

שנת
הקהל את העם

A Chassidisher

Derher

סידישער דערהער

רח"ל צו זאגן, אז ס'איז

דורכגעגינגען אזוי פיל און אזוי פיל יארן,

איז דערפאר איז געווארן עפעס אין דערויף

א שינוי - אן אונטערשייד,

אדרבא! יעדער יאר

ווערט א הוספה אין

דער פארבונדנקייט

פון יעדערן פון

אונז מיט נשיא

דורנו!

—משיחת ליל ט"ו תמוז תשמ"ה



TAMMUZ 5776
ISSUE 46 (123)

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



About the Cover:

In honor of Gimmel Tammuz, our cover features a never-before published picture of the Rebbe during the distribution of dollars following maariv; beginning of Sivan, 5750.

The quote on the cover is taken from the Rebbe's sicha in yechidus with the guests on 15 Tammuz, 5745, reminding us of the fact that our connection to the Rebbe is as strong today as it was in years past. In fact, it has only grown stronger with time.

Photo Credits: JEM via Levi Freidin 246376



DerherEditorial / Lift Your Finger

The story is told of Rebbi Chanina ben Dosa, who wished to consecrate and donate something to the *Beis Hamikdash* but did not own anything suitable, until he came across a large stone. But even after finding it, he was unable to lift it and bring it to Yerushalayim, until five *malachim* appeared and told him: “We will carry your stone to Yerushalayim, as long as you also place your hand and finger on it together with us.” Rebbi Chanina did as he was told, and the group suddenly found themselves in Yerushalayim!

The Rebbe explains:

Rebbi Chanina could not carry this stone on his own; the *malachim* had to carry it for him. Nevertheless, they stipulated a condition that he place his hand on the stone along with them, in order to include some *avodah* of his own. Once he did his part, participating with his own *avodah*, he was given everything else he needed to complete the task at hand.

The Rebbe finds an important lesson for us from this story, as we stand after the *histalkus*.

Each and every one of us, Chassidim of the Rebbe, is part of *אנשי משה*—the chosen ones to serve in Moshe Rabbeinu’s special legions.

This is a fact of life that will never change from now and for all generations, until the coming of Moshiach! (“ענין זה הוא לעד”) (“ולעולמי עולמים, לו ולדורותיו, עד ביאת משיח צדקנו”).

Not only that, says the Rebbe, but even those who did not have a connection to the Rebbe before the *histalkus* can still become Chassidim of the Rebbe today. For there is really no difference between before the *histalkus* and after.

The only difference is that now it is even easier to connect to the Rebbe and receive from him, according to the Alter Rebbe’s explanation in *Iggeres Hakodesh*, siman Chof-Zayin. The Rebbe continues to pour *brachos* to all those who do his work, even more so than before.

But this is all from the Rebbe’s part. The Rebbe continues to give and shower us with his *brachos*. We, as Chassidim however, must also do our part. We need to add in our own *avodah*. With that, the Rebbe’s *brachos* will indeed reach us, many-times over.

Just like Rebbi Chanina ben Dosa—who was asked to participate with his own part to reach what seemed for him unreachable—we too can attain the greatest things. We need only to work at it and give it all we can.¹



Often, Chassidim today contemplate how to connect with the Rebbe. We all know, we have been assured, רועי ישראל לא יפרדו—the shepherds of the Jewish people will not forsake their flock. The Rebbe’s *sichos* and letters are filled with the affirmation that today as well, we can and must connect with the Rebbe.

But perhaps with this story, the Rebbe is telling us something a bit deeper.

True, our connection today is much the same as it was before, but we need to add a bit more of our own *avodah*. Whereas before, a connection with the Rebbe came more naturally, today we need to take initiative and actively pursue our connection with our *nossi*.

Fostering a true connection takes thought and contemplation. There is work needed on our part. As the Rebbe writes in a letter:

“...על כל אחד ואחד מהשייכים לכ”ק מו”ח אדמו”ר הכ”מ לחזק

ההתקשרות שלו אלי . ולהתבונן ולקבוע במוחו ולבו אשר לא עזב ח”ו

הרועה, הוא נשיאנו כ”ק מו”ח אדמו”ר הכ”מ, את צאן מרעיתו...”

“...Each and every one of those connected to the Rebbe must strengthen their *hiskashrus* to him... Contemplate on the fact and ingrain in your mind and heart that our shepherd, our *nossi* the Rebbe, has not forsaken his flock, *chas v’sholom*...”²

The Rebbe speaks about a “special *hiskashrus*” (using the English term), needed in the darkest days of *galus*, enabling us to remain connected above and not be intimidated by the everyday trials and tribulations of *galus*.³ It is this “special *hiskashrus*” we seek to awaken today.

The avenues are here for us; the means to connect to the Rebbe are available today as they always were. Learning the Rebbe’s Torah, following his *hora’os*, watching the videos of the Rebbe, writing to the Rebbe, and being at the Ohel. We need only to give it our all and work at generating the true connection.

As we approach Gimmel Tammuz, the time is undoubtedly right to contemplate and commit ourselves once more, working at a true, *pnimiyus’dike hiskashrus*.

And the Rebbe’s conclusion: by connecting with the Rebbe, the *tzaddik yesod olam*, we will merit to have him—the *tzaddik yesod olam*—take us out of *galus* and bring us to Eretz Yisroel with the coming of Moshiach.

The need for Moshiach is not something new, the Rebbe explains. In fact, even Moshe Rabbeinu asked of Hashem שלח נא משיח—essentially asking that Moshiach be revealed already.

If Moshe Rabbeinu’s time already needed Moshiach, all the more so do we, standing in the most difficult *galus*, when darkness covers the earth, most certainly we need *Moshaich* to come *right now*!

We need to get all the Yidden to cry “*Ad mosai*,” until there will not remain one Jew that is not screaming “*Ad mosai*,” and then certainly Hashem will listen to our prayers, for we come with the power of the *tzibbur*. He will send us the *geulah*, *now!*⁴

The Editors

ג’ בהעלותך, ט”ו סיון, ה’תשע”ו, שנת הקהל (ופרצת)

1. Sichas Yud Beis Tammuz 5710

2. Letter 25 Adar 5710

3. Sicha 24 Iyar 5711

4. Sichas Shabbos parshas Vayera 5748

לזכות
הרה"ת ר' משה הלוי
וזוגתו מרת מנוחה קריינדל
ולזכות משפחתם שיחיו
קליין

UNDERSTAND THE GOAL AND FULFILL IT

"There are those that are waiting to receive a written letter from the Rebbe, giving them explicit instructions where they need to apply themselves... If we take this initiative, and have trust in the power of our leader, we would not only be able to fulfill the basic shlichus, but to conquer as well..."

Selections of the Rebbe's sicha, presented in connection with Gimmel Tammuz.

The second set of spies knew better. The first group had presumed, assumed, plotted and planned, and in the end they died. But the second time around, only two men this time, they knew better.

When they were given their mission it was very similar to instructions the first set of spies were given: scout out the land, discover information as to the military strengths of the cities. But these spies knew better.

Understanding that the purpose of their mission was not just information gathering, but the eventual capture of the city, they decided to take the initiative. Instead of just spying, they attacked, and they captured. Not only did they capture the city, Yaazor, but also all its suburbs. A phenomenal feat.

Their calculation was simple, as Rashi explains: "We will not do as the first did, bringing about the exact opposite result for which they had been sent. We understand the purpose of our mission is to spy, but the real intention is the eventual capture of this city along with the rest of Eretz Yisroel. We have faith in the power of the *tefilla* of Moshe, and we will carry out our shlichus to its full intended goal."

