

A Chassidisher **Derher**

א חסידישער דערהער

**Limud
HaChassidus**

DARKEI HACHASSIDIM

**Vov Tishrei
- 25 Years**

LEBEN MITTEN
REBBE'N

שנת
הקהל את העם
the
**Momentous
Gathering**
and its
message today



TISHREI 5776
ISSUE 36 (113)

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TISHREI 5776 ISSUE 36 (113)



About the Cover:

The cover of this magazine features a photograph of the Rebbe during shacharis on Chol Hamoed Sukkos, 18 Tishrei, 5741 - Shnas Hakhel.

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ARUM CHASSIDUS

Derher**Editorial**

With pleasure we present this Derher magazine for the festive month of Tishrei, *chodesh hashvi'i*, *Shnas Hakhel*.

In addition to *shvi'i* meaning the seventh month, this name also indicates the special qualities packed into this month, as the Midrash explains, it is *משובע בכל*--satiated with all good things.

In fact, this month is endowed with enough spiritual power to last us throughout the entire year. As the Rebbe writes in a letter in 5711:

“בחודש השביעי שהוא משובע בכל טוב נותנים להם ולנו
“סחורה” במה להתפרנס כל השנה כולה, אבל צריך לפתוח
האמתחות, לפרקם ולעשות עם הסחורה מה שצריך...”

“In the seventh month, which is satiated with all good, we are given ‘merchandise’ with which to earn livelihood throughout the entire year. We need only to open the ‘bags’ and retrieve the merchandise, utilizing it for the desired purpose...” (Igros Kodesh vol. 4 p. 18).

In addition to including, as usual, first-hand descriptions of Tishrei moments with the

Rebbe throughout the years, special emphasis is placed on this special year, *Shnas Hakhel*.

The month of Tishrei is when *Hakhel* actually occurred in the times of the Beis Hamikdosh. In addition, the theme of *Hakhel--achdus Yisroel--*is very much connected with all the *yomim tovim* of Tishrei.

On Rosh Hashanah, we crown Hashem as King over the world, which can only be done when all the *Yidden* are united: *ויהי בישורון מלך.. יחד שבטי ישראל*.

For Yom Kippur, *Yidden* ask forgiveness from one-another, and we are compared to *malachim* who possess no jealousy or competitive feelings.

On Sukkos, we gather all together in the sukkah, as Chazal say, *ראויים כל ישראל לישב בסוכה אחת*. The mitzvah of *arba-minim* also alludes to *achdus Yisroel*, as is known.

On Shemini Atzeres, the Torah stresses *פר אחד קשה עלי פרידתכם*. Again, the theme of *achdus Yisroel*. (See lengthy explanation to each of these points in the Rebbe's letter, *Ibid.* p. 17).

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Hence, a detailed overview on the Rebbe's approach to this special mitzvah of *Hakhel* and its timeless application today is included in this month's Derher magazine.



This yom-tov spirited magazine, also includes special features, and will introduce several new columns to our regular set, as our readers shall see and enjoy.

We are certain that all of the above will enhance our readers' Tishrei experience, reliving all of those moments in the Rebbe's presence, and most importantly, inspire our audience to action, especially in the *pe'ulos* of *Hakhel*.

And let us hope that during this Tishrei, we will experience a true *Hakhel* in the Beis Hamikdash, ומלכנו בראשנו.

The Editors
23 Elul, 5775



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THE LULAV AND THE YESHIVAH BOCHUR

As Tishrei approaches, esrogim dealers pop up on every street corner trying to sell their wares, each one boasting the cleanest and most mehudar fruit that the world has ever seen. After much deliberation, you gently pack up the esrog of your choice and grab the other three minim.

*With the onset of Sukkos, however, the focus shifts from the esrog to the lulav. Each day, besides for Shabbos, we joyously recite the bracha “al netilas **lulav**.” We don’t even say a bracha for all the four species, only the lulav gets mentioned and emphasized.*

So which one is it? The esrog, which we spend so much time



204571 / 14 TISHREI, 5737

and money on, or the lulav, which has the merit of being mentioned in the bracha each day?

At a simchas beis hashoeivah farbrengen on Chol Hamoed Sukkos, the Rebbe explained this phenomena, turning to a famous teaching about the arba minim.

TO BE A LULAV

Each of the four species corresponds to a different type of Yid and his level of observance. The esrog refers to a person who is involved in both learning and fulfilling the mitzvos, which is the greatest level possible. The lulav, however, corresponds to someone who is only involved in the learning of Torah. Yet he is specifically the one that receives all the attention. The reason for this is because a Yid’s whole life must be guided by the Torah. As it says in the Gemara, when discussing which is greater, study or action: “Great is the learning (of Torah) because it leads one to doing the deeds.”

It is precisely for this reason that we emphasize the lulav. By doing so we highlight those Yidden whose lives are dedicated to the learning of Torah, which is their occupation.

This group of people are like the Yidden in the desert.

In their journey towards Eretz Yisroel they did not have any worries



PHOTO: JEW/THE LIVING ARCHIVE / 10489

or concerns. For food they had the *mon*; the well of Miriam provided them with water; and the clouds protected them and took care of their other needs. They were able to focus on davening and learning the entire time. It is these Yidden who we emphasize and stress, and the *bracha* for the rest of *Am Yisroel* is made on them—the lulav.

A FULL SCHEDULE

In our day and age, the *bochurim* in yeshiva are the lulav.

They sit and learn all day, even after *mincha*, while their *roshei yeshivos* have gone home for the day. Indeed, in the Beis Hamikdash itself there was a similar schedule. After the *korban tamid* in the afternoon, no other *korbanos* were allowed to be offered.

But the yeshiva bochurim must stay later, even after mincha and continue on with their studies.

Let the bochurim know, that although they must receive guidance from their elders, from the *roshei*

yeshivah; nevertheless, the existence of the world depends on the learning of the young ones. How will you become a rosh yeshivah? By first sitting on the benches and learning; taking a Gemara, Tosfos, Rambam, and Chassidus, and delving into it until dawn breaks (just like the celebration of *simchas beis hashoeivah*). This is the key to the existence of the universe.

This is the job of a yeshiva bochur. Even after the rosh yeshiva concludes his day's work and heads home to rest, and the businessman closes his store and heads home to eat "supper" or "dinner", the yeshiva bochur stays up late into the night and keeps at his studies.

DON'T FORGET ABOUT OTHERS

Taking a closer look at the conditions that make a lulav kosher, you will notice that its requirements are very unique. The minimum length that it is allowed to be is four *tefachim*; the term is כְּדִי לְנוֹעֵם בּוֹ - in order that it

should shake around above the other branches. Anything less is invalid.

The whole purpose of the lulav is to reach out everywhere; not sufficing with himself only. We attach the *aravos* and *hadassim* to it, we hold the *esrog* close by, and we shake it in all directions. We wave it upward, reaching towards the highest levels, and we shake it downwards to elevate those who have fallen low. With the power of the Torah we drag them up to our hearts and we unite them with the rest of the Yidden, so that they can also carry out Hashem's will with a complete heart.

At the conclusion of this sicha, the Rebbe turned to the yeshivah bochurim and says:

As we have, *bli ayin hora*, many yeshivah bochurim present, let them give a "*shukkel*," affecting also the "*haddas*," "*arava*," and "*esrog*," making the atmosphere more joyous. **1**

(Based on *sichas Simchas Beis Hashoeiva*; *Chol Hamoed Sukkos* 5714)



לעבן מיט'ן רבי'ן

לע"נ

מרת שיינא רחל בת העלמאן יצחק יפה

לרגל יום היאהרצייט - ז"ך אלול

נדפס ע"י משפחתה שי'



PHOTO: JEM/THE LIVING ARCHIVE / 186801

ON HIS WAY OUT OF SHUL, THE REBBE TOUCHES THE PAROCHES.

Vov Tishrei - 25 Years

YOMAN 5750—TEHEI SHNAS NISSIM



WEDNESDAY, 5 TISHREI

Another *michtav kloli* from the Rebbe is issued today—dated “Vov Tishrei”—highlighting the special qualities of this year in it's being a “*Shnas Nissim*,” a year of miracles. This indicates that every Jew must conduct himself in a manner of “*nes*,” going about his *avodas Hashem* in a manner above and beyond his usual nature.

The Rebbe davens *maariv* at the *amud* and says *kaddish* after his mother, Rebbetzin Chana, on her *yahrtzeit*.

After *maariv*, the Rebbe steps up on to his *bima* and delivers a *sicha* about the timely *avodah* of *teshuvah*, connecting it with the week's *parshah*, *Haazinu*. The *sicha* is followed by distribution of dollars.

THURSDAY, VOV TISHREI

The Rebbe davens *shacharis* at the *amud*.

When the Rebbe emerges from the elevator on his way back to his room, Rabbi Dovid Nachshon and Mr. Avi Taub receive the Rebbe's *bracha* for their trip back to Eretz Yisroel. They had just returned from a special *shlichus* to Russia.

A short while later the Rebbe asks to see them in his room. They report to the Rebbe about their trip to



PHOTO: JEM/THE LIVING ARCHIVE / 186793

KRIAS HATORAH DURING SHACHARIS ON VOV TISHREI, WHEN THE REBBE DAVENED AT THE AMUD.

Russia, and the Rebbe thanks them, handing them each a piece of *lekach* and a dollar.

In the afternoon, the Rebbe instructs that 10,000 copies of a never-before published *maamar* (ד"ה ושאריתם מים בששון) of the Tzemach Tzedek be printed for a special distribution, together with the most recent *nichtav kloli*.

At 1:20 p.m., the Rebbe leaves for the Ohel, returning at 7:40 p.m., and shortly thereafter enters the shul to daven *mincha* at the *amud*.

My Mother's Part

Following *maariv*, the Rebbe delivers a fascinating *sicha* about the *ba'alas hayahrtzeit*, his mother, Rebbetzin Chana; focusing on her partnership in her illustrious husband's great *mesirus nefesh* to spread Yiddishkeit under the Communist regime.

In vivid detail, the Rebbe relates how his father defied the threats of Bolsheviks and stood firm in his insistence that the government-baked *matzos* bear the highest standards of *kashrus*. After articulating his father's heroic accomplishments, the Rebbe explains:

"All this was only possible because in my father's immediate surroundings, in his home, the atmosphere was conducive to this. My mother would constantly ensure that the atmosphere at home was such that my father would be encouraged to withstand any risk and danger, and continue on with his work, despite the very real possibility that the government would prosecute not only him but all those who were close to him—specifically my mother—for the 'counter-revolutionary' activity of attempting to destroy the country's economy.

"In fact, there were government officials who had made threats of such nature, and my father was warned by close friends, who had connections with the 'Cheka' (the secret police), of the grave danger he was in (although coming to warn him of the planned punishment was in and of itself a 'crime')."

The Rebbe also speaks of his mother's brave decision to join her husband in *galus*, standing and aiding in everything he needed, most notably, her assistance in writing his *chiddushei Torah*:

"They were in a terrible state physically. They didn't have money to buy anything more than their bare minimum needs. Nevertheless, she went about collecting herbs to be used for ink so that my father could write his *chiddushei Torah*.

"Not only did she have a part in his writing, but in preserving these writings as well. Leaving Alma Ata, she endangered herself by bringing them with her to Moscow..."

"...Thanks to her efforts, the *seforim*—Toras Levi Yitzchok and Lekutei Levi Yitzchok—were later printed and published."¹

Lekach, Chassidus, and Tzedaka

At the conclusion of the *sicha*, the Rebbe descends from the *bima* and begins the distribution. Each person receives a manila envelope containing the *maamar* "*Ush'avtem Mayim B'sasson*" from the Tzemach Tzedek adorned with a red cover, the most recent *nichtav kloli* dated Vov Tishrei, a piece of *lekach*, and one dollar-bill. As they pass by, the Rebbe wishes each person "*Ah zisser yor.*"

An enormous crowd arrives to receive the new *kuntres* and *lekach* from the Rebbe, and the distribution goes on for hours.

When a certain member of *anash* passes by, he wants to ask the Rebbe for an additional packet for a relative of his, but he isn't able to articulate his request. About half an hour later, the Rebbe asks the *mazkir* what is it that he wanted (referring to the individual by name), and the man is summoned back to the Rebbe. He asks the Rebbe for an additional packet and the Rebbe gives it to him.

Mrs. Esther Pollard, wife of Mr. Jonathan Pollard, who is imprisoned by the US government, also comes and asks for a *bracha* for her



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CLOSE TO TEN THOUSAND PEOPLE RECEIVE A KUNTRES DURING THE CHALUKA ON VOV TISHREI, 5750.



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RABBI YAAKOV YEHUDA HECHT RECEIVES THE KUNTRES FROM THE REBBE.

husband. The Rebbe responds with a *bracha* that she should succeed in all her endeavors.

The distribution lasts four and a half hours as the Rebbe greets close to ten thousand people, from 8:45 p.m. until 1:20 a.m. Bear in mind that the Rebbe stood at the Ohel throughout the day and is still fasting.

After a few hours, Rabbi Y. Y. Hecht passes and suggests to the Rebbe that the distribution is lasting too long and the Rebbe must eat something. The Rebbe responds, “מארגן וועל איך” —“מיישב זיין אין דעם” —“I’ll think about it tomorrow...”

When the distribution is finally over, the Rebbe leaves the shul with an exceptionally radiant face, strongly encouraging the singing.

From Hashem Himself

At the farbrengen the following Shabbos, the Rebbe speaks in extraordinary terms about the distribution of the *kuntres* and *lekach* that took place two nights ago.

The Rebbe begins with a question on the *minhag* of asking for *lekach* on Erev Yom Kippur: We customarily ask for *lekach* in order to avoid having to ask for assistance from another individual throughout the coming year. In bentching we say “לא לידי מתנת בשר ודם”—that we do not wish to receive assistance from another human being. Why then, would we specifically ask for *lekach* from another individual on Erev Yom Kippur?

The Rebbe explains that in essence, the receiving of *lekach* on Erev Yom Kippur is different, for it comes straight from Hashem Himself, through an intermediary who is totally *bottul* to Hashem, and is thus a ממוצע המחבר.

Lekach is also connected with Torah, as the *possuk* says לקח טוב נתתי לכם, תורת אל. תעזבו. More specifically, *lekach* is connected with *pnimiyus haTorah*, which is compared to honey. For this reason, the *lekach* was given along with a *maamar Chassidus*, “א זיסער, “לעקאך און א זיסער מאמר, און זיסע צדקה”.

The distribution was given to the hand of each and every one individually; men, women, and children, for each of these items belong to each and every one of them. The *lekach*, *pnimiyus haTorah*, and *tzedaka*.

“We also ensured to see each and every one individually, including the young children, in order to bring forth the potential that each and every one has in all these areas,” the Rebbe explains. “Both on their own, as well as affecting their surroundings with *hafatzas hamaayonos chutza*.”

The Rebbe also mentions that in a “*yom-tov’dike* spirit,” the *kuntres* was distributed with a luminous, red cover, in order to spark greater interest in its content.

Later in the Farbrengen, the Rebbe instructs that *chassidische* farbrengens be arranged in continuation to this one; today, tomorrow (Erev Yom Kippur), and everyday until Sukkos. Aside for Yom Kippur, when the Yidden farbreng with the *Aibershter* Himself! **T**

EACH PERSON RECEIVES A MANILA ENVELOPE FROM THE REBBE CONTAINING: THE NEWLY PRINTED MAAMAR “USH’AVTEM MAYIM B’SASSON” FROM THE TZEMACH TZEDEK; THE MOST RECENT MICHTAV KLOLI DATED VOV TISHREI; A ONE-DOLLAR BILL; AND A PIECE OF LEKACH.

1. Hisvaaduyos 5750 vol. 1 p. 61. Selections of this *sicha* were published in English in Derher Magazine, Av-5774.

בחצרות קדרשנו

Chassidim share their
TISHREI "MOMENT"
with the REBBE





PHOTO: JEW THE LIVING ARCHIVE / 064988 / 20 TISHREI 5744

ויהי בשלושים שנה

ROSH HASHANAH 5746

Rabbi Asi Spiegel - Tzfas, Eretz Yisroel

Sometimes, we have to wait an entire Tishrei until we reach Simchas Torah. But sometimes, we get Simchas Torah together with Rosh Hashanah.

This is what happened on Rosh Hashanah 5746 (תשמ"ו), thirty years ago.

It is known that Rosh Hashanah is the "head" that includes within it the energy of the coming year, and so obviously, Rosh Hashanah includes within it the other holidays of Tishrei too. So during Rosh Hashanah we do experience a little bit of Yom Kippur, Sukkos, and Simchas Torah.

But in reality, the "head" of the year is a serious time so we don't always feel the happy energy of those other holidays on Rosh Hashanah. Still, there were some

occasions that we did see by the Rebbe a strong Simchas Torah feeling in the middle of Rosh Hashanah. One of those times was 5746.

The year 5745 ended with the affair of the "*seforim*," which rocked Lubavitch, and many people were speculating that the overhanging cloud of the court case would be felt during Tishrei with the Rebbe.

I think they were right and I remember the farbrengen of that Rosh Hashanah quite well.

In the first *sicha* the Rebbe spoke at length about the importance of *hiskashrus* to our Rebbeim, and how it is expressed by mentioning their names and singing their *niggunim*. In the *maamar*, the Rebbe said that *malchuyos*, the crowning of Hashem,

is done "*b'simcha gedola*." Perhaps the Rebbe was preparing us for what was to come. Then, the Rebbe said a *sicha* regarding the daily Rambam.

At the end of the Rambam *sicha* the Rebbe spoke again of the great importance of *simcha*, especially when we are involved in doing mitzvot. He then asked that everyone present say *l'chaim* and sing a *niggun* of Simchas Torah. In the Rebbe's words: "*A Simchas Torah'dike niggun*."

The *niggun* which was usually sung after such a request from the Rebbe was the *Niggun Hakofos* of his father *Kvod Kedushas HaRav Levi Yitzchak*.

Whoever is familiar with this *niggun* knows that it is a very uplifting melody, which expresses a rising above the ordinary reality. When

Everyone knew that this kind of simcha was very “serious business”—especially when it was all happening at the Rosh Hashanah farbrengen!

we sing this *niggun* in an “orderly fashion,” we usually start it in the beginning, and slowly pick up pace as the melody pulls us up higher and higher. This is a *niggun* of three parts; the climax of the *niggun* is in the middle of the third part.

But the way the Rebbe liked to sing it (and Chassidim follow him of course) was to begin the *niggun* right at the climax—in middle of the third part! Why? What’s the message here? Perhaps the Rebbe is teaching us that sometimes we need to begin at the highest place right away.

As the Rebbe concluded the *sicha*, the Chassidim started saying *lchaim* and singing the Simchas Torah *niggun* of the Rebbe’s father, as the Rebbe requested.

I too filled a little cup as I was trying to catch the Rebbe’s eyes to receive a nod and a *bracha* of *lchaim* back from the Rebbe.

Suddenly, to the surprise of everyone present, the Rebbe stood up and started dancing in his place! What an amazing scene. When the Rebbe jumped up 770 went completely wild.

I saw the first second of it and then, without any warning I flew from my place and noticed that instead of looking at the Rebbe I am now looking at the ceiling...

During the farbrengens, and especially during Tishrei, the desire to see the Rebbe had people standing on random boxes and all kinds of makeshift bleachers. But these props were very fragile and if you moved them too much... Well, you can imagine what happened.

When the Rebbe got up to dance, of course the entire 770 crowd jumped into the air and so I fell off my box. But this was not a moment to be missed and I quickly regained my balance. So too, the rest of 770 recovered immediately from the moment of chaos and settled into our positions once again, in rhythm

with the Rebbe. What a sight to see the Rebbe dancing as I’d never seen before! During farbrengens the Rebbe motioned with his hands many times and even clapped, of course. But getting up to dance was a completely different story. Everyone knew that this kind of *simcha* was very “serious business”—especially when it was all happening at the Rosh Hashanah farbrengen!

People were so surprised to see the Rebbe dancing because the last time it happened was nearly six years earlier, in 5739! I saw the Rebbe for the first time the year before and I didn’t expect such a dance either.

Everybody knows that each word the Rebbe said and even each movement of his body has a reason. Nothing was just “*stam*.” So when the Rebbe wanted us to sing a “*Simchas Torah’dike niggun*” on that Rosh Hashanah and when the Rebbe danced like that at the farbrengen—certainly this action was having an affect on the entire upcoming year.

Indeed, in 5746 the Rebbe would get up to dance at farbrengens four more times!

