

שנת
הקהל את העם

A Chassidisher

Derher

א חסידישער דערהער

The Legendary Purim

PURIM 5718

In the Austrian Winter

BEHIND THE PICTURE



TANYA TO THE WORLD

THE STORY OF THE
מבצע הדפסת תניא

Retaining Chassidus

CHAZZARA AND HANACHA
IN DOR HASHVI'I - PART II



ADAR II 5776
ISSUE 42 (119)

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ADAR II 5776 ISSUE 42 (119)



About the Cover:

The cover of this month's magazine features a photograph of Chassidim printing the Tanya in enemy territory, in Beirut, Lebanon, during the IDF campaign "Peace in the Galilee." Shortly afterwards, on 13 Tammuz 5742, the Rebbe spoke of these Tanyas as they laid on his table at the farbrengen.

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Derher**Editorial**

The yom tov of Purim holds very deep meaning according to Chassidus, beginning with the *mesirus nefesh* of all the Yidden at the time of the story, culminating with the obligation of עֵד דְּלֹא יָדַע—our serving Hashem in a manner transcending all limitations; a result of Hashem's unconditional love for us. Purim is the day when the "*etzem haneshamah*" shines. Our intrinsic bond with Hashem is revealed.

At the Rebbe's Purim farbrengens, perhaps it could be said, this notion was most apparent. In this regard, the Rebbe's *chozer*, Reb Yoel Kahn relates:

"The Rebbe's Purim farbrengens, especially in the earlier years, were a very special phenomenon. The Rebbe was in a very joyful spirit; a joy that broke all boundaries. We witnessed many *giluyim* as the Rebbe expressed himself with a different and more outstanding style than usual. Within the Rebbe's joy, one sensed his deep sentiment of *ahavas Hashem*, *ahavas haTorah*, and *ahavas Yisroel*.

"I recall once, in 5715, when people lined up to ask the Rebbe for *brachos* during the farbrengen. After the line finished, the Rebbe grew very serious, and he spoke at length

on the theme of Purim, and how it should bring a person to forget about his personal needs. One should pick himself up higher above all these 'trivial' issues—even the things that he thinks are very important to his *avodas Hashem*. Think only about Hashem Himself!

"...Hashem asks the Jewish people on Purim: 'Each of you should use at least a few moments of the twenty-four hour period to forget about yourself, your *b'nei bayis*, about what you are lacking in *gashmiyus* and *ruchniyus*... In this manner, you will be able to lift yourself up to the highest of heights, and continue the great joy [of Purim] throughout the whole year...' (See more in *Toras Menachem* vol. 13 p. 324).

In this spirit, we present the Adar Sheini edition of the Derher, at the center of which you will read about the "legendary" farbrengen of Purim 5718.

We also continue with the second of a two-part series on the process of *chazzara* and *hanacha* of Chassidus, along with the regular set of columns and featured articles that comprise the Derher magazine.

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The Print House

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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



The Living Archive

One of the themes of Purim oft-quoted by the Rebbe is the *halacha* of נותנים יד לכול—the obligation to give tzedaka to anyone who stretches out their hand.

The Rebbe once explained (Sefer Hasichos 5749 p. 572 fn. 95) that יד also means that each one should stretch out his hand to receive the *brachos* from the *nossi hador* (who will, in turn, receive them from Hashem Himself). At the same time, the *nossi hador* (and the *Aibershter* (כביכול) stretches out his hand to pour out *brachos* for all good things.

May we be *zoche* this Purim to the greatest of all *brachos*, the גאולה האמיתית והשלימה תיכף וימיד ממש!

A freilich'n Purim!

The Editors

כ"ה אדר א' ה'תשע"ו, שנת הקהל (ופרצת)



YOM HULEDES

A Personal Day

Have you ever counted how many breaths you take each day?

Now imagine that after each breath you stopped whatever you were in middle of and thanked Hashem for it.

In this sicha the Rebbe quotes a Midrash that says to do just that.

You don't do that? Well neither does anyone else because it is not the accepted minhag of Yidden. See how the Rebbe explains this with a Gemora about not saying Hallel every day. The Rebbe then ties this in with the special qualities of a birthday.

This article is based on the opening sicha of the Yud-Aleph Nissan farbrengen in 5722, and we present it here in honor of 25 Adar, the Rebbetzin's birthday - and the day the Rebbe launched "mivtza yom huledes."

"For every single breath that a person takes he should praise Hashem," instructs the Midrash, and then provides us with a reason; "Because it says in a *possuk* 'ה' הללוּ י-ה תהללוּ - כל הנשמה תהלל י-ה הללוּ -ה' - everything with a soul will praise Hashem.' Instead of reading it *neshama*, soul, read it as *neshima*, breath." Meaning, that for every breath one should praise Hashem.

Now despite this explicit directive, we look around at the world, even the world of Torah, and we can see that this is not the accepted practice. There is a good reason for this, as the Gemara tells us that saying Hallel every day is actually compared to blaspheming.

This is because if we were to praise Hashem for every miracle, then we should be thanking Him every moment of the day for creating the world. The *possuk* says, "He renews in His goodness every day the works of creation." Chassidus takes this a step further and explains that the renewal of all creation actually occurs at every moment, and if Hashem would stop for even a moment, the world would revert back to nothingness, just as it was before creation. Despite the greatness of this constant miracle, it is not new; we have become accustomed to it and call it 'nature.' Therefore we do not offer constant words of thanks for this.

During the six days of creation, when the novelty of creation was clear to all, then it would arouse a recital of Hallel. Hashem has directed us in His Torah that we only offer this type of praise



לע"נ הרה"ת ר' יהושע בנימין בן הרה"ת ר' שלום דובער גארדאן ע"ה
שליח כ"ק אדמו"ר למעלה מארבעים שנה ב"וואלי", קליפורניה
נלב"ע כ"ט שבט ה'תשע"ו
נדפס ע"י הרה"ת ר' משה וזוגות מרת קריינדי קליין

“Once a year, however, this idea does come as a novelty and that is on one’s birthday.”

when it is a clear novelty and needs no explanations.

This also explains why we don’t say Hallel on Purim, despite the magnitude of the salvation, because it was hidden within the rules of nature.

It is now clear why we don’t say praise to Hashem for every breath of air that we take, although the idea makes sense and is always happening in our minds, nevertheless it doesn’t happen in a revealed way.

Once a year, however, this idea does come as a novelty and that is on one’s birthday.

There is a Gemara Yerushalmi that tells us that on a person’s birthday, his *mazel* is strong and it expresses itself and can be seen even in the physical world. This then is a clear proof that it is a special day, greater than the rest of the year.

We can also understand why the greatness of a birthday was only

revealed recently by the Frieddiker Rebbe.

A birthday has two main factors. One is that it is a time of introspection, a time for each individual to sit alone and think about the year that passed and how he can correct his past misdeeds. The second is the idea that a person’s *mazel* is shining strong in a way that it requires a praising of Hashem.

However, because the primary focus of a birthday is *teshuva* and repairing the past, therefore this concept has always been known, as opposed to the other one which has only recently been revealed.

We see this very clearly from the thirteenth birthday. It says regarding that day, “Today I was born.” This is because on that day the *nefesh* of *kedusha* enters a person and it is a cause for tremendous joy, as great as the day of one’s *chuppa*. It is even

equated to *matan Torah*, because at that point you become obligated to fulfill the Torah and mitzvos.

With this greatness in mind, we still see that a bar mitzvah *bochur* is required to say *tachanun* on that day. In a similar vein, it is known that the Rebbeim didn’t omit *tachanun* on any *yom hilula*. As the Tzemach Tzedek says, “Being that a *yom hilula* is an auspicious time, there is no better time to say *tachanun* and accomplish what it can.”

The same thing applies to every birthday. Even though it is a day on which one’s *mazel* is shining strong, this is not the main focus, rather it is a time to fix the things that need correction; and for this task we should use out the strength of our *mazel* on this day. ❶

1. See “Personal and Public - Mivtza Yom Huledes”, A Chassidisher Derher issue 17 - Adar II 5774.



לזכות החתן הרה"ת ר' לוי שי' שם טוב
והכלה מרת שטערנא שרה תחיל' שיימן
לרגל חתונתם בשעטומ"צ ביום ה' אדר ב' ה'תשע"ו הבעל"ט
מוקדש ע"י חברי המערכת

The Legendary Purim

PURIM 5718



While it is obviously impossible to adequately describe such a monumental farbrengen, we have attempted to convey, as much as possible, a bit of the feeling of that time. This account is based on the hanacha in Toras Menachem, an interview with Rabbi Sholom Ber Chaikin, and the yoman of Reb Heske Gansburg. Direct quotes from the yoman are indented. Note that to gain the best appreciation for the farbrengen it is advisable to listen to the recording.

When Leibel Motchkin approached the Rebbe during the farbrengen and requested a *bracha* for his mother's health, the Rebbe turned to Rabbi Hodakov and said smilingly: "Announce that tonight the hospital is closed, and so is the economy department, and the social sciences, there won't even be *brachos* for spiritual health." The Rebbe then filled Leibel Mochkin's cup with *mashke*.

To another person who asked for a *bracha*, the Rebbe said: "You're supposed to be *עד דלא ידע* now,

so how do you know what to ask for?! Say *l'chaim* on a bigger cup, and there will be good news."

This was the spirit of the farbrengen of Purim 5718. For those who were *zoche* to be there, this farbrengen remains one of their most memorable moments with the Rebbe. For a period of time afterwards, anyone who showed up in 770 was told, "If only you would have come a little earlier, you would have been at the farbrengen of Purim..." For many years, *bochurim* passed around the audio



THE ALBANY TERRACE HALL.

cassettes (this was before recordings of farbrengens were widespread like they are today), and stories were told. Thus, the farbrengen of Purim 5718 became synonymous with moments of big *giluyim* and tremendous *simcha* by the Rebbe.

The length of the farbrengen is telling. The Rebbe came in at 8:30 PM, and the farbrengen ended after 5:30 AM; more than nine hours!

In those years most farbrengens took place in the upstairs zal of 770, which is not a very big room. For occasions that a broader crowd came, such as Yud-Tes Kislev or Purim, a hall was rented. This farbrengen was in a hall called Albany Terrace, located on the corner of Albany Ave. and Rutland Rd.

At the start of the farbrengen the Rebbe was in great spirits, and he told us to sing freiliche neggunim. We, the choir which stood at the right side of the bima, did as best as we could.¹ It seems that the singing was a little better than previously, but it could still use a lot of improvement.

A “PURIM TORAH”

The Rebbe started the farbrengen with a *sicha* about חייב איניש לבסומי—explaining the Gemara that says one must drink on Purim until he doesn't know the difference between ארור המן and ברוך מרדכי.

“This is different than the other mitzvos of Purim. Once you heard Megillah, you did the mitzva and you can't do it again. Once you gave *matanos laevyonim*, you have fulfilled the mitzva; while no one is stopping you from giving more, the mitzva was already done. The mitzva of חייב איניש לבסומי” however, is applicable all day, if at any time

of the day you weren't לא ידע, then on some level you didn't fully do the mitzva.”

The Rebbe then concluded the opening with saying: “Until now was a ‘Purim Torah.’ Now let's get to work with actually fulfilling חייב איניש לבסומי”

FORTY YEARS!

After the *niggun* the Rebbe repeated a story that he heard from the Frierdiker Rebbe more than twenty years earlier:

In the days of the Alter Rebbe there was a certain Chossid who was a very simple person. When he was a young man he heard a Torah from the Alter Rebbe on the phrase: “זכור ושמור בדיבור אחד”—meaning: in everything that you do, you must remember and guard the “*echad*,” Hashem.

This Chossid didn't even know *pirush hamilos* (translation of the words in the Siddur), yet with this line from the Alter Rebbe he davened every single day, for forty years! And not just *shacharis*; he would daven *mincha* and *maariv* at great length as well, with tremendous concentration and effort. This is a lesson for those who think they are not *shayech* to davening, either because they are not learned enough, or because they are not familiar with *pirush hamilos*.

The Rebbe said the maamar “חייב איניש לבסומי” which lasted longer than an hour. It was a deep maamar, explaining the concepts from Kabbalah and Chassidus that speak of the 50 amah tree [that Haman built to hang Mordechai], the concept of ‘eden,’ ‘nahar,’ ‘gan,’ ‘aalefcha chochma,’ ‘pnimius haratzon,’ and ‘chitzoniys haratzon.’

After a few sichos there was a big commotion in the room, a result of the huge crowd. The

microphone was also not working properly, so it was difficult to quiet everyone down. It appears that this caused the Rebbe some distress, and he became more serious. He told us to sing the niggun "Hey Tzama." It seems that he instructs to sing this niggun when things are not right. The Rebbe himself then started the niggun "Darkecha," [a more solemn niggun] and even when we tried to start singing a fast niggun it didn't help.

After the fourth sicha, we sang an old hartzige niggun. After the niggun the Rebbe smiled and said: Erev Purim is Taanis Esther, so it seems that the niggunim are being sung in the same way... Until now was a Taanis Esther niggun, maybe now they will sing a Purim niggun!

We started a fast freiliche niggun [what is now known as "Noda Beyehudah"] and the Rebbe was very happy. After that the Rebbe himself started a Simchas Torah niggun [also sung with "Zol shoin zayn di geulah"], and was in very good spirits, clapping, etc. From that point everything changed, and the Rebbe was noticeably in a very good mood.

Rabbi Sholom Ber Chaikin of Cleveland, Ohio, was present at the farbrengen. He relates:

"I remember at the beginning of the farbrengen, the Rebbe said that he wasn't feeling well, and does not plan on farbrengen for a long time.

"After the *maamar*, Rabbi Kazarnovsky was very excited, and he exclaimed "מער ווי א שטונדע"—more than an hour!

"In general, the farbrengen started low key. The Rebbe did not look happy about something. Reb

Zalman Duchman tried to stand on a table and make a *seder*, and the Rebbe told him something, expressing his displeasure. But for some reason, about an hour after the *maamar*, the Rebbe's mood seemed to change completely. Suddenly the Rebbe started a *freilicher niggun*, he began clapping and singing, and turned the whole farbrengen around."