They didn't stick to the literal definition of their mission; they understood that they were to deduce on their own the real purpose of their journey. Moshe was sending them with a mission from above, to spy with the intent to attack the city in the near future. But having understood their true purpose, and having complete trust in their *meshale'ach*, Moshe, they



כתב יד קודש

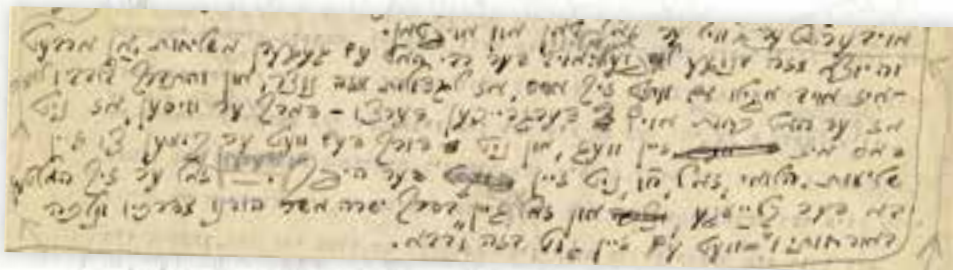
לז"נ
הרה"ח ר' בן ציון שגלוב ע"ה
בן הרה"ח ר' יצחק אלחנן ז"ל הי"ד
נלב"ע י"ב אייר ה'תשע"ו
נדפס ע"י ולזכות נכדיו
הרה"ת ר' אלחנן משה
והוגתו מרת חנה זלאתא טענענבוים
ומשפחתם שיחיו
ולהצלחה רבה במילוי שליחותם
בנאפה וואלי, קליפורני-ה



Follow the Rebbe

Courtesy of Vaad Hanachos B'Lahak

The following is an edit in the Rebbe's holy handwriting to a *sicha* on the importance of meticulously following the Rebbe's instructions. Sichas Shabbos parshas Be'shalach, 13 Shevat, 5711.



This is the practical bottom line from all of the above for us:

If the Rebbe gave one a specific *shlichus*, a job—even if it seems like he was destined for something greater than that, and he may even convince himself that he has the necessary *kochos* to attain those greater achievements; he must realize that it is still not for him. Taking that path, he will not reach perfection. In fact, let us hope it will not cause the opposite [of perfection], *chas v'shalom*.

[Instead,] he should hold on to the [Rebbe's] "*kliyamke*" [lit. doorknob] and follow the straight path set for us [by the Rebbe], and adhere to his ways. [Doing so,] will cause things to be good for him; now and in the hereafter.

והיוצא מזה בנוגע לפועל אלינו: אויב דער רבי האט עם געגעבן א שליחות, אן ארבעט - איז אויב אפילו עם ווייזט זיך אויס, אז לגדולות מזה נוצר, און והתברך בלבבו לאמר אז ער האט כחות אויף דערגרייכען דערצו - דארף ער וויסען, אז ניט דאס איז זיין וועג, און ניט דורך דעם וועט ער קומען צו זיין שלימות. הלואי, זאל, ח"ו, ניט זיין דער היפך דערפון.

— זאל ער זיך האלטען בא דער קליימקע, און זאל גיין "בדרך ישרה אשר הורנו מדרכיו ונלכה באורחותיו" — וועט עם זיין גוט בזה ובבא.

(לקוטי שיחות ח"ב עמ' 517)



לעבן מיט'ן רבין

IN HONOR OF OUR BELOVED
REBBE
AND HIS CONTINUED
WORLD LEADERSHIP
AND IN HONOR OF
MY BELOVED MOTHER
BLUMA BATSHEVA BAT FREIDA
DEDICATED BY **DAVID WALKER**



THE REBBE ENCOURAGES THE FLEET OF
MITZVAH TANKS ABOUT TO EMBARK, SUMMER 5734.

Tanks Against Assimilation

THE STORY OF HOW THE 'MITZVA TANKS'
CAME TO BE - TAMMUZ 5734



Today, when we pass a mobile home packed with *bochurim*, its sides painted with tefillin, Shabbos candles, and mezuzos, with loudspeakers hanging on to the roof blasting Jewish music, we barely give another glance. Yet in the early 5730s (1970s), the sight of such an apparition was bound to surprise. Beginning in the summer months of 5734, the Rebbe began a huge *shturem* in the *mitvzoim* (at the time, just five), which led directly to the invention of the 'mitzva tanks.' We present

here snippets from the diary of a *bochur* in 770, Yitzchok Meir Sossover, written in Tammuz of that year, which shows, day by day, how it came about.

But first, a bit of background from the months leading up to it:

On 23 Iyar 5734, terror struck the city of Ma'alot, in Eretz Yisroel. A group of Palestinian terrorists entered a school and took 85 children hostage. After a two day standoff, a unit of the Israeli army



ISRAELI SOLDIERS BEGIN THE ASSAULT ON THE HIJACKED SCHOOL BUILDING IN MAALOT, ISRAEL.

broke into the school and rescued the children. In the ensuing chaos, the terrorists lobbed grenades towards the hostages and 22 children were killed, *r"l*. The next day, a number of the mezuzos in the school were found to be *possul*, and as the death toll rose, so did the number of *possul* mezuzos.

The next two Shabbosim, the Rebbe spoke at length about *mivtza mezuzah*, that mezuzos are *שומר דלתות ישראל*—guardians of the doors of Israel. Not that the children were *chas v'shalom* killed because the mezuzos were *possul*. Rather the mezuzos are like a soldier's helmet. Going into battle without it does not automatically condemn one to tragedy, but in case anything happens, wearing a helmet will offer protection. As such it must be seen to that every Jewish home should have kosher tefillin and mezuzos. These *sichos* were later edited by the Rebbe, something highly unusual in those years, and one of them was published specifically for Israeli soldiers to learn.

On 15 Sivan, the Rebbe held a surprise *farbrengen* dedicated to *mivtza mezuzah*. the Rebbe said that he wanted to speak about it on a weekday so

people out of town can hear it live (via hook-up). The Rebbe announced that anyone who went on *mivtzoim* would receive a dollar from him, and those in foreign countries would receive money in their local currency.

A few days later, the Rebbe wrote an encouraging response to a *duch* of *mivtzoim*: “נת' ות'ח'ת'ח: “ואשרי חלקם, ויה'ר' שיקוים בכל המתעסקים במבצעים אלה - האנשים והנשים והטף - שליט'א: מי שיש לו מנה רוצה - Received with many thanks. Fortunate is their lot. May all those who are involved in these *mivtzoim*—men, women, and children—*shlita*, see the fulfilment of the phrase: one who has one hundred wants [two hundred, and one who has two hundred wants] four hundred, etc. I will mention them at the Ohel.”

On Thursday, 24 Sivan, as the Rebbe was leaving 770, he stopped for a moment to look at a car that was parked in front of 770 with an image of a mezuzah on it.

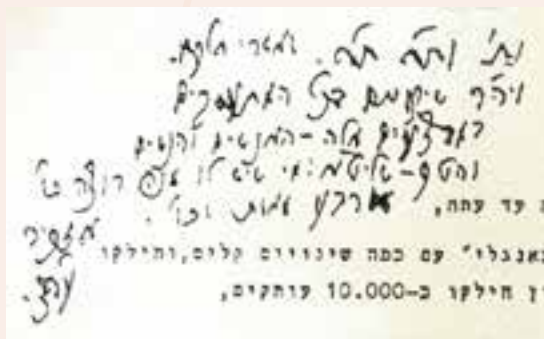
MONDAY, 27 SIVAN

Tzach sent the Rebbe a report of yesterday's meeting. The participants each donated \$202, the *gematria* of 'מבצע', and resolved to meet again on Motzei Shabbos. The answer was short and sharp: “הרי עד אז יכולת ואפשר למבצעים שליט'א: “—Until that time [i.e. Motzei Shabbos] the participants in the *mivtzoim*, *shlita*, could take over New York and the surrounding areas, in a pleasant and peaceful manner”. Attached was *tzedakah* in the amount of \$267, the *gematria* of 'מבצע מזווה'.

Until that time the participants in the mivtzoim, shlita, could take over New York and the surrounding areas

TUESDAY, 28 SIVAN

Reb Dovid Raskin publicized the Rebbe's response from yesterday, adding that whoever wanted could donate \$267, the *gematria* of 'מבצע מזווה'. On the opposite side of the street were five trucks that tzach rented for *mivtzoim*, with tefillin





Yom Hahilula

Presented in connection with Gimmel Tammuz, a collection of the Rebbe's hora'os for the days leading up to a yom hahilula and for the yom hahilula itself.

לזכות
החתן הרה"ת ר' יוסף יצחק שיחי
והכלה מרת יוכבד שפרה שתחי
מינסקי
ולזכות הוריהם
הרה"ת ר' שניאור זלמן וזוגתו
מרת יוכבד שיחי מינסקי
הרה"ת ר' משה אהרן וזוגתו
מרת נחמה דינה שיחי קראסניאנסקי
נדפס ע"י
אבי ויונתי פרידמאן ומשפחתם שיחי



Strengthen Hiskashrus

Obviously, care must be taken to ensure that there should be no weakening in respect to *hiskashrus* to the Rebbe. This means not only to ensure there is no interruption in *hiskashrus*, but even that there is no weakening in the fulfillment of the Rebbe's directives, and the like.