During the *sichos* of that winter, as well as the next year, after *Didan Notzach*, the Rebbe said that the *kitrug* of the court case was a spiritual accusation that Lubavitch was “not doing enough.” It seems to me that at that special moment the Rebbe pushed all of us to do a lot more than before, and as the Rebbe teaches us: In order to do more, we need to be more *b’simcha*.

Throughout that year, the Rebbe continued to stress the importance of *simcha*, *achdus*, and demanding the *geula* now. At that Rosh Hashanah farbrengen, which headed off the whole year, the Rebbe with his arm swings literally picked up the entire 770 and threw us into the air, spurring us to do much much more, and to do it with lots of *simcha*!



PHOTO: JEW THE LIVING ARCHIVE / 14987 / 9 TISHREI 5736

Heavenly Affairs

YOM KIPPUR 5737

Rabbi Yossi Groner - Charlotte, NC

Intro

Another name for the month of Tishrei is *Chodesh Hashvi'i*—the seventh month. The word *shvi'i* has the same etymology as the word *sovah*—satisfaction. The month of Tishrei is a *chodesh shemesuba bakol*—filled abundantly with spiritual inspiration. From the *Yomim Noraim* and all the inyanim *ruchniyim* that come with them, to Sukkos and Simchas Torah and the joy that they bring. While this is obviously true in all places and at all times, it is augmented and magnified in the presence of the Rebbe. There were scores of inspirational experiences and interactions with the Rebbe, in continuous succession throughout the month. This began, I would say, from the farbrengen on Chai Elul and continued throughout all the *yemei hashlichos*. With Rosh Hashanah began an added spirit, with *tekios*, etc., followed with Yom Kippur and leading up to a culmination on Simchas Torah, when there would be *giluyim* like no other time during the year.

Permission to come

I give thanks to Hashem that I was *zoche* to experience Tishrei with the Rebbe for so many years, up until I went out on shlichus to North Carolina in 5740. In the following years, although I had a very strong yearning to be with the Rebbe, I knew that the Rebbe would want me to remain in my *makom hashlichus*, and there I stayed.

Before discussing specifics about what Yom Kippur was like by the Rebbe, I would like to digress with a short personal story that I had regarding Tishrei with the Rebbe .

Ten years after we had left on shlichus, in the year 5750, I experienced a special occurrence. After not having been by the Rebbe for Tishrei for nine consecutive years, my longing to be by the Rebbe—if only for a Simchas Torah—had peaked. Although by that time we had other shluchim working with us in Charlotte and had I left, I wouldn't be completely abandoning the community, I didn't feel like I could leave. With absence

of explicit *reshus* or at the very least a sign of some sort from the Rebbe, I wouldn't dare leave my shlichus to come to 770. By the time *Shabbos Shuva* came around, it was disturbing me so much that I asked of Hashem that I should merit receiving a sign from the Rebbe allowing me to go.

That particular year Yom Kippur fell on a Monday (Sunday night) and on Motzoei Shabbos Shuva my twin brother, Rabbi Mendel Groner—a rosh yeshiva in Kiryat Gat, Eretz Yisroel—flew to New York to be by the Rebbe for the remainder of Tishrei (he would usually remain in Kiryat Gat until *seder hayeshiva* ended). On Sunday, Erev Yom Kippur he went by the Rebbe to receive *lekach*. When his turn came to receive *lekach* the Rebbe turned to my father—the Rebbe's *mazkir* Rabbi Leibel Groner—and asked him: “*Dos is der zun fun Carolina?*”

Now to be sure, the Rebbe knew us apart very well. Even when we would go by the Rebbe for dollars on the same day at different times, the Rebbe would immediately give us

His face shining and with a fiery look, the Rebbe would bang on his *shtender* to signal the Chassidim to begin singing Napoleon's March.

a *bracha* relevant to our individual *makom hashlichus* without asking who we were. Besides this, we know that a Rebbe doesn't make random mistakes; at that time for me, it was a clear sign from the Rebbe that my request had been approved.

I tell this story just to give an idea of the passion and excitement we felt toward spending this special time with the Rebbe.

What I'd like to focus on however, is Yom Kippur in particular.

Dem Rebbe's Kinder

Of course, Yom Kippur is a very serious and "*erensteh*" time for every Yid. For us Chassidim though, generally speaking, our mood was very much a reflection of the Rebbe's conduct at any noteworthy time. Yom Kippur, as can be expected, was probably the most solemn time that we ever experienced in the *daled amos* of the Rebbe. *Mincha* on *Erev Yom Kippur* is when the *avoda* of the day begins, with *viduy*, etc. and by the Rebbe this was only intensified. Following *mincha*, the Rebbe would turn to the Chassidim to *bentch* them; that's when the specialty of the day would start to set in. (While in the earlier years of the Rebbe's *nesius*, this was generally kept to a short *bracha*, over the years it developed into a *sicha*.)

For the *bochurim* especially, *Erev Yom Kippur* carried a very moving feeling. As The fast comes in, it is the *minhag* for fathers to *bentch* their children. By the Rebbe, beginning in the year 5712, he would enter the room already wearing his *kittel* and *tallis* to *bentch* the *yeshiva bochurim*. The Rebbe explained this custom saying what have now become the

famous words: "איר לערנט דאך אין דעם רבי'נס רבי'נס ישיבה; זייט איר דאך דעם רבי'נס קינדער". Obviously, it was an incredibly stirring feeling for the Rebbe to bless us *bochurim* as a father does his son. Consequently, it was a time when every *bochur* made sure to be present and there was lots of pushing to be there. To better accommodate the crowds, the location was moved several times until in the later years it would take place in the upstairs *zal*.

Day of Awe

This serious atmosphere presided throughout Yom Kippur, but for us, the greatest highlights would be from *mincha* onwards. Unlike Rosh Hashana, when the Rebbe would say the *pesukim*, blow *tekios* and *farbreng*, on Yom Kippur itself, our first interaction with the Rebbe came during *mincha* when the Rebbe would recite *Maftir Yonah*. For those of us who still had the energy, it was a challenge to try to get a spot near the Rebbe both for *Maftir Yonah* and *Ne'illa*, when the Rebbe would return to his place.

The awesomeness of the day grew with *Ne'ilah*, when the Rebbe displayed tremendous intensity. When describing the Rebbe's *Ne'ilah*, the word intensity comes to mind because of the strength of the feeling surrounding the Rebbe. It all reached a climax when before *tekias shofar* the Rebbe would turn to face the crowd. His face shining and with a fiery look, the Rebbe would bang on his *shtender* to signal the Chassidim to begin singing Napoleon's March. It was during Napoleon's March when the mood of seriousness which prevailed over the *Yomim Noraim* was transformed into a feeling of

tremendous joy. In the exhilaration of it all, we forgot that we were tired, we forgot that we were hungry; if it would have lasted an hour, it would have continued with the same enthusiasm, which only increased as time went on.

A child's innocence

There is one incident that stands out in my memory. Yom Kippur of the year 5737 there was lots of pushing to get close to the Rebbe's place. The Rebbe turned toward the crowd and was very displeased with what was happening. The Rebbe motioned the crowd to move back and signaled for the children to be brought to the front. Quickly, the children in the surrounding area were passed overhead to be close to the Rebbe. When the rest of the people saw what was happening, they sent their children over as well. In short time, the area around the Rebbe was filled with children.

I distinctly remember how during *Avinu Malkein* the Rebbe was weeping and his entire body shaking throughout. What was happening during that time I don't know but there were certainly some unique things going on in the spiritual realms, and its effect was tangible. I remember that at the time there was a particular child who was crying. When his father asked him if he was crying because he was being pushed he answered that he was not. "Why were you crying so much then," his father asked. With a special innocence that only a young child can have, the boy responded, "The Rebbe is crying so much, how could I not cry?"

Such was the uniqueness of those days in that time. Let us daven that this year once again we can be witness to these revelations and beyond. This year, even before the *Yomim Noraim*, Moshiach will usher in the *geulah shleima* when we'll be reunited with our Rebbe once again.



PHOTO: JEW/THE LIVING ARCHIVE / 142612, 123 TISHREI 5736



Full-Circle

SUKKOS - SIMCHAS TORAH 5734

Rabbi Shimon Druk - Oak Park, MI

“I am currently in a state of joy, why must you bewilder me...?”

If there is one Simcha Torah that I will never forget, it was 5734, the year of the Yom Kippur war. From the start, the whole Tishrei was unique; many special things took place.

On the second night of Sukkos, Rabbi Hodakov announced that the Rebbe would hold a special farbrengen in *shul* immediately after *maariv*. We were quite surprised to hear the news, as it had already been a few years since the Rebbe officially no longer held farbrengens on Sukkos.

At the farbrengen, the Rebbe said that he wants there to be joyous farbrengens, non-stop until Simchas Torah: “Farbreng tonight, tomorrow morning, tomorrow night, the next morning, the next night, Sunday morning, Sunday night, and Monday, morning and night...” The Rebbe continued on to specify through

Simchas Torah, and then concluded, “Until it will be ‘*Umala ha’aretz farbrengish’n es Hav’aye kamayim...*’”

Another pleasant and absolutely unexpected surprise took place later, on Shabbos Chol Hamoed; again a farbrengen in the Shul!

(It is interesting to note: A few of the elder Chassidim approached the Rebbe with a *pan* regarding the situation in Eretz Yisrael. The Rebbe seemed to be very displeased, and he told them, “I am currently in a state of joy, why must you bewilder me? Either way, since you have already done this, form a *minyán* and go to the Ohel with this *pan*; but I will not accept it.”)

On the night of Shmini Atzeres before the fourth *hakafa*, the Rebbe said that all those who serve or once served in *צהל* (the IDF) should be honored with the

next *hakafa*. Then an amazing thing happened; instead of turning to his *shtender* to say the *pesukim* together with the *chazzan*, the Rebbe picked up his *siddur*, approached the front of the *bima*, and began reciting the *pesukim* (“*Kol Hashem...*”) to the tune of “*Ho'aderes v'hoemuna, tzu vemen...*” and everyone responded with the same tune “*Lchai olamim.*”

When the Rebbe reached the words “*neimos bimincha netzach,*” he shouted them out in a very loud voice. Then the Rebbe began to encourage the singing with great vigor and enthusiasm, clapping in a very unusual fashion, turning his hands in a certain direction, and bending over towards someone. All this from the front of his *bima*, which was also quite unusual (as the Rebbe would generally remain by his place near the wall during the intermediary *hakafos*).

I looked closely and noticed that the Rebbe was turning towards Reb Shlomo Matusof, the Shliach in Morocco, with this special clapping.

The following night, *hakafos* was once again very unique. Before the fourth *hakafa*, the *sifrei Torah* were given to some of the elder Chassidim, and “Moshiach’s Sefer Torah” was given to Reb Shmuel Azimov from France. At the beginning of the *hakafa*, the Rebbe summoned one of the *mazkirim* and told him something. Immediately, an announcement was made that all the French guests present should participate in this *hakafa*. Every single one of them should partake, even if there wouldn’t be enough *sifrei Torah* for each one.

After all of them arrived at the center of the *shul*, one of the elder Chassidim began a *niggun* anticipating the Rebbe’s encouragement; but that’s when the unpredicted surprise came about. The Rebbe motioned not to sing this *niggun* now and the entire *shul* was silent instantly. The Rebbe walked to the end of the *bima* with his *siddur*

in hand and started to sing a *niggun* that no one in the crowd recognized.

The members of the French group slowly began to identify the *niggun*. “It’s the Marseilles!” they whispered one to another. After a short while, all the French guests caught on and joined in the song excitedly. Then again, I noticed how the Rebbe is enthusiastically encouraging Reb Shlomo Matusof in the same unique and personal fashion.

“How can you be moneia bar?” they said. “We are young bochurim, we never saw the Rebbe; please say something!”

Fast-forward forty years. It was Tishrei 5774 and I was giving a car-ride to a few *bochurim*. While I was driving, they asked me to relate my memories from Simchas Torah with the Rebbe. I responded that I was driving at the moment and it would be hard for me to organize my thoughts and recap what to tell them, but the *bochurim* insisted that I say something. “How can you be *moneia bar*?” they said. “We are young *bochurim*, we never saw the Rebbe; please say something!”

I gave it some more thought and decided that I must say something. Just because I’m uncomfortable speaking at this point, isn’t enough of a reason for these *bochurim* to miss out. What could I tell them, I thought? which Simchas Torahs stuck out in my mind as very unique? (Although to be sure every Simchas Torah was very special.)

I began telling them about Simchas Torah 5734, making mention of how I witnessed these incredible “*iddudim*” to Reb Shlomo Matusof. All the while,

I thought to myself: was that really the case? Was the Rebbe actually encouraging Reb Shlomo, or perhaps it was merely my imagination? It could have been directed at anyone...

As I finished speaking, we reached our destination. Later, one of the *bochurim* approached me and told me something very interesting that he heard from his uncle, Reb Reuven Matusof (Reb Shlomo’s son):

In those years, shluchim needed a special permission to come in to the Rebbe. They were usually only allowed to come once a year, or once in every two years. That Sukkos, Reb Shlomo got permission to come to New York. Throughout the whole Sukkos, he noticed that the Rebbe was expressing special *kiruvim* to many of the younger shluchim present, but to him the Rebbe wasn’t paying any attention.

He thought to himself, “Maybe I’m doing something wrong that the Rebbe isn’t happy with me. Why is it that the Rebbe is not paying attention to me?” Then, on Simchas Torah, the Rebbe gave him this very special *kiruv*. One can only imagine how he felt as the Rebbe bent over towards him and encouraged him in such a manner.

This entire episode was a very telling experience for me. I learned my lesson: “בא ללמד ונמצא למד”. Most of my friends hadn’t even noticed that the Rebbe was encouraging Reb Shlomo, and for all these years, I thought that perhaps it was a figment of my imagination. It took a *bochur* who never saw the Rebbe to come along so many years later, and point out something which was so amazing to me; something I had never understood.

Anyone who has memories from the Rebbe must give them over to the younger generation. These are not private memories; these belong to each and every Chossid!

May we be *zoche* to spend this Tishrei with the Rebbe *b’gashmiyus*.



PHOTO: JEW THE LIVING ARCHIVE / 110597 / 19 KISLEV 5724



Surprise Dance

SIMCHAS TORAH 5733

Rabbi Meir Shneur - Montreal, QC

It was Simchas Torah day 5733. *Hakafos* were over and preparations were underway for the farbrengen later that day. The following scene I didn't witness myself but word of it rapidly spread around 770: The Rebbe returned to 770 from *seudas yom tov* at his home. On his way in through the main entrance of 770, he noticed Reb Berel Lipsker dancing alone with a *sefer Torah* in the *zal*. The Rebbe walked over to the door of the *zal* and started to clap, encouraging Reb Berel's singing and dancing. After a minute or so, the Rebbe went back to his room, took off his coat, and returned to the hallway where he continued to encourage Reb Berel vigorously. This incident spread around 770 like wildfire, and people understood that the Rebbe was in a very joyous spirit.

Right before the farbrengen, the Rebbe would daven *mincha* with the *minyan* upstairs. Meanwhile, most people would save their places for the

farbrengen downstairs. With everyone occupied with making sure they had a good spot by the farbrengen, naturally *mincha* consisted of a fairly small crowd. Only those who had a *makom kavuah* downstairs and were guaranteed they wouldn't lose their place, would be by *mincha*. I had a *makom kavuah*, so I took part in the Rebbe's *minyan*.

Before the Rebbe entered, Reb Yoel (who was aware of the incident earlier that day) suggested that we sing and dance to a *freilicher niggun*, saying that if the Rebbe appreciates the dancing so much while he is present, it must be quite important to keep it up even while he isn't there. We started to sing the niggun *Al Hasela*. In those years, it wasn't customary to sing when the Rebbe entered the *shul*, but in this case, as soon as the Rebbe exited *Gan Eden Hatachton* on his way in to the *zal*, the Rebbe started to clap.

First, the Rebbe walked over to his *shtender* on the other side of the room

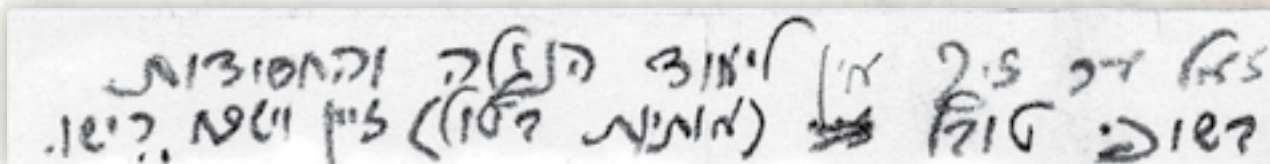
(where he would daven on Shabbos and Yom Tov) and stood there for a few minutes vigorously encouraging the singing. Then an amazing thing happened: the Rebbe pushed away the table, and literally leapt up onto his chair. The crowd assembled was very small, consisting of only 20 or 30 people. The Rebbe then started to dance with great enthusiasm on his chair. How the Rebbe balanced himself like that on such a chair, I do not know, but the Rebbe was literally jumping up and down on his chair to the tune we were singing. It was incredible. The Rebbe's eyes were closed some of the time as he continued to dance, jumping up and down. I never saw the Rebbe dance like that! One can imagine how it felt to be standing less than two feet away from the Rebbe as this went on, being one of only about 30 people in the room. Unbelievable! **T**



כתב יד קודש

Forget Yourself

This *ksav yad kodesh* is the Rebbe's written response to a *bochur* who wrote that his spiritual situation gives him no rest:



זאל ער זיך אין לימוד הנגלה והחסידות בשופי טובל (אותיות בטול) זיין וישכח רישו

You should immerse [*toivel*] yourself in abundant study of *nigleh* and Chassidus
 ([טובל] **having the same letters as** בטול); and forget your [spiritual] poverty.

Teshurah Raichik-Simpson, 5773

EXPLANATION OF THE REBBE'S ANSWER

In Chassidus it is explained that the root of the word טבילה—immersing in the mikvah—has the same letters as the root of the word ביטול—nullifying oneself. (See *Siddur im Dach* p. 159d.)

In order to rid oneself of these negative thoughts, one must totally immerse in the words of Torah, not thinking about anything else, even his own spiritual standing. This is true ביטול.

By doing so, one will forget about all his troubles, as the *possuk* says, “שתה” רישו - “He will drink [wine] and forget his poverty...” (Mishlei 31:7).

מקץ שבע שנים במעד שנת השמטה בחג הסוכות; בבוא כל ישראל...

הקהל את העם האנשים והנשים והטף

וגרד אשר בשערך למען ישמעו ולמען ילמדו ויראו את ה' אלקיכם
ושמרו לעשות את כל דברי התורה הזאת

(ויקרא לא, י"ב).

the Momentous Gathering and its message today,

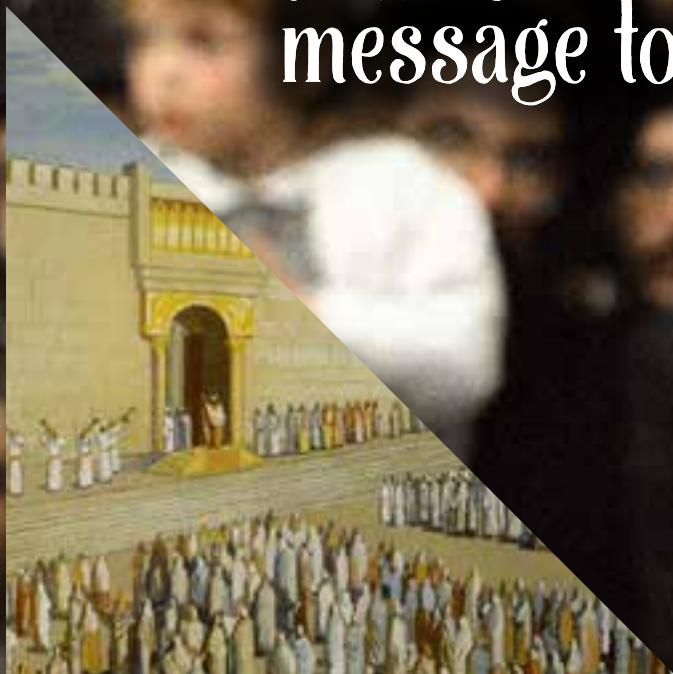




PHOTO: JEM/THE LIVING ARCHIVE / 139499

לזכות הרה"ת ר' מנחם מענדל וזוגתו מרת חיה מושקא ובתם חנה שיחיו גרינברג
בקשר עם נסיעתם בשליחות כ"ק אדמו"ר לוואסילה, אלאסקא שיצליחו ביתר שאת
ויתר עוז במילוי הוראת כ"ק אדמו"ר "מאכן דארט ווארעם" בהתגלות משיח צדקינו
נדפס ע"י הוריהם הרה"ת ר' יוסף יצחק וזוגתו מרת אסתר גאלדע שיחיו גרינברג

A SCENE TO BEHOLD

Once every seven years, everyone would come. The multitudes of Yidden scattered throughout Eretz Yisroel and beyond would make the long trek to Yerushalayim. *Everyone* was there: the hoary elders and the squealing infants; the farmers and the housewives; the simpletons and the learned scholars; the men, women, and children. They would all travel to Yerushalayim for '*hakhel*,' the national mass gathering in the *Beis Hamikdash*.