EATING LIKE A YID

The singing was a bit strenuous, and about half way through the next *sicha* the Rebbe said to sing a *niggun* as an interval between *sichos*. During the singing the Rebbe called out to someone: first fulfill עד דלא ידע, then we'll talk! After the *niggun*, the Rebbe continued the *sicha* where he left off:

During the story of Purim, many non-Jews converted. The reason was, as the Megillah tells us: כי נפל פחד היהודים עליהם, because they were overcome with the fear of Jews. The Rama explains, that it means they were afraid not of the Yidden themselves, rather they were afraid of the same thing that the Jews were afraid of; the fear of Hashem.

The uniqueness of the Yidden of that generation is that they lived for an entire year with *mesiras nefesh*. If you were Jewish, you were under a threat of death. So just waking up in the morning as a Jew, or eating breakfast as a Jew, was *mesiras nefesh*.

A non-Jew will not be influenced just by a Jew's davening or learning; it doesn't mean much to him and he cannot really relate to it. But eating—that's something he can relate to! The *bracha* before eating is also foreign to him; so he will come after the *bracha* and leave before bentching. But when it comes to the eating itself, if the Yid eats in the way a Yid is supposed to, it will have a major positive effect on him, until he will be able to fear Hashem in the same way that a Yid is supposed to.

עד דלא ידע!

At most farbrengens, the Rebbe would say *l'chaim* on wine from his *becher*. On some special occasions, like Purim, the Rebbe would say *l'chaim* on *mashke*. At this farbrengen, the Rebbe asked Rabbi Mentlik, who was tasked with filling the Rebbe's cup, to pour him some Benedictine.

During the course of the farbrengen, the Rebbe told many people to say *l'chaim*, many of them on full cups. The Rebbe also said more *l'chaim* than usual.



JEM 102675



To one person the Rebbe said: “Don’t worry if your tie is in the wrong place, say *l’chaim* on a big cup ‘עד דלא ידע’, just like you were *zoche* to be on Simchas Torah. And influence your *mechutan* too, he’s in a *moiredike* והגבלה”

To another person: “Say *l’chaim*, and decide to become a Chossid! Even though your יצר הרע is telling you that this will negatively affect your *parnassa*, just become a Chossid!”

To another person the Rebbe gave a *bracha* for health, and added: “But you must be עד דלא ידע, until you forget about health.”

The Rebbe turned to another person and told him to say *l’chaim* on a big cup, and beginning tomorrow he should learn Chassidus every day ‘אליבא דנפש’.

When the bottle of Benedictine was finished, the Rebbe asked that someone should bring another bottle. Reb Binyomin Levitin brought one from his house, but the elder Chassidim thought that it could affect the Rebbe’s health, and they tried to stop Reb Binyomin from passing it to Rabbi Mentlik.

The next day, the Rebbe told Reb Leibel Groner that he had noticed the argument between Rabbi Mentlik and the elder Chassidim if he should give

the Rebbe more *l’chaim* or not, and he wants to know what the reasons were that each side was giving. After Rabbi Groner repeated the argument, the Rebbe said that those who wanted to give *l’chaim* were right.

At one point the Rebbe said with a smile: “Chonye Morosow would say, that on Purim, after he took *mashke*, he can say whatever he wants, and no one will be angry, because he could alway later excuse himself and say that he was שיכור. I am not holding there yet—maybe I would be already by עד דלא ידע but people here are stopping me; everyone is sitting around והגבלה. One is making sure that his tie is in the proper place, another is thinking if his socks properly match his tie; like the *minhag* in America that the feet and neck have to be equal, like a ברהמה...”

18 YEARS OF TOMCHEI TEMIMIM

One of the major themes of this farbrengen was the Yeshiva Tomchei Temimim. The day that the Frierdiker Rebbe arrived in America, Tes Adar Sheini 5700, he announced his plans to open Tomchei Temimim in America. The first group of *bochurim* started learning that very day, and the



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yeshiva was formally established a week later, on Shushan Purim.

“It says that the Shechina was in *golus* ten times. Tomchei Temimim also went through a few *goluyos* until it came to this part of the world, exactly 18 years ago, on Shushan Purim.”

The Rebbe then spoke about those who think that there should be changes made to the yeshiva:

“Recently there has been a new form of treatment for mental illness: to explain to the patient what exactly his problem is; either ‘nervousness,’ or ‘mentally ill,’ or ‘emotionally disturbed.’ (If there is someone who speaks a better English, he can find a few more terms... but the idea is the same). That way, he can understand what his problem is, and that it is possible to be cured. The same thing goes for those who want to change Tomchei Temimim—they need to be told that if they think something is missing, they are the ones with the problem.”

Some of the original *talmidim*, from 18 years earlier, were at the farbrengen. The Rebbe addressed them directly:

“When something new is established, it is felt much more powerfully. So those that were there

then when the yeshiva was founded must know that the passion felt at that time is still here today, and every day it must feel like a new thing.”

After the *sicha* the Rebbe started calling out their names: Zev Shildkraut, Avrohom Barnetsky, Mendel Feldman, Mordechai Altein, Yitzchok Kolodny, and Yehoshua Goldman.² The Rebbe gave each of them *l’chaim*, and told them to dance in a circle, “but not on the table.” The Rebbe also motioned to Rabbi Mentlik, the rosh yeshiva, to join the circle, and he jumped right into the middle. Reb Shneur Garelik, the rov of Kfar Chabad, who was visiting from Eretz Yisroel, was one of the original *bochurim* in Tomchei Temimim in Lubavitch, and he also joined the circle, as well as Reb Yisroel Jacobson.

The energy in the hall was tremendous, with the singing and dancing and clapping, when suddenly the Rebbe jumped up and started dancing as well! The whole crowd immediately jumped to their feet, and it felt as if the whole room was shaking. During the dancing the Rebbe turned to Reb Shneur Garelik, and pulled his hat down over his eyes.

After this the Rebbe spoke about the famous *sicha* of the Rebbe Rashab on the Gemara “כל היוצא למלחמת בית דוד כותב גט כריתות לאשתו”—anyone that

went out to war for the House of Dovid, would first divorce his wife. The Rebbe Rashab said that this refers to the *bochurim* of Tomchei Temimim, who have to 'divorce' anything connected to this world in order not to be distracted.

"The students of Tomchei Temimim, throughout all its years, are the ones who will finally be victorious in the war of Dovid. They must know that this war is only something that kings do for entertainment [i.e. this is not a real battle where we are not certain which side will win], and they know for sure that they will win. But Hashem wanted it to seem as if there is a real battle, yet the truth is that they will certainly be victorious."

In the next *sicha* the Rebbe continued to speak about *מלחמת בית דוד*, that they must know how to fight in every situation. So too, those who want to win the fight today, must be able to affect people from every group, and to do so they must be educated in the way of *Toras Chabad*.

In those years, it was not uncommon for some Lubavitcher parents to send their sons to non-Chabad yeshivas. The Rebbe addressed this phenomenon:

"Since Moshiach is coming very soon, it won't look right for a father to sit together with the *temimim*, and his son he will have to send to the "other side," because he was educated differently than the father. So what should he do? Since Moshiach is about to arrive, he should *chap arein* and register his son in Tomchei Temimim."

The Rebbe concluded:

"Since we are now talking in a manner of *עד דלא ידע*, in the spirit of *לא ידע* it would be proper that everyone should register in Tomchei Temimim—as the Megillah says "מנער ועד זקן טף ונשים ביום אחד"—right away, tomorrow, on Shushan Purim. And as *temimim* we will greet Moshiach Tzidkeinu!"

The Rebbe turned to a few of the people in the room that needed this extra push, and told them each to say *l'chaim* on a full cup. Then he said with a smile: "Why do you look so surprised? A Jew wants to say *l'chaim*, and everyone looks at him as if he's doing something shocking."

DON'T BE SO 'RIGHT'

In the next *sicha*, the Rebbe spoke very strongly about the need to be more active in *הפצת המעיינות*.

"My father-in-law, the [Friediker] Rebbe once said at a Purim farbrengen, that the problem is that people are too right."

The Rebbe explained this to mean that people will always have an excuse for their inactivity. These people could be right, they may have a valid excuse, but what did they gain from being right? The work is still not done!

"What I mean is simple: on Sunday, at the end of the day, can you write down on paper, black on white, what you did today *בפועל ממש*? Twenty-four hours have passed. You should be able to show what you accomplished in the first hour, the second hour, etc."

The Rebbe went on to once again discuss Tomchei Temimim, and the need to keep it pure from outside influences.

"This is especially vital when discussing education for youth, when any impression they receive will affect their children, from father to son, generation after generation, forever!"

"This is not beyond our reach. It is the responsibility of the administrators, *mashgichim*, *mashpi'im*, the *roshei yeshivas*, the *talmidim*; their wives, mothers, sons, and daughters, and all Chassidim, to bring the Torah of the Baal Shem Tov, the *מעיינות*, to the *חוצה*—until *דעה את ה'* מלאה הארץ דעה את ה'—*חוצה*—until *דעה את ה'* מלאה הארץ דעה את ה', *כמים לים מכסים*, and Moshiach will come!

"And then there will be no need to farbrengen until 4 AM, in a crowded room where you can't sleep even if you want to. Because by then it will be universally known that *"טעמו וראו כי טוב הוי"*!"

At this point, the Rebbe related the story of the Alter Rebbe:

"The Alter Rebbe once arrived in a town considered to be a "stronghold" of the opponents of Chassidus. He went up to the bima and called out in his famous tune:

"טעמו וראו כי טוב הוי" - פארזוכט וועט איר זעהן אז דער אויבערשטער איז גוט!"

[When repeating this quote, the Rebbe used the sing-song tune used by the Alter Rebbe.]

"As a result of this "announcement" - tens of scholarly *yungeleit* ran after the Alter Rebbe and became Chassidim, spreading the Torah of the Baal Shem Tov even further.

During the *niggunim* that followed, the Rebbe spoke to many people, and told many more to say *l'chaim*.

"Maybe I can influence ... to do what I want instead of what he wants, at least in regard to one

thing. Even if he thinks that according to Shulchan Aruch he should do the opposite, he should still trust me that what I am instructing him to do is according to Shulchan Aruch.” The Rebbe then said with a smile: “It’s impossible to talk to him, he’s stuck in חיצוניות and I deal with פנימיות, he should stop thinking about חיצוניות! Let him say *l’chaim*, forget about himself, and do what he is supposed to.”

To another person the Rebbe said: “You are involved in *mussar*, but you should become a Chossid. Stop thinking about סדר מרע and start thinking about עשה טוב; then everything will be fine.”

When Pinchas Feldman, today of Sydney, Australia, was a young child, he was sent to New York to learn in Lubavitcher Yeshiva. It was not easy for a child that young to be away from home, and his parents asked the Rebbe if they can bring him back to Baltimore, even though there was no Lubavitcher yeshiva there at the time. The Rebbe gave permission to send him to a non-Lubavitcher yeshiva.

In 5718, Pinchas was already 15 years old. During the farbrengen the Rebbe turned to his father and said: “Don’t be *nispaal* from what I told you about sending your son to a different yeshiva, you should start sending him to Tomchei Temimim. This will be your *mesiras nefesh*, and then you will have *nachas* from him.”

The Rebbe told someone who had traveled to be at the farbrengen: “You spent \$800 to be here, and you’re walking around in your *balebatishe* clothes, as if you’re still home.”

There was an individual there named Sholom, but he was mostly known by his English name. The

Rebbe said to him: “Hashem should help that you should be known as Sholom, even by your wife, and Hashem will help that you will have שלום, physically and spiritually, and you will be blessed with זרעא וקיימא.”

The Rebbe turned to a father and son from a Lubavitch family who were standing nearby, and said to the father that he should allow his son to learn in Tomchei Temimim. The Rebbe repeated what he had said before, that when Moshiach will come the father will be with the *temimim*, but the son will still be with the *misnagdim*. The Rebbe then turned to the son and said, “You must start learning in Tomchei Temimim, even without asking your father.” Then, turning to the father: “It would be better if you also agreed. Why should your son have to disobey you? (Just like a son must not listen to his father if he tells him to be מחלל שבת...).”

The father stood silently and didn’t answer, so the people around him started pressuring him to answer. The Rebbe told them not to pressure him: “For now just make sure that he is עד דלא ידע, that way after Purim when he is back to ידע, he will do what is proper for a Chossid Chabad.”

The Rebbe then spoke two *sichos* focusing on the important role of the Jewish woman, and how the main miracle of Purim was brought about through a woman, and today too women can play an important role in bringing Moshiach.

Before the end of the farbrengen the Rebbe made an appeal.

“There is a *minhag* started by the Rebbe Rashab, that on Purim people give tzedaka that goes to a special fund where the money can be used for various tzedaka causes at the Rebbe’s discretion, without the donors having any say.”

Then the Rebbe sang the *niggun* Shalosh Tenuos, and the Alter Rebbe’s *niggun*. During the Alter Rebbe’s *niggun*, the Rebbe said to sing the last part only once.

The Rebbe then announced that everyone should make a *bracha acharona*, then he began singing כי בשמחה and left the hall. By this time it was already 5:30 A.M.!

“NAME AFTER THE SHVER”

There was a Chossid in Montreal named Nossou Fellig who had only daughters. By one farbrengen in 5716, he approached the Rebbe and asked for a *bracha* for a son. The Rebbe answered that he



should name the son after the ‘shver,’ meaning the Frieddiker Rebbe. He thought that the Rebbe meant his own father-in-law, who was alive. So he blurted out “אבער דער שווער לעבט” —my shver is still alive.

He immediately realized his mistake and was totally broken hearted. For two years he was constantly talking about how the Rebbe gave him a bracha for a son, and he ruined it with his careless remark.

At this farbrengen, Purim 5718, he again approached the Rebbe to ask for a bracha for a son. The Rebbe turned to Rabbi Kramer, the administrator of Tomchei Temimim in Montreal, and asked him how much it costs for a plaque in the ‘Governor’s Table’—the highest level of the building dedication. Rabbi Kramer answered that it was \$100, a substantial sum at that time. The Rebbe told Reb Nosson to give ten times that, and he will have a son.