The strengthening of *hiskashrus* is especially important since we are now in the days of preparation for the *yom hahilula*.

The power and ability to join and accompany the Rebbe in his ascensions on the *yom hahilula* does not come from our own strengths (די אייגענע כוחות) but rather from the *hiskashrus* with the Rebbe (דער פארבונד) (מיט'ן רבי'ן).

Therefore, *hiskashrus* is more important now, when we are in the days of preparation for the *yom hahilula*. Obviously, the negation

of the opposite of *hiskashrus*, G-d forbid, [is also more important now. This means] not to be severed and separated (אפגעריסן), G-d forbid, from the Rebbe, as discussed above; for a son doesn't want that his father shouldn't be his father, G-d forbid. Through *hiskashrus* with the Rebbe, one is able to join in the ascensions that take place on the *yom hahilula*.¹

Self-Evaluation

In this sicha, the Rebbe instructs how to use the week leading up to a *yom hahilula* to prepare in the proper way.

There must be an evaluation to determine whether we did everything that the *ba'al hilula* of this month wanted, and everything he requested. Since he demanded this, it means that we have the strength to accomplish it; so an evaluation must be made to determine whether we accomplished

everything, without even requesting additional strength [with which to do so.]

The evaluation must be a just one, as the Rebbe Maharash said, "One certainly can't fool Hashem, and other people also aren't fooled, so the only person being fooled is oneself. So is it a big deal to fool a fool?" Since this was told to us, it is a sign that it enables us to do so [i.e. to make an honest evaluation.]

There are seven days remaining [until the *yom hahilula*]. Regarding the seven days between Rosh Hashanah and Yom Kippur it says that there are specifically seven days, not more and not less, because we need all the days of the week to atone for all the days of the year. The same applies here. There are seven days remaining until the *yom hahilula*, and since it's the twentieth year since the *histalkus*, it is correct, proper, and fitting, and a

very great thing, that over the course of these seven days, an evaluation should be made. On Sunday, for all the Sundays of the twentieth year [since the *histalkus*—did we act as we should [on those days]; on Monday, for all the Mondays; and so on for all the days of the week; making an evaluation for the entire twentieth year [since the *histalkus*.]

Through this, we will go out of Mitzrayim, and in a manner of “and you shall empty out Mitzrayim” [i.e. bringing along all the spiritual wealth with us]—we will go out entirely, with the coming of Moshiach.²

Going to the Ohel

In this letter, the Rebbe writes about the importance of visiting the Ohel, particularly on the yom hahilula.

It is a bit puzzling that you weren’t here, not on Yud-Tes Kislev nor on the yom hahilula, to visit the Ohel of my father-in-law, the Rebbe. Even if you have a reason for not coming, that only helps regarding reward and punishment—that you shouldn’t be punished, G-d forbid, for not being here. However, it is known regarding the Torah’s exempting a person from

punishment for an occurrence that is out of one’s control (אונס), that he is not considered to have performed [the mitzvah] either. Certainly, it is unnecessary to discuss this at length.³

Five Chapters of Mishnayos

The greatest thing we can accomplish before the *yahrtzeit* is ***hiskashrus to the Rebbe***, which is accomplished by learning his Torah and following his path.

In this respect, I will suggest several things that each person should do before the *yahrtzeit*:

Regarding the study of Mishnayos, every person should commit to study and complete five chapters of Mishnayos, for Mishnah has the same letters as *neshamah*, and the five chapters of Mishnah correspond to the five names with which the *neshamah* is called; *nefesh*, *ruach*, *neshamah*, *chaya*, and *yeichida*.

...Through the study of the five chapters of Mishnah, the *hiskashrus* to the Rebbe will be additionally strengthened; not only [the] *nefesh* [of the Chossid] with [the] *nefesh* [of the Rebbe] (which is accomplished by studying one chapter), and not only *ruach* with *ruach* (by [studying] two

chapters), and not only *neshamah* with *neshamah* (by [studying] three chapters), and not only *chaya* with *chaya* (by [studying] four chapters), but even ***yeichida...*** [at this point the Rebbe paused and cried, and then continued:] with ***yeichida*** (by [learning] five chapters.)

What’s more, although *yeichida* is only **the name** of the *etzem haneshamah* (the very essence of the *neshamah*), nevertheless, since it is called “*yeichida*”—because it is one with the level of *yachid*—the connection of **the *etzem* with the *etzem*** is achieved through it.

The main thing is that the Mishnayos should be learned, by heart or using the text, with many commentaries or only a few, and it should be completed before the *yahrtzeit*. It shouldn’t be necessary to encourage and remind [people] about this, for certainly everyone will commit to doing this out of love.⁴

Changing Habits

What was said earlier about changing habits is also applicable in regard to *hiskashrus* to the Rebbe.

We are now in proximity to the day of the *yahrtzeit*, on which the





לע"נ
הרה"ת ר' שלום דובער ע"ה
בן הרה"ת ר' יעקב יוסף ע"ה
נלב"ע ח"י חשון, ה'תשע"ד
ולע"נ
מרת רבקה ע"ה
בת הרה"ת ר' אברהם ישעי' ע"ה
נלב"ע י"א סיון, ה'תשע"ד
נדבת משפחתם שיחיו

Guidance *for* life

Exploring
**THE REBBE'S
IGROS KODESH**

*In preparation of this article
we were greatly assisted by
Rabbi Chaim Shaul Brook;
Rabbi Chaim Greenberg; and
Rabbi Shalom Ber Levine and
his sefer Arodas Hakodesh.*

An Ancient Tradition

The totality of Torah scholarship from throughout the generations has reached us in two forms: *sefarim* and *teshuvos*. *Sefarim*, or *chiddushim*, are works that explain, clarify, or expound upon an original text. These include the Chumash, Mishnah, Gemara, Rishonim, Shulchan Aruch, etc. *Teshuvos* and *igros*—responsa—are answers to people's questions.

Although their purpose is basically the same—explanations on various areas of Torah—their focus is very different. In *sefarim*, the author begins with a passage of Torah, a piece of Gemara for example, and works down from there; posing questions, proposing answers, ironing out contradictions, and expounding on the practical implications. It starts with the theoretical and (sometimes) comes down to the practical. Whereas with *teshuvos*, the starting point is a question, often an actual scenario: Can this *aguna* get married? The author then works up from there, searching the entirety of his Torah knowledge for relevant information on the topic, often quoting from many different sources. It starts with the practical world and culls from the theoretical.

For this reason, *teshuvos* are usually focussed on areas of scholarship that are most relevant to daily life. Unlike Tosfos, for example, a classic *meforash*, who will spend the same amount of time explaining a *sugya* about the abstract laws of *metzora* as a practical *sugya* about financial matters, in a *sefer* of *teshuvos* you will often find fifteen *simanim* dealing with the one subject, since it was especially relevant at the time.

These dual streams of scholarship have their roots in the earliest beginnings of Torah. Moshe Rabbeinu spent some of his day relaying Hashem's teachings to the Yidden, and the rest of the time he was

answering questions and providing practical Torah guidance for their disputes. Almost all of the *chachmei Yisrael* throughout the generations wrote both *sefarim* and *teshuvos*. The Rosh has *Teshuvos HaRosh*, the Rambam has *Teshuvos HaRambam* and *Igros HaRambam*, etc. In fact, many famous scholars have more *teshuvos* than *sefarim*. Others wrote *teshuvos* exclusively—the Geonim and Rabbanan Sevorai being the most prominent examples.

The Rebbe's *Igros* are a continuation of this tradition, and, like the classic *teshuvos*, many of the letters are focussed on practical *halacha* and *minhagim*. But it is not limited to that. Unlike the traditional *teshuvos*, the Rebbe's *Igros* address every single area of life.