It was a scene of Yiddishkeit at its height.

The gathering was set for the first day of Chol Hamoed. As the time came closer, one would hear kohanim stationed throughout the public places in Yerushalayim blaring golden trumpets *tekia! terua! tekia!*

In fact, every Kohen would be blowing a trumpet on this day; if a Kohen was seen without a trumpet in his hand, people would murmur, "Seems that he isn't a kohen!" Close your eyes and picture it for a moment: every Kohen alive is sounding a trumpet; the sound must have been deafening.

These blasts were the signal for everyone to start making their way towards the *Beis Hamikdash*.



It was a sight of holy pandemonium. Millions of men, women, and children swarmed into the *Beis Hamikdash* and gathered around a huge wooden podium in the *azara* upon which the king was to speak; miraculously the entire Jewish nation fit inside¹. The deafening sounds and crushing crowds overwhelmed the senses.

Finally, the time arrived. The king climbed onto the podium. The *chazzan* took the special Torah that was kept in the *azarah*² and gave it to the *rosh haknesses*; the *rosh haknesses* passed it to the *segan Kohen Gadol*; the *segan Kohen Gadol* passed it to the *Kohen Gadol*, and the *Kohen Gadol* passed the Torah to the king of Israel. [This signified that the king was elevated in ever higher levels above the rest of the nation.]

Under the gaze of the entire Jewish nation, the *hakhel* ceremony commenced. The king made the *bracha* on the Torah like at a regular *krias hatorah*, opened the Torah to *parshas Devarim* and read various *parshiyos* where Hashem exhorts the Yidden to keep true to His mitzvos. At the conclusion of the reading, he recited seven special *brachos* unique for this ceremony.

It was a stirring call for renewed dedication to Hashem and His mitzvos. All Yidden participated in the *hakhel* ceremony, no matter their station in life, whether they were great scholars or complete ignoramuses lacking a basic understanding of Hebrew, for its inspirational message was felt equally by all.

In fact, women too were obligated to participate, making *hakhel* unique among positive mitzvos that are time-dependent. And even newborn children were obligated to participate, which makes *hakhel* stand out amongst all other mitzvos³.

Every single person in the Jewish nation was present at *hakhel*, and the effects were felt for years afterward.

Everyone was there: the hoary elders and the squealing infants; the farmers and the housewives; the simpletons and the learned scholars; the men, women, and children.

Throughout its years of publication, *The Moshiach Times's* cover would be checked over by the Rebbe, who would often give fascinating comments.

On the original design of the Tishrei 5748 cover (right), which depicted hakhel in the Bais Hamikdash, the Rebbe gave the following comment through the *mazkir*: "תוסף עוד שיה' נראה יותר ילדים וטף". "More should be

added [to the picture], so that more children and *taf* are visible."

This comment was then written up and given to the Rebbe for final verification. The Rebbe underlined it twice and added a check indicating approval.

The final printed version (left).



A MATAN TORAH EXPERIENCE

But *hakhel* wasn't just an inspiring moment. The Rambam compares it to *matan Torah*, writing that each person must listen intently and picture himself as if he was standing before *Har Sinai* and Hashem was giving him the Torah.

Indeed, it seems from the Rambam's language that the experience of *hakhel* is not simply compared to *matan Torah*, rather the theme of *hakhel* is to relive *matan Torah* every seven years.

But what does *hakhel* have to do with *matan Torah*?

Let us first examine *matan Torah* for a moment. What was its main idea? It wasn't simply to transfer

the Torah to the Yidden (especially considering the fact that they already had the Torah, which they had been studying since the times of Avraham Avinu). Rather, the main theme of *matan Torah* was that Yidden saw *Elokus*. As it's written in the *pesukim*, "The entire nation saw the thunder..." "You have *seen*..." "Hashem has *shown*..."



Why was it so important for them to *see Elokus*? The *possuk* explains: "In order that His *yira* will be upon your faces and you will not sin." When a person simply hears or learns about something, it can remain theoretical. But when he actually sees it, it suddenly has a much greater impact. It becomes real. So at *matan Torah*, when the Yidden saw *Elokus*, it gave them a much more emotional and immediate *yiras Hashem*. The absolute truth of "*Anochi Hashem Elokecha*" was seared in their souls.

Now we see how *hakhel* is so connected to *matan Torah*: they have the exact same theme. The purpose of *matan Torah* was to cause *yiras Hashem*, and the theme of *hakhel* is "in order that they learn and fear Hashem"—also to spur the Yidden's *yiras Hashem*. Hashem gave Yidden the mitzva of *hakhel* so that they can re-experience *matan Torah* and reignite their *yiras Hashem*.

When the king climbed the tall wooden podium, read the stirring passages from the Torah, and roused the *yiras Hashem* in the Yidden—it was *matan Torah* all over again.⁴

🌀 A YEAR OF HAKHEL 🌀

Although *hakhel* was a one-time event at the beginning of the year, the entire year is a *shnas hakhel*. Indeed, when the Torah writes the mitzva of *hakhel*, it emphasizes that it's "At the end of [every] seven years," meaning that it is connected with the year as a whole.⁵

🌀 UNITY 🌀

At the time of *hakhel*, the *entire Jewish nation*—men, women and children—came together. This is because the message of *hakhel* applies to all Jews equally. In regards to learning Torah, or other issues pertaining to the mind, each person is on a different level; but *yiras Hashem* is critical for all people equally, regardless of their intellectual status.⁶

IN GALUS

M'doirasa, the mitzva of *hakhel* only applies when all Yidden are in Eretz Yisrael, not in *galus*. *Chachomim* did not establish a mitzva *m'derabbanan* as a *zecher* to *hakhel*, as they did with many other mitzvos; so there is no mitzva of *hakhel* today at all.⁷

Nevertheless, the Rebbe made a huge *shturem* about *hakhel*. This began in the earlier years of the *nesius* (and even earlier), and culminated in the year 5748, when the Rebbe went on a campaign that every person become a "*hakhel Yid*" and bring *hakhel* into their lives.

In the second part of this article, we will see up close the Rebbe's *koch* in *hakhel*. But first we must understand the why. Why the huge excitement about *hakhel*? It was a beautiful ceremony in the times of the *Mikdash*, but what relevance does it really have in the time of *galus*, when we have no king and no *Beis Hamikdash*?

Other mitzvos were also celebrated with huge fanfare and excitement in the times of the *Mikdash*, like the mitzva of *bikurim* for example, yet we find no *koch* in them in the times of *galus*. Why is *hakhel* different?

DEEPER LAYERS

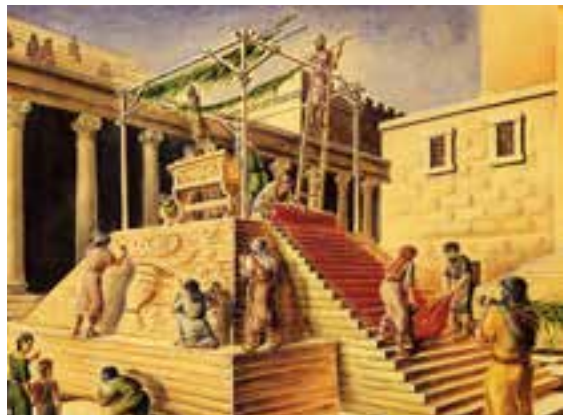
In order to understand this, we must dig a bit deeper into the nature of the mitzva of *hakhel*.

Every mitzva has two parts: the **action** and the **kavana**. Let's take matzah as an example. The action of the mitzva is to eat matzah; the *kavana* is to remember that Hashem took us out of *Mitzrayim*.

Now which part of the mitzva is more important, the action or the *kavana*? Is the mitzva of matzah primarily the act of eating matzah,

with the added *kavana* of remembering *yetzias Mitzrayim*? Or is it essentially remembering *yetzias Mitzrayim* with an added action of eating matzah? Or perhaps a combination of both?

In most mitzvos, the action is more important than the intent. If you eat matzah without *kavana*, you still fulfilled the mitzva. However, if you thought about eating matzah without actually doing it, no mitzva was fulfilled.



TEFILLA

But then there are some exceptions, mitzvos where the *kavana* is central to their fulfillment. Take davening for example. The **action** of davening is saying the words, and the **kavana** is to realize that you are davening to Hashem. If you just say the words of davening—the action—with no *kavana* at all, you did not fulfill the mitzva of *tefilla* according to some opinions, because without *kavana* it is not *tefilla*. In davening, the *kavana* is much more integral to the mitzva.

Hakhel doesn't only have some relevance in the times of galus, it is even more relevant and immediate in galus.

HAKHEL

In a similar vein, the mitzva of *hakhel* also has two parts: the action, which is the *krias haTorah* of the king; and the *kavana*, which is to inspire the Yidden to Torah and mitzvos. Which part is more important, the action or the *kavana*? Is it like *matzah*, where the action is paramount, or like *davening*, where the *kavana* is more important?

Based on the language of the Rambam, and sourced in the actual *pesukim*, the Rebbe learns that the *kavana* of *hakhel*, to rouse Yidden to Torah and mitzvos, is the most integral component of the mitzva. The action, the king's reading of the Torah, is only secondary; it serves as a vehicle to reach the integral part of the mitzva. [With this in mind, the Rebbe explains various other aspects on the mitzva of *hakhel*.]

Once we establish that the integral part of *hakhel* is to stir the Yidden to Torah and mitzvos, we can understand its relevance today.

If the most essential part of the mitzva had been the king's reading of the Torah, it would not have been relevant in the time of *galus*. But, in truth, the central part of the mitzva is to inspire the Yidden - which is just as relevant today as it was in the times of the *Beis Hamikdash*.⁸

So far, so good. We have a powerful insightful explanation on the relevance of *hakhel* today. But now the sichos take takes a fascinating turn.

EVEN MORE IN GALUS!

The Rebbe says that in a way, the mitzva of *hakhel* is even more relevant today than in the times of the *Mikdash*.

But how can a commemoration of the mitzva be more potent than the mitzva itself?

This, the Rebbe explains, is because doing an action can sometimes drown out the meaning behind the action. When you focus on the action part of the mitzva, you can be distracted from the meaning behind it.

Korbanos is a good example for this. When a person brought a *korban* in the times of the *Beis Hamikdash*, it was a big deal; twenty four Kohanim were involved in sacrificing and offering the animal. With all the action going on, a person could easily feel that bringing the physical animal was enough, and he might forget about the spiritual *avoda* associated with *korbanos*, which is to do *teshuva*; his *yetzer hara* could remain the same animal it was before. It would be a difficult task to convince him that the physical *korban* is not sufficient.

Today, on the other hand, when we don't have physical *korbanos*, a person knows that he has no choice but to do *teshuva*, because there is no physical *korban* to distract him from the spiritual element.

The same is true with *hakhel*. When the entire Jewish nation—men, women and children—gathered together in the *Beis Hamikdash*, a person could miss the king's true message of inspiration amidst all the commotion and excitement.

Today, on the other hand, there is nothing to distract us from focusing on the true message of *hakhel*—to rouse our *yiras Hashem* and recommit ourselves to Torah and mitzvos.

In effect, *hakhel* doesn't only have some relevance in the times of *galus*, rather it is even more relevant and immediate now. [In a *shulei hagilyon* (secondary footnote) the Rebbe immediately qualifies that, of course, nothing can be compared to the king's reading of the Torah; indeed, the Rambam writes that the king is a *shliach* of Hashem at that moment. Nevertheless, there is a real bonus in the times of *galus*.]⁹



EARLY BEGINNINGS

The Rebbe's *hakhel* campaigns only began decades later, but early seeds for this *koch* can be found as early as 5692, long before he assumed the *nesius*. [Note, that this was the Rebbe's first *hakhel* as the Frieddiker Rebbe's son-in-law, and we immediately see a huge *koch* in *hakhel*.]

The Rebbe had come to spend Tishrei with the Frieddiker Rebbe in Otwock, Poland, and many other Chassidim were there as well. During Chol Hamoed, the Frieddiker Rebbe instructed the Rebbe to farbreng for the Chassidim.

The farbrengen lasted many hours—from 8 o'clock in the evening until 7 o'clock in the morning—and as participants later recounted, it was a farbrengen to be remembered. Those were the days when few people knew the Rebbe more than on a superficial basis, and his greatness was hidden from public view. This was an extremely rare opportunity to see the Rebbe up close. During this farbrengen, the Rebbe spoke in all parts of the Torah, as he weaved together *nigleh* and Chassidus, *halacha* and *agada*, along with practical *horaos* in *avodas Hashem*.

Notes of this farbrengen were kept in the Rebbe's *reshimos*¹⁰, and there we find that a main focus of the farbrengen was *hakhel*, as 5692 was a *hakhel* year. The Rebbe gives fascinating explanations, in *nigleh* and Chassidus, on many different aspects of *hakhel*: the reason that *hakhel* was set for the year after *shemita*; why the king must read the Torah (and the king's general role in Jewish society); the Torah portions that the king reads; and more.

In the same time period, the Rebbe also kept a fascinating correspondence on these subjects with his father, HoRav Levi Yitzchak¹¹.

WITH TIME

As far as we can tell, the Rebbe's *koch* in *hakhel* was his own *chiddush*; we don't find that the earlier Rebbeim emphasized the idea of *hakhel*.¹²

Even by the Rebbe himself the focus on *hakhel* didn't start all at once. In the first years of the *nesius*, we find only a smattering of *hora'os* about *hakhel*, but as the years went on, it became a major focus and a huge *shturem*.

In 5713, the Rebbe mentioned *hakhel* many times in letters and *sichos* throughout the year, and in addition to that, something special happened. Every



THE YARD OF THE YESHIVA IN OTWOCK, POLAND. ON CHOL HAMOED SUKKOS 5692, THE REBBE FARBRENGED AT THE YESHIVA FOR HOURS, SPEAKING AT LENGTH ABOUT THE MITZVAH OF HAKHEL.

year, the Rebbe would hold a farbrengen for *talmidei hayeshivos* during Sukkos (a custom that began before the *nesius*). In 5713, the Rebbe held an additional farbrengen in honor of *hakhel*, where he spoke at length on the subject. (These *sichos* were later printed as *sichos* in Likutei Sichos in 5747-5748, in the lead-up to *hakhel*.)

In the following *hakhel* years of 5720, 5727, and 5734, the Rebbe said many *sichos* explaining the concept of *hakhel* and how it applies today. The Rebbe also mentioned it very often in letters; in fact, every *nichtav kloli*, all letters to *mosdos chinuch*, and even telegrams for yom tov, had a mention of *hakhel*. In these letters, the Rebbe emphasized the significance of *hakhel* and the effect it should have on every single person.

In 5734, Shemini Atzeres was the scene of a special event. During *hakafos*, before *Ata Horeisa*,



A HANDWRITTEN LETTER FROM THE REBBE'S FATHER, HORAV LEVI YITZCHAK TO THE REBBE DISCUSSING HAKHEL ACCORDING TO KABBALA; PART OF A FASCINATING CORRESPONDENCE THEY HAD ON THE SUBJECT.

PHOTO: LIBRARY OF AGUDAS CHASIDEI CHABAD



PHOTO: JEW/THE LIVING ARCHIVE / 189184

THROUGHOUT TISHREI 5741, THE REBBE PLACED A SPECIAL EMPHASIS ON THE CHILDREN'S UNIQUE ROLE IN HAKHEL.

HAKHEL IN YOUR OWN LIFE

The Rebbe pointed out that every person can make *hakhel* in their personal lives.

What does this mean? The theme of *hakhel* is to unite the entire nation: men, women, and children. Now, each of these segments have general characteristics; men have the trait of leadership and strength outside of the home; women are the *akeres habayis*—they oversee the home and the *chinuch* of the children; and children are the ones who are being educated and receive from their parents.

Every person has—and needs—all of these characteristics: strength and firmness to lead the outside world; leadership in the home; and the willingness to learn from each and every person.

In the year of *hakhel*, a person must take all of these characteristics and bring them together in his inner *Beis Hamikdash*; that his whole being and all his traits should be infused with a singular idea: “to fear Hashem all the days.”

the Rebbe instructed the *gabbai* Rabbi Moshe Pinchas Katz to announce the following: “Since this year is *shnas hakhel*—עמדתו הכן כולכם, stand ready, all of you, men, women, and children, to bring in *zman simchaseinu* of Shemini Atzeres and Simchas Torah!” [Similar announcements were made after the second and third *Ata Horeisa* as well.]

Such pronouncements didn’t happen every day; this was a unique scene that left a lasting impression on everyone there.

NEW FRONTIERS

In 5741, many people came to spend *hakhel* with the Rebbe, and 5770 was even more packed than a usual Tishrei. This was the year that *hakhel* became a central focus of the Rebbe’s *sichos*.

The Rebbe introduced the concept of *kinusei hakhel*—*hakhel* gatherings—and said that all children should participate in at least three *kinusei hakhel*: before Rosh Hashanah, during Asseres Yemei Teshuva, and on Sukkos¹³. In many, many farbrengens during that Tishrei, the Rebbe *shturemed* again and again that a “multitude of children”¹⁴

A LARGE SIGN WELCOMES THE GUESTS COMING TO 770 FOR TISHREI OF SHNAS HAKHEL, 5748



PHOTO: JEM/THE LIVING ARCHIVE / 13132 / 6 TISHREI

should come together for the *kinusei hakhel*, and that every person must work on arranging this according to their ability. “But their ability in a way of *lechatchila ariber!*”¹⁵ The Rebbe added that, “when a Yid makes a *hachlata* about *hakhel*, he is guaranteed that he will be successful!”

[This wasn’t the first time the Rebbe encouraged *kinusim* for *hakhel*. In 5734, the Rebbe instructed Rabbi Ezra Schochet, who lived in Bnei Brak at the time, to visit the Kosel with his family on Sukkos and learn a few *pesukim* of *parshas hakhel*. A similar *horaah* was given to Rabbi Efroim Wolf, with the added request to visit during the days of *selichos* as well.]

NIGHTLY KINUSIM

On the first night of Sukkos 5741, after *maariv* had drawn to an end and the Rebbe had wished the crowd the customary ‘*Gut yom tov*,’ something astonishing happened. Instead of walking down from his *bima* and leaving shul, the Rebbe suddenly began saying a *sicha*! The Rebbe explained that although *hakhel* (and *simchas beis hashoieva*) would be held in the times of the *Beis Hamikdash* on chol hamoed, that was simply because certain aspects of *hakhel* could not be arranged on yom tov. However, in the times of *galus* we do not have these constraints, and “the *hakhel* that we make now—gathering Yidden together, men, women, and children—must begin on the first day of Sukkos.”¹⁶

These *sichos*, which served as the Rebbe’s own *kinusei hakhel*—continued for the rest of the nights of Sukkos. (In fact, the Rebbe continued saying a *sicha* every night of Sukkos every year thereafter. In 5748, the next *hakhel* year, the Rebbe said a *sicha* every night of Sukkos, Chanukah, and Pesach.)

Throughout Tishrei, the Rebbe placed a major emphasis on the role of children in *hakhel*. (As mentioned above, *hakhel* is the only mitzva that children—even the very youngest—have a central role in.) On Chol Hamoed Sukkos of that year, the Rebbe established Tzivos Hashem.

The clearest indicator of of the Rebbe’s *koch* in *hakhel* is from the Rebbe himself. A short history of each of the Rebbeim is printed in the front of Hayom Yom. The Rebbe’s history is also printed there, and each time the Hayom Yom was reprinted, they would add to the Rebbe’s section to reflect the

years that had passed. At the beginning of 5742, the Rebbe was given the history of 5741 for editing. In his own handwriting, the Rebbe added a new line: מעורר שהשנה שנת הקהל את האנשים והנשים והטף וגו’ לעשות את כל דברי התורה הזאת year being a year to **gather** the men, women, and children...to fulfill all the words of this Torah.