After Purim Reb Nosson was in yechidus, and he asked the Rebbe if he was serious about giving 10 times the building dedication. Maybe the Rebbe only said it because it was Purim, and the Rebbe was in a good mood. The Rebbe replied, “Never in my life have I said something as a joke.”

Reb Nosson gave the large sum and not long after Purim, the groundbreaking was held for the yeshiva in Montreal. Nine months after the groundbreaking Mrs. Fellig gave birth to a boy.

Rabbi Chaikin relates:

“Purim was on Thursday night. That Shabbos was the ufruf for my sister’s chosson, Reb Baruch Brickman. Often, in those years the Rebbe used to farbreng when there was an ufruf, but he had just farbrenged on Thursday night for nine hours, so my father didn’t feel comfortable asking the Rebbe to farbreng again, so soon after.

“While my father was deliberating, it was announced that the Rebbe would farbreng after davening in honor of the ufruf. It seems that Reb Shmuel Zalmanov asked the Rebbe in the name of my father, without informing him. That way if the Rebbe wouldn’t want, he can always say that it wasn’t his idea, it was Chaikin’s...”

On Shabbos after davening, Rabbi Hodakov called Reb Yoel Kahn and Reb Avremel Shemtov [then a bochur] and told them that



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the Rebbe wants them to come to his room. They remained in the Rebbe’s room for about 20 minutes.

The Rebbe asked them if they remember the sichos, and if they can repeat the sichos from after the maamar. (It appears that while the Rebbe spoke at the farbrengen from that point on, the words flowed in a manner of שכינה מדברת מתוך גרונו; hence the Rebbe asked them to repeat what had happened. This is not something new; I heard it used to happen by previous Rebbes as well).

They repeated for the Rebbe some of the sichos, and in general what happened by the farbrengen. When they mentioned that the Alter Rebbe’s niggun was sung, and the last part they sang only once, the Rebbe asked, why? They said because that’s what the Rebbe said. The Rebbe answered “I said to do that? Nu.” (Meaning he was pleased). 1

1. Reb Heske was in charge of a group of bochurim and yungeleit who would start and lead the niggunim at farbrengens.
2. These are the names recorded in the yoman. The Rebbe may have mentioned more.



כתב יד קודש

Jump into the Sea

(Teshura Simpson-Gopin, Teves-5775)



A journalist from Eretz Yisrael wrote to the Rebbe, painting a grim and dark picture of the spiritual situation in his homeland. His observations led him to believe very little in the potential impact of his work and so he asks the Rebbe to advise him on how to carry on. The Rebbe responds:

In response to your questions—of course you may show (or convey) the content of my letter to my relative Reb Avrohom Dovid [Yanovsky], or the like.

[Me] being here, I cannot point to the [exact] method with which to utilize your knowledge and influence to impact the greatest number of Jews. But your [general] approach, in my humble opinion, needs to be from a different perspective:

We see clearly how so many Jewish people are drowning, *rachmana letzlan*, in the sea of ignorance, unaware of the true good; [they lack] knowledge of our eternal Torah and [Jewish] values, [they have no] knowledge of their purpose in this world, [no] knowledge of the immense, sublime power hidden within them—that their soul is literally a part of G-d from Above. Worst of all: they are ignorant of the very fact that they lack all this knowledge!

Many of them would be unwilling even to engage in conversation [about these subjects] with [anyone] other than you and your colleagues, or your students and followers. [Therefore] you have the ability to convey these awarenesses to them, whether directly or indirectly, or both. Thus, it is not possible that Hashem will not provide a “bridge” to connect you with them.

Even if you insist that the description of the situation in your letter is accurate, and you therefore are justified [for not doing enough to this end]—will this actually [help the situation and] breathe life unto the [dry] bones?

On the contrary: The more you justify yourself, the less chance you’ll “jump” into this campaign of saving souls, and [the less chance] you’ll bring others into this campaign.

In their essence, they themselves [—the less fortunate Jews—] await to be given life and set on their feet. And then they will be, as the Novi says, “A very great army...”

[The analogy used by the Rebbe of breathing life unto the “dry bones” alludes to the story of Yechezkel HaNovi; found in Yechezkel 37.

It should be noted that the *maaneh* printed here is only partial.]

במענה לשאלותיו - פשוט שיכול להראות (או למסור) תוכן מכתבי לש"ב וכו' הרא"ד שי' וכו' ב.

איני יכול להראות מכאן באיזה אופן יכול לנצל ידיעותיו והשפעתו לטובת מספר הכי גדול דאחב"י שי', אבל הגישה לפענ"ד צ"ל מקצה השני: רואים במוחש איך שכו"כ מבג"י טובעים, ר"ל, בים של העדר ידיעת הטוב האמתי, ידיעת תורתנו וערכנו הנצחיים, ידיעת תפקידם בעולם, ידיעת הכחות העצומים והנעלים הגנוזים בהם עצמם - הידיעה שנפשם "היא חלק א' ממעל ממש" - והעולה על כולנה: העדר הידיעה שהם במצב של העדר ידיעת כל אלו.

כו"כ מהנ"ל לא ירצו להכנס בדברים אפילו - כ"א עם כ' וכו' ב או עם תלמידיו ומושפעי; בידו להעניק להם מידיעות הנ"ל באופן ישר או בעקיפין או בשניהם: וא"כ אי אפשר שלא הוזמן ע"י ה' גשר שיקרבם ויאחדם. - ואפילו את"ל שתאור המצב שבמכתבו מתאים להמציאות וצודק בהצדקתו - הבזה "יחי העצמות האלה"? ואדרבא ככל שיצדק יותר - יותר יתמעטו הסיכויים ש"קפוץ" למבצע הצלת נפשות זה וימשיך עוד כו"כ למבצע זה. והרי בפנימיותם מצפים הם שיחיום ויעמידום על רגליהם ואז יהיו (בל) הנביא) חיל גדול מאד מאד.



To the amazing staff of
A Chassidisher Derher
We thank you for all your hard
work and devotion in putting
together this beautifully written
and inspiring magazine!
Dr. and Mrs. Levi A. Reiter

Complete Trust

One of the essential aspects of Yiddishkeit
is *bitachon*—trust in Hashem.



A Result of Faith

In this letter, the Rebbe explains that trust in Hashem is achieved through faith, and that worrying is only appropriate when it's about spiritual improvement.

You write that you weren't feeling well, and your doctor instructed that you must control yourself and free yourself from worry and depression.

Bitachon is the often-proffered solution to alleviate anxiety. Many *sefarim*, including Chovos Halevavos Sha'ar Habitachon, explain at length how to instill *bitachon* into oneself. In truth, [*bitachon*] is a direct result of the most fundamental *emunah* [faith] of the Jewish people, who are believers, children of believers. This is the *emunah* that Hashem watches each and every individual with *hashgachah pratis*, and that Hashem is the quintessence of goodness. In the

words of Chazal, "Everything Hashem does, he does for the good." This being the case, where can there be room for worry? Only where the fundamentals of *emunah* have been forgotten.

It should be noted that the above [exhortation against worrying] applies [only] to matters that are in the hands of Heaven. In the words of Chazal, "Everything is in the hands of Heaven **besides fear of Heaven.**" Therefore, when it comes to Torah and mitzvos, one is obligated to concern himself with improving his conduct so that it will fit with the purpose for which he was created. As the *Mishnah* says, "I was created to serve my Creator."¹

Memorize Perek Mem Aleph

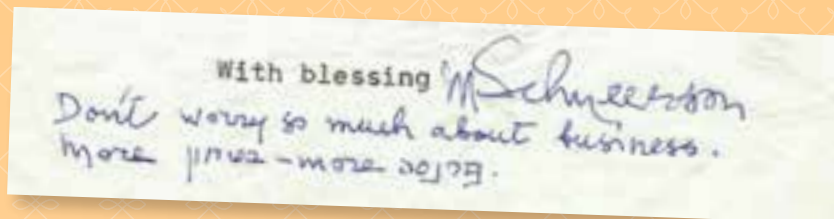
Bitachon can be strengthened through contemplating the fact that Hashem stands over each individual and examines his insides and heart, and so on, as explained in Tanya *perek*

41. Ideally, you should memorize the beginning of the *perek* until the word המלך on the second page, and review it from time to time.²

Contemplating Hashgachah Pratis

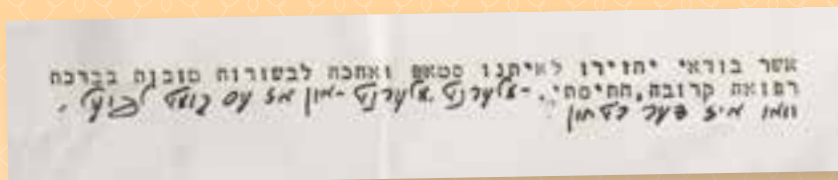
In this letter, the Rebbe replies to someone who was experiencing hardships:

It is certainly unnecessary to elaborate on the point that the stronger the *bitachon* is, the sooner it becomes abundantly apparent... It is [also] surely unnecessary to elaborate that not only is *bitachon* a necessity, but it is also a relatively easy *avodah*, as one who contemplates with an open mind sees Hashem's providence and kindness each and every day. Though life may also contain [Divine] concealment and difficulties—for we live in the physical, lowest world, as explained in Tanya—Hashem gives



DON'T WORRY SO MUCH ABOUT BUSINESS. MORE בְּטוּחוֹן - MORE פֶּרְנִסָּה.

POSTSCRIPT IN THE REBBE'S HOLY HANDWRITING ON A LETTER TO REB ZALMON JAFFE, DATED 26 NISSAN 5724.



מלערנט, מלערנט - און אז עס קומט לפועל, וואו איז דער בְּטוּחוֹן?

POSTSCRIPT IN THE REBBE'S HOLY HANDWRITING TO RABBI MENDEL SHEMTOV, DATED 15 MENACHEM-AV 5711.

every Jew the strength not to be affected by this, and to joyously walk the path of Torah, day by day, step by step.

In fact, *bitachon* and joy in and of themselves lessen the [Divine] concealments, and it becomes readily apparent that it was only a *nisayon* (test) all along.³

Participating in Farbrengens

The Rebbe explains that self-doubt is merely an illusion, and advises how to overcome it.

You must be strong in your trust in *Hashem*; that he will place you on the true path and you will succeed in your holy work. If you have doubts, these are not [really] doubts in your own abilities, but rather a result of a weakening in your *bitachon*. The solution for this is to study Sha'ar Habitachon in Chovos Halevavos, and, in general, to remain connected to the

Tree of Life—the study of Chassidus—and to regularly attend *chassidishe* farbrengens, with true, *chassidishe* joy; to rejoice and make others joyful.

As you've already moved into your new home, a truly proper *chassidishe* farbrengen should be held. Remind yourself of the old days, when farbrengens were held without considering what so-and-so might have to say about it, or what the left side or the right side might say. The only [consideration was] the knowledge that a *chassidishe* farbrengen—listening to Chassidus, a *chassidishe* vort, and a story of our Rebbeim—brings in light, and a little bit of light pushes away much darkness.⁴

Don't Think About It.

I write to you to inspire in you—although it's surely not something new to you—that each of us is under the

individual providence of Hashem. As a result, even if it seems to you that you could be somehow harmed, this is an illusion, for such a thing is impossible. Therefore, you must be strong in your *bitachon*, that just as Hashem governs the entire world, He governs you, as well as your body; as a person is called “a small world”... If, at times, you sense a weakening in your *bitachon*, you shouldn't delve into it. Rather, you should distance your thoughts from this weakness, for it is certainly nothing but an illusion. Shortly afterwards, you will notice that—just as all Jews are believers, children of believers—you too are firm in your *bitachon*.⁵ 1

1. Igros Kodesh vol. 17 p. 100.

2. Ibid. vol. 18 p. 121.

3. Ibid. vol. 17 p. 28.

4. Ibid. vol. 4 p. 318.

5. Ibid. vol. 5 p. 208.

Part II

לזכות

החתן הנעלה והמצויין חבר מערכת של גליון זה

הרה"ת ר' מנחם מענדל שי' שם טוב

והכלה מרת רבקה תחי' פערלאוו

לרגל חתונתם בשעטומ"צ

ביום ד' אדר ב' ה'תשע"ו הבעל"ט

מוקדש ע"י חברי המערכת



retain CHASSID

THE RIGOROUS PROCESS OF
CHAZZARA AND HANACHA IN EACH GENERATION



intro

In the preparation of this article series, we conducted extensive interviews with many key individuals involved in chazzering, transcribing, and printing the Rebbe's Torah, as well as printing the Torah of the previous Rabbeim.

They are: **Rabbi Chaim Shaul Brook**, director of Vaad Hanochos B'Lahak; **Rabbi Dovid Feldman**, chozer and maniach and editor-in-chief of Vaad Hanochos B'Lahak; **Rabbi Simon Jacobson**, chozer and maniach - Vaad Hanochos Hatmimim; **Rabbi Eliyahu Matusof**, senior editor at Otzar Ha'Chassidim of Kehot Publication Society; **Rabbi Dovid Olidort**, chozer and maniach and senior editor at Kehot Publication Society.

On behalf of our readership, we thank them for bringing their extensive expertise to bear on this vast topic, sparing neither time nor effort in their assistance זכות הרבים תלוי בהם.

We were also assisted by the kovetz תורת רבינו והוצאתה לאור published by the Vaad Talmidei Hatmimim.

Throughout the history of Chassidus, the spoken teachings of the Rabbeim have been learned and retained through a two-step process, which, over time, developed a lexicon of its own.

First there was *chazzara* (repeating), when a *chozer* (repeater) would *chazzer* (repeat) the Rebbe's teaching for the benefit of the listeners. A *chozer* would *chazzer* the teachings as accurately as possible – which, depending on the Rebbe, could last up to several hours at a time.

Then came the next step, *hanacha* (transcribing), when a *maniach* (transcriber) would write a *hanacha* (transcript) of the Rebbe's teachings.