Open up a random volume and you'll find directives to *askanim* throughout the world, be they Chassidim on the *vaad* of Kfar Chabad

or the heads of the Joint; dissertations in Chassidus and *nigleh*; *tikkunim* for various spiritual ailments, ranging from missing a day of Chitas to mistakes in *taharas hamishpacha*; and advice in all areas of life, from *shidduchim* to *parnassa* to learning. Then there's the diversity of the people. The Rebbe was in touch with people from across the spiritual and socio-economic spectrum: Jewish leaders and secular intellectuals; elderly Chassidim with deep inquiries in Chassidus, and undisciplined youngsters with doubts in religion; famous personalities at the highest levels of public discourse in Eretz Yisrael, and simple Russian *olim* who were having a hard time adjusting to the free world; bitter *misnagdim* looking for trouble, and energetic shlichim asking for guidance. One letter might be very practical, directing a Chossid whether or not to buy a house, while the next one is academic,



Y MINKOWITZ

giving short—and often difficult—*ha'aros* on a *sefer*; and the one after that might be a sharp letter about *Mihu Yehudi* or *askanus haklal*.

One can see how the Rebbe fills extremely different roles for the various people who were turning to him. A *tzadik* giving *brachos*; a loving father providing assurance and support—and sometimes also a sharp wake up call; a teacher elucidating the deepest concepts of Torah; a world leader pushing for change on the global stage. More often than not, the lines delineating these roles blurred. If you came to the Rebbe for practical advice on some issue or another, you would usually end up with the Rebbe's encouragement to learn and spread Chassidus.

Since *Igros* is printed by date, not by topic—which was the Rebbe's express directive (see below)—learning *Igros* is an experience like nothing else. A beautiful ride through every aspect of the human condition and through every type of Torah learning, with no indication of what's coming next.

As with *teshuvos*, the uniqueness of *Igros* lies in its practicality. This is where you can find the Rebbe's perspective on actual, real-world scenarios, on very human issues and doubts, often things that aren't addressed directly—or even indirectly—in *maamarim* and *sichos*.

The following is a small sampling from the first few pages of a single *sefer* of *Igros*, volume 15 (the original

letters should be consulted for context):

How should one write a *matzeiva*? (Similar to other *matzeivos* in the immediate vicinity.)¹

Can an *upshernish* be pushed off? (It shouldn't be.)²

Should *k'nasim* be given to *talmidim* who are slacking off? (Depends on the student.)³

How can you prove that Torah is from Sinai? (Don't let "doubts" serve as an excuse to follow your *taavos*. [The Rebbe also answers the question in detail.])⁴

Should the central Lubavitch organization in Israel begin teaching *limudei kodesh* classes in secular schools? (No, it will be understood as a *hechsher* for them.)⁵

Should our school have a uniform? (No. It can only create issues.)⁶

I am not seeing results from my work spreading Yiddishkeit. (These thoughts are coming directly from the *yetzer hora*. Remove them.)⁷

Uplifting and Empowering

But perhaps the most fascinating aspect of *Igros* is the Rebbe's personal advice. On the one hand, the Rebbe's advice definitely isn't soft: the Rebbe is very clear on the fact that he has high expectations and won't let you convince yourself otherwise. People never got away with making excuses or blaming others for their problems. But that's exactly where the power of *Igros*

lies; instead of helping you grapple your way through your problems on your own terms, the Rebbe shows you a higher way of living, and empowers you to live up to it. The Rebbe never allowed anyone to wallow in self-pity and depression. He writes to people with utter seriousness about *responsibility* and *truth*, reminding them of the gravity and importance and value of living. Every person has a mission to fulfill, and every person has the power to succeed.

In response to a Chossid who was having problems in *parnassa*, the Rebbe writes the following (among other pieces of advice):

...In regards to his physical *parnassa*, surely Hashem will help. In general, Chazal said that a person shouldn't be *nispael* [perturbed] from temporary hardship and lack, and how much more so is this true regarding Anash from the Soviet Union, who saw open miracles, and also saw that *הכסף והכל הנכסים גשמיים*, false is money and naught is physical possessions—surely they shouldn't be *nispael* at all...⁸

Instead of dealing with his every worry, leading him out of his problems from the ground up, the Rebbe has a much stronger message—you are beyond having to worry about this at all!

At the same time, the Rebbe shows powerful empathy for the issues and challenges the person is dealing with. Two people could ask the exact same question, but they would receive very different answers. The Rebbe zeroed in on each person and used *his* life-story, *his* knowledge, *his* personal background in replying. And the Rebbe's deep concern and fatherly care pours forth from the pages.

In the following letter, the Rebbe addresses a person who clearly went through much hardship in his life.

...We see manifestly that, to a great extent, the impression from events in a person's life depends on the person

The Rebbe was in touch with people from across the spiritual and socio-economic spectrum: elderly Chassidim with deep inquiries in Chassidus, and undisciplined youngsters with doubts in religion; bitter *misnagdim* looking for trouble, and energetic *shluchim* asking for guidance.

the Momentous Gathering

and its
message today,

Insights into the
mitzvah of Hakhel
and its relevance today,
collected from the Rebbe's
sichos and letters

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

הקהל את העם
האנשים והנשים
והטף

וגרד אשר בשעריך למען ישמעו
ולמען ילמדו ויראו את ה' אלקיכם
וישמרו לעשות את כל דברי התורה הזאת
(וי"ד לא, י"ב).

HAKHEL INSIGHT

FOR THE SAKE OF REWARD

We find a fascinating peculiarity in the mitzvah of *Hakhel*, one that, to an extent, defies a most basic principle in the fulfillment of mitzvos. "Be not like those servants who serve their masters for the sake of receiving a reward," extols the Mishnah; do it solely for Hashem's sake. *Hakhel* stands at odds with this tenet. How so? When the Gemara explains why one must bring his small children to the *Hakhel* ceremony, it states, "To reward those that bring them." Here is a commandment slated to repay those who fulfill it! Even more fascinating is that it isn't voluntary, allowing those who wish to abstain from the reward to refrain from bringing their young ones; rather, the Torah commands every Jew to bring his children for no reason other than to receive this reward!

(Adapted from the *Farbrengen of Simchas Beis Hashoevah* 5720.

Toras Menachem vol. 27, p. 66)

לזכות
הרה"ת ר' אוריאל
וזוגתו מרת בת-שבע שיחיו
ויגלו
ולזכות משפחתם שיחיו



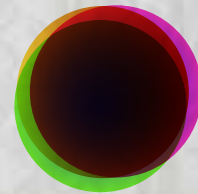
A TIMELY CONNECTION EMPATHETIC EDUCATION

Yud-Beis and Yud-Gimmel Tammuz are celebrated by Chassidim as the day the Frieddiker Rebbe was freed from Communist incarceration. Throughout that harrowing ordeal and even once he was freed, we see the Frieddiker Rebbe's unwavering faith and unflinching pride. Even as other Jews left Russia from fear of the regime, the Frieddiker Rebbe remained and serviced the Jewish community with every resource he had. As the Frieddiker Rebbe later explained, "Our souls can never be exiled." There was nothing to be afraid of.

What can we learn from this? Firstly, think not of yourself but of others, even if it means your discomfort. Secondly—and this is especially significant in *Hakhel*—gather all the Yidden you could and bring them into the realm of holiness. Now, this can either be done in a condescending way, where you view the other Jews through prism of your worldview; or with empathy, allowing them to be themselves, bringing holiness and teaching "all the words of this Torah" to where they are. *Hakhel*, which sees every Jew as his or her own entity ("men, women, and children"), teaches us the importance of descending into each person's little world and imbuing it with their intrinsic holiness.

(Adapted from the farbrengen of Shabbos M'vorchim Tammuz 5741.

Sichos Kodesh 5741 vol. 3, pgs. 766-767)



WHAT CAN I DO? ASSEMBLE YOUR FACULTIES

Excessive involvement in physical indulgences can cause one's faculties to remain entrenched in mundane desires, making it difficult to then be passionate about spiritual matters. To rectify this, one has to resolve against further hedonism and focus all his qualities towards divine service. Herein lies the spiritual application of *Hakhel*. Just as the Jews gathered in *Beis Hamikdash*, the center for G-dly service, one is expected to assemble all his faculties and focus them on his personal "*Beis Hamikdash*," and to be totally dedicated to the words of the king, Hashem.