Throughout the year, the Rebbe continued mentioning *hakhel* in *sichos* and *letters*, making 5741 the first year known as being a “*shnas hakhel*.” However, nothing could have prepared anyone for 5748.



PHOTO: JEW/THE LIVING ARCHIVE / 191265

RABBI HODAKOV READS THE REBBE’S LETTER ADDRESSING THE ANNUAL TZACH CONVENTION, 18 TISHREI, 5741. NOTICE THE HAKHEL SIGN HANGING IN THE BACKGROUND.

MIVTZA HAKHEL

The *shturem* of *hakhel* came to a climax in 5748. It is difficult to overstate the prominence *hakhel* held that year. Beginning in the month of Av 5747, the Rebbe connected everything he spoke about with *hakhel*, and discussed it without rest.

Every *sicha* was connected to *hakhel*. If the Rebbe explained a Rashi, he tied it in with *hakhel*. If he spoke about Rambam, there was a lesson for *hakhel*. The *kinus Torah* at the end of Tishrei was about the various *halachos* concerning *hakhel*.

And then there was *mitvza hakhel*.

The *mitvza*’s central focus was that every person should arrange *kinusei hakhel*. The Rebbe said that in the year of *hakhel*, this is the mission of every single person—men, women and children: to gather the Yidden around them and rouse their *yiras*



PHOTO: JEM/THE LIVING ARCHIVE / 17880 / 18 TISHREI, 5748

SIMCHAS BEIS HASHOEVAH 5748.

Hashem through speaking words of inspiration and teachings of Torah. Every person should reach out to all the people they know, in all the circles they run in, and gather them for *kinusei hakhel*.

A STORM!

As Tishrei 5748 progressed, the *shturem* in *hakhel* continued gathering steam, and the Rebbe constantly spoke about the activities that every Yid must do during *hakhel*, utilizing all of his energy and *kochos*. During every farbrengen in honor of every Yom Tov, the Rebbe would emphasize the connection with *hakhel*, and the need to continue increasing the *hakhel*-activities as Tishrei progressed. The Rebbe utilized every opportunity to implore, request, and inspire the Chassidim about *mitvza hakhel*.

On Sukkos, the *hakhel* fervor reached new heights. The Rebbe explained that one of the focuses of *hakhel* on Sukkos is to gather Yidden to dance during *simchas beis hashoieva*¹⁷, and asked over and over that the *peulos* of *hakhel* should grow ever stronger. In the *sichos* on each night of Sukkos, the Rebbe explained the *maale* of each

day in relation to *hakhel*, and expounded on the connection of each of the *ushpizin* with *hakhel*.

”

It is already quite a while that we are *shtureming* about *hakhel*, and we continue to *shturem* that all that was done until now is not sufficient; more and more must be done.

Someone might argue: ‘I already worked on *hakhel*, what else do you want from me?’

And it’s true, he did indeed work on *hakhel*... he went out, gathered men, women and children, and influenced them to add in their fulfillment of Torah and mitzvos. So what else is expected from him? What else is demanded from him?

But what is being demanded of him is this: He should work and toil in *hakhel* to the extent that when looking at him, you don’t see anything else, you only see *hakhel*!...You see before you that עס גייט ארום *hakhel* is walking around!¹⁸

In one *sicha*, the Rebbe said that *hakhel* should be so much a part of a person’s life, that upon

meeting a friend on the street, the first thing he should greet him with is a *bracha* for *hatzlacha raba umuflaga* in all things related to *hakhel*; even before he wishes him *ah gut moed!*¹⁹

In fact, the Rebbe himself spoke about the fact that he keeps *shtureming* about *hakhel*, adding that since the whole point of speaking about *hakhel* is that it should translate to action, the great amount that he spoke about it must be reflected in a huge amount of action. No matter how much was done until now, everyone must do even more!²⁰

When a person is *navuch*—confused and unsure about the whole *mitvza hakhel*—he doesn't know whether the [Rebbe's] words about *hakhel* are directed towards him; he's unsure how to get involved, he's concerned about people's reactions to *hakhel*, etc. etc.

But through the *hiskashrus* to the Rabbeim, everything is done in a manner of *lechatchila ariber*. The Rebbe's entire being—from the beginning to the middle to the end—is in a manner of *lechatchila ariber*; and when he goes together with every Chossid, he will surely not allow the Chossid to go *arunter*.²¹

CHANGING A MINHAG?

The *sichos* throughout Sukkos 5748 were pulsating with *hakhel*, but one of the highest points was a *sicha* on the fifth night of Sukkos.

But let's go back a bit: During *hallel* on the first day of Sukkos, the Rebbe held his lulav and esrog together throughout the entire *hallel*. Now, as you probably know, the *minhag* of Lubavitch is to hold only the lulav throughout *hallel*, and to pick up the esrog for the *naanuim*. So when people saw that the Rebbe was holding them together, they were shocked. Why would the Rebbe suddenly do something different from the accepted minhag?

On the fifth day of Sukkos, the Rebbe addressed the issue²²; but before providing an answer, he made the question even stronger:

The reason for the minhag to hold only the lulav through most of *hallel* is because that's what the Frieddiker Rebbe did. For a while, this was a question by me: the *daled minim* represent the



PHOTO: JEM/THE LIVING ARCHIVE / 15946 / 20 TISHREI 5748

IN ADDITION TO HOLDING ALL FOUR MINIM TOGETHER DURING HOSHAANOS (AS PICTURED), DURING SUKKOS OF 5748 THE REBBE HELD THEM TOGETHER THROUGHOUT THE ENTIRE HALLEL AS WELL; IN CONTRAST TO THE LONG STANDING CHABAD MINHAG.

four letters of *Shem Havaya*, and by bringing them together, the letters are united into one name. [There is a famous story of someone who didn't hold the esrog during the *naanuim*, and he was told that he is disconnecting the last letter of Hashem's name!] Hence, it would seem better to hold all *daled minim* together throughout the entire *hallel*. Why put the esrog down?

The Rebbe said that the reason seems to be in order to avoid damaging the esrog. The Frieddiker Rebbe began this custom in his later years; he refrained from holding the

I was forced to do something against my habit and nature - even something which has a ch'shash that it may ch'v affect my hiskashrus...

esrog together with the lulav so it wouldn't get scratched do to his health situation.

Now, it says in the Gemara that Rav Acha brei D'Rava would specifically try to use a *haddas* that was only kosher according to his Rebbe, Rav Kahana. Although Rav Kahana held that other *haddasim* were also kosher, and he could have used other *haddasim* as well, Rav Acha pursued those *haddasim* in particular as an expression of his *hiskashrus* to his Rebbe.

The same is true here: since the Frieddiker Rebbe would put down the esrog during *hallel*—whatever the reason may be—many Chassidim started doing the same.

In effect, not only had the Rebbe strayed from an accepted *minhag*, he had changed a *minhag* that was rooted in *hiskashrus* to the Frieddiker Rebbe!

The Rebbe answered that this was all for one reason:

“When the *shturem* about *hakhel* began, in order to affect myself as well in regards to *hakhel*, I was forced to do something against my habit and nature, even something that has a *ch'shash* that it may *ו'ן* affect my *hiskashrus*, and hold the esrog together with the lulav throughout *hallel*.

“Why?

“The four *minim* represent the four types of Jews, and uniting the four *minim* represents the unity of Yidden; the unity of Yidden is the theme of *hakhel*.

“Therefore, in order to emphasize how important *hakhel* is—that it is *ikri, pnimi, nafshi*, and *gufni*, and all the other adjectives that could, and should, be used to describe *hakhel*, according to the letters of the *Alef Beis*—I changed my custom of holding the *daled minim*. This was done *specifically* because it is so difficult, and *specifically* because it's so shocking to the onlookers!”

[The Rebbe concluded that about the issue of *hiskashrus*, we can rely on the words of the Frieddiker Rebbe before he accepted the *nesius* from his father, that his *hanhaga* would be with *chesed* and *rachamim*. This is especially true when dealing with *hiskashrus*, since he surely knows that the reason for changing the *minhag* is only to emphasize *hakhel*.]

Changing a *minhag* is no small matter, and the fact that the Rebbe did so is a powerful message about the importance of *hakhel*.

THE SICHOS OF SUKKOS 5748 BRIM WITH THE THEME OF HAKHEL, STIRRING A CALL TO ACTION. A SICHA DURING CHOL HAMOED SUKKOS, 18 TISHREI, 5748.



HATZLACHA RABBA UMUFLAGA!

The above *sicha* was on the fifth night of Sukkos, and the *shturem* continued through Hoshana Rabba, Shemini Atzeres, and Simchas Torah. The *simcha* and excitement of Tishrei 5748 is legendary, remembered by all who merited to witness it, but it is beyond the scope of this article to describe all those amazing sights.

At the end of Yom Tov, the Rebbe distributed *kos shel bracha*, and when everyone had finished going by, the Rebbe made an announcement:

“*Hatzlacha rabba umuflaga* to every single person in *hakhel es ha'am hoanoshim vehanashim vehataf*... Every single person could, must, and surely will be successful in the activities of *hakhel* in their place, neighborhood, and overall surroundings...”²³

In the *yechidus klolis* to the guests a few days later, the Rebbe said that the time had come to act:

“Now, when everyone is going back to their homes, comes the time for *maase bepoel*. Every person is returning to their city, neighborhood and



PHOTO: JEM/THE LIVING ARCHIVE / 15401

social sphere, which is where he has influence; so he has the responsibility to start getting things done.”²⁴

HAKHEL BY THE REBBE

For Chassidim, *hakhel* is the time to gather by the *melech*, the king—to be by the Rebbe. During the year of *hakhel*, many Chassidim traveled to be by the Rebbe for Tishrei in general, and specifically Sukkos. In fact, in numerous letters the Rebbe expressed his appreciation for those that came, and his dismay that others did not. (See Derher Elul 5775 for a general overview.)

On Shabbos Parshas Lech Lecha 5748, the Rebbe said:

“...A *yasher koach* to all the guests whose *chassidishe hergesh* has illuminated their path in a revealed way, bringing into action the words of the *possuk* “*Lech lecha meiartzecha*” in order to be in the *daled amos—shul and beis midrash—of the nossi hador*, the [Frierdiker] Rebbe, during the time of *hakhel* [during Sukkos], even for

at least an hour, a day, and especially those who were here for the entire Sukkos.”²⁵

As explained in the Rebbe’s letters and sichos,²⁶ the mitzvah of *hakhel* unifies each and every Yid, through their connection to the *melech*, who illuminates the innermost *bittul* to Hashem within each and every Yid. For the *melech* is the “heart” of all the Jewish people - לב כל קהל ישראל.

May we be zoche that this year we will experience the real *hakhel* - in the Beis Hamikdosh with *Moshiach tzidkeinu*.

A yasher koach to all the guests whose chassidishe hergesh has illuminated their path...to be in the daled amos—shul and beis midrash—of the nossi hador.

HAYITUCHEN?!

Similar to the *kohanim* in Yerushalayim, the Rebbe explains, every person must ‘blow a golden trumpet’ and publicize *hakhel* to the world.

Someone can argue: What do you want from me? I don’t really connect with the whole excitement of *hakhel*, so how can you expect me to get involved for yet another night of *hakhel*? Besides, what do you need me for? There is already a huge amount of people clutching their ‘trumpets of gold’ and blowing. What will I add?!

To this we respond: How can you go now and relax, and chat about all good things in the world?! ***Hayituchen!***
Where is your golden trumpet?!

All the *chochmos* and explanations won’t help you...and it doesn’t help you if your father, teacher and son are already blaring their trumpets. You have a personal obligation, because if any *kohen* didn’t have a trumpet in his hand, people would say that it “seems that he isn’t a *kohen* at all!” If you’re not ‘blowing your trumpet’ and publicizing *hakhel*, you’re missing something at the essence of your identity!²⁷

Hakhel

in practice



PHOTO: RASKIN FAMILY ARCHIVES

THE SICHOS AND LETTERS OF TISHREI 5748 RELATING TO HAKHEL WERE COLLECTED AND PRINTED AS A KUNTRES BY THE MATEH MIVTZA HAKHEL.

KINUSEI HAKHEL

Who should arrange these kinusim?

Hakhel is clearly no regular *mitvza*. Unlike other *mitvzoim*, like *mitvza tefillin*, which entail encouraging a single person to do a mitzvah, the focus of *hakhel* is to arrange communal gatherings and influence many people at a time. It can feel intimidating to get involved in these activities. 'I'm not a leader, I'm not an activist, I'm not a rabbi, I'm not a *mashpia*.' It's so easy to feel like *mitvza hakhel* is out of your league.

The Rebbe acknowledged this feeling, and strongly opposed the notion.

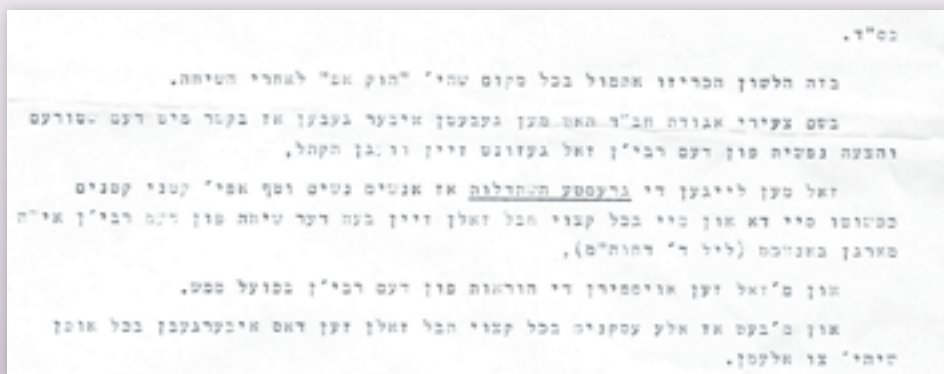
Every person is a leader on some level, the Rebbe said, and can influence people. Some people have more and some have less, but everyone has some influence and can gather at least a few people.²⁸

Kinusim should therefore be arranged by everyone, men women and children. The king was the one who would gather the Jewish people, and every person is a "king" and a leader in his own way.²⁹

"This is within the capability of every single man and woman," the Rebbe said. "...[There are] those that think they are only "small people" and can't really do much. [However, this mindset is wrong,] only the world's concealment of holiness can bring someone to think this way! The truth of the matter is that every person was given the highest and most amazing *kochos*!"

Reach out to everyone you know: family, friends, acquaintances, neighbors, business associates, classmates, and on and on - and bring them together for a *kinus hakhel*.

Children should make *kinusim* for their friends.



FOR CHASSIDIM, THE REBBE'S NIGHTLY SICHOS FROM THE BIMA WERE THE MOST IMPORTANT HAKHEL GATHERINGS. ONE NIGHT, AFTER THE REBBE DELIVERED A PARTICULARLY POWERFUL SICHA ON THE SUBJECT OF HAKHEL, AN ANNOUNCEMENT WAS MADE OVER THE HOOK-UP THAT EVERY PERSON - MAN, WOMAN, OR CHILD - SHOULD MAKE A SPECIAL EFFORT TO BE AT THE SICHA ON THE FOLLOWING NIGHT.

This is especially incumbent on the “kings,” a person with status in his circle—a rof in his community, an educator in his classroom, and a father in his family.³⁰

When should they be held?

You should find *every opportunity* possible to make a *kinus hakhel*, and even more so on special days like Shabbos and Yom Tov. [On Vov Tishrei, the Rebbe listed special times to make *kinusei hakhel*, and he mentioned almost every day from the day he was speaking until the end of Tishrei: *Asseres Yemei Teshuva*; Yom Kippur; the four days between Yom Kippur and Sukkos; Sukkos; Chol Hamoed; and Shemini Atzeres and Simchas Torah. The Rebbe wanted *kinusei hakhel* at every opportunity.]³¹

Where should they be held?

In a “*Beis Hamikdash*”—in an atmosphere of holiness.³² Even better if it is done in a physically holy place, like a shul, *beis midrash*, etc.³³ The main point is to arrange it in the right time and setting so that the influence and inspiration will be at its fullest.³⁴

The *kinusei hakhel* should also be done virtually—over the telephone and the like—in order to reach all Jews no matter how far they are.³⁵

What should I speak about?

Quite simply, speak from the heart and inspire the participants to do Torah and mitzvos. No audience is the same, so find the appropriate words that will have an effect on your particular crowd.³⁶

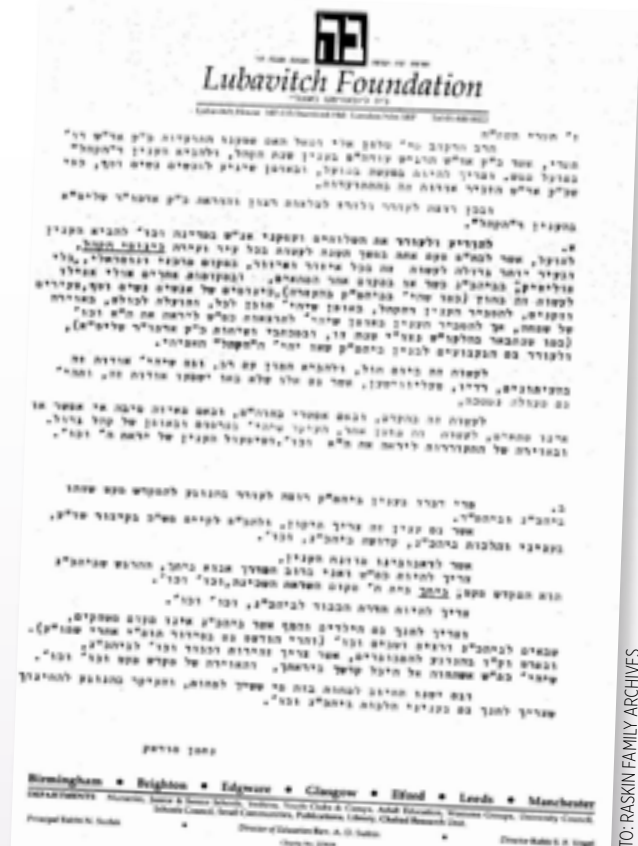
Certain things are particularly effective:

Focus on the message of the *pesukim* that were read during *hakhel*.³⁷

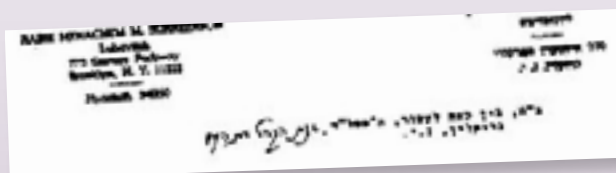
Describe *hakhel* in the *Beis Hamikdash*, how the entire Jewish nation—men, women, and children—would listen closely as the king would read the *pesukim* of *hakhel*; and how they would listen with powerful *kavana*, knowing that it’s as if they are hearing it from Hashem himself! [We see clearly, the Rebbe says, that when a person describes *hakhel* in the *Beis Hamikdash* in all its details, it makes a powerful impression on the listeners, and brings them *yiras Hashem*.]³⁸

Speak about the fact that after the *Beis Hamikdash* was destroyed, Hashem’s *Beis Hamikdash* is in the heart of every Yid.³⁹

The *kinusei hakhel* should be tailored according to the time of the year: During Sukkos, gather Yidden for a *hakhel* gathering and dance for *simchas beis hashoeiva*⁴⁰; before Chof Cheshvan, arrange *hakhel* farbrengens in every place.⁴¹



AFTER THE FARBRENGEN OF VOV TISHREI 5748, RABBI HODAKOV CALLED RABBI NACHMAN SUDAK, HEAD SHLIACH OF ENGLAND, ADVISING SPECIFIC INSTRUCTIONS FOR MIVTZA HAKHEL, WHICH RABBI SUDAK RELAYED TO THE SHLUCHIM IN THIS LETTER.



ON THE DATE OF A LETTER, THE REBBE ADDS TO THE YEAR, 5734 - “SHNAS HAKHEL ES HA'OM”.

PHOTO: RASKIN FAMILY ARCHIVES

Hakhel

in practice

PHOTO: RASKIN FAMILY ARCHIVES

AN ATTRACTIVE
HAKHEL BROCHURE
DISTRIBUTED BY
TZACH; OVER 100,000
COPIES PRINTED.
FOLLOWING THE
PRINTING, A DUCH
WAS WRITTEN TO THE
REBBE.



PHOTO: RASKIN FAMILY ARCHIVES

What is the goal of the *kinusei hakhel*?