In this article series, we examine the history, development, and experience of this nearly impossible endeavor. In part 1 (published in the Adar I edition), we focussed on the history of *chazzara* and *hanacha* by the earlier generations of Rabbeim; in this article we focus on the history and process of *chazzara* in our generation.

It was the first night of Shavuos 5712, a Thursday night. After spending the night saying Tikkun Leil Shavuos in the small *zal* upstairs in 770—then the main shul—most Chassidim had left for the mikveh. Suddenly, the Rebbe walked into the near-empty shul. “*Vu iz der olam?*” [Where is everyone?], he asked.

“Everyone is in the mikveh,” someone answered.

“Yoel is in the mikveh too?” the Rebbe asked.

Reb Yoel Kahn, though a young *bochur* in his early twenties at the time, was almost-singlehandedly responsible for the *chazzara* and *hanacha* of the Rebbe's farbrengens. The Rebbe, who always tried to ensure that a *chozer* was present when he said Torah—even for *sichos* to small audiences



which were occasionally held in his room—wanted to make sure that Reb Yoel would be present for what was about to happen.

But as it were, he too was in the mikveh then.

“Ah!...” the Rebbe sighed.

But the Rebbe didn’t wait, and after taking off his coat, he sat down in his place and instructed the crowd of about fifteen people to begin the *maamar niggun*. Meanwhile, a messenger immediately ran to the mikveh to let everyone else know.

“I was already at the door on the way out,” Reb Yoel writes in a letter, “and when I heard the news, I obviously ran like a *meshuge* to 770. I arrived in the *zal*, and I saw the Rebbe saying Chassidus with only three *minyanim* of people surrounding him.” (The crowd

had doubled by the time Reb Yoel arrived.)

After the *maamar* ended, the *chozrim* and *bochurim* sat down for *chazzara*, and although so few people had managed to be there by the entire *maamar*, it went very well. After davening later that morning, on Friday, Reb Yoel *chazzered* the *maamar* for those who had missed it, and again in the evening before Kabbalas Shabbos.

After Shavuot, the Rebbe followed up on the *maamar*, asking a certain Chossid in *yechidus*, “What’s with the *maamar* of *fartug* [dawn]? Did they *chazzer* it?”

The Chossid answered in the affirmative.

“Who *chazzered* it?” the Rebbe asked.

“Yoel.”

“But he wasn’t there?”

“He came right away”, the Chossid answered.

“When did they *chazzer* it?”

“Immediately following the *maamar*.”

“But it was already well into the morning; when did they sleep?” the Rebbe asked with a chuckle.

“Nu,” the Rebbe continued, “and those who weren’t there, did they also hear *chazzara*?” The Chossid replied that there had indeed been another *chazzara* after davening, and again after Kabbalas Shabbos.

The Rebbe had much satisfaction from these words, and said, “I am not informed of good things. That the *maamar* was *chazzered* three times—such [good] things I am not told.”¹



Part I: An Unprecedented Challenge

While the institution of *chazzara* and *hanacha* was a mainstay of Chassidic life from times of the Alter Rebbe and on, with the onset of *dor hashvi'i*, it took on a whole new meaning.

Firstly, the Rebbe didn't write any of his own *sichos* or *maamarim*. Therefore, unlike in most previous generations, when the *manichim's* role was only secondary, while the Rabbeim transcribed their *maamarim* in their holy handwriting, now it became the sole responsibility of the *manichim* to transcribe the Rebbe's Torah. Although it was assumed that the Rebbe wouldn't be writing the *sichos*, the fact that he wouldn't be writing his *maamarim* came as a surprise.

In fact, in the first few days after the Rebbe delivered his first *maamar* on Yud Shevat, 5711, it didn't even dawn on the Chassidim to write a *hanacha* at all.

On the Sunday after Yud Shevat 5711, Reb Yoel was in *yechidus* for his birthday. As he was about to walk out, the Rebbe motioned for him to come closer. "*Vos hert zich mit di Hanochos?*" [What's going on with the *Hanochos*?]

"I assume this means the *sichos*," Reb Yoel responded, "since the *maamarim* will probably be in writing."—I.e. that the Rebbe would give them out in writing.

[At the time, any indication that the Rebbe wouldn't write his *maamarim* was viewed as part of

his reluctance to accept the *nesius*, not as a change to the practice of the preceding Rabbeim. That's why Reb Yoel was "pushing back" on the idea of writing his own *Hanochos*.]

The Rebbe smiled, and said, "What's the problem, can you not make a *hanacha*?"

"*Epes*, not so much."

The Rebbe smiled broadly. "And from Shabbos?"—I.e. do you recall the *maamar* Hayosheves Baganim?

"Even worse."

"*Vos, azoi fil mashke genumen?*" ["Why? Did you take so much *mashke*?"] the Rebbe asked. "That's probably just an excuse. If you try, you'll be able to write both [*Hanochos*] well."

Reb Yoel said, "Nevertheless, maybe *biksav*?" [Maybe the Rebbe will give the *maamar* in writing?]

The Rebbe smiled, and replied, "Nu, I will see. You put in what you have, and if I have time, I'll try giving it out in writing."

After the *yechidus*, Reb Yoel prepared a *hanacha* of the *maamar* and submitted it to the Rebbe for *hagaha*.

Interestingly enough, it was a long while before they

heard any developments about the *maamar*. Weeks and months passed, and it wasn't coming out, not in the Rebbe's own *ksav* nor as an edited version of the *hanacha*. On Yud-Alef Nissan, when the Rebbe went to the Ohel, he took the *maamar*—typed up and covered with his *hagahos*—with him, and recited it at the *tziyon*. That evening, he finally gave the *maamar* to be printed, and instructed that it should be done by Yud-Gimmel Nissan—only two days away—a gargantuan task in the pre-computer days of printing. But the Chassidim put themselves to the task and the *maamar* was out on time.²

In addition to the fact that the responsibility to transcribe the Rebbe's words now rested solely on the *chozrim* and *manichim*, the



COVER OF THE FIRST PRINT OF THE MAAMAR BASI L'GANI 5711.

job itself got much harder than in previous generations. Whereas the *chozrim* of old could focus on memorizing a single *maamar*, discussing a single general topic, now they were memorizing full farbrengens, with dozens of topics, often shifting from the *parshas hashavua* to a *hadran* on Gemara, to an explanation on Rashi, to a *sicha* on *shleimus ha'Aretz*—all in addition to the *maamar*! Furthermore, these farbrengens were much longer than those of any the previous Rabbeim, often lasting four, five, six, and even seven hours.

And there were times that the *chozrim* had to memorize two, three, or even *four* farbrengens in a row.

“The most intense situation of *chazzara* (during the years I was present) used to happen when Shemini Atzeres-Simchas Torah fell out on Thursday and Friday,” veteran *chozer* and *maniach* Rabbi Dovid Olidort, says. “There was a farbrengen Thursday night, before *hakafos* on the night of Simchas Torah; another farbrengen on Friday, for *seudas Yom Tov*; and another two farbrengens the next day, on Shabbos Bereishis. So we had to *halt kop* [keep track] of *four* farbrengens at the same time, to remember *what* was said, and at *which* farbrengen it had been said, without mixing them up.”

Part II: History

In the Beginning

The story of *chazzara* and *hanacha* in *dor hashvi'i* begins shortly after the *histalkus* of the Friediker Rebbe, when a



REB ZUSHE WILMOWSKY, 'THE PARTIZAN', AND HIS SON LEVI STUDY A NEWLY RELEASED LIKUT.

young Israeli *bochur* wrote up a short summary of the Rebbe's farbrengen of Shabbos Mivarchim Sivan 5710. “I wrote it purely for myself,” Reb Yoel Kahn relates³. “The idea of publicizing it didn't even cross my mind.” At the time, the Rebbe was adamantly refusing to accept the *nesius* upon himself, so for someone to go out and start

publicizing his *sichos* seemed to be out of the question.

“A few days later,” Reb Yoel continues, “I happened to mention these notes to Rabbi Berel Chaskind. He got all excited and said, ‘We must give this to [the Rebbe, who was then called] the Rama”sh!’ I personally was very nervous about such a move, since I figured that the Rebbe would

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refuse to recognize the *reshima* and ban its distribution. But I was a young *bochur* and Rabbi Chaskind was a prominent Chossid.”

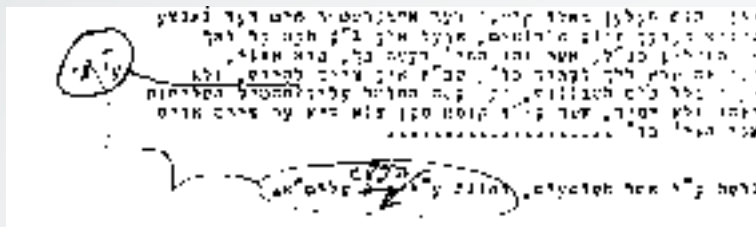
Reb Yoel was overruled, and Rabbi Chaskind brought it to the Rebbe and said, “The *yungeleit* are asking if this can be printed.”

Surprisingly enough, the Rebbe was fine with the idea, commenting, “This could have been done before, too.” (I.e. publicizing these *sichos* implies nothing about the Rebbe’s *nesius* and could have been done before the Friediker Rebbe’s *histalkus* as well.) He also agreed to edit the *reshima*, but not as a Rebbe looking over his Torah and giving it his stamp of approval, rather to simply help in writing and ensure its accuracy.

From then on, Reb Yoel began transcribing the *sichos* every week.

However, even after the Rebbe had given his approval and was editing *sichos*, the *manichim* were always walking a fine line. On the one hand, they wanted to print and publicize the Rebbe’s *sichos*, but on the other hand, they were constantly nervous that if they did anything that would imply that they viewed the *sichos* as the Torah of a *Rebbe*, they would immediately lose the Rebbe’s approval. In fact, when they printed the very first *sicha*, they printed it with a byline stating that it was “transcribed by one of the listeners, edited by “כ”ק שליט”א”.

When the Rebbe saw this, he first changed it to “the Rama”sh”, then deleted the entire line, and instructed them to immediately send all printed copies to *geniza* and reprint the *sicha* without the



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byline. For this reason, they made sure that it was all done very unofficially, with the *sichos* being printed on a primitive typewriter with no cover page, and only a few copies being sent around.

This was all in Sivan of 5710. For the next few weeks, Reb Yoel ran the operation pretty much on his own, *chazzering* the *sichos*, transcribing them, and keeping track of the expenses.

After Tisha B'av, Reb Yoel asked a few more *bochurim* to join the Vaad L'hafotzas Hasichos, and they split up the various tasks: copying the *sichos*, helping Reb Yoel write, overseeing the finances, and keeping in touch with Anash.

Although in the beginning the distribution of the *sichos* were more of an unofficial, under-the-table affair, this slowly changed. After Tishrei, the Rebbe himself began sending copies of the *sichos* to various people, sometimes even pointing out which parts to focus on. In one letter, the Rebbe writes, "Surely you will find an answer to several of your questions [in my introduction to several of the *kuntreisim* and] in the transcription of Shabbos Bereishis and and Parshas Lech Lecha, which are included here."⁴

Around the same time that *Hanochos* started being written, *chazzara* began happening after each farbrengen, generally led by Reb Yoel as well. (After a farbrengen on Shabbos Parshas Vayeshev 5711, when the Rebbe saw the *bochurim* and Anash doing *chazzara*, he said with a smile, "Dos zainen ale hungerike."—They are all hungry.)

Only after Yud Shevat 5711, when the Rebbe asked Reb Yoel to write a *hanacha* of the *maamarim* Basi Legani and Hayosheves Beganim, was it the first time that the Rebbe's Torah came out with his own *shaar blatt* and with the title כ"ק אדמו"ר שליט"א.

Chazzara and *hanacha* continued for the most part in this same fashion in the years that followed. Reb Yoel would continue

in his capacity of chief *chozer* throughout the years, working with a constant cycle of *bochurim* and *yungeleit* who were involved in the farbrengen and assisted in *chazzara*. For the first decade or so of the Rebbe's *nesius*, Reb Yoel was also the chief *maniach*, though this task would later shift to other people, each of whom wrote for various stints of time. Most notable of these are Rabbi Dovid Feldman, who began writing in 5736 and ultimately wrote for eighteen years, and Rabbi Simon Jacobson, who began in 5737 and wrote for over sixteen years.

The *Hanochos* of the Rebbe's *sichos* and *maamarim* eventually came to fill some two hundred volumes in Yiddish and Hebrew, and constitute the largest collection of *Hanochos* written



TEAM OF MANICHIM PREPARE THE TRANSCRIPTION OF THE REBBE'S FARBRENGENS.

ELUL 5739, LEVI FREIDIN via JEM 193601

from memory in the history of Chassidus, and probably the world.

The Rebbe's Copy

Although it wasn't necessarily known to the public, the Rebbe constantly inquired about the situation of *chazzara* and *Hanochos*. Very early on in the *nesius*, the Rebbe asked Rabbi Moshe Groner to begin keeping a binder of the *Hanochos* for him. The Rebbe's *Hanochos* were the original copies; the *Hanochos* were first written on a typewriter then copied on a stencil, but the Rebbe would receive the original. Reb Moshe would collect the *Hanochos* and place them in binders; in the front, he would write an index of all the farbrengens and *sichos* of the year.

As mentioned above, in the first years of the *nesius*, Reb Yoel was doing all the *chazzaros* and transcribing all the *Hanochos* himself; an overwhelming job, and sometimes he couldn't keep up. In his index, Reb Moshe would write *chasser*—missing—next to the farbrengens or *sichos* for which there was no *hanacha*.

Now, although Reb Yoel didn't always complete a full *hanacha*, he would always write brief notes of the farbrengen for himself. Often, he would go back and write a *hanacha* based on these notes, which he would submit to the Rebbe. Reb Moshe Groner related that the Rebbe himself would sometimes ask him to push Reb Yoel to make up the past *Hanochos*—though this was never to be done in the name of the Rebbe.

New Blood

As the years wore on, the Rebbe gave Reb Yoel more and more responsibilities, including writing the *Sefer Ha'erkim* and working in the yeshiva. At the same time, the farbrengens were happening more often and lasting longer hours; it was getting more and more difficult for Reb Yoel to keep up.