(Adapted from the michtav kloli, Yemei HaSlichos 5727. Igros Melech, vol. 1, p. 59)

לזכות
החייל בצבאות ה' **יעקב אריאל** שיחי'
לרגל הולדתו ביום ד' אייר, ה'תשע"ו
שנת הקהל
ולע"נ ר' **יעקב בן משה** ע"ה
נלב"ע כ"ב שבט, ה'תשע"ב
ולע"נ השליח הרה"ת ר' **אריאל בן**
יבלחט א"ר' **שאלתיאל זאב** שיחי'
נלב"ע ח' שבט, ה'תשע"ה
נדפס ע"י
הרה"ת ר' **דובער ומרת רחל מאטשניק**
ולזכות **משפחתם** שיחיו



BECHATZROS KODSHEINU

In connection with Gimmel Tammuz, Chassidim share special and very personal "moments" they experienced in the Rebbe's presence. Shared especially for the bochurim today, with the hope that very soon we will each be zoiche to have our own moments as well, when we'll be reunited with the Rebbe.



TRUE LAVISHNESS

The following story is related by **Rabbi Sholom Spalter** of Tomchei Tmimim Lubavitch, Morristown, NJ, about a hora'ah received from the Rebbe before his bar mitzvah, and the Rebbe's response when it was fulfilled.



As the oldest son of a Holocaust survivor, my bar mitzvah was to be a truly joyous occasion, symbolizing the life my family had rebuilt from the ashes. My father's financial situation at the time was such that he was capable of throwing a lavish celebration in honor of this special occasion. He wrote to the Rebbe that he wishes to make a lavish bar mitzvah celebration. The Rebbe's response was that the Torah shows concern for the money of Yidden, and the bar mitzvah should

be enhanced by spiritual lavishness ("הרחבה ברוחניות").

My father took me to the office of the *mazkirus*, where we had the privilege of seeing the Rebbe's holy hand-written response, which my father copied down. He then turned to me and asked, "What do you think the Rebbe means by 'spiritual lavishness?'" Being a young boy, I didn't know what to answer. My father said, "I believe that as 'spiritual lavishness,' besides for memorizing the standard bar mitzvah *maamar* and preparing a *pilpul*, you should learn an additional *maamar* by heart." I agreed to this, and I indeed studied one of the *maamarim* of the Frierdiker Rebbe by heart.

My parents and I entered into *yechidus*. The Rebbe asked me what I prepared for my bar mitzvah and asked me two questions on the material, neither of which I answered, out of sheer awe. After the Rebbe tested me on the bar mitzvah *maamar* and the *pilpul*, my father said that because we received an answer from the Rebbe that there should be spiritual lavishness, the bar mitzvah *bochur* learned a second *maamar*. The Rebbe broke out in a smile; a smile which I recall until today—such a *lichtige* smile. The Rebbe then gave us *brachos*, but the smile was worth millions.



RABBI TZVI ELIMELECH SPALTER

JEM 287159

FOR NOW; FOR GENERATIONS

Rabbi Yossi Alperowitz, shliach to Bournemouth, UK relates about the yechidus'n that his group of talmidim hashluchim merited before travelling to Australia:



Thumbnail: Rabbi Alperowitz as a Shliach in Melbourne.

In the winter of 5744, I merited together with my *chaveirim* Rabbis Yisroel Rosenfeld, Sholom Raichik, Michoel Gourarie, Eliezer Halon and Yona Shur, to be selected as one of the *talmidim hashluchim* to Melbourne, Australia. Arrangements have been made for us to depart on 17 Adar II.

Several weeks before we left, our group met with the group of shluchim to Australia of 5742 that had returned to 770. We discussed the special *z'chus* of this shlichus, and the *kiruvim*

that the Rebbe gave to the *talmidim haShluchim* to Australia particularly. It was mentioned, that all the previous groups had merited to go in for *yeichidus* with the Rebbe, either inside the Rebbe's room or in *Gan Eden Hatachton*, before their departure. However, when the last group left in 5742, there was no *yeichidus* at all—not even a *yeichidus klolis*—and we had also heard from *mazkirus* that no *yeichidus klolis* has been scheduled yet for Purim, and there may not be one.



However, since the Rebbe said in *yechidus* to previous groups that the group travelling now is a continuation to the previous groups, we decided to study the Rebbe's words to the previous groups, out of the transcripts of *yechidus* and *farbrengens* that took place prior to their travelling on shlichus.

We did this, but I was not satisfied. I remembered going in for *yechidus* as a small child together with my family from 5730 and on. In 5737, our

family *yechidus* was postponed by the *mazkirus* because it was very close to the time that we were scheduled to have a *yechidus* as preparation for my bar mitzvah, in the winter of 5738. But because of the Rebbe's health concerns in the beginning of 5738, I did not merit to go to *yechidus* then. *Yechidus* started up again, from 5739 to 5741, but I had missed the opportunity. I hoped that perhaps now I would merit *yechidus*.

On Purim, it was announced in 770 that on the night preceding 17 Adar

IN MY HEART OF
HEARTS, I FELT
THAT THIS WAS
NOT THE SAME
AS A PRIVATE
YECHIDUS.





At the Tziyun

Those who have visited the resting places of *tzaddikim* know that there are some places that have a solemn, constricting effect on the visitors, while others propel an uplifting and joyous mood. The Rebbe's Ohel is of the latter category.

Arriving at the Ohel, even before any contemplation, one's mood is uplifted. The tone is joyful.

(Yud Shevat 5716)

די וואס זיינען געווען אויף אוהלים פון צדיקים ווייסן, אז עס זיינען דא אוהלים וואס פועל'ן א קו פון מרירות וכיווץ, און פאראן אוהלים וואס פועל'ן א קו פון שמחה ועלי'. דעם רבי'נס אוהל איז פון דעם סוג. קומענדיק אויפ'ן אוהל, נאך איידער מען איז זיך מתבונן, פועלט עס אן עלי' והגבהת הרוח, וואס דאס איז שייך צו שמחה.

(משיחת יו"ד שבט תשט"ז)

לזכות
 החתן הרה"ת ר' יעקב דוד שי'
 קאטלארסקי
 והכלה מרת חי' מושקא תחי'
 וויינגארטען
 לרגל חתונתם בשטומ"צ ביום
 ח"י מנחם אב, ה'תשע"ו הבעל"ט
 נדפס ע"י
 הרה"ת ר' ישראל דובער
 וזוגתו מרת ברכה שיינא חנה שיחיו
 וויינגארטען



“I will mention this at the Ohel,” “אזכיר על הציור” are perhaps the most often seen words in the Rebbe’s written responses.

The Rebbe referred to the Ohel as the place where “דא איז ער”—this is where he [the Rebbe] is.¹

As we have seen throughout the generations, the Rabbeim regarded their visits to the Ohel of previous Rabbeim as more than simply צדיקים השתטחות בקברי. They were actually being in the presence of their predecessors.

The Rebbe was once asked by a delegation of elder Chassidim to be more cautious of his health and visit the Ohel less frequently. They reasoned that the Rebbe stood at the Ohel in the cold for many long hours. “We need a Rebbe!” they explained. The Rebbe responded:

“אן דעם קען ניט זיין. איך מוז אליין נעמען דעם פעקל. איר זאגט דאך אליין אז מ'דארף האב'ן א רבי'ן!”

(“This would be impossible to forgo. I must carry this burden on my own. You yourselves say that one must have a Rebbe!”)

In other words, the Rebbe regarded his visits to the Ohel as the connection to *his* Rebbe, and was unwilling to compromise that in any which way.

As to their reasoning of the cold weather, the Rebbe told them to ask Reb Zalman Duchman about it. “He goes to the Ohel very often,” the Rebbe said. “He’ll also tell you that at the Ohel it is always warm!”



At times, the Rabbeim would even repeat what had transpired during their visits at the Ohel, shedding just a bit of light on the way they approached these visits.

The Frieddiker Rebbe writes in a *reshima* that the Tzemach Tzedek once told his son, the Rebbe Maharash:

“I was at the *tziyun* of my righteous mother in Liyozneh, and she told me that because of her *mesirus nefesh* for Chassidus, she was invited into the Baal Shem Tov’s chamber to ask for mercy on my behalf...”²

Similarly, the Rebbe records in a *reshima* a conversation between the Frieddiker Rebbe and his father, the Rebbe Rashab. The Frieddiker Rebbe asked, how one should conduct himself when putting on tefillin in a certain manner. The Rebbe Rashab replied: “I went to my father [at the Ohel] and asked...”³



MOTZEI ROSH HASHANA 5740, JEM *via* LEVI FREIDIN 191950

THE REBBE'S WIGGUMIM

70

לזכות
הרה"ת ר' אברהם שמואל
וזוגתו מרת רבקה מירל שיחיו
שפאלטר
לרגל חגיגת שנת השישים
ליום נישואיהם
י"ב סיון, תשט"ז
נדפס ע"י בנם
הרה"ת ר' יצחק מאיר
וזוגתו מרת לאה שיחיו שפאלטר



"When a Chossid hears a *vort*, or [sees] a *tenuah*, or [hears] a *niggun* from a Rebbe, he becomes in that moment...a *mekushar* to the Rebbe.