The ultimate goal is for the participants to be motivated to fulfill the Torah and mitzvos, and that this inspiration carry them “all the days,” for the years following *hakhel*. Yidden are ready for inspiration, you just have to do your part and you *will* have an impact on them, and toiling in this—*yagaata*—will bring to *umaztasa*, success totally beyond the work you put in. The men, women, and children whom you gathered will be inspired in ways completely beyond your estimation.⁴²

In fact, Yidden have the potential to be inspired to *yiras Hashem* that will carry “all the days” in a single moment, because Yidden are above the limitations of time. In this year of *hakhel*, Yidden have the opportunity to put themselves in a position of *yiras Hashem* in a single instant.⁴³

In one sicha the Rebbe emphasised, “It’s plainly obvious that even influencing *one single Jew* is a great accomplishment...As Chazal explain, “Adam was created alone in order to teach you that every single Jew is an entire world. He was created differently from the rest of creation, all on because of *this Yid* [the Rebbe pointed at someone] who is sitting among the rest of the crowd, in Brooklyn, in 5748!”⁴⁴

MIVTZA HAKHEL

The Rebbe gave general instructions on how the *mivtza* should work; some of the main points are included below.

Organizations

The *mivtza* of *hakhel* is specifically geared towards organizations and societies that bring Yidden together. When Yidden unite, even in a secular organization, e.g. clubs for workers, professionals, etc. a central focus of their organization must be to increase in Yiddishkeit. This goes without saying for an organization whose entire focus is spreading Yiddishkeit, like Tzeirei Agudas Chabad, Nshei Ubnos Chabad (although it is in no way limited to only Lubavitch organizations).

Therefore every community, organization, society, and club, and especially organizations whose focus is spreading Yiddishkeit, should get involved and take the initiative of *mivtza hakhel*. Every person in the organization should sign up to the *mivtza*, and from time to time, they should be gathered for a *kinus hakhel*. This should be done at least once a month.⁴⁵

Yeshivos/Talmud Torahs/High Schools

In all organizations of *chinuch*, both for boys and girls, whether it’s a *yeshiva gedola*, *yeshiva ketana*, *talmud Torah*, high school or kindergarten, the person in charge (e.g. the *rosh yeshiva* or *mashgiach*) should appoint someone

to galvanize and remind people about making *kinusei hakhel*. These appointees should do their job *bidarkei noam*, in a nice way, but in a way that will bring to *tapuru da plachu* (“axe on the wood”), that will get things done.⁴⁶

Bochurim The primary role of *talmidei hayeshivos* is to learn, and they must be extremely careful not to stop their learning for anything else. Nevertheless, during the year of *hakhel*, they, too, have the responsibility to be involved in *hakhel*.⁴⁷

In his *Brocha* to the *Bochurim* on *Erev Yom Kippur* 5748⁴⁸, the Rebbe urged them to unite all the characteristics of men, women, and children in their *limud haTorah*: the firmness and leadership of men; utilizing the *midos* and emotion to make a *seder* in all aspects of life, the characteristics of women; and to receive and learn from every person—and specifically from the Torah and *sichos kodesh* of the Rabbeim - the trait of children.

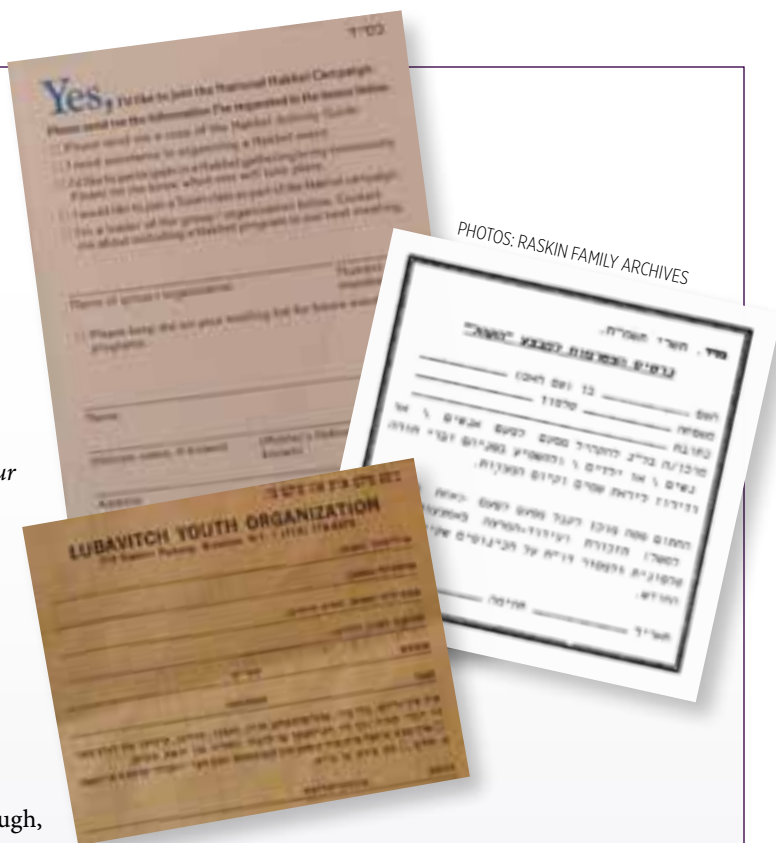
Influence your teachers! Generally, the teachers and parents influence the children. Sometimes, though, *bas komo b'ima*, the daughter influences the mother about Torah and mitzvos. In regards to *hakhel*, both are necessary: The teachers should motivate the students about *hakhel*, and the *talmidim* in the yeshivos and high schools should demand from their teachers to inspire them about *hakhel*. Of course, this must be with the greatest respect.⁴⁹

Written Commitment

In order to ensure that people will get involved in *hakhel* to the full measure, the Rebbe said that every person who is ready to get involved should write down their commitment on a card. A central office should be set up in every community and organization, and everyone will submit their cards to them. They will coordinate the activities and remind everyone about their commitment, and ensure that everything is carried out.

There are several advantages to doing this: 1) When a person commits in writing, he/she is more bound to it. 2) The office will remind, encourage, and push people to be active. 3) The simple knowledge that one is part of a larger organization will serve as an impetus to work. 4) If a person needs help in his *hakhel* activities, he will know where to turn to for advice and guidance.

The cards should only include a person's name and mother's name, and a phone number where, with his permission, the office will call him once a month to check up on his activities and motivate him to do more.⁵⁰



PHOTOS: RASKIN FAMILY ARCHIVES

DURING THE FARBRENGEN OF YUD GIMMEL TISHREI 5748, THE REBBE INSTRUCTED THAT THE VARIOUS HAKHEL OFFICES DESIGN SIGN-UP CARDS TO BE PRINTED AND DISTRIBUTED ALL OVER, INCLUDING IN THE NEWSPAPERS, AND ALSO GAVE VERY SPECIFIC GUIDELINES ON THEIR CONTENT AND DESIGN. THIS INCLUDED: THAT THE WORDING BE KEPT TO A MINIMUM; THAT THE SIZE BE A TEFACH BY TEFACH; AND MORE. THESE CARDS WERE LATER PRINTED IN MANY LANGUAGES, INCLUDING HEBREW, YIDDISH, AND ENGLISH.

PHOTO: RASKIN FAMILY ARCHIVES



A NEWSPAPER CLIPPING ABOUT MIVTZA HAKHEL.

Hakhel

in practice

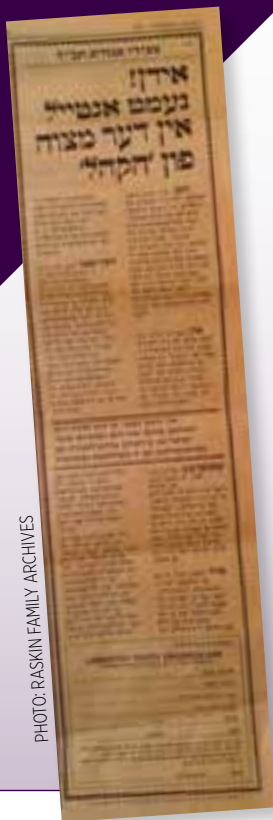


PHOTO: RASKIN FAMILY ARCHIVES

FOLLOWING THE REBBE'S
EXPLICIT INSTRUCTIONS AT THE
FARBRENGEN OF 13 TISHREI
5748, THE CALL FOR HAKHEL
GATHERINGS WAS ADVERTISED IN
MAJOR JEWISH NEWSPAPERS.

Newspapers and Media

In order to involve as many people as possible, *mitvza hakhel* should be publicized wherever possible, including advertisements in newspapers with large Jewish readerships. These advertisements should have a few lines about the *mitvza*, and a tear-out card for people to sign up and send to the central organization.

These cards should be printed in the newspapers in order to reach as many Jews as possible.⁵¹ **T**



15416 / 18 TISHREI 5748

GUARANTEED SUCCESS!

The Rebbe has assured us that all hesitation is only theoretical, because we see clearly, that those who get involved in *hakhel* are successful completely beyond their expectations.⁵² We have special *kochos* from the *nosi hador*: The *nosi hador* unites the entire Jewish nation, and he gives us the *koach* to unite the Yidden for *hakhel*.⁵³ Every person who works in *hakhel* is guaranteed to be successful.⁵⁴ It only depends on your willpower. If you get involved, and work according to your abilities guided by the *hora'os* of *nosi doreinu*⁵⁵, you will surely succeed.⁵⁶

1. See Likutei Sichos vol. 19 p. 325 note 29.

2. Or the King's personal *Sefer Torah*, see *ibid* p. 327 note 46.

3. Sichos Kodesh 5734 p. 118.

4. Likutei Sichos vol. 34, pg. 211.

5. Toras Menachem 5748 p. 53.

6. *Michtav Kloli* Chof-Hei Elul 5747

7. For an explanation, see Toras Menachem 5748 p. 366.

8. Likutei Sichos vol. 34, pg. 211 and on.

9. *ibid* pg. 215. Toras Menachem 5747 part 4 p. 391-393.

10. Reshimos vol. alef p. 171 and on.

11. Likutei Levi Yitzchak Igros Kodesh, p. רלט and on, p. רנח and on.

12. See Toras Menachem 5748 part 1 p. 300.

13. See for example Likutei Sichos vol. 24 p. 204, Sichos Kodesh 5740 vol. 3 p. 1134-35.

14. Sichos Kodesh 5740 vol. 3 p. 1135.

15. Sichos Kodesh 5741 vol. 1 p. 117.

16. *Ibid* p. 218.

17. Toras Menachem 5748 vol. 1 p. 178.

18. *Ibid* p. 205-206

19. *Ibid* p. 242.

20. *Ibid*.

21. *Ibid* p. 176.

22. *Ibid* p. 243-245.

23. *Ibid* p. 372.

24. *Ibid* p. 379.

25. *Ibid* p. 429.

26. See Likutei Sichos vol. 19 p. 301; *Michtav Kloli* Yemei HaSelichos 5726; et. al.

27. See Toras Menachem 5748 vol. 1 p. 219-223.

28. *Ibid* p. 339.

29. *Ibid* p. 224 note 45; p. 524.

30. *Ibid* p. 97.

31. *Ibid* p. 119.

32. *Ibid* p. 97.

33. *Ibid* p. 152.

34. *Ibid* p. 118.

35. *Ibid* p. 233-234.

36. *Ibid* p. 416.

37. This includes various *parshiyos* of Devarim:

From the beginning of the *sefer* through *Shema Yisrael* (6:4);

The second paragraph of *Shema*, *Vehaya im shamo'a* (11:13-21);

;(14:22-27) "עשר תעשר" 26:12-) "כי תכלה לעשר" ;(15

The section about appointing a king (17:14-20);

The blessings and curses (28:1-69).

Also the *parsha* of Kedoshim (see Rashi Vayikra 19,2.)

38. *Ibid* p. 152.

39. *Ibid* p. 154.

40. *Ibid* p. 178.

41. *Ibid* p. 455.

42. *Ibid* p. 119

43. *Ibid* p. 153.

44. *Ibid* p. 360.

45. *Ibid* p. 162.

46. *Ibid*.

47. *Ibid* p. 163.

48. *Ibid* p. 139.

49. *Ibid* p. 163.

50. *Ibid* p. 159 and on.

51. *Ibid* p. 160.

52. *Ibid* p. 379.

53. *Ibid* p. 233.

54. *Ibid* p. 371.

55. *Ibid* p. 301.

56. *Ibid* p. 416.



Come with Me

After the rise of Communism in Russia, the Friediker Rebbe was on the Russian secret service watch list for a while before his arrest in 5687. His house in Rostov was raided several times and he was taken in for questioning.

(Based on the Friediker Rebbe's letter; Igros Kodesh vol. 8 p. 60)

The Rebbe was saying *kaddish* for his father, finishing *shacharis* at the *amud*, when guards armed with guns, knives, and lots of ammunition, dressed in full black and red uniform, arrived to take him to the "*cheka*"—later known as GPU—for questioning.

Two of them were Jewish, one was not. The Rebbe had helped one of them in the past by finding him a job and lending him money to start a business. They were cursing. Had it not been for the gentile guard, they would have forced the Rebbe to leave before the end of davening.

The Rebbe said *mishnayos* and *kaddish*, took off his tallis and tefillin, and was led away by the guards; one on either side and one behind—the way enemies of the state are led away.

The board of religious research had already discussed Yiddishkeit with Rabbis Berman and Goldenberg. Now, they wanted to speak to the Rebbe. The Rebbe insisted on speaking Yiddish and told the anti-semitic board that no one would make him veer from his principals.

Pointing a gun at the Rebbe, the questioner said, "This toy makes principals change and the mute talk." The Rebbe answered, "That toy can scare only those who have one world and many G-ds. I, who has one G-d and two worlds, am not afraid of your toy."

"We didn't call you here to change your principals. Let's hear what they are and see where we can agree."

"I speak only Yiddish, especially with Jews."

"And how did you know we are Jewish?"

The Rebbe could discern a Jew. Once, when walking with his father in the streets of Kiev, the Rebbe asked a fancy dressed young man—in Yiddish—for directions. The man was upset the Rebbe could tell and the Rebbe explained he had a Jewish nose.

"Do you practice religion out of conviction or faith?" they asked.

"Conviction," answered the Rebbe.

"Maybe you can convince us."

"I could. But not on one foot. You can't expect an astronomer to explain to you in the middle of the street how the stars work, and you can't ask me to explain, in a sentence, my beliefs. You have to come with me into the astronomy towers and see the stars from there. Come to my tower: eat kosher, put on tefillin and keep Shabbos. Your minds will clear, and then you'll understand."

"No. we will not do something we don't understand. Explain first, do second."

"And do you understand how the food you eat turns to fat and blood that make your body? First keep Torah, then understand how it works." The board was impressed. **T**



PHOTO: JEM/THE LIVING ARCHIVE / 2963 / 5700



שיעורים הקבועים

The Rebbe specifies when and how one should learn the daily shiurim of ChiTa"l and Rambam



When to Learn ChiTa"l

[Regarding] the time to learn Chumash, Tehillim and Tanya:

As clarified in the preface to Hayom Yom, the *shiur* of Tehillim – according to the monthly cycle – should be recited following *Shacharis*. The study of Chumash with Rashi as well as Tanya should ideally take place not long after *Shacharis*, preferably right away. If this is not possible, it can be made up [even as late as] the following night.¹

Daily Tehillim Recital

It's best to say Tehillim right after *Shacharis*. However, if [doing so] will affect the morning *seider hayeshiva*, it should be said (during breaks) before *shkia*. In any case, you should say at least one *kapitel* right after *Shacharis* so that there will be some form of recital of *Tehillim* right after *davening*.²

Chumash and Tehillim at Night

You ask [what to do] on short winter days, when your job doesn't necessarily allow enough time during the day to complete the *shiur* of Chumash...; should you study it at night.

I never heard a clear directive about this. It seems to me that if you know the chapters of the daily *shiur* of Tehillim by heart, they may be said after *chatzos* or before *tzeis hakochavim*, but not from *tzeis hakochavim* until *chatzos*.

Regarding Chumash, you can split the *shiur* into smaller sections and learn a small amount at a time throughout the course of the day, while at your place of business. If you don't even have the time for this, you should study [the *shiur* of Chumash at night] with commentary on each *possuk*, which, in a time of

pressing need, can be considered to be a form of Oral Torah, particularly in today's day and age, when many are lenient regarding the [injunction against] learning the Written Torah at night, although [this injunction] is mentioned in many *sefarim*.³

When to Make Up Missed Shiurim

...One should try to study [ChiTa"Sh and Rambam] during the day. If, for some reason, one was unable to do this, they can and must be completed at night, up until *chatzos*, or even until the crack of dawn, just like the *cheilev* and limbs of *korbanos* were able to be burned all night until dawn (and the Rabbinical restriction that they may only be burned until *chatzos* exists only to distance one from sinning).⁴

Which Shiur Takes Precedence When Making Up

The order in which one should make up [missed] *shiurim* of ChiTa"Sh should obviously be: first yesterday's *shiur* [and then today's], because they should be studied in order; not the second *perek* before the first.⁵

Studying the Shiurim on the Right Day

When someone is asked, "Did you learn the *shiurim* of ChiTa"Sh today?" he answers that he hasn't, for he was busy saying *Shabbos Mevorchim* Tehillim. When asked, "Did you finish saying [Shabbos Mevorchim] Tehillim?" he answers that he hasn't worked that out yet. (ער האט זיך נאך ניט איספראוועט.)

When he's asked, "What about yesterday's *shiurim* of ChiTa"Sh? – You didn't have to say the whole Tehillim yesterday!" He admits that he didn't study the *shiurim* of ChiTa"Sh yesterday either.

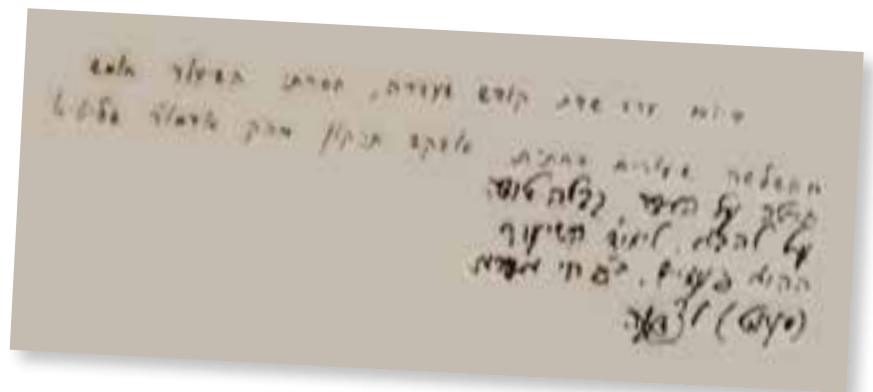
Every Yid is assumed to be upright (כל ישראל בחזקת כשרות), but only when we're trying to give the benefit of the doubt, in which case we must say "[It must have been unavoidable, and] 'Hashem exempts one who was coerced' etc." However, practically (בנוגע לפועל), there are apparently some people here who haven't studied the *shiurim* of ChiTa"Sh today or yesterday!

We're therefore discussing this now – so that from now on they will make sure to study the *shiurim* of ChiTa"Sh, and not only from now on – they should also make up the *shiurim* [that they missed] in the past.⁶

ChiTa"Sh Twice

An individual wrote to the Rebbe: "This past Erev Shabbos, I missed the *shiur* of Chumash. I ask for a *tikkun* [rectification]." The Rebbe replied:

Regret the past, [and] make good resolutions for the future. Study that *shiur* twice. Give 2x 18 coins (cents) to Tzedakah. **1**



1. Igros Kodesh vol. 17 p. 146
2. From a *Yechidus* with R' Eliyahu Friedman, Tammuz 5730.
3. Igros Kodesh vol. 18 p. 31
4. Sefer Hasichos 5749 p. 194 footnote 39 and marginal footnotes there.
5. Igros Kodesh vol. 13 p. 331
6. Toras Menachem 5742 vol. 2 p. 1037 (Vayakhel – Pekudei)



Gilgulim and Moshiach

While the idea of reincarnation or *gilgulim* is one we are familiar with, its details and finer points are less known. It also has an interesting relevance to the times of Moshiach rendering its study a part of the Rebbe's dictum to learn all we can about *inyanei Moshiach u'geulah*.

The Alter Rebbe writes in Shulchan Aruch¹ that a *neshamah* has to fulfill all of the 613 mitzvos in order for her to reach perfection. If a *neshamah* doesn't complete that count in one lifetime, she is reborn into another body in the hopes that in this new incarnation she will succeed in attaining her fulfillment. This can happen a great number of times, until she finishes all the mitzvos.

