rebbe said that the first event actually occurred already during the first and second world wars, which both began in a completely inexplicable manner.

The second event began after the six day war, which caused an unbelievable and unexplainable *hisorerus* among the Jewish people.

However, as the Rebbe concluded, the *Shofar Gadol* up until this point is not enough. We need the ultimate blast of the *Shofar Gadol* to be sounded in a way that every Jew will literally be aroused and come “bow down before Hashem in Yerushalayim,” through *Moshiach Tzidkeinu*, immediately now! ■

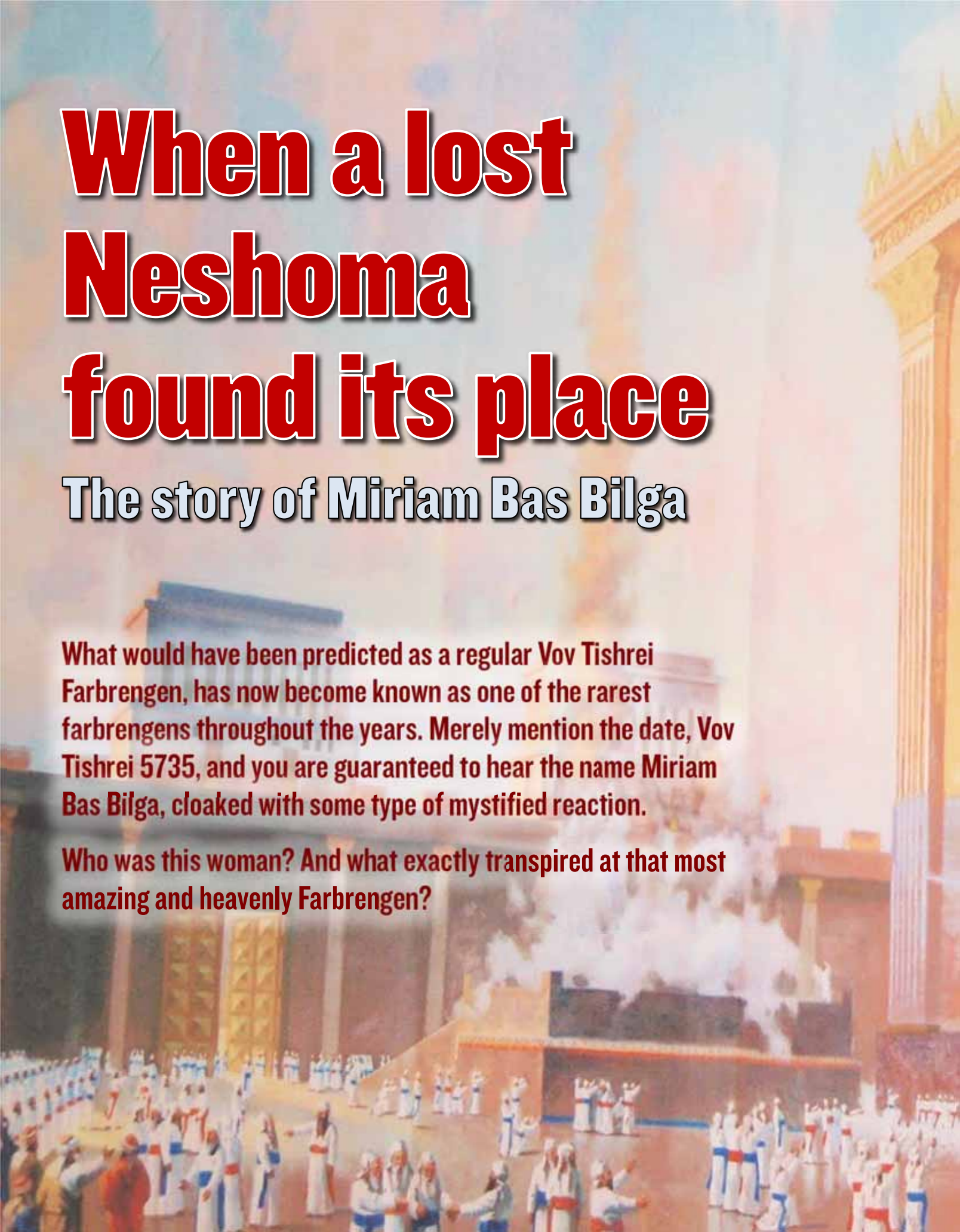


# **When a lost Neshoma found its place**

**The story of Miriam Bas Bilga**

What would have been predicted as a regular Vov Tishrei Farbrengen, has now become known as one of the rarest farbrengens throughout the years. Merely mention the date, Vov Tishrei 5735, and you are guaranteed to hear the name Miriam Bas Bilga, cloaked with some type of mystified reaction.

Who was this woman? And what exactly transpired at that most amazing and heavenly Farbrengen?





**Sunday,** Vov Tishrei 5735 marked Rebbetzin Channa's tenth Yortzeit.

As every year for the previous ten years, there was an official Farbrengen Lekovod the Yortzeit, and as always the Rebbe made a Siyum on a Masechta. But from the moment the Rebbe walked in, it was anything but usual. This year there was something new. Very uncommon for a weekday Farbrengen, (especially as it was not Motzei Shabbos), the Rebbe washed for bread, and at its conclusion gave out Kos Shel Brocho.

Another unusual thing the Rebbe did was that he sung two Niggunim by himself with Chasidim repeating the chorus. One was a more common song, Tzomoh Lecha Nafshi, but the other was highly unusual: Becho Botchu Avoseinu. (So far I have found only twice the Rebbe singing Becho Botchu like that: Yud Beis Tamuz 5730 and Vov Tishrei 5735.

The Rebbe began the first Sicha, by explaining why he chose to make a Siyum on Maseches Sukka.