"When repeating a *vort* or a *tenuah* or a *niggun* that the Rebbe said or sang...he [the Chossid] is knocking on the [Rebbe's] door.

"Knocking on the door is a statement that one is here and wants to enter...

"The knocking on the door [of a Chossid] is a *chassidisher* protege saying "Rebbe, I am yours; I am giving myself over to you entirely...I want to be as I should; Rebbe, have mercy on me and take me out of my present state, and set me [on the path] to where I should be."¹

(משיחת ל"ג בעומר תש"ח)

Every year on Rosh Hashanah, the Rebbe would say a *maamar* quoting each one of the Rabbeim. The Rebbe would also ask that a *niggun* from each one of the Rabbeim be sung². Strengthening our *hiskashrus* to the Rabbeim, the Rebbe explained, is the greatest way for us to gain the *kochos* to do our *avoda* properly throughout the year³.

On Rosh Hashana 5732⁴ before asking the Yidden who had recently left Russia to sing a *niggun*, the Rebbe mentioned a *vort* of the Frierdiker Rebbe: while we connect to the Rebbe through learning and reviewing his Torah, a *niggun* connects us in an even deeper way. While the Rebbe's Torah connects us to his *nefesh*, *ruach* and *neshamah*—the lower levels of the soul—a *niggun* connects us to his *chaya* and *yechidah*—the soul's deepest levels⁵.



Throughout the years of the Rebbe's *nesius*, we merited to learn fourteen *niggunim* from the Rebbe.

Most of the *niggunim* were taught during the years 5715-5724, in the early hours of Simchas Torah morning. After *hakafos*, which began after midnight and usually concluded at around 3:00 AM, the Rebbe would go upstairs to the Friediker Rebbe's residence for *seudas Yom Tov*. A few hours later, he would come downstairs to the back of the shul (a temporary structure known then as the *shalash*) and distribute *l'chaim* to those who took upon themselves to learn an additional *shiur* of Chassidus. Then, he would teach the new *niggun*, often with a brief explanation behind it, which he would usually elaborate on more extensively at the farbrengen the following day.

This event was very unique, and carries a special place in the memories of the Chassidim that witnessed it. They recall how the Rebbe would stand up on a table, milk-crate, or the like, and teach the new *niggun*, often with great intensity and emotion.

Here is the story of an inherent part of *dor hashvi'i*—the Rebbe's *niggunim*:



THE YEARNING OF THE SOUL

Tzamah Lecha Nafshi SHABBOS PARSHAS KEDOSHIM 5714

צְמָאָה לָךְ, נִפְשִׁי כְּמָה לָךְ בְּשִׁרִי; בְּאַרְץ-צִיָּה וְעִיף בְּלִי-מַיִם.
כֵּן, בִּקְדֹשׁ חֲזִיתְךָ לְרִאוֹת עֲזָךְ, וּכְבוֹדְךָ.⁶

The farbrengen on Shabbos Parshas Kedoshim 5714 was very unique; many of the *sichos* focused on *niggunim* that were sung at the farbrengen⁷.

The farbrengen began with the Rebbe's request to sing 'Ani Maamin.' After the singing subsided, the Rebbe spoke about the *niggun* 'Nye Zhuritzi,' explaining that the



inner meaning can encourage us to be happy, even in the time of *galus*.

The Rebbe then requested that the Chassidim sing ‘Nye Zhuritzi.’

After the *niggun* the Rebbe started a third *sicha*, which—while a continuation of the previous one—served as an introduction to the teaching of the *niggun* ‘Tzamah.’

The Rebbe further explained how one can be happy during *galus*: when a person thirsts for something, the desire itself somewhat satisfies him. And so, when a person develops a true thirst for *Elokus*, it already “quenches” his yearning.

Drawing an example, the Rebbe quoted a *posuk* from Tehillim, “צמאה לך נפשי... כן, בקדש—My soul thirsts for You... so may I look for you in the *Mikdash*...” As explained by the Alter Rebbe in the name of the Baal Shem Tov⁸, it should be read, “*Halevai*—if only I

could see you in the *Mikdash*.” This means that although one might be on a low spiritual level, he can elevate himself simply through genuine desire and yearning.

Concluding the *sicha*, the Rebbe requested that the *niggun* of the Alter Rebbe with the words ‘Tzamah lecha nafshi’ be sung.

However, the request was met with silence, as no one seemed to know the *niggun*. A few people attempted to sing *niggunim* to these words, but each time the Rebbe indicated that this wasn’t the one he had in mind. After several attempts, the Rebbe leaned his head on his hands with deep sincerity and began, “Tzamah lecha nafshi...”

Because no one had ever heard the *niggun* before, the Rebbe repeated it a number of times. He then requested from those present to join in the *niggun*, but the crowd had still not properly grasped it. Turning to the

bochurim, the Rebbe asked them to help out, but they also had a hard time with it, so the Rebbe repeated it again.

Later in the farbrengen, the Rebbe commented:

“The [Frierdiker] Rebbe once said that he would not be meticulous in the accuracy of

one sixteenth of a note; but now I won’t even be careful with one eighth...”

The *niggun* of ‘*Tzamah Lecha Nafshi*’ merited special attention by the Rebbe, as it was the only *niggun* that the Rebbe would lead with the Chassidim responding on cue, as we saw many times in the years that followed.

“A FEINER NIGGUN”

Vehi She’amda PESACH 5715

וְהִיא שְׁעֵמְדָה לְאַבוֹתֵינוּ וְלָנוּ, שְׁלֹא אֶחָד בְּלִבָּד עִמָּד עָלֵינוּ לְכַלּוֹתֵנוּ, אֶלָּא שְׁבָכֵל דּוֹר וָדוֹר
עוֹמְדִים עָלֵינוּ לְכַלּוֹתֵנוּ, וְהַקְדוּשׁ בְּרוּךְ הוּא מְצִילֵנוּ מִיָּדָם.

“Who knows the *niggun* of ‘*Vehi She’amda*’?”

It was late at night on the second night of Pesach, after the *seder* in the Frierdiker Rebbe’s residence, and the Rebbe held the usual post-seder farbrengen.⁹ In between the *sichos*, he asked this question.

The crowd responded by singing a well known classic tune of ‘*Vehi She’amda*,’ but it was not what the Rebbe had in mind. The

crowd sang through the entire song, but then the Rebbe proceeded to sing a new tune, one that no one had heard before.

After singing it once, the Rebbe asked Reb Mordechai Teleshevsky if he had grasped the *niggun*, and he answered that he did not. The Rebbe told him, “*Es iz a fainer niggun*—It is a fine *niggun*,” and proceeded to sing it another three or four times in order for the crowd to learn it properly.





A World in Balance

לפיכך צריך כל אדם שיראה עצמו...כאילו חציו זכאי וחציו חייב...עשה מצוה אחת--הרי הכריע את עצמו ואת כל העולם כולו לכף זכות, וגרם לו ולהם תשועה והצלה!.

“A person should always see himself as being equally balanced between merit and sin, and the world also being equally balanced between merit and sin...If he performs one mitzvah, he tips his balance and that of the entire world to the side of merit, and brings deliverance and salvation to himself and others.”

Every Chossid is fluent in this passage of Mishneh Torah. In *sicha* after *sicha*, farbrengen after

farbrengen, the Rebbe quoted the Rambam's *psak din*, which obligates a Yid to constantly be on his toes; every thought, speech and action that he does affects his surroundings, and can be the singular action that will tip the scale and bring about the ultimate salvation.