Another reason a *neshamah* may come in a *gilgul* is to reach perfection in all dimensions. In one lifetime she could have reached her potential in one aspect, such as *ahavas Hashem*, but she might still have room to grow in another aspect, such as *yiras Hashem*. She is therefore sent down once more so someone else can bring her other facets to their completion.

An intriguing question is put forward in Zohar. Reb Chizkiya asked, if one *neshamah* can become a *gilgul* in many bodies, into which one will she be resurrected when *techiyas hameisim* happens? Reb Yose answered, the body that did not succeed in doing mitzvos and is therefore like a dead tree, will remain dead in those times

IF ONE NESHAMA CAN BE REINCARNATED INTO MANY BODIES, INTO WHICH ONE WILL SHE BE RESURRECTED WHEN TECHIYAS HAMEISIM HAPPENS?

as well. An individual who did do as he was bidden will merit that his body be resurrected when Moshiach comes.

The Arizal comments that every Jew certainly performs some mitzvos, and seldom will there be a body not worthy of *techiyas hameisim*. He therefore takes a deeper look at the Zohar and explains it in a fascinating manner. As mentioned above, a person may succeed in rectifying only one part of his *neshama* during his lifetime. In such a case, this person will be resurrected only with the part of his *neshama* that he fixed. This soul will then be reincarnated into another Jew in order that he remedy her other dimensions. The pieces of the *neshama* that the second individual rectifies will then be used to bring life to his body when the great day arrives. One *neshama* can be used to give life to the many bodies she once inhabited, each one receiving the spark it brought to completion in its original lifetime.

The Rebbe addresses this question in a few letters, both in *Lashon Hakodesh*² and English³. In these

letters the Rebbe anticipates a question one may have about this Zohar. The Rebbe Rashab writes that one *neshama* cannot give life to more than one body at a time. (It is for this reason that while Eliyahu Hanavi can attend many *brissim* at once, he couldn't be at Rashbi's *idra* (lit. A circle, a shiur in which Reb Shimon Bar Yochai would teach *pnimiyus hatorah*) when he was saving Rav Hamnuna. When visiting a *bris*—or Pesach seder—Eliyahu Hanavi doesn't take on a physical human form, therefore, as a *malach* he could visit many places at once. To save Rav Hamnuna, however, Eliyahu had to enclothe his soul in a body and his entire soul had to be used, therefore, he couldn't also be at the *idra*.) If that is the case, how can one soul enliven many bodies with each spark or facet giving life to another one?

The Rebbe explains that every *cheilek* of our *neshamos* is made up of a complete soul structure; a *nefesh* is made up of a *nefesh*, *ruach* and *neshama* and a *ruach* is also a composite of a *nefesh*, *ruach* and

neshama, etc. This is similar to what we know about the *sefiros*; each one is made up of the full system of seven *sefiros*. Therefore, when Zohar says that only a single fragment of the *neshama* will give life to a body, in essence, the person will be animated by the makeup of a complete *neshama*.

This idea becomes easier to swallow when we consider that really every *neshama* is only a spark from one greater soul. Adam Harishon is known as a *neshama klalis*, a general *neshama*. This means that all souls that existed and will ever exist were once included in Adam's *neshama*. Eventually, Hashem took pieces, as it were, of Adam's *neshama* and placed them into the bodies He created. A similar thing will happen at *techiyas hameisim*. Hashem will take pieces of a person's *neshama* and bring many bodies to life with it. May this happen speedily in our day. **1**

1. Hilchos Talmud Torah ch. 1 Halacho 4
2. Igros Kodesh vol. 2 p. 74 & p. 93.
3. Letter dated 2nd of Tammuz 5716



In honor of the festive month of Tishrei, we present the following article, a farbrengen of sorts with Reb Yoel Kahn, inspiring us to live up to the task we were charged with by the Rebbe, especially in our situation today.

Translation of an essay by Reb Yoel Kahan, recently published in the sefer בדרכי החסידים.

לזכות הילד

ישעיהו בער בן מנחם מענדל נ"י

לרגל האפשרעניש שלו ה' תשרי ה'תשע"ו

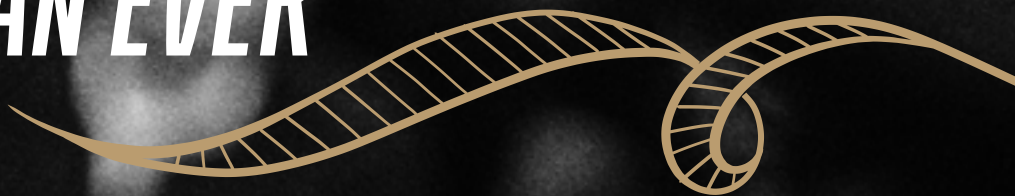
יה"ר שיגדל להיות חי"ל בצבאות ה' מתוך התקשרות

איתנה לכ"ק אדמו"ר נשיא דורנו ומתוך בריאות

הנכונה בגו"ר לנח"ר הוריו ומשפחתו הי"ו

NOW, *MORE THAN EVER*

Our connection to
the Rebbe today



THE SEVENTH IS BELOVED

In the first *maamar* that the Rebbe said, on Yud Shvat 5710, the Rebbe explained that we are the seventh generation since the Alter Rebbe, and—quoting a *midrash*—the Rebbe said that “כל השביעיין—חביבין—all sevenths are beloved.”

The fact that we are beloved comes along with a special privilege and responsibility: we are tasked with bringing the *Shechina* down into the world. So long that Moshiach has not come, we are still in the midst of *dor hashvi'i*, the Rebbe's generation; as long as the *Shechinah* has not come down into this world, our task has not been fulfilled and we remain in the midst of *dor hashvi'i*, under the Rebbe's leadership.

When the Baal Shem Tov ascended to the chamber of Moshiach and asked him when he will arrive, Moshiach answered “לכשיפוצו מעיינותיך חוצה”—when your wellsprings will spread forth to the furthestmost corners.

It is for this reason that we see an additional expansion of Chassidus in every passing generation¹; and since our generation, *dor hashvi'i*, is the last generation preceding the *geula*, and it is our role to bring the *Shechina* down here, we see a fundamental change in the breadth of the *hafatza*.

In regards to the *hafatza* outwards, the breadth and spread of Chassidus is unprecedented. The Rebbe worked to bring the wellsprings of the Baal Shem Tov to reaches that were previously unheard of and not even dreamed about.

In regards to the *hafatza* “inwards,” we find that the Rebbe endeavored to explain and clarify the deepest concepts of Chassidus in the simplest of words.

We too have an obligation in this regard. We each have the duty, on the one hand, to learn and study these

concepts in depth, bringing them to the furthest “*chutza*” in ourselves; and on the other hand, to take the Chassidus that we learn and to spread it to as many places as we can.



DER ROV IZ AROIS

A story is told about Reb Shalom Shachne, the father of Reb Yisrael Ruzhiner. When the Alter Rebbe was in prison, Reb Shalom Shachne was deeply affected, constantly davening for his safety and speedy release. One day, out of the blue, his countenance changed dramatically, and he happily declared “*Der Rov iz arois.*”

His *talmidim* asked him how he knew that was the case, and he explained that the Zohar states that a special rainbow will be revealed when Moshiach will arrive. Today he saw that rainbow, but Moshiach has clearly not yet been revealed! He thought to himself, what other momentous occasion could have taken place, that would bring about the revelation of this rainbow. And he concluded that the Alter Rebbe must have been released. Reb Shalom Shachne understood

that the Alter Rebbe's release, being another stage in *hafatzas hamaayanos* of the Baal Shem Tov, is clearly associated with the ultimate *geulah*.

Similarly, the Frierdiker Rebbe once related that during the year תק”ה, prior to the birth of the Alter Rebbe, the Baal Shem Tov was in very good spirits, and he attributed it to the fact that a *neshama chadasha* is descending into the world. The meaning of a *neshama chadasha*, as the Alter Rebbe explains in *Lekutei Torah*², is a *neshama* that is not included in the ‘general *neshama*’ of Adam Harishon, rather it is associated with the *gilui Elokus* that will take place during the *geula*.

From all of this we can understand that the connection between Chassidus and Moshiach isn't simply an external one; *hafatzas hamaayanos* isn't simply a *segulah* or preparation for the advent of Moshiach, but it is the beginning of the actual revelation that Moshiach will bring about.

The task of Moshiach is to reveal *achdus Hashem* in everything in the world; that all physicality should feel and express “*ein od milvado*,” and that this *achdus* should be revealed in a way that every person will feel and see it.

Chassidus is in essence the beginning of this revelation; to bring us to an understanding of *achdus Hashem* by explaining it and bringing it to our human understanding.

The revelation of Chassidus is part of the process of the *Shechinah*'s descent to our world. As the Rebbe mentioned many times, just as on every Erev Shabbos after *chatzos* we taste the food that has been prepared for Shabbos, so to in our time—when we find ourselves in the “Erev Shabbos after *chatzos*” of the six thousand years that the world existed—we merit to a taste of the ‘foods’ of Shabbos, the revelation of the time of Moshiach.

This has come down in stages, generation after generation, until we have merited to *dor hashvi'i*,



THE REBBE'S FIRST MAAMAR, BASI LEGANI 5711.

I SAW THAT RAINBOW, BUT MOSHIACH HAS NOT YET BEEN REVEALED; OBVIOUSLY “DER ROV IZ AROIS”!

whose task is to finish the work, and to bring down the *Shechinah* down to the world. This task which will be finished with the coming of Moshiach, speedily in our days.

THE REBBE'S HASHPA'A AFTER GIMMEL TAMMUZ

In *Igeres Hakodesh Siman 27*, the Alter Rebbe writes that “a *tzaddik* that has passed on, is found in all worlds, more than during his lifetime.” The reasoning for this is that the essence of the *tzaddik's* life—even during his physical lifetime—is *emunah*, *ahavah*, and *yir'ah*. His life therefore, is not at all affected by his physical passing.

The Alter Rebbe emphasizes that the words “in all worlds” include our universe as well; while the *tzaddik* is physically alive in this world, his soul is confined to his body, and is therefore subjected somewhat to its limitations. However, when the *neschama* is liberated from its body, it has no boundaries; it is

specifically then that the effect of the *tzaddik* can encompass all realms, including in this world among his students and followers.

When speaking about a *ro'eh Yisrael*, this concept is ever more true. After the *histalkus* of the Rebbe Rashab, the Frieddiker Rebbe said that “the shepherds of Israel will not separate from their flock,” and “מה כאן עומד”—just as he cared for us here, he cares for us over there.” In other words, with reference to *nesi'ei Yisroel*, whose main focus is to guide and lead their Chassidim, it is obvious that even after their passing they continue to do so as before.

Nevertheless, looking at the previous Chabad *nesi'im*, we see that the reality was that after the passing of a Rebbe there always was a *memaleh makom*. While certainly the Frieddiker Rebbe continued to care for his Chassidim even after his passing in 5710, nevertheless the leadership—at least in a revealed sense—passed on to the Rebbe.

However, when discussing the occurrence of Gimmel Tammuz, the situation is entirely different. The Rebbe did not leave a *memaleh makom*, and he clearly continues to lead and guide the *chassidim* and *mekusharim* just as he did before Gimmel Tammuz.

SHIMSHON'S LEADERSHIP

Our situation today is one where we do not truly understand what is happening. We do not claim to comprehend the way Hashem runs his world. That, however, does not change the fact that the Rebbe continues to lead us and guide us even today after Gimmel Tammuz, just as he did before.

In a *sicha*³ the Rebbe once spoke about Shimshon HaGibor, who was the leader of the Yidden in Eretz Yisrael for a period of twenty years, until he was murdered in the hands of the Pelishtim. In one *possuk* however, it says that he ruled for forty years! The Yalkut Shimoni⁴ explains that this is no contradiction; it simply means that the Pelishtim were afraid of him even after he had passed on, and they did not start up with the Yidden for

a full twenty years afterwards. We see here an example of leadership both before and after the *histalkus*; in fact, the *Navi* finds the two periods of leadership so similar that they are both included in one *possuk*: “And he judged Yisrael for forty years”!

In regards to all *tzaddikim*, although they continue to lead their flock, there is nevertheless a change in the style of leadership. From this Yalkut Shimoni we see that there are unique cases where the leadership continues in the exact way as it was while the *tzaddik* was in a physical body. The fact that today there is no *memale makom* is because the Rebbe continues to lead us today, after the *histalkus*, just as he did before, and our *hiskashrus* to the Rebbe is the same as well.

NO RETREAT

Once we understand that Chassidus is the beginning of the revelation of the time of the *geulah*, it is self-understood that it is impossible to say that this is something that has stopped or that has receded. The world

is constantly moving towards the *geulah*, and therefore the revelation of Chassidus is also something that is constantly moving forward.

The purpose and task of our generation is to finish the job and bring down the ultimate redemption. As long as that has not been accomplished, we continue to be in the midst of *dor hashvi'i*, with the leadership of the *Nassi Hashvi'i*, and it is imperative that we continue to stick to the mission that has been entrusted to us, without losing our sense of direction. We surely have the power to do so, as the Rebbe mentioned in the *maamar* of Yud Shvat, that we do not receive instructions that are beyond our capabilities.

It is important to note, that the Rebbe's leadership during our times is something that is visible and clearly felt. We often see how the Rebbe helps endless amounts of Yidden just as he did before Gimmel Tammuz, and the only difference is the fact that we cannot see him physically. While it seems that there

is a physical barrier between us, we nevertheless see clearly that the Rebbe leads and directs us just as before.

Many Yidden, elderly as well as youngsters born after Gimmel Tammuz, feel a personal connection and a deep bond with the Rebbe, even in our times. They study the Rebbe's Torah, which has an effect on their daily lives, and they dedicate themselves totally to the study of Chassidus and to walk in its ways, and work to the best of their abilities to bring this knowledge to others as well. This all takes place with the knowledge and conviction that physical space can never separate us from the Rebbe, and any changes that have taken place pertain only to our bodies, but our true *neshama* connection has not been altered one iota. The Rebbe continues to lead us and to answer those who turn to him by visiting the Ohel, etc. When someone seriously thinks about this concept, he has the capability to feel this connection.

We do not see our *neshama*, nevertheless we feel our *nefesh* and



PHOTO: JEW/THE LIVING ARCHIVE / 193788 / 29 ELUL, 5739



THE REBBE ADDRESSES THE SHLUCHIM AT A MACHNE ISRAEL DEVELOPMENT FUND MEETING.

completely believe in its existence as if we see it physically. The reason for this is that although we cannot see or touch a spiritual existence such as a *neshama*, we still feel its outcome and effect. We see a body that is very much alive, and with that in mind we come to the conclusion that there must be a *neshama* within it.

Similarly in our case; the *neshama klolis*, the Rebbe, we unfortunately cannot see today. However, we clearly do see how that *neshama* continues to give *chayus* and life to the Jewish nation. The Rebbe's effect is clearly evident on endless amounts of Yidden, chassidim and non-chassidim, old as well as those born after Gimmel Tammuz.

SHLICHUS

There are many different ideologies and ideas that are spread throughout the world by various individuals; the effect of the Rebbe on a person, however, differs greatly. The Rebbe's influence on a person is in the fact that he brings him to completely go out of his regular personality, and to dedicate his life for the *Aibershter* and for other Yidden. This is an effect that directly contradicts the *nefesh habehamis* and

the physical part of an individual; it is not something that will come about on its own. An ideology that the *nefesh habehamis* appreciates is something that—unsurprisingly—many people will connect to. Here however, people are being told “*lech lecha meiartzicha*”, to go out and raise themselves higher than their materialistic selves.

THE REBBE INFLUENCES A PERSON TO DEDICATE HIS LIFE FOR THE AIBERSHTER AND FOR OTHER YIDDEN, DIRECTLY CONTRADICTING THE NEFESH HABEHAMIS; THIS DOES NOT COME ABOUT ON ITS OWN.

When a *yungerman* goes out on shlichus, he isn't just taking a job offer for two or three years, after which he will be free to pursue his dreams; shlichus is a lifelong commitment!

The definition of shlichus means that a Yid completely and utterly commits himself to a lifetime of “לשמש את קונו”, which derives from his recognition that the entire existence and purpose of a Yid is associated with his connection with the *Aibershter*, and therefore he dedicates his life towards that goal.

This is an idea that does not naturally connect with a person. The feeling of complete dedication towards fulfilling Hashem's wishes without paying any attention to personal wills and pursuits, comes from the fact that the Rebbe, being the ‘head’ of the generation, ignites within the *nefesh elokis* the will to devote itself to *Elokus*.

When the Russians came to Liozna to arrest the Alter Rebbe, he initially hid, saying that it was to fulfill the *possuk* “חבי כמעט רגע עד יעבור זעם”. When they arrived a second time, he consulted with Reb Shmuel Munkes, who advised the Alter Rebbe to go with them, explaining, that “if you are a Rebbe, they will not be able to hurt you, and if not, why did you take away a *geshmak* in *gashmius* from thousands of Yidden?”

The task of a Rebbe is to reveal the truth of *Elokus* in the world, and to educate his Chassidim to have a complete *bittul* to *Elokus*; they should feel that the job of “לשמש את קונו” is their entire life and purpose. With that level of understanding there will be no power in the world that can stand in their way, and it will also eradicate all sorts of physical pleasures that they could have had, to one extent or another.

THE GREAT FIRE

After⁵ the major fire in Lubavitch during the year 5593, a grand *hanachas even hapinah* was planned, and large amounts of chassidim poured into Lubavitch in honor of the occasion. The chassidim requested that the Tzemach Tzedek recite a *maamar*,

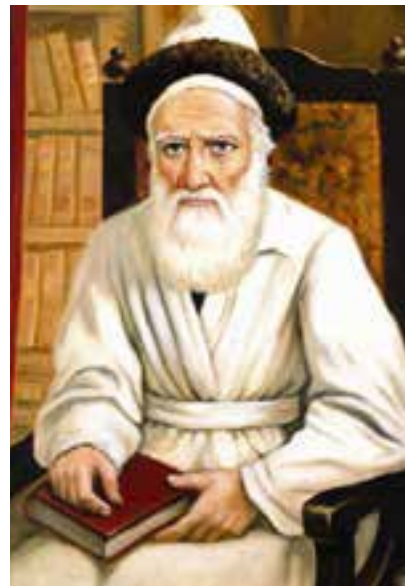


PHOTO: KEHOT PUBLICATION SOCIETY

“AND WHAT DO YOU THINK?” THE TZEMACH TZEDEK ASKED, “IS HE ZAKAI?”

and he answered them by asking “what do you want, a Maamar or a story?”

The chassidim understood that the Tzemach Tzedek would like to tell a story, and therefore replied that they would rather hear the story.

The Tzemach Tzedek said as follows:

There was once a chossid of Reb Yisrael Ruzhiner, who rented a *kretchmeh* to another Yid. Time passed, and the renter was not able to cover the rent. After requesting the money time and time again, the chossid threatened the innkeeper that he will have no choice than to evict him from the premises.

Knowing that the owner was a Ruzhiner chossid, the renter traveled to Reb Yisrael, and requested that he intercede on his behalf, and to convince the owner to push off the payment deadline for another year. The Ruzhiner acceded to his request and convinced the owner to do so. A year passed, and the innkeeper still could not pay the

rent. Again he requested the help of Reb Yisrael Ruzhiner, but this time the chossid didn’t listen and he evicted the renter from the inn.

UNDERSTANDING MONEY

The Tzemach Tzedek continued:

When the chossid passed on and reached the *beis din shel maalah*, the prosecution demanded that he be judged unfavorably for not listening to his Rebbe and causing harm to another Yid. The defense countered, that the chossid generally acted favorably during his time in the world; regarding this specific story—they claimed—the *beis din shel maalah* do not understand the meaning of money, the hardships of obtaining it, and the amount one needs it. They are disconnected from physicality and do not have the power to judge someone who stood on the face of such a severe test.

The *malachim* said, that since this is the case, the chossid should stand

before a tribunal of individuals that had previously spent time in *Olam Hazei*, who understand the value of money. Agreeing, the chossid was brought before a *beis din* that included the Beis Yosef and the Bach, but between them an argument broke out; one felt that the chossid was wrong, and the other maintained that he should be acquitted.

The defense continued to say that the one that ruled against him had done so since he had not been in the world for a very long time, and he has since forgotten the value of money. It was therefore decided to judge the man with a *beis din* that was currently on earth.

The Tzemach Tzedek concluded the story, thought a bit, and then said:

I think he should be acquitted; the actions of the chossid and his refusal to listen to his Rebbe were because of the financial hardships he endured, and should therefore be judged meritoriously.