"Seemingly," said the Rebbe, "it would make more sense to make a siyum on Maseches Yuma which speaks about Yom Kippur which is in close proximity. However, being that Yom Kippur is higher than eating and drinking and we are in middle of Seuda we will make the siyum on Maseches Sukka."

The Rebbe also mentioned that the end of Sukka, the Gemora brings a story of a young girl which has a connection to the new Mivtza that had recently been started.

[Mere days prior to this Farbrengen, on 24 Elul, the Rebbe had launched Mivtza Neshek.]

In the second and third Sichos, the Rebbe answered different questions people had about Mivtza Neshek and in general emphasized the importance of this Mivtza.

To mention just a few:

Someone had been questioning why there was a need to encourage young girls to light, when in reality they only become obligated in this Mitzva once they are married and have a home of their own. There had also been a commotion surrounding the young girl's recital of a Brocha, "Was this really allowed and necessary?" people were saying. The Rebbe responded very strongly, explaining how critical this was.

In the fourth Sicha, the Rebbe returned to the end of Maseches Sukka.

Quoting the final Mishna of the Masechta that the Shechting ring and window of the Mishmor of Bilga was locked, the Gemora brings a story to explain.

Miriam Bas Bilga was a young girl who had unfortunately veered from the path of Torah, so much so that she married a Greek officer, the one that conquered Yerusholayim and offered an impure animal<sup>1</sup> on the Mizbeiach. When her



“husband” went to overtake the Beis Hamikdosh she went along with him.

Entering the Azorah, she climbed onto the Mizbeiach, took off her slipper and smacked the Mizbeiach and in a loud voice she cried out, “Lukas, Lukas! (Fox, fox! - referring to the Mizbeiach) for how long will you eat the money of the Yidden and not protect them?!”

The Gemora asks why the whole Mishmor was punished because of the actions of one girl, and concludes that she must have heard such words at home and “woe to a Rosh and woe to his neighbor”. Hence the entire Mishmor was punished.