In 5726, the Rebbe himself got involved.

"On the night before Yud Shevat," Rabbi Leibel Schapiro relates⁵, "we were sitting together and fabrenging in the small *zal* in 770. Around midnight, Rabbi Binyomin Klein walked in and said that Rabbi Hodakov wanted to see three bochorim—Ephraim Piekarski, Shlomo Zarchi, and me. In those days, when Rabbi Hodakov called someone in,

the feeling was that this was something initiated by the Rebbe himself, so this came as a big shock.

"When we came in, Rabbi Hodakov said to us, 'The Rebbe is asking: are you ready to get more involved in *chazzara*?'"

"We all answered, 'Of course.'"

Rabbi Hodakov asked, 'Can I write this to the Rebbe?' and we all answered in the affirmative."

The following night, on Motzei Yud Shevat, was the Rebbe's main farbrengen. After the farbrengen, these *bochorim* were informed that the Rebbe was surprised that they hadn't gone up to to say *l'chaim*. [It was standard procedure in those days that anyone who wanted to say a *l'chaim* to the Rebbe for some type of occasion, would approach between the *sichos* with a bottle of *mashke*; the Rebbe would pour a bit in his cup and the rest was distributed to the crowd.]

They were then informed that since they hadn't gone up by Yud Shevat, the Rebbe wanted them to go up the following Shabbos. Meanwhile, before Shabbos started, Rabbi Hodakov added a fourth person to the group, Sholom Ber Levitin.

"That Shabbos," Rabbi Schapiro continues, "we went up to the Rebbe to say *l'chaim*, and speaking in a hushed tone, as one speaks before the Rebbe, we said that this was in connection to the *chazzara*."

"Vos?" the Rebbe said.

"It was clear that the Rebbe wanted us to say, loudly and clearly, exactly what it was that we were taking upon ourselves. The first *bochor* said, loudly this time, that this was in connection



VAAD HANOCHOS BLAHAK

THE MANICHIM WOULD OFTEN WRITE SHORTHAND NOTES OF THE FARBRENGEN IMMEDIATELY AFTERWARDS, WHICH THEY LATER USED IN TRANSCRIBING THE FULL-LENGTH HANACHA. REB YOEL'S NOTES OF THE FARBRENGEN PURIM 5718.

to helping in *chazzara*, followed by the second *bochur* and the third and the fourth.

“Each of us then returned to our places. The Rebbe turned to Reb Yoel, the head *chozer*, and said, ‘Either you should go to them, or they should come to you.’

He began approaching us, but the Rebbe stopped him, saying “It must be בעליתו של בעלים”, and we immediately went to stand next to Reb Yoel. The Rebbe then told us to say *l’chaim* on a full cup of *mashke*, after which he said that our fathers should also say *l’chaim*. Rabbi Piekarski’s father, who was the only father present, said *l’chaim*, and the Rebbe said to him ‘*Yaffe koach haben mikoach ha’av*.’ [The strength of the son is greater than—and, as Chassidus explains, comes from—the father.]

“With all the excitement, and after a full cup of *mashke*, it wasn’t easy to focus and follow the following *sichos* in a way that I could later *chazzer* them. All I remember is that the Rebbe spoke about the *Slav*, and that it’s a fat bird... My friends also had a difficult time focussing, and, ultimately, it was left to Reb Yoel to *chazzer* that *farbrengen*... However, from then on, we got involved in *chazzara* and transcribing the *Hanochos*, which were written based on Reb Yoel’s *chazzara* and with his guidance.”

“For the following months”, Rabbi Schapiro said, “we didn’t have any reaction from the Rebbe to our work, and we weren’t sure if the Rebbe was satisfied with it. Until the following episode:

“In a *hanacha* of Shabbos Parshas Toldos 5727, we wrote



CHASSIDIM TAKE NOTES DURING THE REBBE'S FARBRENGEN. MANY OF THESE PERSONAL HANOCHOS WERE LATER USED TO CREATE THE FULL HANACHA.

that Yitzchak was ‘blind.’ In a later *farbrengen*, the Rebbe said that such language “*shnaidt mir in di oieren*” [grates on my ears], and offered alternate ways of saying it. Although this wasn’t quite positive feedback, we were very excited that the Rebbe had acknowledged the *Hanochos* that we—a few young *bochurim*—had written, and this gave us the incentive and excitement to continue.”

Personal Hanochos

This period, beginning in the early 5720s and continuing for the next fifteen years or so, marked the rise of *Hanochos praitiyos*, personal transcriptions that Chassidim would write for themselves.

Rabbi Aharon Goldstein, today a shliach in Ann Arbor, MI, wrote many personal *Hanochos* and also collected from others. When he went to the Rebbe for his final *yechidus* before going out on shlichus, in 5736, he gave the Rebbe a binder of *sichos* from 5732-5735 that hadn’t previously been published. The Rebbe asked him several questions about the *Hanochos*—whether he had written them only from his memory or he had gotten help from others, and

whether Reb Yoel had reviewed them—and gave him a “*yasher koach gadol*,” adding that it is a *davar tov*, a good thing, and will surely be of benefit. After speaking about the shlichus, the Rebbe returned to the subject of the *sichos*, giving him another *yasher koach* and thank you.

“From this story,” says Vaad Hanochos B’Lahak’s Rabbi Chaim Shaul Bruk, “one can see how important the *sichos* were to the Rebbe. This was a *yechidus* before going out on shlichus, yet the Rebbe started it and finished it on the subject of *Hanochos*, and the Rebbe thanked him three times!”

5736 was also the year that the *Hanochos* began coming out consistently and reliably, immediately after the *farbrengen*. Like many *bochurim* of that era, Rabbi Dovid Feldman had been writing short *Hanochos* in *Loshon Hakodesh* of the *farbrengens* in letters back home to Eretz Yisrael, and later on began writing unofficial *Hanochos* in *Lashon Kodesh*. In 5736, he joined Vaad Hanochos Hatmimim, and, from Shabbos parshas Mishpatim, complete *Hanochos* came out after

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every single farbrengen, always within a few days.

Rabbi Leibel Groner related that when the Rebbe first saw a copy of the new *Hanochos*, it was on a Tuesday morning. “These are from this Shabbos?!” the Rebbe asked, with surprised satisfaction. “Ah!”

Rabbi Simon Jacobson would ultimately take over the Vaad Hanochos Hatmimim which produced *Hanochos* in Yiddish, and Rabbi Dovid Feldman headed the Vaad Hanochos B’Lahak which produced *Hanochos* in Hebrew. From this point on, with official *Hanochos* coming out promptly every week, the personal *Hanochos* no longer had a purpose and they mostly stopped circulating.



RABBI SIMON JACOBSON AT WORK AT THE OFFICES OF VAAD HANOCHOS HATMIMIM.

Part III: The Process

What it Takes

What exactly does it take to be a *chozer*? The Frierdiker Rebbe gives a very general description: “[A *chozer* is] a *baal kishron* [talented], with a quick grasp; a clear speaker with a smooth tongue.” Although it is tempting to think of a *chozer* as someone

with just a photographic memory, it involves much more than that; a *chozer* needed to have a good understanding of the *maamar* in order to repeat it.

But beyond the basic qualities required of every *chozer*, each *chozer* was different.

Some are described as having especially photographic memories.

Reb Nochum *chozer*, the first and primary *chozer* by the Tzemach Tzedek, relied almost entirely on his brilliant memory, since he wasn’t much of a *maskil* in Chassidus. Before he was appointed to the position by the Tzemach Tzedek, he did *chazzara* for the Mittlerer Rebbe. During the *maamar*, the Mittlerer Rebbe would sometimes exclaim ‘*sha sha!*’ and in his *chazzara*, Reb Nochum *chazzered* every word—including the ‘*sha sha*’s and the coughs.⁶

Others who didn’t have such good memories made up for it with effort. Rabbi Nochum Shmaryahu Sassonkin writes that in the Rebbe Rashab’s times, “there were some *talmidim* who were very talented, had very quick grasps, and would pick up the *maamar* very well. Yet the primary *chozer* was Reb Shileim, because although he wasn’t blessed with a memory like theirs, he exerted tremendous and extraordinary effort in listening to and focusing on the *maamar*. He ultimately knew the *maamar* better than everyone else.”⁷

Sometimes the requirements for a *chozer* depended on the style of the specific Rebbe. The above mentioned Reb Nochum, for example, was the only one who could do *chazzara* by the Tzemach

Tzedek for the simple reason that he was the only one who knew all the Zohars and Midrashim being quoted.⁸ Reb Moshe Shlomo, the primary *chozer* by the Mittlerer Rebbe, is described as being capable of *chazzering* lengthy *maamarim* word for word, both because of his unique ability and because “he was accustomed to the Mittlerer Rebbe’s style of speech.”⁹

By the Rebbe’s *sichos* it was crucial to really understand what was going on, says Reb Dovid Olidort, *chozer* and *maniach* for many years. “There was once a young boy who had a photographic memory and was able to remember the farbrengen word for word. He came to a few



chazzaros but he did not add to the *chazzara*. A person who doesn't understand what was being said could not add to the process. For example, there were often detours in the *sichos*, and if you missed even a few words or failed to realize their significance, you were likely to miss where the Rebbe came back to the original point, and you would lose the train of the whole *sicha*. It was most important to actually understand the *sicha*."

But still, many people with different types of minds were involved in *chazzara*; and far from being a hindrance, it actually helped.

"Different *chozrim* were better in different areas," says Rabbi

Simon Jacobson of Vaad Hanochos Hatmimim. "Some people excelled in remembering the content and flow of ideas; others were proficient in remembering exact words and phrases, often, word for word; others remembered the unique phrases of the *farbrengen*; and others remembered the structure and build-up of the *sicha*. Some people were able to remember the content of the *farbrengen*, and others only the words. In order to put together a full *farbrengen*, each of these areas is necessary. During *chazzara*, each *chozer* would contribute his part."

Chazara is a very intense, personal process, and it works differently for every person; just

as there isn't just one way to learn, there is also not just one way to *chazzer*. Rabbi Jacobson shared the process he developed over his many years of *chazzara* and *hanacha*:

"The first key step in any *chazzara* was to be in a state of total absorption, total concentration on what the Rebbe has to say—and not on *understanding* what the Rebbe was saying. It's counterintuitive, but the more you understood, the less you remembered. When you're busy trying to understand, you're like a wet sponge: you're fitting it into *your* framework of ideas that you've built up in *your* mind—and you cannot absorb. Instead, you



have to be a dry sponge, focussing solely on what the Rebbe has to say; absorbing not processing.

“The second point is that you would have to constantly review the farbrengen, over and over. Memory begins to fade the moment you hear the ideas for the first time. So you have to keep reviewing the ideas -- making, in effect, a copy of a copy of a copy of what was heard. You end up remembering not the original but how you remembered the original. Personally, I would *chazzer* each *sicha* during the *niggunim*—sometimes in my mind and sometimes to someone nearby. Then I would review the farbrengen again walking home after the farbrengen; and then, during the *sedua*, I would *chazzer*

the entire farbrengen several times (together with some other *chevreh*). In total, I probably reviewed it seven or eight times by the end of Shabbos. One of the main pitfalls in the process is overconfidence. You think you retained the material already—but you didn’t. And you can’t just say, ‘I’ll just do quick review of what the Rebbe said’; you have to do it in detail.

“Finally, the third key point is that you have to build a mental roadmap of the farbrengen. Ideas that flowed smoothly from one point to the next were like traveling. When the Rebbe would move to a new idea, or to a tangential point, you needed to make a mental signpost marking the point where a “turn” was made.

“Let’s say the Rebbe is speaking about Shabbos mevarchim Kislev, and the *sicha* begins, ‘Today is Shabbos mevarchim Kislev, the Shabbos that blesses the month of Kislev, and Kislev is the month of the *geulah* of Yud-Tes Kislev...’ You immediately see the flow and direction where the Rebbe is going; clearly, the subject is going to be Yud-Tes Kislev.

“But then, suddenly, the Rebbe says, “and on Yud-Tes Kislev the Alter Rebbe was freed from prison in Russia”—and starts speaking about Russia today. You had to immediately figure out if the *topic* of the *sicha* was now Russia, or if it was a *sidepoint* in a *sicha* about Yud-Tes Kislev. If it was a sidepoint, you would immediately make a mental signpost that by the subject of Russia, the *sicha* went off into a side discussion. Then, when

the Rebbe got back to the original subject of Yud-Tes Kislev, you had to make another signpost that here was where the Rebbe returned.

“Keep in mind I wasn’t doing all of the above—the total absorption, the constant reviewing, and the mental map—for five minutes. I was doing it for hours, and it was very difficult work.

“A critical component for remembering the farbrengens successfully was motivation: knowing that the stakes were high; we were responsible for saving the Rebbe’s words for posterity. This farbrengen is happening only once, never to be said again, so if I didn’t remember it, it will forever be forgotten. Imagine Moshe Rabbeinu comes off Har Sinai to share divine words, words that you’ll hear once and only once, and you’re the only person there—it’s a major responsibility to remember it. I didn’t think to myself that ‘Reb Yoel is going to remember’; because, who knows, maybe he didn’t hear this part so well. What I remember and put down on paper will forever be remembered as what the Rebbe said. This gave me the energy and motivation to really discipline myself and focus.”

The Experience

The job of a *chozer* and *maniach* began much before a farbrengen; they had to make sure to be there. Now, obviously, all Chassidim made sure to be at every single farbrengen, but while a regular Chossid might sometimes leave on Merkos Shlichus, or for a family *simcha*, but for a *chozer* or *maniach* this wasn’t an option.



REB YOEL KAHN STANDS AT HIS REGULAR PLACE DURING THE REBBE'S FARBRENGEN.

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“One time,” Rabbi Brook says, “[Rabbi] Dovid [Feldman] had to go to Eretz Yisrael for a family member’s wedding, and he was forced to miss one single Shabbos. It was a whole *iberlebnish* for him—what should he do? How can he miss the farbrengen? (Reb Yoel ended up writing the *hanacha* that week.)”

But the real work began at the farbrengen itself.