The Tzemach Tzedek turned to the Chassidim assembled, and asked them, “And what do you think? Is he *zakai*?”

The chassidim understood that the Tzemach Tzedek is acting as

the *dayan*, and they all immediately answered “*zakai, zakai!*”.

[One of the times that the Friediker Rebbe told over the story, he added, that the Tzemach Tzedek mentioned sometime after this occurrence, that “after I was ‘*mezakeh*’ another Yid, Hashem will grant me a ‘*ben zakai*.’ A short time later, the Rebbe Maharash was born.

TRUE CONNECTION

We learn from this story that there is a significant difference between the way a *neshama* relates to physicality when it is present in the world, and when it leaves it. The fact that the *neshamos* in heaven cannot relate to money related cases wasn't simply a ploy of the defense *malachim*; it is the truth. The *neshama*, the way it existed in the upper worlds truly cannot relate to physical ideas such as money etc.

Additionally: even a *neshama* that has already spent time in the world, which means that during that period of time it did have an understanding and knowledge in the ways of the world, nevertheless, after it has left and has been removed from its body, no more can it truly comprehend the need for money for example, and cannot understand the predicament of the Chossid who was impelled to evict the renter from his *kretchme*.

Chassidus explains⁶ that the *nefesh* and its *kochos* the way they exist before they are ‘enclothed’ in a body, are *mufshatim* and removed from any association with *gashmius*. While then too, the *neshama* contains all of the *kochos* of intellect and emotions, nevertheless the essence is completely different than it is after it comes into the world.

This concept relates to our situation today, after Gimmel Tammuz:

As we mentioned before, the reality is that the Rebbe continues to lead the Chassidim and *mekusharim* just as he did before Gimmel Tammuz.



THOUSANDS OF YIDDEN WAIT ON LINE TO HAND A PAN TO THE REBBE AND BE BLESSED WITH A GOOD SWEET NEW YEAR.

PHOTO: JEW/THE LIVING ARCHIVE / 195788 / 29 ELUL 5751

We must keep in mind that we are not speaking of the *neshama* of a *tzaddik* which is located in *Gan Eden* and is looking down and caring for the yidden here in *Olam Hazei*. We are referring to a *neshama* in a *guf*, *k'vayachol*. Obviously we are not referring to a *neshama* in a body in its regular form, where you can see it and feel it, rather in reference to the style and connection that this *neshama* has with our physical issues.

In simple words:

Just as before Gimmel Tammuz, if a Jew felt hardships in his physical life, he was able to go into the Rebbe and pour out his heart. The Rebbe felt his pain acutely and understood it in a physical way and davened for his wellbeing; that remains the same today as well. The Rebbe watches over and worries for every Yid; not in a way of a '*partzuf*' or '*sefirah*,' but in a very physical way.

When the heart of a Jew feels heavy with worry, whether due to a physical or a spiritual hardship, and he goes to the Ohel and pours out his heart to the Rebbe—the Rebbe relates to him, feels his pain, and davens to the

“WHY ARE YOU SENDING THE REBBE TO SOLOVSKI.... TO GAN EDEN.... HE IS DOWN HERE WITH US!”

Aibershter that he should send him an immediate salvation for his problem.

SOLOVSKI GAN EDEN

On Shabbos Parshas Shemini 5712, a very unique *farbrengen* took place. One of the occurrences that has remained with me until today is when a Chossid, Reb Mendel Cunin, went over to the Rebbe, and wanted to relate to him something about the Frierdiker Rebbe. He started off saying “the Rebbe *nishmaso eden*.” When the Rebbe heard these words, his face started turning colors, and an expression of fright seemed to be on the Rebbe’s countenance. The Rebbe interrupted him, and said: “Why are you sending the Rebbe to Solovki... to *Gan Eden*... he is down here with us! He can be found together with us!”

The Rebbe sobbed terribly when he spoke about it.

The Rebbe was very disturbed about ‘sending’ the Frierdiker Rebbe to *Gan Eden*; he equaled *Gan Eden* with Solovki—a remote village in Siberia—and emphasized that the Rebbe is here with us, since we, his flock, are here in this world.

This took place in 5712, a short while after Yud Shvat 5710. There was a *memaleh makom* for the Frierdiker Rebbe, and nevertheless that was the Rebbe’s response. It is obvious that today, after Gimmel Tammuz, these words take on even more significance.

We need to hold on to the Rebbe’s *kliamke* [doorknob], to learn the Rebbe’s Torah ourselves, and to teach it to others. To fulfill the Rebbe’s *horaos* on our own and to spread Yiddishkeit in our surroundings; and also, to go to the Ohel, to go into the Rebbe, to pour out our hearts, and to think about the fact that the Rebbe is listening to us, is interested in our situation, and feels and empathizes with the hardships that we face. We must also bring other Yidden there as well. When we will go in his ways, we strengthen our connection with him, as well as the *nachas ruach* that we bring him.

PAST, PRESENT, FUTURE. A CLANDESTINE FARBRENGEN IN THE U.S.S.R UNDER THE COMMUNIST REGIME.



DEMUS DEYOKNO

An important point that we must pay attention to, especially during this painful period, is to think - again and again - before we do something, whether we would have done it before Gimmel Tammuz or not. As Rashi writes in parshas Vayeshev regarding Yosef Hatzaddik⁷, “he saw the figure of his father”. The point isn’t just to

envision the Rebbe’s countenance, rather to honestly try and imagine that we were entering the Rebbe’s room and telling him the exact thing that we want to do. What would be the Rebbe’s response? When we search for the truth, we often can come on our own to the correct conclusion as to what is the Rebbe’s *ratzon* and how we must proceed.

Between all of the strange phenomena that take place today, there is one common denominator: they didn’t exist before Gimmel Tammuz. Today, when “darkness covers the land”, there has unfortunately been a weakening in the recognition that “אף להלן עומד ומשמש”, and therefore people have allowed themselves to act in strange and new ways.

This idea can be expressed in many areas. For example, in regards to the Rebbe’s mosdos, style of *hafatzas hamayanos* and so on, we must operate exactly as the Rebbe instructed and to follow his directives entirely.

JUST AS BEFORE

Sometimes this idea is expressed in more subtle ways. An example is the recent trend amongst *Anash* to travel to the *Oholim* of the Baal Shem Tov and the Rabbeim in Russia and Ukraine. The concept of visiting *kivrei tzaddikim* is obviously a holy and exalted pursuit; *chas veshalom* to intimate that there is an issue with it. However, sometimes we need to check to see what this development expresses and where it comes from. It is well known that before Gimmel Tammuz this concept did not exist, and a very large part of the reason for its spread is Gimmel Tammuz itself.

The explanation is very simple: before Gimmel Tammuz, that natural feeling of every Chossid was that he wants to become ever more connected and *mekushar* to the Rebbe. Whenever he has the option, he travels to see the Rebbe again. When he experiences a *simcha*, he attempts to mark it by the Rebbe or at least to write to him about it. During a time of hardships, there is nothing better for him then to pour out his heart in a letter as a son would write to his father. There was no obligation to act this way; it was simply his natural *regesh*. Before Gimmel Tammuz



PHOTO: JEW/THE LIVING ARCHIVE / 143284 / 1 CHESHVAN, 5736

HE SUDDENLY STOOD UP AND READ THE LETTER THAT HE HAD RECEIVED FROM THE FRIERDIKER REBBE AS HE WAS ON THE TRAIN LEAVING RUSSIA.

every Chossid knew that the address for everything in his life was in one place: 770 Eastern Parkway.

What has changed since then? In truth, nothing has changed! The fact that this is a trend that began since Gimmel Tammuz is an expression of the fact that the *helem v'hester* of our times has brought about a change in our *hargashah*. We have not internalized that everything has remained the same as it was before, without any differences. If we would truly feel and know that when we come to the Ohel the Rebbe truly listens to every single one of us, just as he did as a *neshamah* in a *guf*, than this trend would not have developed.

NO DIFFERENCE

A story is told, that on the *yom hilulah* of a certain *tzaddik*, his *talmidim* gathered to mark the day together. They said *mishnayos*, recalled his teachings, told stories of his holiness and exceptional character, sang his favorite *niggunim*, etc. Suddenly, one of the *talmidim* began to sing a *niggun* with the words "*atah echad v'shimcha echad*." His friends didn't see a connection between the song and the occasion, and began to hush him.

Why did they hush him? He was singing a song with a very special meaning.

The reason is simple: while the *niggun* is very special, it had no connection to the moment. At that time the *talmidim* were sitting and trying to find a way to connect with their Rebbe, and to remember his holy ways, and "*atah echad*" is not associated with that activity. While it itself may be a good and exalted

concept, the time and association can sometimes be an interference. The actual concept of going to the *Oholim* obviously is not problematic *chas veshalom*; the question is what is its source and what does it imply.

It should be noted, that regarding this specific issue we have a *maaneh* from the Rebbe where he asks why one should travel there, while he has the Ohel of the Frierdiker Rebbe so close by; he writes as follows: "כמה פעמים הי' על ציון כ"ק נשיא דורנו, מה זה לפתע פתאום יסע להשתטח על האוהלים שם! אזכיר על הציון"

How many times was he by the *tziyun* of the Rebbe, the *nosi hador*? Why would he suddenly travel to visit the *Oholim* there?! I will mention it at the Ohel.

We need to internalize that to truth there can be no change, and that we must carefully remain close to the Rebbe's path; the path that the Rebbe paved for us—*נלכה באורחותיו*—without ever falling to the sides.

PAST, PRESENT, FUTURE

On Isru Chag Sukkos 5688, the Frierdiker Rebbe was compelled to leave Russia. He traveled to Riga, then to Poland, and afterwards to the United States. With the situation in Russia at the time, the natural feeling was that it was impossible to know when they would be able to see the Rebbe again. According to the natural circumstances at the time, the chances of being able to leave the Soviet Union and see the Rebbe again were close to nil; and that is actually what happened with many of the Chassidim.

However, notwithstanding the hardships and the physical distance,

the Chassidim were successful in raising a generation of children who were Chassidim and dedicated to the Rebbe. Although many years passed before any of them were able to see the Frierdiker Rebbe, and many of them only merited to come out during the Rebbe's *nesius* (a period of at least 22 years), they nevertheless succeeded to raise children whose entire lives were centered around their *hiskashrus* to the Rebbe and the hope to see him soon. That is what they grew up with, that was their education, and they were therefore ready to give up their lives for Torah and mitzvos.

They succeeded in this since they lived their entire lives around the Rebbe and the hope to see him again; they thought about it and spoke about it nonstop.

In more detail, there were three points in this idea: The yearning for the past—they remembered the times that they were by the Rebbe, during *yechidus*, during *farbrengens*, etc. They knew that there is a present—that the Rebbe thinks about them and cares and davens for them. And in addition to the past and the present, they also had a strong hope and conviction about the future. They hoped and pined for the day that they would be once again reunited with the Rebbe.

They shared all of these thoughts and feelings with their children; during every possible occasion, they would mention a story or a *vort* that they had heard from the Rebbe, and when—somehow—a letter from the Rebbe arrived, they lived with its message and thought and spoke of it constantly.

Before the Frierdiker Rebbe left, he told the Chassidim that "physical space is not a separation." The Rebbe once explained that this expression empowered the Chassidim, so that they should feel that the physical space does not separate. Regarding the Frierdiker Rebbe himself, space



obviously does not detach him from the Chassidim; the statement was in order to be *poel* on the Chassidim that they should feel it as well.

THE REBBE MOVED A FEW BLOCKS

Growing up in Tel Aviv, we were also quite distant from the Rebbe. I remember one Purim farbrengen, where Reb Moshe Gourarie suddenly stood up and read the letter that he had received from the Friediker Rebbe as he was on the train leaving Russia. Everyone listened with much emotion; many of those present had tears in their eyes. Afterwards, they sat down and shared memories from the times they had merited to be by the Rebbe. This is what they lived with, and this is what occupied their entire lives.

Today as well, after Gimmel Tammuz, we should have a similar feeling; the Rebbe has travelled to a distant place, and at any moment he is meant to return. As the Rebbe himself once said, in answer to an inquiry as to whether it is permitted to visit the

Ohel on Chol Hamoed, it depends on the reason for the visit. If one is going to '*kivrei tzaddikim*,' then there is room for question. But if one is going to the Rebbe, and the Rebbe has simply moved a few blocks away, then there is no doubt that he is permitted to go.

Just as we did then, today we should be focusing on three points: Yearning for the past—whoever was by the Rebbe before Gimmel Tammuz has his own 'special moment,' whether a farbrengen, *yechidus*, dollars, and so on. Those who did not merit to be there, have the ability to see this image through videos, photographs and audio recordings.

Additionally, we must know that we have a 'present'—all of the Rebbe's *inyanim* continue just as they were before Gimmel Tammuz. This is a privilege that comes together with an obligation. A merit—since we know that the Rebbe thinks and is concerned for each and every one of us, and davens for our wellbeing. However this also is an obligation. We need to keep in mind that everyone of us has a task that the Rebbe gave

him, and the Rebbe pays attention as to whether he is fulfilling his duty and doing what is expected of him.

We need to write the Rebbe a *duch* from time to time, and to report in detail where we are 'holding'—how our learning was in the recent period of time, have we been doing the Rebbe's *mitzvot* and taking part in *hafotzas hamaayanot* and spreading Yiddishkeit, etc.

And the third point is to hope and await. We all await the day that we will once again have the merit to be with the Rebbe; to enter *yechidus* like once upon a time and to hear his *sichos* and *maamarim*. We need to strengthen our *emunah* that this abnormal situation that has existed since Gimmel Tammuz will soon change, and we will be able to see the Rebbe once again. T

1. ראה שיחת אחרון של פסח תש"ל
2. לקוטי תורה שיר השירים נ, א
3. לקו"ש חלק ו' ע' 32 הערה 57
4. שופטים סוף רמז עא
5. ראה ספר השיחות תש"ד [בלה"ק] עמ' נד
6. ראה ספר המאמרים תרנ"ז עמ' מו



Limud HaChassidus

As chassidim, the mainstay of our lives is the constant study of Chassidus. Throughout the generations our Rabbeim continuously urged their chassidim of the importance of illuminating their everyday lives with the holy *divrei elokim chayim* of Chassidus.

Many are the reasons that make this daily study so vital. In the following essay we will not necessarily provide an all-encompassing overview on this subject, rather we will offer a selection of *divrei his'oirus* from our Rabbeim, encouraging us to learn more Chassidus and apply its words to our lives.

We hope that this will spark more interest in the subject, and that our readers will be inspired to further explore it; and more importantly: to actually increase in the study of Chassidus.

As the Rebbe instructs us in one of the first entries to Hayom Yom:
חסידים דארפען לערנען חסידות: סתם חסידים - יום שני,
יום חמישי ויום השבת, תמימים - שעה אחת בכל יום.

A Great Mitzvah

The positive effect that learning Chassidus has on the student is quite evident and needs no elaboration. One's perception of the world changes, his Torah and mitzvos are illuminated, and a fervor in all matters of Yiddishkeit is kindled.

We must not forget, however, that equally important is the actual study itself. Delving into the levels of *seder hishtalshelus* and occupying one's mind with the wisdom of Hashem is a very important mitzvah. As the Alter Rebbe writes in Tanya-Kuntres Acharon²:

אלא שידיעת המציאות מהשתלשלות היא ג' כ מצוה
רמה ונשאה ואדרבה עולה על כולנה כמ"ש וידעת היום כו'
דע את אלקי אביך כו' ומביאה ללב שלם כו' שהוא העיקר ...
...The knowledge of the existence of the

Hishtalshelus is also a lofty and exalted mitzvah. Indeed, it outweighs them all [all of the other mitzvos] as the *possuk* says "Know this day [... that Hashem is G-d]," and "Know the G-d of your father..." [In other words, learning and knowing about Hashem Himself is a very

important mitzvah.] Moreover, this leads to [serving Hashem with] a “whole heart.” And this is the essential thing: [the wholehearted awe of Hashem is the ultimate purpose of all the mitzvos].

This line of Tanya serves as the basis for many explanations in Chassidus on the importance of studying *seder hishtalshelus*.³

Chassidim: With what?

The following are excerpts of a letter from the Rebbe Rashab, reprimanding chassidim for their failure to institute shiurim in Chassidus, and why it is such a vital part of our lives as chassidim.

The letter was published in the HaTomim periodical,⁴ and then again as an appendix to Kuntres Eitz HaChayim. In his introduction to Kuntres Eitz HaChayim, the Rebbe explains that this letter was included, because “judging from its content, it serves as a sort of ‘final word’ and summary of the Kuntres Eitz HaChayim, and in a certain aspect, it is a continuation...”

It seems that this letter was sent to each and every *anash* community, to strengthen the study of Chassidus everywhere:

I have already explained in Kuntres Eitz HaChayim how important it is to study *pnimius haTorah*; one does not fulfill his obligation to Hashem by studying only the revealed part of the Torah...

...Now, already many years ago, the Mittlerer Rebbe protested the insufficient study of Chassidus. What, then, can we say nowadays, when this study is almost non-existent? Only one person in each city is aroused to study Chassidus once in a while, on Shabbos morning before davening. Even then, he sits alone without a partner, and learns only in a superficial manner as if he was skimming through the *parsha*...

...Woe upon the eyes who see such destitution! We are the ones to whom Hashem, in His undeserving kindness, gave the hidden treasure (חמדה גנוזה, חמדה יקרה), the Torah of the Baal Shem Tov...

...We must realize this: we, who merited being the talmidim of our holy Rabbeim, are obligated to learn the holy Torah they taught. Just as there is an obligation for every Jew to study Torah, we also carry the obligation to study

Chassidus. Without the study of Chassidus, with what are we chassidim? And with what are we connected to *rabboseinu nesi'einu*?

How dare we not accept the good that Hashem has given us? He implanted the innermost light of His holy in our midst, through his holy and faithful servants [our Rabbeim]. What will we answer on that day [of judgement]?!⁵

LESS WORRY

You must have a set time to study Chassidus every day. It may be for only half an hour or forty minutes; but it must be done every day.

Yechidus with a bochur, 28 Adar-Sheini, 5727

There are times when a businessman cannot sleep at night; he should learn Chassidus then. Nothing productive will anyway come of all his worrying...

Yechidus with one of anash, 21 Adar Sheini, 5727

TESHUVAH TATA'A

Thursday, 22 Cheshvan, 5711

Tonight at 12:30 am, the Rebbe left his room and entered the *zal*. When he saw two bochurim, Nosson Gurary and Elye Gross, learning a maamor, he turned to Rabbi Kazarnovsky and said: “If you want to see what *teshuvah tata'a* is, look at these bochurim learning Chassidus.”

The Rebbe explained that he was recently asked by Rabbi Yitzchak Hutner (rosh yeshiva of Chaim Berlin) why Chabad Chassidim don't perform *tikkun chatzos*. The Rebbe answered that the Alter Rebbe says in Tanya that *tikkun chatzos* is not for everyone. When Rabbi Hutner asked, “How then do you reach *teshuvah tata'a* without performing *tikkun chatzos*?” the Rebbe explained: “By learning Chassidus after *chatzos*.”

Yemei Bereishis p. 293

Personal Obligation

In his early years in the United States, the Rebbe, as chairman of Kehos, published two unique *kuntreisim* on the study of Chassidus; *Kuntres Toras HaChassidus* and *Kuntres Limud HaChassidus*. Both are based on letters written by the Frierdiker Rebbe, responding to inquiries he received on this subject.⁶

The Frierdiker Rebbe begins the letter in *Kuntres Limud HaChassidus* with addressing a question posed by an individual who heard someone

chazzer a maamar. “The *choizer* certainly erred [in his understanding of the text],” the questioner concludes. “Why speak of these deep and lofty subjects in public? It is impossible for the created being to fully comprehend these things...”

In answer, the Frierdiker Rebbe explains why the *choizer* indeed knew what he was saying, and how these subjects are clearly elucidated in Chassidus in a manner that one can understand them. He also speaks of the importance of learning Chassidus for all, and the positive effect it has proven to have.

The mitzvah of “*Anochi*” [knowing and understanding Hashem] was given to every Jew equally. Every Jew is obligated to perform this *mitzvas aseh*, each according to his intellectual abilities. Hence, one who can fulfill this duty but fails to do so, violates a *mitzvas aseh*. One whose mind is incapable of understanding may fulfill his obligation of believing [in Hashem] through accepting tradition. But one with a strong and healthy intellect cannot discharge his obligation through passively accepting traditional belief. This is not a mitzvah for which one can rely on others. It is a personal obligation (חובת גברא)...