The Masechta ends off on a positive note by teaching that if such is the effects of a bad neighbor then how much more so will the righteousness of a Tzaddik effect his surrounding; “*Tov latzadik tov Lishcheino.*”

After going through the details of the story, the Rebbe began analyzing the details. It was a time full of persecution and corruption yet there was only one girl who abandoned Yiddishkeit. She converted and married a goy. Yet for which one of her actions was a punishment incurred? Not her “conversion” and not her marriage to a goy, but rather her actions and outburst on the Mizbeiach!

At this point in the Farbrengen the Rebbe was extremely emotional, as he went on to find merit in Miriam’s actions. A girl in such a state was still bothered why Hashem does not help the Yidden! As the Rebbe quoted her words “Lukas, Lukas” he cried bitterly. This is teaching a most powerful lesson, explained the Rebbe, despite what she appeared to be on the outside, the lowest of the low, her inner “Yid” was still very much alive. So much so, that it bothered her why the Yidden were not being protected! And this is the positive thing we need to learn from this story, otherwise why would the Gemora discuss it?

The Chassidim present and those listening to the broadcast, knew they were witnessing something beyond their comprehension. They could only watch in silence as the Rebbe accomplished great things in heaven. “Something Himeldig just happened”, was the feeling going round. But of course nobody had any idea what it was.

A short while later, on Simchas Torah day, the Rebbe mentioned, that he was asked why is he being Melamed Zchus on Miriam Bas Bilgoh?

The Rebbe replied with a number of explanations. First of all, there is a Mishna instructing one to be Melamed Zchus on everyone, and this has to be brought

out in speech (not just to think about a Zchus, but to say it!)

Secondly, there is a story about the Alter Rebbe which expresses the greatness of being Melamed Zchus.

Someone came to the Alter Rebbe saying that a Ruach (today we call it a Dibuk) had entered into him. Hearing this, the Alter began to be Melamed Zchus on those who killed Zecharya Hanavi. After this the Ruach left, and he explained that the Neshomos of those people had entered into this man and by being Melamed Zchus he elevated them and they left.

The Rebbe did not dwell on what we learn out from the story, but just continued explaining the Siyum, as his participation in the Kinus Torah which was being held the next day (as always on Isru Chag).

However, Chasidim understood, that probably what the Rebbe had done on Vov Tishrei, was that he rectified or elevated the Neshomo of Miriam Bas Bilga!

Imagine! So many years had passed since the story of Miriam Bas Bilga, it was about 2 hundred years before the Churban of the second Beis Hamikdosh, and this Neshomo had to wait about 2000 years, till 5735 to be rectified at the Rebbe’s Farbrengen in 770! ■

1. Known as a “Dovor Acheir”

# At this point in the Farbrengen the Rebbe was extremely emotional, as he went on to find merit in Miriam’s actions.





# Art Gallery in 770

An art gallery. The Rebbe was going to visit an art gallery.

Would you believe it?

It all started with a young man from Haifa, Israel. Boruch Nachshon was born to a religious family in Haifa. Like most Israeli men he was supposed to do his stint in the Army before moving on in life. Before his draft he decided to spend some time studying in Yeshivat Kerem Yavne.

While in Yeshiva, a friend of invited him to join the Yud Tes Kislev farbrengen in Kfar Chabad. In those days the Yud Tes Kislev farbrengen drew a large crowd of non-Chabad Chassidim who would join for the uplifting and inspiring evening. Famous guests included President of Israel Mr. Zalman Shazar, Gen. Ariel Sharon, many Army officers and political figures, and other dignitaries.

“It was in 5718”, recalls Reb Nachshon, “as a Haifa kid I had no idea what a farbrengen was, what Yud Tes Kislev was, what Chabad was, nothing. But I decided to join him. We got to the farbrengen and all of a sudden they began singing a beautiful niggun. That niggun captured me; I knew then that I would become a chossid.”

After his military service he entered the Yeshiva in Lod, but unfortunately did not enjoy the learning. He tried very hard but realized that he couldn’t keep up to such an intense schedule. Feeling depressed and under immense internal pressure, he wrote a letter to the Rebbe. The Rebbe’s response was quick in coming: Many others have gone through similar emotionally tumultuous situations, and came out of it.