Each *chozer* and *maniach* had a set place from where they could hear and see the Rebbe well; Reb Yoel Kahn stood on the Rebbe’s right, next to the farbrengen *bima*, Rabbi Jacobson stood directly across, and Rabbi Feldman was on the Rebbe’s left. While the Rebbe was speaking they were utterly focussed on absorbing the Rebbe’s words, and during the *niggunim* they would review the *sichos* in their mind.

After the farbrengen was over, each person returned to their house for *seudas Shabbos*, where they would conduct private *chazzaros* with *bochurim* or with other *chozrim*. Then, a few hours after Shabbos, everyone would congregate back in 770 for the official *chazzara*, which would take place in the downstairs shul, right under the Rebbe’s farbrengen *bima*. Reb Yoel, who was usually the main person speaking, would begin *chazzering* the farbrengen.

Every once in awhile, someone would jump in to correct him—“Wait! You missed this point!” “The Rebbe said it differently!”—and full on arguments would sometimes ensue. All the while, the *manichim* were assiduously taking notes for later. *Chazzara* lasted for a couple



REB YOEL KAHN CONDUCTS THE CHAZZARA, AS REB DOVID FELDMAN SITS TO HIS LEFT TAKING NOTES, LATER USED IN TRANSCRIBING THE FULL HANACHA.

of hours, although it was shorter than the farbrengen itself since there were no breaks for *niggunim* and the like.

When *chazzara* was over, the *manichim*’s job was just beginning. The following day, some *manichim* would spend some time carefully studying the sources that the Rebbe quoted in the *sichos* and *maamarim*, and then it was time to sit down to write. After they finished the *hanacha*, which usually took a few days, it was then passed on to someone else for editing and adding *marei mekomos*.

Every *maniach* had a different writing process, but one thing they all agree upon: in the days following the farbrengen, when the *hanacha* had to be completed—and especially in the later years, when it had to be done by Tuesday for the Rebbe’s *hagaha*—there wasn’t much time to sleep.

Part II: The Rebbe’s Involvement

Although it was always the responsibility of the *chozer* to grasp, remember, and *chazzer* the *maamar*, the Rabbeim offered various levels of assistance. For example, in the years of Tomchei Temimim, the *chozrim* would *chazzer* the *maamar* before the Rebbe Rashab after Shabbos. He would correct their mistakes, remind them of points they had forgotten, and answer questions on difficult areas. This also happened by the Frierdiker Rebbe.

Moreover, the Rabbeim sometimes repeated the same *maamar* several times in order to give people a chance to catch on. Sometimes this was on the Rebbe’s own initiative, but often the *chozrim* would request it because

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they hadn't gotten it right the first time.

However, by the Rebbe the *seder* was very different. Like many other concepts of *chazzara* and *Hanochos* in *dor hashvi'i*, this was something Reb Yoel had to learn on the job. Once, in the early days of *chazzara*, before the Rebbe officially took upon himself the *nesius*, Reb Yoel realized that he had forgotten an entire section of the *farbrengen*. When he mentioned this to Rabbi Leibel Groner, he replied, "Let's ask the Rebbe." But when they went in and made their request, the Rebbe wasn't happy. "Tzvei

mol farbrengen?" [You want me to *farbreng* twice?] he asked.

In the end, though, the Rebbe agreed. He put on his hat—as this was before the *kabbalas hanesius*, the Rebbe wasn't wearing a hat when they came in—became very serious, and began repeating the part that they had forgotten. Reb Yoel later said that he was so stunned by the whole episode that he promptly forgot, once again, everything the Rebbe said. Luckily, Rabbi Groner was there and helped him remember. Needless to say, never again did the *chozrim* ask the Rebbe to repeat a *farbrengen*.

There were also no *chazaros* in the Rebbe's presence. Instead, there was an open channel to ask questions in writing. These questions were usually answered promptly, often within hours, with the Rebbe sometimes even writing "*mahir*" [urgent] on the answer.

Rabbi Dovid Feldman relates: "When we'd just started writing the *Hanochos* in 5736, on my first or second week, we had a question about how to write a certain part of the *farbrengen*. I went over to the Vaad Lehafatzas Sichos [who put out the weekly Likutei Sichos and were veterans in the Rebbe's Torah] and asked them my question."

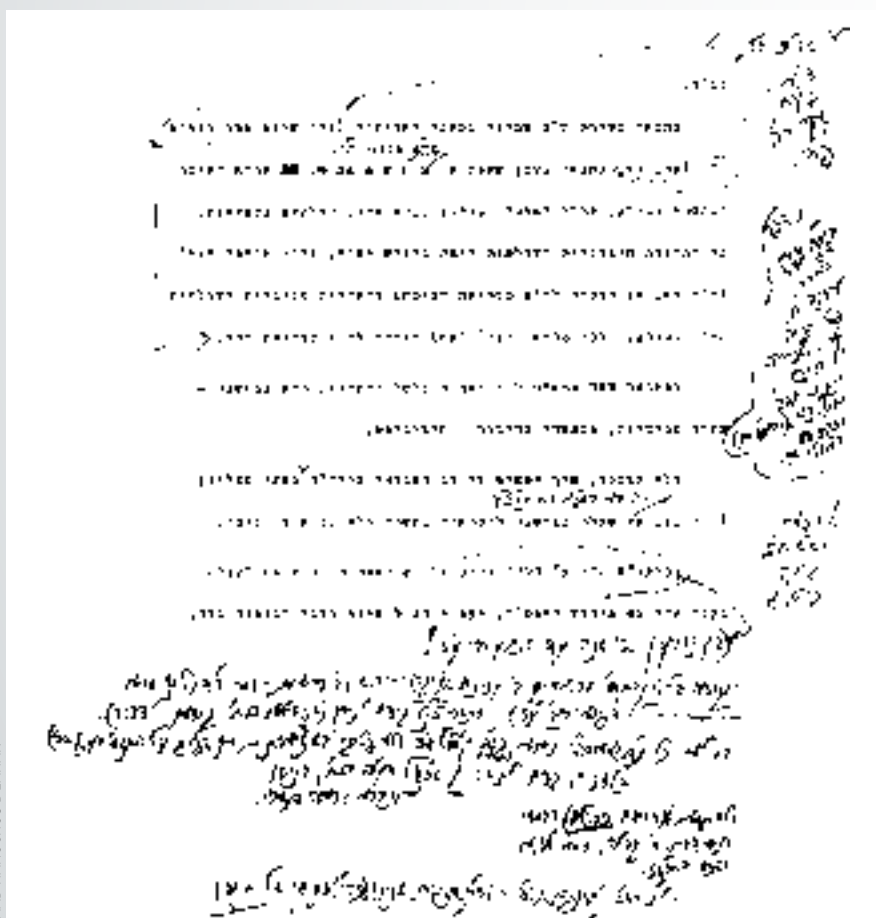
"*M'darf fregin*," they replied. [You have to ask.]

"Ask?", I said. "Whom should I ask?"

"Ask the Rebbe!" they replied.

"What?! I should ask the Rebbe?!" I was probably twenty years old at the time. Instead, I asked them to ask the Rebbe on my behalf. "No," they told me. "This has always been the *seder*. The person who writes the *hanacha* is the one that asks the Rebbe."

"When I realized I didn't have a choice, I wrote my question into the Rebbe, which was regarding a seeming contradiction between the *sicha* the Rebbe had said on Shabbos and one previously printed in Likutei Sichos. In addition to writing a lengthy *maane* answering the question, the Rebbe wrote "גענומען 12 שנה" [It took 12 years until this was realized!]" From the time the *sicha* in Likutei Sichos was printed, in 5724, until we



גענומען 12 שנה עד שנתעוררו ע"ז!

THE REBBE'S KSAV YAD ON A QUESTION FROM REB DOVID FELDMAN.

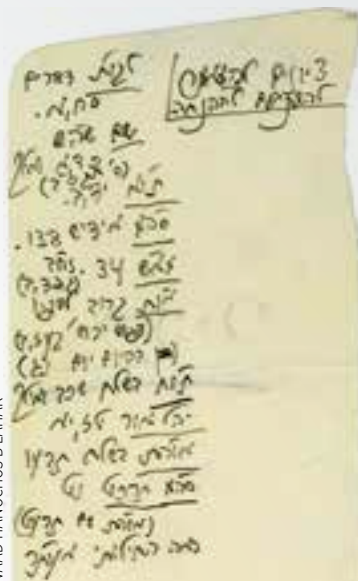
asked the question, in 5736, no-one else had realized the issue.

“This was my welcome from the Rebbe to the world of *hanochos*...” These answers weren’t for their personal enjoyment, of course, but for inclusion in the *hanacha*. Rabbi Feldman describes how it would work. “After we asked our question, the Rebbe would generally write a very short, succinct answer. It was then our job to rewrite the answer in the style of the *sicha* and put it into the *hanacha*. If we were still unsure whether we had gotten it right, we would give it in to the Rebbe again. He would usually fix or add to the piece some more, sometimes adding only a couple of words, but other times adding many *ha’aros*.”

In the original *Hanochos*, it is easy to tell if the Rebbe added something to the *sicha*. In a regular *sicha*, on the bottom of every single page, the words *hanacha bilti muga* are printed; but if the Rebbe added a *ha’ara* or corrected a paragraph, the *bilti muga* stamp is removed.

The Rebbe would help the *manichim* in other ways as well, and occasionally gave them a *yair nesiv*, a list with references to sources that discuss the major points he had spoken about (references to Chassidus for a *maamar*, and to other *sefarim* for a *nigleh sicha*). This practice was especially prevalent by the Basi Legani *maamarim* and the *hadranim*. Also, if anyone else asked the Rebbe questions on the *farbrenge*—and he replied—the Rebbe would immediately send the *manichim* a copy of the answer.

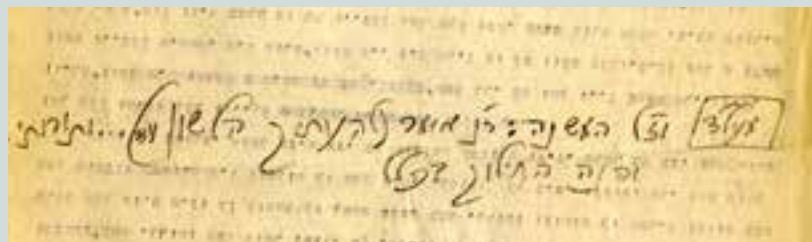
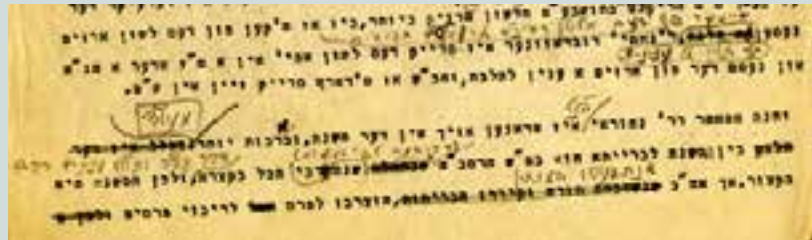
VAAD HANOCHOS B'LAHAK



“YAIR NASIV” TO THE MAAMAR BASI L’GANI 5729.

Training

In previous generations, when the Rabbeim would give out their *maamarim* week by week as they were being recited, the written *maamarim* were often slightly different than how they were said. Aside for usually being shorter, they were also a slightly different style. For example, in writing, the Mitteler Rebbe’s *maamarim* are generally based around quotes of



VAAD HANOCHOS B'LAHAK

VAAD HANOCHOS B'LAHAK

“If you look at the early hagahos of 5710/5711, you’ll see that the Rebbe put tremendous time and effort in the hagaha”, says Rabbi Chaim Shaul Brook. “Some of the sichos have so much editing that there is not a question in my mind that if the Rebbe would have written them himself, it would have taken him less time and been less complicated. It seems to me that the reason the Rebbe chose to do it this way, spending so much time on hagaha instead of just writing it himself, was in order to teach the early *manichim* how to write a *sicha* for the future.

“The famous hadran from Chof Av 5710 is a good example. Reb Yoel wrote the entire *sicha* in Yiddish, exactly how the Rebbe said it, including the Mishna and Gemara. On that piece of the *sicha* the Rebbe noted “מעל ד” - [look] on the other side of the paper”, where he showed Reb Yoel how it should be written instead. First quote the Mishna as it’s written, then quote the *Beraisa* as it’s written, then, and only then, is the proper place for the Rebbe’s questions and answers to begin, ‘*Vihnei...*’”



PREPARING THE SICHOS.

the Alter Rebbe's words. (Though, because there are no quotation marks in the *maamar*, and the Alter Rebbe isn't mentioned by name, this is invisible to the eye.) However, when he would say the *maamarim*, it was more in his own words, as can be seen from the single *sefer* of *Hanochos* that we have of his *maamarim*.¹⁰

Now, this is only when the Rabbeim wrote their own *maamarim*; but *Hanochos* are transcripts of what the Rebbe said and they must stay loyal to his words. Yet here too, there is a difference between the written word and the spoken. In fact, if the Rebbe wrote on a *sicha* or *maamar* that it was a *hanacha milulis*—a



word-for-word transcript—it was not meant as praise, because the Rebbe didn't want the *manichim* to just write a word-for-word transcript of the *sichos*; they would obviously not read very easily. Over the years, the Rebbe trained the *manichim* in the art of translating a spoken *sicha* into writing, both through giving them specific pointers in *maanos* and through the *hagahos* on the *sichos*. (Not all *Hanochos* shared the same rules. If it was going to be edited by the Rebbe and printed as an official *sicha*, more work was required to get it ready, whereas *bilti muga Hanochos* required less preparation.)

But in addition to clearing up questions and getting things clear, the *Hanochos* served another purpose as well.