Delving a bit deeper into the Rebbe's Torah and the Chassidus of the previous Rabbeim, one might notice a difference. While the Rambam's passage is quoted in Chassidus of the Rabbeim, it does not compare to the vast amount of times that the Rebbe incorporated it into his *sichos* and

לזכות
הרה"ת ר' חיים דניאל שיחי'
פיעקארסקי



לזכות

הילדה בצבאות ה' חי' מושקא תחי'
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ביום ט"ו שבט ה'תשע"ו, שנת הקהל
נדפס ע"י ולזכות הורי'
הרה"ת ר' יששכר
ומרת שרה רבקה שיחיו אייזנברג
ושיזכו לגדלה לתורה חופה ולמעש"ט
כרצון וברכת כ"ק אדמו"ר

Lost and Found

JOURNEY OF A SPECIAL NESHAMAH

In the city of Pinsk there once lived a Yid by the name Reb Yaakov the Shamesh. Reb Yaakov was a Chossid of the Baal Shem Tov and a hidden *tzadik*. He got the appointment and the title "*shamesh*" because of the following story:

For many years, Reb Yaakov and his wife were sadly not blessed with children. Reb Yaakov's wife traveled to the Baal Shem Tov to request a *bracha*. With tears in her eyes she asked that she be blessed with a son.

The Baal Shem Tov gave her a *bracha*, and assured her that she would indeed merit to have a son. She traveled home with a happy heart, and joyously told her husband about the *bracha* that she had received from the Baal Shem Tov.

Sure enough, one year later Reb Yaakov and his wife had a beautiful baby boy. They were overjoyed; after so many years of childlessness, their son was their pride and joy.

When the child turned two they brought him to the Baal Shem Tov. The Baal Shem Tov held the young child, kissed him, and then instructed the parents to return home. As soon as they returned home the child suddenly passed away.

Reb Yaakov and his wife were shattered. After so many painful years without children they were finally blessed with a child, and here he had been taken from them so soon. Their grief was too much to bear.

As soon as the *shivah* was over, they traveled to the Baal Shem Tov to pour out their sorrow.

The Baal Shem Tov consoled them with the following story:

There was once a powerful king who was extremely wealthy and lacked no physical possession. However, that meant nothing to him, for one thing denied him happiness; he had no children. He was extremely pained that he would leave this world with no one to inherit his kingdom.

The king came with his issue to his closest, most trusted advisor. The advisor told the king, "There is none who can help you except for the Jews, only their prayers will grant you a child." The advisor therefore suggested that the king make a decree, stating that unless a son is born to the king within the year, all the Jews would be expelled from his kingdom.

The king followed the suggestion of his advisor, and made the decree, threatening the expulsion of all the Jews in his kingdom.

The Yidden in the kingdom were greatly worried by this decree, and immediately gathered in the shuls to daven that the *gezeira* be nullified. They fasted, said Tehillim, and poured out their hearts to Hashem.

Their heartfelt *tefillos* broke through all the gates of *shamayim*, and reached *Gan Eden*. There was one *neshamah* in *Gan Eden* that could not bear to see the Yidden suffering so greatly. This *neshamah* came before



דער רבי וועט געפינען א וועג...

לחיצוק ההתקשרות
לכ"ק אדמו"ר
נדפס ע"י משפחת טענענבוים
גורני, אילינואס

Blessed Rains

AS TOLD BY RABBI YOSEF LEVIN (PALO ALTO, CALIFORNIA)

In California we are well aware that water is not a free commodity. In fact, it is quite expensive; all the more so during a prolonged drought when strict limitations are imposed on water usage and the price of water soars. There have been several severe droughts in the history of California, and as the most populous state in the US and a major agricultural producer, drought in California can have a severe economic and environmental impact.

One of the most memorable droughts in the history of California began in the year 5746 and stretched for over five years. As the years wore on and the reservoirs drained, the authorities continued to cut back on allowed water use.

I had often contemplated requesting the Rebbe's *bracha* for rain but it felt strange for me to taking initiative and asking the Rebbe for a *bracha* on behalf of an entire state, especially taking into account that, as the *Nossi Hador*, the Rebbe is surely aware of the state of affairs in every corner of the world.

It was in the beginning of Adar in 5751, the sixth consecutive year of drought, when the authorities began discussing an additional fifty percent reduction (!) in allowed water use, in addition to the already severely limited supply.

At that point I called *mazkirus* asking what would be appropriate for me to do in terms of asking for a *bracha* for rain, and I received the suggestion to have all the shlichim (at that point there were five) in the Bay area sign a *pa"n* requesting rain. I immediately called each shliach and they all readily consented for me to sign their names. I faxed the *pa"n* and it was brought in to the Rebbe on 8 Adar, which fell out on a Friday.

On Sunday, Rabbi Groner called with the news that the Rebbe had given an answer to our *pa"n* worded as follows:

אזכיר עה"צ והזמ"ג למרבים ב(בבשו"ט ותוצאותיהן) שמחה כולל
שכאו"א (ע"י משה שבכאו"א) יצוה נר מצוה ותורה אור מערב ועד תמיד.

[The Rebbe responds with a blessing for good news resulting in joy, and connects this with the theme of the month (Adar - joy) and parsha of the week (Tetzaveh - illuminating the world with Torah and mitzvos, by way of connecting with Moshe Rabbeinu).]

Ecstatic, we wasted no time in letting everyone know that the Rebbe had given a special *bracha* and that rainfall was imminent.

Taanis Esther fell out on Wednesday, and as was customary, the Rebbe said a *sicha* following *mincha*, in which he spoke about the significance of the *taanis* falling out on Wednesday and Purim on Thursday, connecting both to the daily *shiurim* of Chumash.

Listening to the *sicha* in California via live hookup, I suddenly heard something that left me deeply astounded. The Rebbe was speaking about the fact that the lessening of the moon, which took place following the creation of the sun and the moon on the fourth day, is only a *yerida* for the sake of *aliya*, which will happen with the coming of Moshiach. As it says: "והי' אור הלבנה כאור החמה וגו' שבעתיים" — "זהו! אור הלבנה כאור החמה וגו' שבעתיים" — "כאור שבעת ימים" — The moon will become more luminous than the sun sevenfold, as it shone during the seven days of creation.

Then, in no apparent connection to the rest of the *sicha* (in the hanacha this piece appears in brackets), the Rebbe calculated (based on a passage in the Zohar) that "*shivasyim*"—seven times seven, multiplied by the seven days of creation (7x7x7)—brings you to the number 343, which is also the gematria of *geshem*—rain!

On the following day of Purim two miracles occurred. The first was the conclusion of the Gulf War, and the second was the torrents of rain that began to fall in California. It continued to rain for forty days and the reservoirs quickly

filled, all but obliterating the five and a half year drought from memory. This was soon dubbed by the mainstream media the "March Miracle."



The year 5772 was the start of the most recent drought here in California. The state population was much larger than it was in the 5740s and the memory of the events of some twenty five years prior was invoked by many early on. One newspaper, The San Francisco Chronicle, wrote, "It was pretty dire then, the way it is now. But then came a meteorological event of near-biblical proportions—forty days of rain known as the "March Miracle."

Last year, the fourth consecutive year of drought, there was talk of major reductions in water use, reminiscent of the proposed regulations in 5751. I was immediately reminded of how at that time, we had requested a *bracha* from the Rebbe for rain and the open moifes that had occurred as a result and I resolved to do the same now as well. It was well towards the end of the rain season when I contacted all forty-eight shluchim in the Greater Bay Area, and after some deliberation everyone signed a *pa'n* which I sent to New York to be placed at the Ohel.

Since then, an El Nino—a climatic phenomenon that causes heavy rainfall in the south—began to form in the Western Pacific. This year the Bay Area experienced heavy rainfall, effectively ending the drought in Northern California, and bringing up rainfall throughout the rest of the state to an average rate. ①



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שנים שאין מספיק גשם ויש פה
בצורת קשה.

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חיים יעקב בן מרים דלפין
יודה יצחק בן בריינא שרה פערס
יוסף בן חנה דבורה לאנגער
אהרן בן ליבא העכט
ישראל נח בן איטא בתיה ריס
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After the Dust Settled

BRACHA TO SHLUCHIM AT
MACHNE ISRAEL DEVELOPMENT FUND MEETINGS

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Details Matter

Dear Editors,

Not too long ago I read your article in the Derher about the Rebbe's encouragement to artists ["Art, An Expression of the Soul" Derher 44 (121), Iyar 5776]. To contribute to this topic, I will share some stories and *hora'os* that I was privileged to receive from the Rebbe regarding my art and being an artist.

I recently made a "Visual Arts Hakhel" for creatives and artists in honor of the year of Hakhel. At the event (which took place in Crown Heights and was streamed live) we had some beautiful presentations, including one where I recounted some of my more private directives from the Rebbe.