For the young man these words were a lifeline. Many times throughout the following years he would grasp onto them and revive his spirits.





One of the rooms near the office of the yeshiva had a large writing table and soon Boruch, unable to focus in the Zal, was drawing all sorts of pictures. Anything he saw became the subject of his pen. This soon caused a crowd of onlookers to surround him interested in the artistic bochur. The hanhala didn't like this new attraction and wanted to send him away from yeshiva claiming that he was distracting other bochurim but the mashpia, Reb Shlomo Chaim Kesselman, would not hear of it. "The bochur got a letter from the Rebbe and you want to throw him out?!" And so Boruch stayed.

After his chassunah his family stubbornly did not want him to dress like a Lubavitcher. When he asked the Rebbe for advice the Rebbe replied "Conflict is abhorred and great is peace." "Ever since then," says Reb Boruch "I am a soldier without uniform."

## VISITING NEW YORK

His first visit to the Rebbe was in 5723, after his marriage to his wife Sara. The Rebbe had told him not to travel to New York if that would put him in debt, so he and his wife worked overtime to scrape together the funds for a ticket. Due to their financial situation they could only afford to travel by ship, a trip that took three weeks. On the way, they hit a storm and Boruch got so seasick, he couldn't leave his bunk for three days. On top of that his wife was in her ninth month of pregnancy..... The trip was true *mesiras nefesh* for her.

Arriving in New York they drove straight to 770 with all of their suitcases. As they set them down, they saw the Rebbe walking from the corner (having just visited his mother). Boruch said to himself, this is the man from the pictures! As the Rebbe passed, Boruch smiled in joy and the Rebbe smiled back.

## RECTIFYING THE ART OF PAINTING

The next night he went in to the Rebbe for his first Yechidus. (His wife was still recovering from the journey, so he went himself.) He was in Yechidus for over three hours. The Rebbe asked him "What brought you to me?" He told the Rebbe his entire life story, and about the internal struggle he constantly had. When he mentioned the niggun that captured his imagination, the Rebbe wanted to know which niggun it was. And so



Boruch sang the niggun.

The Rebbe gave Boruch a bracha and said: many generations have passed and the art of painting has never been fixed – had a *tikkun* in kedusha, but with the help of Hashem you will rectify it.

The Rebbe then offered to fund Boruch's studies in New York on the condition that he would find a program of study acceptable to Jewish values. Despite the difficulty inherent in such a task, Boruch gladly received the Rebbe's offer and devoted himself fully to the celebration of the wisdom of the Creator through painting and visual art. When he asked "What is kosher art?" The Rebbe told him to speak to a Rav who could give him guidelines for what is and is not allowed.

Not knowing English, Boruch was unsure how to get around but the Rebbe gave him the name of Nissan Davis, an architect in Boro Park who would help him settle in and find a program of study. With his help, Boruch enrolled in the School of Visual Arts on 22<sup>nd</sup> St.

For two years the Nachshons lived in New York, receiving a stipend from the Rebbe each month.

#### GAVE BIRTH YET?

While Mrs. Sara Nachshon was due with their daughter, she had a short Yechidus. The Rebbe asked her if she was careful to give tzedaka before lighting Shabbos Candles and gave her a bracha to raise the child "לתורה ולחופה ולמעשים טובים".

Mrs. Nachshon recalls: "I asked if we could name our child Devorah Leah if it would be a girl. The Rebbe replied that we would not be able to give the name Leah (my mother-in-law's name was Leah and she was still alive) but if my husband and I agreed on Devorah, we could add another name to imply the full name. As we came out of Yechidus I told my husband 'we are definitely having a girl'."

Not long after, on a Shabbos afternoon, Mrs. Nachshon went into labor right after Reb Boruch came home from the Rebbe's Farbrengen, and they went to give birth at the Jewish hospital at the end of Eastern Parkway. Before she entered the delivery room, Reb Boruch walked back to 770 to tell the Rebbe that she was in labor, and to ask for a bracha. He got there as Mincha was about to start.