...With Hashem’s kindness, tens of thousands of Yidden were affected by *toras haChassidus* in every generation. Their souls and the souls of their families were given new life, standing in the rays of Chassidus’ light...

...Now then, one cannot be absolved even from the study of Kabbala, by claiming that “we have no business with the hidden (אין לנו עסק) (בנסתרות),” for how can one argue against studying any part of Torah? Regarding Chassidus, this argument is especially irrelevant and makes no sense. Chassidus reveals itself as an orderly and definitive discipline bringing essential benefits in fulfillment of mitzvos—both practical mitzvos and mitzvos on the heart—enlightening man in his understanding of *achdus Hashem*, and placing him on the true path in all his affairs.⁷

The Frierdiker Rebbe concludes how important the study of Chassidus is, especially in the later generations:

...Perhaps at one time, tens of years ago, it was possible to be a *yarei shamayim* without the knowledge or study of Chassidus. In our time however, when an alien wind blows

through all the streets... learning Chassidus is an absolute must, teaching the path of life.

One who fears the word of Hashem and who desires good life with G-dly delight—now and in the hereafter—must set aside specific times for studying Chassidus. The learning must be in order to observe; affecting one’s *avoda* and everyday conduct. You can also fulfill the mitzvah of *ahavas Yisroel*: arouse your friends and acquaintances to study Chassidus as well. From time to time gather together and *farbreng* with love, strengthening the *darkei haChassidus*.

With this you will see the *טוב כי טוב*, and be blessed with all that is good.⁸

IMPOSSIBLE WITHOUT

It is surprising that you don’t also count a study session in Tanya amongst your daily *shiurim* with the congregation. At least on Monday, Thursday, and Shabbos—as Chazal say, one cannot go three days without Torah; *pnimius haTorah*.

Igros Kodesh vol. 9 p. 280

Call of the Hour

From the beginning of his *nesius*, the Rebbe incessantly encouraged the study of Chassidus, initiating new *shiurim* in every place possible. In fact, even before the Rebbe officially accepted the *nesius*, in honor of Yud-Tes Kislev 5711, he sent out a letter addressed to chassidishe Rebbes all over, requesting that they utilize this auspicious day to strengthen the study of Chassidus.⁹

Almost every time the Rebbe was visited by rabbonim or Rebbes from all circles, the Rebbe spoke passionately of the need to study Chassidus and institute regular *shiurei Chassidus* in their communities.¹⁰

The following are powerful words the Rebbe said in this regard at the Simchas Beis Hashoeiva farbrengen, 5714. From the early 5700s, the Rebbe’s Simchas Beis Hashoeiva farbrengens were officially geared towards *talmidei hayeshivos* and was advertised in the newspapers as such. Many *talmidim* from other yeshivos would join this farbrengen, and it seems that the Rebbe intended especially for them to hear this message:



The Gemara says: איתתא בהדי שותא פילכא. Which means: since the primary occupation of women (in those days) is weaving, therefore no matter where she is or what she does, her conversation will always end up being about weaving.

Now, I imagine that people suspect me that while I talk more and more, I will have to seize at least a few minutes before ending and talk about learning Chassidus. So instead of having everyone suspect me (despite the prohibition

of being חושד your fellow Jew), and keeping the matter quiet, let me spell this out clearly:

הערט זיך איין אידן; מ'דארף לערנען חסידות!

Firstly, because Chassidus is a part of Torah, and the Alter Rebbe rules in Hilchos Talmud Torah that every Jew must learn *every area* in Torah (at least once) over the course of his life... It is therefore the obligation of every Jew, and the *zechus* of every Jew, to learn Chassidus each and every day.

Certainly, once you start learning Chassidus, you will eventually develop a *geshmak* in it as well. One should daven to Hashem that the *geshmak* come sooner, so that instead of fighting with the *yetzer hora* to learn, he will actually help you with the learning, because he also feels the *geshmak* in it...

...One must also increase in Chassidus in a manner of לאפשא לה. Even if you think that by learning Chassidus yesterday, this morning, or earlier this evening, you have fulfilled your duties—this is absolutely untrue! One must continuously increase in the study of Chassidus...¹¹ **T**

FURTHER READING:

See lengthy explanation why studying Chassidus is a must specifically in our times: *Yechidus* printed in *Toras Menachem* vol. 30 p. 331.

Why Torah and mitzvos without

Chassidus is incomplete: *Sichas Chof Kislev*, 5717-Toras Menachem vol. 17 p. 278.

Why specifically Chassidus Chabad: *Letters from the Rebbe* printed in *Derher Magazine* - Teves-5775 p. 35

1. 21 Kislev
2. ד"ה להבין מ"ש בפע"ח (קנו, ב)
3. See: *Likutei Torah Vayikra* 5c; *Sefer Hamaamorim* כ"ב תער"ב vol. 1 p. 147; *Maamor V'echol Bonayich* 5741; *Maamor Va'yaancha Va'yarivecha* 5723; et. al.
4. Vol. 3 [p. 290]
5. *Igros Kodesh Admur HaRaSHaB* vol. 2 p. 713
6. Both *kuntreisim* are available in English in the book "On the study of Chassidus" by Kehos.
7. *Kuntres Limud HaChassidus* ch. 10
8. *Ibid.* ch. 22
9. *Igros Kodesh* vol. 4 p. 66
10. See for example, *yechidus* with the Belzer Rebbe, 4 Adar-Sheini 5741; *Sichos Kodesh* 5741 vol. 2 p. 803
11. *Toras Menachem* vol. 10 p. 79



דער רבי וועט געפינען א וועג...

The Gift of Speech

AS TOLD BY RABBI MENDEL BENNISH

Our first-born son, Levi Yitzchak, came into this world on 8 Teves 5772. By the time he was 18-months-old, it was evident that, developmentally, he was not on par with other children his age.

His speech and communication skills were quite underdeveloped. At age 2-and-a-half, Levi only possessed about twenty consistent words at a time; he would often 'lose' new words, and the rest of the time he jabbered in his own undecipherable language. A child at that age is meant to retain at least 50-100 words in his or her vocabulary, and to string words together to form simple sentences.

In addition to this, Levi also had a difficult time processing simple questions, and providing the correct answer was too hard for him. Even when asked his name or what he did on a particular day, he would ignore the speaker, or at best, repeat back some words of the question in a manner known as "echolalia."

I'm not the type to worry so I wasn't overly concerned, but as time passed my wife grew increasingly apprehensive. We consulted with doctors and specialists, and we began various therapies; but his speech still did not make any big improvements.

On Gimmel Tammuz 5774 I went to the Ohel and I took Levi, then two-and-a-half, together with me. Leaving at four in the afternoon, we chose to take the bus that was shuttling between Crown Heights and the Ohel throughout the day. After waiting a long while for it to arrive, the bus was stuffy and uncomfortable. By the time we arrived at the Ohel it was already late in the day and Levi was very restless.

Due to the lateness of the hour, and being that I wanted to enter the Ohel before the day ended, we immediately joined the line upon arrival. I didn't have a chance to write a *pan* nor did I manage to properly explain to Levi what we were about to do. As the line inched forward

and I prepared myself to enter the Ohel, Levi played quietly in the heat on the ground next to me, occasionally watching the screens that played videos of the Rebbe.

After waiting in line for two hours, I entered the Ohel with Levi in my arms where we spent a few precious moments before being ushered out to make room for the crowds still waiting outside. I proceeded to head back to Crown Heights with a very tired Levi.

That evening we met family for dinner and my wife asked Levi, "Levi, where did you go today?" No one was expecting any form of an answer, but it was routine to ask Levi stimulating questions, even if they didn't elicit any reaction from him.

We were floored when Levi calmly replied, "To the Rebbe," after which my wife, still shocked, asked, "And what did you do there?" Levi replied, "Daven." Not only had Levi processed the situation on his own and used words he hadn't used before, but even more astonishingly,

at 2-and-a-half-years-old he finally understood a question and answered correctly for the first time!

Over the next few weeks, Levi's speech improved drastically, until his communication skills and cognitive abilities were about where a child his age should be.

As mentioned before, I had not written to the Rebbe that day at all but just being in the Rebbe's presence had brought Levi this tremendous *brocha*.

His therapists were astounded and there was no logical explanation for this sudden, dramatic change that seemed to have occurred practically overnight. **T**

A REPORT FROM A THERAPIST DESCRIBING THE DELAYS IN LEVI YITZCHAK'S SPEECH AND COMMUNICATION SKILLS.

A. Indicate if the child's functional abilities present are within the normal developmental range. If they are a name and age normal range, what skills will you be working on in the next 3 months?

Levi continues to exhibit significant delays in his speech and language skills. Skills to be worked on include improving focus and improving ability to request desired items.

B. For a Speech-Language Pathologist, if the child is not eligible for early intervention services, are there any functional outcomes or objectives recommended? The functional outcomes must contain all 4 components and be written in parent understandable language. The recommended functional outcomes or objectives must be discussed with the parent before submission to WICHS.

N/A

I certify that I have received & reviewed a copy of the child's IEP and understand/signed notes prior to starting services. These provided services in accordance with the IEP and the child's specific strengths and abilities, and have worked towards achieving the relevant IEP outcomes. I further certify that my responses in this report are an accurate representation of the child's current level of functioning.

Signature/credentials of therapist completing report: *Sharon Kishner*

Print Name: *Sharon Kishner* License number: *01471*

Date Report Was Completed: *8-2-17*



PHOTO: JEW/THE LIVING ARCHIVE / 188287



PHOTO: JEW/THE LIVING ARCHIVE / 184012 / 8 TAMMUZ, 5751

Fohrt Gezunterhayt!

RECEIVING THE REBBE'S FAREWELL BRACHA

When the time came for a young boy's bar mitzvah, perhaps the first thing he would do was write about it to the Rebbe, asking for his *brachos* for life ahead. When several years later the same person would get married, then too, he would request the Rebbe's approval and *brachos*. At every important junction in life, chassidim look towards the Rebbe for direction and guidance. Many would consult before purchasing a home, upon embarking on a new business undertaking, and just about everything in between.

It should come as no surprise then, that before setting out on a journey, whether home-bound or otherwise, chassidim would seek the Rebbe's wishes for safe travels and success in their endeavors.

When the occasion presented itself, people took the opportunity of a *yechidus* to convey to the Rebbe plans of their imminent departure and receive thereby a *bracha*; whilst others did so via written correspondence.

Many however, chose to approach the Rebbe on his way in or out of the *tefillas*.

In the earlier years, when the Rebbe joined the *minyán* upstairs, people stood in the foyer at the entrance to 770. Later, when the Rebbe would daven in the large shul, a path was generally formed for the Rebbe to walk through from the shul's back door to the Rebbe's *bima* at the opposite end of the hall. Many chose to stand at the very end of the *shvil* (near the back door, see photo), and approach the Rebbe there. Women requesting the Rebbe's *bracha* stood upstairs in the foyer.

Having spoken to one of the Rebbe's *mazkirim* beforehand (usually Rabbi Leibel Groner), they would wait when the Rebbe was close enough, and the *mazkir* would tell the Rebbe about the individual's upcoming travels. The Rebbe would then wish the person, "*Fohrt gezunterhayt*"—travel in good health. On occasion the Rebbe would inquire whether the person had received a dollar (at the most recent distribution), or a *maane* that the Rebbe had wanted transmitted to him or her.



A STORY

Short as they may have been, these brief moments were sometimes life changers. In an interview with the "My Encounter With The Rebbe" team, Rabbi Avraham Leizer son¹, then chairman of *Chinuch Atzmai* in Eretz Yisroel, related how he had visited the U.S. to meet with several prominent rabbis. He intended on davening *mincha* in 770, and to request the Rebbe's *brachos* before setting out to the airport to return to Eretz Yisroel.

Shortly beforehand, he was in Manhattan in the offices of Agudas Yisroel, and as he was making his way out, looking to go to 770, he was approached by an individual that had business in the area, and knew Rabbi Leizer son's father, who was a big *talmid chacham*.

The two engaged in discussion, and the man suddenly told the visiting rabbi: "What are you doing in public activism? Why are you wasting your time?! Listen to me, I am a wealthy man; open up a *kolel*, devote yourself entirely to Torah as your father had, and I will support the *kolel* for a number of years."

Rabbi Leizer son, who needed no convincing about how strenuous and challenging life as an *askan* was, felt confused. He hadn't elicited advice from the man, nor did he plan on abandoning his work, but the offer was enticing. Throughout his taxi ride to Crown Heights his mind swirled with thoughts and doubts. 'Perhaps he's right,' Rabbi Leizer son thought. 'People don't even appreciate all



With the precious response from the Rebbe, chassidim confidently set off on their journey. It is almost superfluous to state that chassidim regarded this *bracha* from the Rebbe with great seriousness; it often served as an indication of the fate of their trip. There were occasions when people that had long since planned a voyage, tickets in hand and ready to set off, either cancelled or postponed their plans, when the Rebbe's wishes were not forthcoming.

the efforts that communal activists invest in their work; what could be higher than unhindered continuous Torah study?’

When he arrived to 770, *mincha* was already underway, and these questions gave him no rest. After davening he went to stand near the Rebbe’s room, hoping to receive a *bracha*. When the Rebbe arrived, Rabbi Groner mentioned to the Rebbe who this man was, to which the Rebbe responded by saying he knew Rabbi Leizer son. In what seemed a common interaction, the rabbi explained he was soon returning to Eretz Yisroel, and was requesting the Rebbe’s *bracha*, which the Rebbe immediately granted, along with wishes for success. The Rebbe then continued walking to his room.

Suddenly, standing on the threshold of the room, the Rebbe turned around and walked back to Rabbi Leizer son—who had made no mention whatsoever of his conversation with the man in Manhattan, and his consequent doubts—and said (in Yiddish): “There’s an opinion in *halacha* that an *osek betzorchei tzibur be’emunah* stands higher than one who studies Torah. Safe trip and much success!”

Rabbi Leizer son was left dumbfounded! While he admits he had wanted to discuss the matter with the Rebbe, he knew that the circumstances didn’t allow for such a thing, yet the Rebbe answered the question that had remained unasked! **T**

1. Disc 100, Program 398.



PHOTO: JEM/THE LIVING ARCHIVE / 2019 / 3 CHESHVAN, 5748

Derher**Letters**



This new column is a forum where readers can send in feedback, add to or ask any questions about articles they read. All submissions are welcomed and will be reviewed by our editorial staff. Send your letter to feedback@derher.org.

Thanks for another fascinating issue of “A Chassidisher Derher” and much continued *hatzlacha*.

I would like to point out a small inaccuracy on page 42 [Issue 35, Menachem Av 5775] where you quote Evsey Neymotin describing the village of Chiili (known today as Shieli) as “a suburb of Alama Ata,” and the setting of the story with Rebbetzin Chana which follows. I believe that he confused Chili with the town of Chilik (known today as Shelek), which is some eighty miles outside the city of Alma Ata. Chiili is the remote village where HoRav Levi Yitzchok served his exile, some 700 miles west.



Yitzchok Tzap
Brooklyn, NY

Yasher koach for all the informative and inspiring articles, especially the article on *kiddush levana*. I have seen among some Chassidim that they respond “*aleichem shalom*” to the person they said “*shalom aleichem*” to during *kiddush levana*. I saw no mention of this in your article and have heard different accounts of the Rebbe’s *hanhaga*. Can you clarify this aspect of *kiddush levana*?

Thanks,
Moshe Chaim Dubrawsky
Brooklyn, NY

Dear Reb Moshe Chaim,

Thank you for your feedback and question about *kiddush levana*. We spoke with Reb Meir Harlig, who stood near the Rebbe during *kiddush levana* and was *zoche* to be one of the three people that the Rebbe said “*shalom aleichem*” to many times. He never heard the Rebbe say any additional words after the initial “*shalom aleichem*.” In discussion with various rabbonim, we have not discovered a clear source for this custom; neither halachic nor passed down from Chassidim.

–The Editors

Dear Chassidisher Derher,

Thank you for presenting a beautiful and informative magazine brimming with pictures, personal anecdotes, and very important historical data from behind the scenes that I never knew. In fact, I have learned so much from each issue.

Your corroboration of information from shluchim and Chassidim who were involved and have first hand knowledge of what transpired reveals greatness of our Rebbe that is fascinating and inspiring.

The most important aspect of the Chassidisher Derher, for me, is the *primiusdike hiskashrus* that flows from the staff through the articles to their readers. It represents a *lebediker* connection. *Netzach Yisrael lo yeshaker*. 21 years later *hiskashrus* grows, especially amongst our young, English speaking *bochurim*.

May you be *zoche* that it should be a *peulah nimsheches*, growing in readership until all *bochurim* and *temimim* speaking all languages can achieve a *chassidisher derher*.

B’chavod,
Moishe Traxler
Houston, Texas

CORRECTION

It was brought to our attention that in our Elul issue, the photo “Mibeis Rabeinu” in the Kovetz Lubavitch article was erroneously captioned. It stated that this column was written by the Rebbe in the first round of the journal and edited by the Rebbe in the second round. To the best of our knowledge, in both rounds of printing, the Rebbe’s involvement was limited to the editing of the column, not the actual writing. We apologize for the error.

–The Editors

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע נדפס ע"י הרוצה בעילום שמו

לזכות

החתן הרה"ת ר' דניאל יעקב שי' גניביש והכלה מרת חי' מושקא תחי' קאלטמן
לרגל בואם בקשרי שידוכים בשעטומ"צ ביום ט"ו אלול ה'תשע"ה
נדפס ע"י הוריהם
הרה"ת ר' יקותיאל יהודה וזוגתו מרת חנה שיחיו גניביש
הרה"ת ר' אריה וזוגתו מרת אסתר נחמה דינה שיחיו קאלטמן
וזקניהם
הרה"ת ר' יצחק וזוגתו מרת לאה שיחיו גניביש

לע"נ

הרה"ח הרה"ת ר' מנחם מענדל וזוגתו מרת שרה ע"ה שם טוב
נדפס ע"י
הרה"ת ר' כתריאל וזוגתו מרת חנה עלשא שיחיו שם טוב ומשפחתם

לזכות הילדה

דבורה לאה תחי' ליפשיץ

ליום הולדתה השתים עשרה ולהיכנסה לעול המצוות י"ב תשרי ה'תשע"ו
ולזכות אחיה ואחותיה
נדפס ע"י הוריה
הרב משה מאיר הכהן ופנינה ליפשיץ שלוחי כ"ק אדמו"ר בפורט לודרדיל, פלורידה

לזכות

החתן הרה"ת ר' יעקב שי' סטמבלר
והכלה מרת חיה מושקא תחי'
דוכמן
לרגל חתונתם בשעטומ"צ
ביום ר"ח חשון תשע"ו

לחיזוק ההתקשרות

לכ"ק אדמו"ר זי"ע
נדפס ע"י
הרוצה בעילום שמו

לזכות

הילד חיל בצבאות ה' אברהם דוב שי' לרגל הולדתו ביום כ"ט מנחם-אב
שיגדל להיות חי"ל כרצון כ"ק אדמו"ר
ולזכות הוריו
הרה"ת ר' גבריאל פסח וזוגתו מרת חי' מושקא שיחיו קאלטמן
נדפס ע"י זקניו
הרה"ת ר' יוסף חיים וזוגתו מרת נחמה דינה שיחיו קאנטר

לע"נ

הו"ח אי"א רב פעלים תמים
ואיש אמת עבד ה' בקבלת עול והצנע לכת
ר' ישעי' ארי' ב"ר מנשה ע"ה
טריטעל
נפטר ליל ש"ק פ' וישלח י"ג כסלו תשע"ד
ת.נ.צ.ב.ה.

לזכות

הרה"ת ר' לייביש משה וזוגתו מרת רינה
וילדיהם
קיילא באשא, בנציון דוד,
אליהו איסר, רבקה שיינדל אלתא
שיחיו
גולדהירש

לזכות החתן הרה"ת ר' פריץ שי' לזרוב

והכלה מרת חיה מושקא תחי' קסלמן
לרגל בואם בקשרי שידוכים בשעטומ"צ
ביום י"ג אלול ה'תשע"ה
נדפס ע"י הוריהם
הרה"ת ר' אליעזר גרשון וזוגתו מרת רחל שיחיו לזרוב
הרה"ת ר' צבי הירש וזוגתו מרת אסתר גאלדא שיחיו קסלמן

A Chassidisher Derher
Vaad Talmidei Hatmimim



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