In my first *yechidus* with the Rebbe, I was a young *bochur* of 21 and learning in yeshiva, and I brought some of my work with me. I put it down on the Rebbe's desk along with my *tzetel*. We spoke entirely in English.

As I was leaving and neared the door—having forgotten to take my artwork back—the Rebbe requested that I return to his desk. Only when I was at the desk did the Rebbe ask, "Are these for me?" To which I replied, "If the Rebbe would like." The Rebbe then looked through the three and chose one. I again made my way to the door and the Rebbe again asked me to come back. Again, only when I was at the desk did the Rebbe continue the conversation by asking, "Is this an original?" I replied that it was. The Rebbe then said, "I can't keep an original. If you will

make a print you can send one to me." The Rebbe then handed the original back to me.

From this incident and the whole *yechidus* I felt the Rebbe's respect and sensitivity, and that made a deep impression on me.

Interestingly, in that *yechidus* the Rebbe said that my art shouldn't conflict with the "schedule of the yeshiva." So although I felt in that *yechidus* I was given my *avoda* for life, I would only do art in between *seder* like on Motzei Shabbos or Friday afternoon.

After I left the walls of *yeshiva* I committed myself to portraying the joy of Yiddishkeit in general and Chassidus in particular through my art, and I went into art full time. On occasion, especially when preparing to make



a print run, I would submit a design to the Rebbe and sometimes would get an answer via the secretaries.

Regarding my art, the Rebbe paid attention to the minute details and would give me directives and suggestions. These instructions made me realize that every detail of the visuals we create comes with a responsibility and it's important to be sensitive to these things.

I sent in a whimsical picture titled "Village Of The Menchniks". The *mazkirus* called me and told me that the Rebbe had made some notations about that image. The Rebbe pointed out that the Hospitality Hotel and Free Loan Fund were placed on the bottom left of the picture. The Rebbe pointed out that these are *inyanim* of *gemilus chassadim* and therefore according to the teachings of Kabbalah and Chassidus should be depicted on the right side (i.e. *chesed*).

The Rebbe then referenced the *beis medrash* (where a *minyan* was taking place) which was depicted on the top right of the image. The Rebbe pointed out that *tefilla* is an *avoda* that corresponds to *gevura* and should be on the left, not the right. The Rebbe added that Torah study (the third *kav*) should be *b'emtza*, in the center.

At one point I received instruction from the Rebbe to add a third candle to a drawing of Shabbos candles, and then at a later point the Rebbe added that the third should be in between the two candles and not to the side (as I had depicted it until that point).

On a later occasion the Rebbe instructed me via the *mazkirus* that on a *kesuba* there should only be two candles. I surmised that the reason is, because a *kesuba* is given to the couple at the beginning of marriage, before children are born.

The Rebbe also gave me practical guidance in being an artist. The Rebbe advised me to find a manager I could trust to handle my affairs.

As I focused on growing the business, there were many times when I experienced extreme

anxiety. An example of this was at the beginning of my career, after scheduling eight exhibitions down the coast of California, and BH having almost sold out after the second exhibition, I began getting nervous. Although I managed to produce enough for the remaining exhibitions as I was moving along, the anxiety had been paralyzing.

When I returned to New York I wrote to the Rebbe asking for help about what I should do and what I should meditate on in order to cope with the anxiety. I received the following instructions:

At the side of each exhibition I should put a *siddur*, Chumash and Tehillim and a *pushka*. The Rebbe specified an amount of *tzedaka* I should give before the exhibitions. The Rebbe also told me to meditate on "the *hashgacha pratis*." Throughout the rollercoaster of life and career this has given me strength time and time again.

Keep up your great work with the Derher.

Michoel Muchnik
Brooklyn, NY

”

Story Behind the Letter

Dear Editors,

In the last Derher ["Tell it Like It Is", Derher 44 (121) Iyar 5776] you published a quote from a letter in the Rebbe's Igros, volume 15:

"Regarding what you write about the thoughts haunting your grandmother, how she imagines disturbing things in her mind:

The mezuzos of her room should be checked and she should also give a few pennies to tzedakah every morning. Before she goes to sleep, she should read or be told stories of our Rabbeim and stories of Chassidim..."

Understandably, the letter is printed in Igros without the name of the recipient. Here is a personal account of the story behind the letter:



I was learning in the yeshiva in Lod at the time (5717) and my grandmother, Mrs Menucha Kalmanson a”h asked me to write to the Rebbe regarding her haunting thoughts and dreams.

After receiving the above response from the Rebbe, my grandfather, Reb Zalman Kalmanson a”h, checked the mezuzos and they all turned out to be kosher. Yet, my grandmother continued having these negative thoughts and dreams. She asked me to write again to the Rebbe and so I did.

A short while later I traveled to America to learn there in yeshiva. Meanwhile, another letter from the Rebbe arrived for me in Lod. At one point, my grandfather was in Lod and he was informed that a letter had come for me a while earlier. He opened the letter and to his shock and surprise, he sees that the Rebbe is once again writing that the mezuzos should be checked as they are for sure **not** kosher.

In my grandparents’ house there were four doorways with four Mezuzos. When the Rebbe had written the first time that the mezuzos should be checked, my grandfather only had three mezuzos checked, as the fourth one was new and had just been put up. Now, they checked the fourth mezuzah as well and to their amazement they found that it was indeed not kosher.

This story took place in the early years of the Rebbe’s *nesius*, and it made big waves in Eretz Yisroel as a *moifes* and clear *ruach hakodesh* of the Rebbe.

Mottel Chein
Brooklyn, NY

”

Lag Baomer 5720

Dear Editors,

In the interview with Rabbi Avraham Korf [“Early Steps”, Derher Iyar 44 (121) 5776] he mentions that the third time he was involved with the Lag Baomer parade (5720) he was already married and therefore wanted to give over the job to the *chosson*, Rabbi Binyomin Klein.

I just want to point out an inaccuracy. My grandfather Rabbi Klein was not a *chosson* at the time, he only got engaged a half a year later.

I heard from my grandfather that about a year after he came to the Rebbe (at the end of 5716), Rabbi Berel Shemtov, who had just gotten married (at the beginning of 5718), stopped working for Mesibos Shabbos. They needed someone to take over, so my grandfather volunteered and that was when he “started” working for the Rebbe, eventually becoming a *mazkir* after his wedding. So that is most likely how it came about that Rabbi Avraham Korf came to ask him to arrange the parade, which was connected with Mesibos Shabbos, which he did indeed help with. Although—as is written in the article—Rabbi Hodakov insisted that Rabbi Korf remain in charge, and others like my grandfather should help him.

Menachem Schmerling
Tomchei Tmimim - Morristown, NJ

CORRECTION

It has been brought to our attention that in the article *Children Educate* [Derher Iyar 5776], there is a typographical error in the footnotes. The reference to *Sichos Kodesh* 5734 should instead read 5736. We apologize for the inaccuracy.

—The Editors

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הרוצה בעילום שמו



כ"ז אדר ראשון, ה'תשנ"ב

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

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ולחיזוק ההתקשרות
לכ"ק אדמו"ר זי"ע

לזכות החתן הרה"ת ר' יוסף יצחק שיחי' גורביץ
והכלה מרת רייזל שושנה שתחי' דייטש
לרגל חתונתם בשעתומ"צ ביום ה' אלול, ה'תשע"ו
נדפס ע"י הוריהם
הרה"ת ר' מנחם מענדל ומרת נחמה דינה גורביץ
הרה"ת ר' שניאור זלמן ומרת שרה דייטש
ולזכות משפחתם שיחיו

לזכות
הת' מנחם מענדל שיחי'
לרגל הכנסו לעול המצוות ביום
ט"ו תמוז, ה'תשע"ו - שנת הקהל
נדפס ע"י
מיכאל וזוגתו אסתר שיחיו קיין

מוקדש
לחיזוק ההתקשרות לכ"ק אדמו"ר
נדפס ע"י ולזכות
הרה"ת ר' שלמה יהודה הלוי וזוגתו מרת שטערנא שרה
וילדיהם
מנחם מענדל הלוי, ראובן הלוי, חיה מושקא,
יוסף יצחק הלוי, ומרים מאריאשא
ליצמאן

A Chassidisher Derher
Vaad Talmidei Hatmimim



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