When the Rebbe came in, he told the Gabbai to give Boruch an *aliya*. When the Gabbai began to say the *Mi Sheberach* he asked Boruch if he should say האשה היולדת—the woman who gave birth. He didn't know what to answer, having left the hospital before his wife had entered the delivery room. The Rebbe looked at the clock and said "מ'קען שוין זאגן יולדת".

After Mincha, Shlomo Reinitz came running over "The Rebbe just said that your wife gave birth already! I want to see the miracle with my own eyes!" And he walked together with Boruch to the hospital. As they walked through the doors, the nurses informed them that Sara had already given birth. "Was it around five?" Boruch wanted to know. "Yes," they replied surprised, "how did you know?" "The Lubavitcher Rebbe said so." "Ah," they said, "if it's the Lubavitcher Rebbe then we have no questions."

Reb Boruch later returned to Eretz Yisroel, eventually settling in Kiryat Arba. (Not much later Mrs. Nachshon moved the family into Chevron proper, which is a story for itself.)

#### AND NOW: HOW THE ART GALLERY CAME TO BE

"It was 15 years since I had last been in New York to see the Rebbe due to financial constraints", says Reb Boruch, "but in 5739 I was able to travel. A year prior, Reb Faivish Vogel from London visited me (in Chevron) and promised to help arrange the funds to make an exhibit of my paintings in London. Unfortunately, the exhibit there was not so successful and it only covered its costs. I decided to go the next year to the Rebbe, in New York, and sent my exhibition there. I dropped the paintings off in one of the Crown Heights basements and wrote to the Rebbe, offering to show him a few of the originals. But the Rebbe suggested that I make a full display in the new offices of 788 Eastern Parkway."

#### THE TOUR - WEDNESDAY, KISLEV 6, 5739

After Mincha the Rebbe, accompanied by the Mazkirus - Rabbis Chodakov, Krinsky, Groner and Klein, toured the exhibit set up in 788 Eastern Parkway. Other Chassidim who either worked in Merkos or were otherwise involved also joined. (In the pictures Rabbi Kotlarsky and Rabbi H. Gansbourg are visible.) The





Rebbe was there for over 45 minutes, looking and commenting on the paintings. Speaking in Lashon Hako-desh, the Rebbe commented to Boruch Nachshon as he explained what each painting was about.

On the first floor there were a few paintings and the Rebbe stopped there first. Standing next to one painting, the Rebbe asked Boruch Nachshon why there are no cards explaining what each painting depicts. When he replied that this painting is a picture of Shechem, the Rebbe asked if this is indeed similar to the real Shechem...

The next painting had a picture of tefilin with the possuk "...ומי כעמך ישראל...". The Rebbe said that he should add a "Chof" (ומי כעמך ישראל) because there are two pessukim and the Alter Rebbe writes the one with a "Chof".

The painting also portrayed a finger of Hashem extending from His Tefillin and pointing towards the Tefillin of Yidden that had the finger of Yidden pointing towards Hashem.

BN: This is a problem, and there is also a halachic problem. I wanted to make it a finger facing a finger so I made a portrayal and that was my solution.

**The Rebbe:** What is the problem?

BN: I didn't want to be *m'gashem* Elokus like they [other painters] do. So I made a transparent finger.

**The Rebbe:** I don't understand, what is the problem?

BN: I wanted to depict how Am Yisrael points at Hashem and Hashem figuratively points back.

**The Rebbe:** Nu.

BN: So I couldn't make a physical hand, instead I made it transparent so it should be symbolic.

**The Rebbe:** But this is real fingers?

BN: They are pointing one to the other.

**The Rebbe:** [Yes,] But it is not a symbolic finger, it is a real finger. What is the difference between this finger (pointing to the Yidden's finger) and this finger (pointing to Hashem's finger)?