Completing the Farbrengen

Farbrengens, by nature, were time-limited, and there often wasn't enough time to cover everything in the allotted time. It was a fairly typical occurrence to hear the Rebbe say that “because there is little time, we will speak briefly,” or “we will cover only the general points,” and even, on a more humorous note, “in order not to tire out the crowd, we will speak with brevity.” In fact, there were times when, as it came towards the end and there was still much to complete, the Rebbe would note that time was running out, and start speaking

When

Vaad Hanochos B'Lahak submitted the *sicha* of 17 Tammuz 5743, the Rebbe gave them three pointers: to quote *pesukim* and *maamarei Chazal* exactly as they're written, even when the Rebbe deliberately quoted them partially or a bit differently at the farbrengen; there should be sources for every single topic; and that all the sources should be at the bottom of the page, not in brackets inside the *hanacha*.

In the Rebbe words: “Edit it, so that the words of the *pesukim* and *maamarei Chazal* are exact. Most *marei mekomos* are missing. All the *marei mekomos* should be at the bottom of the pages.”

at breakneck speed, often double the speed of the beginning of the farbrengen.

However, there were many times that there simply wasn't enough time to complete everything, and in such a case, the Rebbe would generally postpone something for the following week (as often happened with the explanation on Rashi), when he would go back and complete the topic.

Occasionally, though, the farbrengen was completed another way—through the *Hanochos*. After the farbrengen, the Rebbe would send out a lengthy *maaneh*, finishing off the explanation in a *sicha*, which was then rewritten and inserted into the *hanacha*.



ALTHOUGH THIS *SICHA* OF YUD SHEVAT 5714 WAS NOT PREPARED FOR HAGAH, THE REBBE NONETHELESS REVIEWED IT, AND COMMENTED FOR THE MANICHIM קיצור—SYNOPSIS; NOT [FULL] TRANSCRIPTION ולא הנחה!!



Often this was because the *manichim* asked the Rebbe to complete the explanation, but occasionally this was on the Rebbe's own initiative.

In effect, the written *Hanochos*—in addition to being *transcriptions* of the farbrengens—were another channel for the Rebbe to transmit his Torah.

Part V: The Rebbe's Edited Torah

During the first year following the *histalkus* of the Frierdiker Rebbe, the Rebbe edited many of the *sichos* as they were being written, and this continued with the *maamarim* of Basi Legani and Hayosheves Beganim. After Yud Shevat, the Vaad Lehafotzas Hasichos, under the leadership of Reb Yoel, decided to reprint

the *sichos* of the previous year as official *sefarim*. They started with the summer of 5710, reworking the *sichos*, retyping them, and adding *marei mekomos*. They submitted them to the Rebbe for *hagaha*, and it was published as Sefer Hasichos 5710. However, although they prepared more material, the Rebbe didn't edit it. The Rebbe also held off on editing the new *sichos* he was saying at the farbrengens, and for the vast majority of the Rebbe's *nesius*, only a small percentage of the *sichos* and *maamarim* were *muga*.

This brings up a key point about the Rebbe's Torah. The Alter Rebbe and the Rebbe are similar in the fact that they are the only Rabbeim that didn't write the vast majority of their *maamarim*; but there are a few key differences between them. Besides for the fact that the Alter Rebbe said extremely brief *maamarim* whereas the Rebbe farbrenged for hours, there is perhaps an even more important distinction: as a rule, the Alter Rebbe edited the *maamarim* that were put out under his name, while the Rebbe generally did not. This, the Rebbe explained countless times¹¹, was because he simply didn't have the time to do so, what with all the issues and challenges he was dealing with in the Jewish nation as a whole, and with individuals in particular. This put even more responsibility on the *manichim* of the farbrengens,

since they couldn't rely on the Rebbe to correct them.

After Basi Legani and Hayosheves Beganim 5711, the next *maamar* to be edited was Basi Legani 5712, which was released on Chof-Hei Adar of that year. In 5713, no *mugadike maamar* was coming out. After a couple of months, the elder Chassidim realized it wasn't coming out and began begging the Rebbe to edit it so that at least one *maamar* a year—the Basi Legani—would be *muga*. The Rebbe answered that he was too busy and didn't have time.

The *seder* in those years was that anyone could approach the Rebbe during the farbrengen and request a *bracha*. At one of the farbrengens at the time, in the upstairs *zal*, Reb Moshe Dubinsky stood in line to approach the Rebbe.

When it was his turn, the Rebbe asked him, "Nu?" [What are you asking for?]

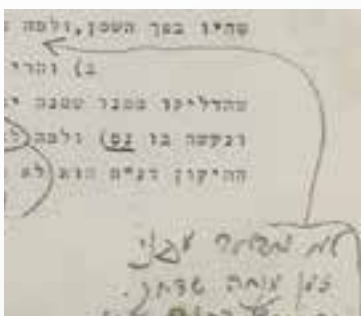
"Dem *maamar*," he replied.

"The *maamar*" was such a hot topic at the time that no explanation was necessary. The Rebbe immediately answered, "*In di ershte drai maamarim*¹² bistu shoin klor¹³?" [Do you know the first three *maamarim* perfectly?]

"Yuh!," he said. [Yes!]

The Rebbe didn't react.

Eventually, the Rebbe gave out the edited *maamar* on Rosh Chodesh Shevat the following year, in honor of Yud Shevat 5714. When the final printed version



IN RESPONSE TO A QUESTION FROM THE MANICHIM, THE REBBE WRITES "לא נתבאר" - THE [ANSWER] WAS NOT EXPLAINED BECAUSE IT WAS TIME FOR MINCHA. THE REBBE THEN GOES ON TO COMPLETE THE MISSING LINK IN THE SICHA, THEREBY COMPLETING THE FARBRENGEN THROUGH THE HANACHA.



arrived, the Rebbe gave a copy to Rabbi Hodakov and asked him to give it to Rabbi Dubinsky, saying, “*Er iz doch fun [di] vos hub’n mishtadel geven m’zul dus magia zain!*” [He is one of those who endeavored that it should be edited!]

However, the status remained pretty much the same over the following years: Aside from the occasional *maamar* or *sicha*, it was quite rare for something to be edited by the Rebbe.

That’s not to say that it never happened; throughout the years, there are many parts of *sichos* that the Rebbe edited. Sometimes this was when the Rebbe spoke about

a new *mivtza* or initiative—like *mivtza Tefillin* during the Six Day War. Sometimes it was when it was an especially important or vital topic—like *Kuntres Inyana Shel Toras Hachasidus*; and sometimes other reasons were involved. (For example, the *brachos* on Erev Yom Kippur were always edited.) Some of these *sichos* were prepared for *hagaha* on the Rebbe’s request. But often, this was because of the *manichim*, who would take every opportunity possible to send in a *sicha* for editing, hoping that the Rebbe would agree.

As the years went on, more of these “random” *sichos* began coming out *muga*. When the

Rebbe began saying *sichos* to children—in the 5730s—he would often edit them. The *sichos* on Assara B’Teves, which began in 5738, were also edited. Overall, the Rebbe was agreeing more and more often to edit *sichos*.

But, for the most part, the Rebbe did not edit full *farbrengens*, and even edited *sichos* were relatively rare, and edited *maamarim* were even more of a rarity.

There were three exceptions. The first was in the year following the *histalkus* of the Friediker Rebbe, as mentioned above. The next was in 5725; when the Rebbe began *farbrenging* every week following the *histalkus* of his mother, Rebbetzin Chana. But while the weekly *farbrengens* lasted a full year, the editing lasted only a few weeks. The same happened in 5738, following the events of Shemini Atzeres; the Rebbe began editing the weekly *farbrengens*, including the *maamarim*, but it only lasted a couple of months.

All of the above is only regarding full *farbrengens* or *sichos* printed as such. The *Likutei Sichos*, collections of *sichos* which were edited by the Rebbe, were published on and off beginning in 5718, and from 5736 were published almost every single week. However, this didn’t include *maamorim*, and it also didn’t include full *farbrengens* or even full *sichos*.

In 5746/5747 everything changed, both in regards to the *maamarim* and the *sichos*.

In honor of the *siyum sefer Torah haklali* which was written by

Beis Rivka in 5746, the *maamar* להבין ענין כתיבת ס"ת - תש"ל was given to the Rebbe for *hagaha*. But after editing the *maamer*, the Rebbe changed the *pesach davar* to say that it was being released in honor of Shavuot. This was seen as a sign that the Rebbe would begin editing new *maamarim* for the yomim tovim and *yomei dipagra*. From then on, a *maamar* would be prepared every so often for *hagaha* and submitted to the Rebbe, and he would usually edit it.¹⁴

In the ensuing years, *muga'dike maamarim* came out at a rapid pace. Whereas the *maamarim* that were edited in the first thirty-six years of the Rebbe's *nesius* filled only a single *sefer*, the ones edited from 5746 onwards filled another five.

Regarding the *sichos*: From 5746 and on, the Rebbe edited the weekly farbrengens; eventually alternating the editing so one week would be in Hebrew and one week in Yiddish for the *Kfar Chabad magazine* and *Algemeiner Journal* respectively. Often (and especially in the first couple of years), these edited *sichos* included a large share of the farbrengen but not the entire thing - the Rashi *sichos*, for example, were usually not edited - and whatever was left out was printed as "*hashlamos*". These edited *sichos* were later printed in the ten-volume set of *sefer hasichos*, and constitute the largest collection of edited farbrengens we have from the Rebbe.

The Rebbe's Torah is a world unto itself. Not only in a physical sense—the Rebbe's Torah fills dozens and even hundreds of volumes—but on a deeper level

as well. No matter what subject or style of Torah you're looking for, you'll find it all there: profound philosophical reflections on the role of a person in the world (often in the televised farbrengens); complex *nigleh pilpulim* and *hadranim* on Shas (often in Likutei Sichos); concise, beautiful points in *avodas Hashem* (often in the Pirkei Avos and Rambam *sichos*); *geshmake* inspiration and urgings about *hiskashrus* and *avoda* (all over); and on. Every person, whether advanced Torah scholars or early beginners, *baalei nigleh* or *baalei Chassidus*, the philosophically bent and the practically minded, can find their niche and *geshmak* in the Rebbe's Torah, that part of the Rebbe's Torah that speaks to them.

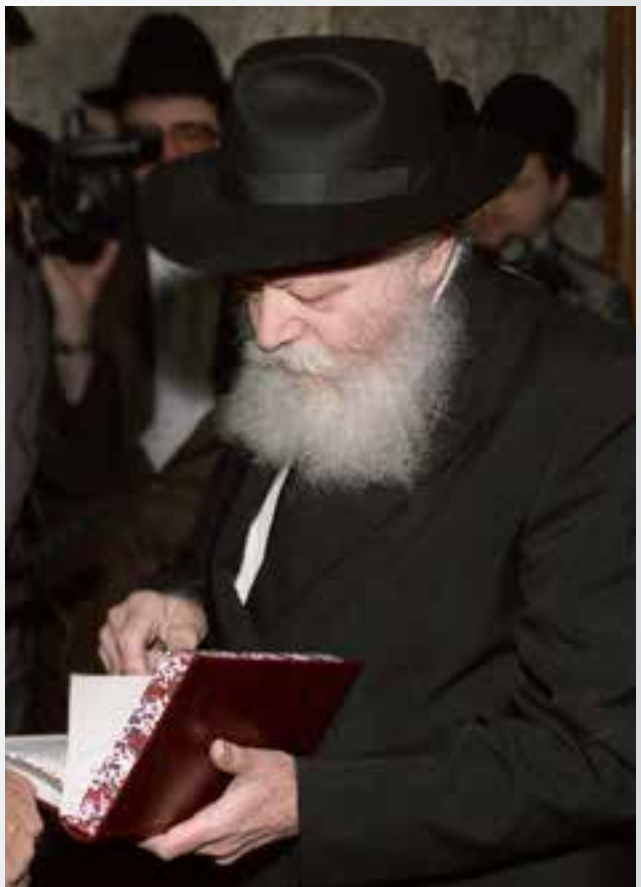
However, in order to really understand the Rebbe's worldview, to fully get how a Chassid must view himself, his *avodas Hashem*, even a *maamar Chassidus*—it takes investment. To learn the Rebbe's *sichos*, *koch* in the *maamarim*, attain an *enjoyment* in the Rebbe's farbrengens.

The Rebbe spent 11,000 hours—a total of over a year!—delivering his farbrengens, and countless more editing them. (Some calculate that it took

seven hours to edit a single *sicha*.)

Let us do our part to somewhat justify that work. **1**

1. Letter of Reb Yoel.
2. Yemei Bereishis p. 415.
3. Kfar Chabad issue 567.
4. Igros Kodesh vol. 4 p. 74.
5. Kfar Chabad Magazine issue 1512.
6. Sefer Hasichos Kayitz 5700 p. 101.
7. Zichronos of Rabbi Nochum Shmaryahu Sassonkin.
8. Divrei Yemei Hachozrim p. טו.
9. Ibid p. י.
10. Hakdama to Sefer Hamaamorim 5677 (תקע"ז).
11. See, for example, Igros Kodesh vol. 5 p. 313; Igros Kodesh vol. 6 p. 164.
12. Or, *in di andere*.
13. Or, *kenstu shoin?*
14. Pesach dovor to Toras Menachem-Sefer Hamaamorim Melukat.



5 TISHREI 5748, V. SCHILDKRAUT via JEM 149240

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 במעמד שנת השמיטה
בחג הסוכות; בבוא כל ישראל...

הקהל את העם
האנשים והנשים
והטף

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

HAKHEL INSIGHT

A GREAT CONGREGATION WILL RETURN HERE¹

The Gemara says in Sanhedrin², "*Ben Dovid* will come during the year after the seventh," an allusion to the *Hakhel* year. Why has *Hakhel* been singled out as a year that Moshiach is more likely to come? It is because one of the actions Moshiach will take when he comes is the ingathering of the exiles. Every Jew regardless of his location and stature will be brought to Eretz Yisroel. More than just a casual deed, this assembly is at the heart of the redemption. Indeed, when enumerating Moshiach's activities, the Rambam³ mentions *kibutz galuyos* last, indicating its significance as the culmination of the redemptive process. What better way to reward *Yidden* involved in Jewish unity, than to bring the *geulah* and end the dispersion that is exile, once and for all?

(Adapted from the *Farbrengen* of Shabbos parshas Pekudei 5741.