BN: But it's not real, there is no flesh and bones.

**The Rebbe:** But it is not a symbol.

[In other words, a symbolic finger is not a picture of a finger with less color, or transparent. It would need to be less finger-like, less defined and more figurative.]



He then showed another painting, and the Rebbe commented, 'From what I see you need to remove the sixth finger, it has six fingers.' and smiled.

The Rebbe pointed again to the hand: There are six fingers here, there are some creations with six fingers (and smiled) but Am Yisrael are like Hashem wants. And pointing to the "hand" of Hashem said here too there are five fingers.

One of the paintings was of the Kruvim that were on the Aron in the Beis Hamikdash. The Rebbe commented, "They need to look young, without beards, and the face should be a baby's face not adult. The wings need to be shading [spread out] as it says in the possuk, not above but lower down." [As will be explained later, the wings of the Kruvim were spread out and hovered right above the cover of the Aron, not held high over their heads.]

When they reached a painting of a harp the Rebbe said: [about the strings] there needs to be seven or ten, sometimes four, but never six. [See *Yalkut Tehillim Kapitul 34*]

One of the paintings had Tefillin and Tzitzis. The Tefillin Shel-Rosh had lines to separate the four battim

only on the side and not on the top. The Rebbe said that the lines should be on the top of the Tefillin as well.

BN: Evidently I made this in the middle of the war.

**The Rebbe:** The Yom Kippur War?

BN: Yes.

The next painting depicted a dark world in which the *klipos* are prevailing; a Muslim is standing on a tower and the Yid is standing on the side holding a candle. The Rebbe said: you should raise the Yid so that should be above.

BN replied: That it will be in the future while the painting shows the time of Golus.

The Rebbe said: It must start now, in the Golus. We don't need to wait as we are in Kislev [the month of Geula], maybe draw over here (pointing to the upper left side of the picture) so the Yid should be higher.

BN: I'll fix it this week.

**The Rebbe:** Either way, it should be higher also in space, *begashmiyus*.

One of the pictures had a red moon, the Rebbe said: I am not involved in astronomy but a moon like this is physically impossible.

BN: This could also be a setting sun.





**The Rebbe:** So then there needs to be clouds. It doesn't bother me if it is the moon or not, but [whatever it is] it needs to be physically possible.

The Rebbe then approached a small room on the side in which were lying a bunch of pictures. Boruch Nachshon said: here are the ugly pictures that I didn't want to show, and there [also] wasn't any place. The Rebbe entered the room and looked at the pictures.

Coming back into the main exhibit the Rebbe saw a painting in which people are working. One of the men faced the viewer and the other had his body facing the viewer but his head and feet were in profile to the side, in the old Egyptian style of art.

**The Rebbe said:** the Egyptian artists had a style of drawing the head here and the body there. I don't know the reason but this was their custom through the generations, to draw the chest facing the viewer like here (and pointed). The feet and the head are like here but just the chest is like this man (pointing out each item). If both are Egyptian the other body should also be facing forward, this is how you can see who they are.

BN: this [other] man represents Ashur.

Another picture also had Kruvim. The Rebbe commented: here too the faces are too old and their wings are held up.

One of the pictures had the Tzemach Tzedek with a candle.

Boruch Nachson: this is before the end of Golus.

**The Rebbe asked:** it looks like a candle made of melting ice.

BN: Yes, it's supposed to be. It is a moment before the Geula.

Returning to the topic of the Kruvim the Rebbe added: This is not as it is described in the Torah, probably because of a lack of knowledge in the psukim and maamarei chazal... the deficiency is emphasized because this is the way all the Christians depict it.

BN: How should it really be?

**The Rebbe:** שוככים על הכפורת (shading/hovering over the cover of the Aron) like it says clearly in the Torah. Shading close down, it says shading with their wings above the *kapores*, here they are overhead. And when it says above it means [close]... The other problem is that this is the way the Christians portray them. They should





not sit far, like it says in the Torah, not standing straight but lower down and, mainly, the wings should be lower, near the *kapores*. [סוככים implies hovering close, like a bird that hovers over its baby chicks.]

#### URGING TO MARKET THE PAINTINGS

They approached another few paintings and the Rebbe asked: What is here? Are there some which were bought?

BN: There were some recently.

**The Rebbe:** You need to publicize that they are for sale, at least the rest. Do you have a set price in dollars?

BN: People fainted because of the prices and I didn't want to ruin their health....

**The Rebbe** (smiling): You need to make a sign that this is only for healthy people.... Set the prices so that they don't bother you later...

The Rebbe then asked: this is everything? There is no picture of a Chossid dancing?

BN: There is.

**The Rebbe:** Where?

Boruch Nachshon showed a picture of a Chossid wearing a crown and dancing.

**The Rebbe:** this looks like someone is going to crown the king or a *malach* or himself, but there is no dancing.

BN: Joyful dancing.

**The Rebbe:** but it looks as if he is going on his way and bringing a crown to someone.

He showed the Rebbe a picture portraying Moshiach, and the face was that of the Rebbe. The Rebbe smiled and made a sign of *bitul* (dismissal) with his hand.

Then the Rebbe told him: at least you have some time, make a few lithographs.

Seeing another picture he asked: Is this Yerushalayim?  
BN: It's not exact, more of a composition.

The Rebbe then told Rabbi Y. Krinsky: A catalogue should be made, with the prices of the paintings. And turning to Boruch Nachshon said that he should make a picture of Chassidim dancing.

BN: I wanted to travel from city to city, hoping to sell some of the paintings....

**The Rebbe:** By Yud Tes Kislev there will surely be many guests from around America and from other countries. If you can arrange here for it to be organized,

then the organizers can re-arrange everything, people can visit, and you should have lithographs and copies ready for sale. People should be able to take copies home. It would be particularly good to have an explanation on the back describing the picture, even better if there could be a practical application in tangible mitzvos. By the pictures of tefillin, tzitzis, Shabbos candles, and so on, an explanation of the painting and the mitzvah that is connected to it. Also make the prices clear, and with Hashem's help it will be with hatzlacha.

Afterwards the Rebbe asked why some of the pictures are dated "Chevron" while one says "Kiryas Arba", it should say "Chevron" as well.

The Rebbe finished off: Thank you for the Nachas Ruach, may it be Hashem's Will that it will be with growing Hatzlacha.

#### A PERSPECTIVE SHIFTING FEW MINUTES

At around 4:30 the Rebbe returned to his room. Boruch Nachshon was called to the Gan Eden HaTachton where he spoke to the Rebbe for another 15 minutes.

The Rebbe told him, "You were successful in presenting the neshama of a Yid, but you should know that a Yid also has a *Guf*, and that body is holy." Reb Boruch asked, "What does the Rebbe want?" "Draw the simple explanation of the psukim, the stories of the Avos and similar things."

[i.e. he should now focus more on *gashmiyus'dike* ideas, for when Moshiach will come everything will be physical, ואין מקרא יוצא מידי פשוט].

The Rebbe wanted to know if he had painted while in New York. He responded that he had not because he was in a dejected mood. The Rebbe said to make a picture of a dejected mood....

Reb Boruch Nachshon later said that until then he would paint ideas from Chassidus and try to capture the feeling of yearning for the Ein Sof, the feelings of escape from the pressures of this lowly world. After the Rebbe told him to come down to this world's level, it took him some time to figure out how to paint for someone who never had studied Chassidus before.

Indeed, the Nachshon paintings are famous all over the world known for the unique style and depth they impart. ■

לזכות  
החתן הבר-מצוה  
הת' מנחם מענדל שי' סלוצקין  
נדפס ע"י הוריו שיחיו

לזכות  
החתן הרה"ת שמואל שי' וב"ג הכלה המהוללה תחי'  
גרינברג  
לרגל נישואיהם בשעתו"מ יום ג' אור לח' אלול ה'תשע"ג

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