Sichos Kodesh 5741, Vol. 2, pg. 562)

1. Yirmiyahu 31:7
2. 97a
3. Hilchos Melachim 11:4



A TIMELY CONNECTION

PURIM - THE WILL TO RECEIVE

This year is known as *Shnas Hakhel*. Hakhel isn't just a one time event but a spirit that permeated the whole year. Every event within a *Hakhel* year is influenced by this aura and Purim is no exception.

At the end of the Purim story the Megillah says, "And the Jews took upon themselves what they had once begun to do⁴." The Gemara⁵ comments that until then, the Jews' acceptance of the Torah could have been questioned on the grounds that they were forced to accept it. At Purim, with their firm resolve, the Jews ultimately showed their willingness to receive it.

Which quality in *Hakhel* do we refer to when we speak of its impact on Purim? The *posuk* says⁶, "Gather...in order that they hear, and in order that they learn...and they will **observe** to do all the words of this Torah." The attitude of *Hakhel* is about the willing re-dedication to Torah observance, and it influences how we again receive the Torah, willingly, on Purim.

So, Purim and *Hakhel* are not only connected by virtue of them both being about conscious commitment to the Torah. More than that, our Purim is affected by the general spirit of *Shnas Hakhel*, making this year's "*vekibel hayehudim*" that much stronger.

(Adapted from the *Farbrengen of Purim 5727*,
Toras Menachem Hisvaaduyos 5727 vol. 2, pg. 222)

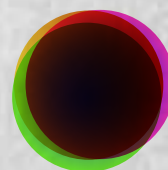
4. Megillas Esther, 9:23

5. Shabbos 88a

6. Vayelech 31:12

WHAT CAN I DO?

A NEW HACHLATA



In a *michtav Klali* dated Zayin Cheshvan 5741, in an effort to emphasize the oneness between the Jewish people, the Rebbe suggested that everyone accept a small resolution, *bli neder*, uniquely for *shnas Hakhel*. "Adding one deed is something anyone can do. Learn a part of the weekly *parsha*, give *tzedaka* daily (including the extra portion given on Erev Shabbos and Yom Tov for the following day). Giving in multiples of ten (a dime, etc.) would be a good idea, as that number symbolizes the ten types of Jews in *Hakhel*." The Rebbe explains why these two mitzvos are especially significant, because regarding both of them it is written that they bring joy.

(*Likutei Sichos*, Vol 20 p. 553)



The Cost of Clarity

“יתבררו ויתלבנו ויצרפו רבים והרשיעו רשעים
ולא יבינו כל רשעים והמשכילים יבינו”

Could an obscure possuk in Daniel give clarity to the world's current standing?

There are many riddles and enigmas surrounding the coming of Moshiach and the events that will come to pass in the prelude to those days. The exact date of Moshiach's coming is one of the most intriguing, yet strangely attracting questions that the *chachamim* have alluded to throughout the generations.

The reason for this might very well be because it is a riddle. A riddle found towards the end of chapter 12 of Daniel, in which an angel tells Daniel that Moshiach will come “In a time,

two times and a half.” There is no less clear way to give a calculation of a day than to basically say sometime between now and double now. As he continues, “These words are covered and sealed until the time of the end. They will [then] be clarified and whitened, and many will be purified, and the wicked will pervert [them], and all the wicked will not understand, but the wise will understand.”

This last sentence is quite obviously open to different interpretations. Rashi and most *mefarshim* tie it back to the

prediction of when Moshiach will come. As the generations pass and many people will make calculations for the time of Moshiach's coming, eventually the exact date will be clarified and many will realize that they were wrong. The wicked, on the other hand, will use the set dates to say that Moshiach's time has already passed and he clearly is not coming. But the wise will understand that the prediction has yet to be unsealed.

The simpler way to understand these words, *pshat*, and how the Alter Rebbe also explains it, is as a description of the times of Moshiach. That the people will be clarified and cleansed, the wicked will be perverted, and the wise will understand.

The Rebbe took this second interpretation of the *possuk* and with it explained some of the events in the world at that time. The Cold War was at its height, the world was tottering near an all out nuclear war, which would have led to total obliteration of the planet. Many shocking things were happening in the world; not only on a global scale but also in the smaller sense both in Israel and in New York. Mankind shocked us with the depths to which they can fall, with the words they say, the lies they tell, the accusations they make.

True, good was also emerging in unexpectedly powerful ways. The amount of *tzedaka* people were giving grew disproportionately. In Torah study, new ways of learning had been discovered in the past 100 year, and had recently been expanded into full methodologies. For example, the Rogatchover style of learning was a newly developed way to explain diverse concepts in Torah.

But we see that evil was growing more powerful.

Today this applies just as strongly. The world is in chaos with terrible atrocities taking place in many countries around the world; atrocities

that come from the worst nightmares. Violence, suffering, and people acting from the depths of depravity. How are we supposed to understand this, to make sense of all this emerging evil?

And with this the Rebbe takes that *possuk* from Daniel and flips it on its head. One of the signs of Moshiach's imminent coming is the clarity, the separation of the good and the bad, the righteous and the wicked. That clarity comes not only when the good becomes obvious and clear, but when the bad becomes obvious and clear as well.

As human beings, we can be complex, and it is not always clear what type of person one might be. An individual can spend his day doing many a thing, some will be good, some better, and some worse. Not necessarily will it be clear what type of a person he is; one who is "wicked [and] will not understand," or from the "wise who will understand."

This is not a failing. People are not always required to know where they stand. Even Rabban Yochanan ben Zakkai said before he passed away, in reference to going to Gan Eden, "I don't know which way I will go." This is because, while he was aware of his stature and how he acted consciously—never walking four *amos* without learning Torah, educating five students who established much of *Torah Shebaal Peh*—it is possible that deep inside him there was something that needed to be fixed. And this hidden part is so important that it created a question in his mind, if he will be taken to Gan Eden or...

The coming of Moshiach's times means that the time of clarity has arrived. As stated in the *Novi*, at the time of Moshiach, "They will be clarified and whitened." The time when true characters will emerge, people's inner selves will be revealed, and it will become clear who a person really is.

MANY SHOCKING THINGS WERE HAPPENING IN THE WORLD; NOT ONLY ON A GLOBAL SCALE BUT ALSO IN THE SMALLER SENSE

WE ARE CONFRONTED WITH A QUESTION: HOW CAN WE REALLY SAY THAT THE WORLD IS BECOMING A MORE REFINED PLACE, IF THESE INCIDENTS ARE ALLOWED TO TAKE PLACE?

This evil, these terrible actions that we did not expect, is not inconsistent with the imminent arrival of Moshiach. On the contrary, amazingly, this itself is one of the very signs that Moshiach is almost here! For when these people behave in such a way, they are making clear which party they belong to, and are participating in the clarification that takes place at the coming of Moshiach's times.

But what about the people that act this way? Is their only purpose to their actions to be a sign for others?

This is where we see the benefit of clarity, of being aware of the reality. During the time of the *Beis Hamikdash* there was a *korban* for someone that sinned, a *chatas*. And there was a *korban* for someone who wasn't certain, but was pretty sure he sinned, an *asham talui*. Interestingly, a *chatas* only cost one *maah* while the *asham talui* cost two *selaim*, equivalent to 48 *maos*. That's a increase of 4800%. Why?

Rabbeinu Yona explains the difference by describing a basic trait of people—we only regret something that we are sure we did. In the case of the *chatas*, the person bringing the *korban* has full knowledge of his sin, and he regrets committing it. But in the case of the *asham talui*, it is offered to atone for a sin that may or may not have happened. Therefore, the person bringing the *korban*, while feeling bad for having possibly done an *aveira*, he doesn't have that same deep regret. That's why his *korban* is so much more expensive, to impress upon the bringer that the *kappara* he needs is just as serious and therefore needs to be brought with the proper *teshuvah*.

The same applies in our case here. As long as these wicked people are under the impression that they are "regular" people, they will never self-examine, making it impossible for them to improve. However, once their true colors come out and it becomes clear that they are, in fact, wicked, they now have the ability to do *teshuva* and become *tzaddikim*.

Based on the premise outlined by the Rebbe on this subject, perhaps we can shed light on a puzzling issue in our world today:

We constantly say that Moshiach is on his way and point to the many signs of his coming; signs drawn from Gemara, Midrash, and other sources. Yet, there are some times when it looks as if we have, *chas veshalom*, fallen farther from Moshiach. World events, local events, they are all shocking and disconcerting. And this really bothers us. We are confronted with a question: How can we really say that the world is becoming a more refined place, if these incidents are allowed to take place?

But with the above explanation we understand why this is happening. It is actually a part of the process of Moshiach's arrival! By clearly defining evil, we are able to separate the world into those that are good and those that are wicked and need to change. It is part of the clarity that will happen with the coming of Moshiach, and the start of the times of the End of Days. **1**

Based on the Sichos of Chof Av 5746 (Toras Menachem Hisvaaduyos 5746 Vol. 4 p. 255) and Purim 5747 (Toras Menachem Hisvaaduyos 5747 Vol. 2 p. 626)



לזכות הילד לוי שי'

לרגל הולדתו, י"א שבט ה'תשע"ו, שנת הקהל, והכנסו בבריתו של אאע"ה

שיגדל להיות חי"ל כרצו"ק ולנח"ר כ"ק אדמו"ר

לזכות הוריהם, חבר מערכת של גליון זה הרה"ת ר' **מנחם מענדל** וזוגתו מרת **יוכבד** שיחיו **מישולבין**

נדפס ע"י חברי המערכת

Feel the Other

The Rebbe writes in Hayom Yom (6 Adar I):

It is a magnificent gift from Hashem to merit an innate sense - a "*geshmak*" - for doing kindness to another Yid. This can develop to the point that one cherishes the other more than oneself. He may find many explanations as to why he deserves his own tribulations, *chas v'sholom*, but to do so with regard to another's suffering - is absolutely impossible.

The following two stories illustrate this point; a lesson the Rebbe Maharash taught his Chassidim.

Story One

Among the Chassidim of the Rebbe Maharash was a businessman named Reb Michoel Aharon Pisarevski. He was what one can call an average man; he earned enough to support his family, and was even able to assist his children a bit in *parnassa*. When it came to knowledge of Torah, he had an average understanding, and was well respected by his peers who enjoyed and appreciated his *chassidishe hartz*.

Some time before Pesach of 5640, Reb Michoel Aharon came to spend a Shabbos with the Rebbe Maharash. Upon entering the Rebbe's room for *yechidus*, he raised an urgent matter. His friend, Reb Nachman Lipa Zeltzer, needed help. Reb Nachman Lipa was a respected Chossid, father of a large family with several children of marriageable age, and he was having trouble making ends meet. Reb Michoel Aharon raised his concerns with the Rebbe, and the Rebbe responded with a *bracha* for *hatzlacha*. For Reb Michoel Aharon this wasn't sufficient and he begged the Rebbe to promise that Reb Nachman Lipa's troubles would end.

As the *yechidus* went on, Reb Michoel Aharon opened up about his own situation; he had fallen on hard times in business and was now caught up in some major debt. "Your worries sound so serious and urgent," said the Rebbe, "even more so than Reb Nachman Lipa's situation. Yet you seem more desperate and concerned about his problems." Reb Michoel Aharon humbly responded, "One knows himself and his shortcomings. I can appreciate what I really deserve and I'm happy with what Hashem has given me."

After a moment's contemplation, the Rebbe said, "כל המתפלל בעד חברו הוא נענה תחילה (One who davens for his

friend will be answered first)—Hashem should give you much *hatzlacha*."

Reb Michoel Aharon later related this *yechidus* to his *chaverim*, and added, "What do you think happened? Both me and Reb Nachman Lipa began to see amazing *hatzlacha*; within a short amount of time, our problems had mended themselves and had disappeared completely."

Story Two

Reb Leib Pazin was a successful businessman from Vitebsk. He was known as one of the stalwarts of the community, and for giving very generously to *tzedaka*. Despite not being the most learned man in town, he had great admiration for *b'nei Torah* and would spend time learning with them whenever possible.

Also living in Vitebsk, was a Chossid by the name of Reb Shmuel Brin. A friend of Reb Leib, he was highly respected in the community as a great *talmid chacham* and savvy tradesman. Although he was invested in his business for a large part of the day, Reb Shmuel was known to set aside a portion of his day to in-depth learning of *nigleh* and *Chassidus*. His *parnassa* saw ups and downs and was never a sure thing, but you would never have noticed in his demeanor, because it didn't seem to bother him all that much. At the time of our story, 5640, there was friction between the peasants and the noblemen, and somehow, amongst all the uncertainty, Reb Shmuel ended up with the short end of the stick. He lost his entire savings and then some, leaving him wallowing in major debt.

When Reb Leib was visiting the Rebbe Maharash before Pesach of 5640, he had the chance to speak to the Rebbe in

yechidus. Upon entering the Rebbe's room, he began to detail all the ins and outs of his business and requested a *bracha* for continued success in his dealings.

After delineating all of his personal wants and concerns, Reb Leib sighed as he brought up the dire situation of his friend Reb Shmuel. He bemoaned the circumstances, stating that although Hashem must have His reasons for what befell Reb Shmuel, it was a pity nonetheless. The Rebbe Maharash covered his eyes as he went into deep contemplation, but did not answer anything to Reb Leib.

A few weeks after returning home, after celebrating Pesach, a fire broke out on the street that Reb Leib's merchandise was stored. In the course of the fire, all of his stock was burned and he lost tens of thousands of rubles worth of merchandise. At the very same time, a fire broke out in his home, burning his store with all its contents, valued at approximately 20,000 Rubles. Nothing was insured.

A few days passed as Reb Leib absorbed the news and began to understand its ramifications; he thereupon decided to travel to Lubavitch. In the confines of the Rebbe's room, he wept bitterly about his situation. Between the two fires, he had lost an estimated 50,000 Rubles. The Rebbe gazed upon him with a serious expression and answered him. "For the hardships that befell Reb Shmuel you were able to find solace in Hashem's superiority, but when it comes to your own losses you aren't able to find any sort of comfort? Another person's trials seem to invite a very different calculation than your own troubles."

After leaving the Rebbe's room, Reb Leib had a chance to internalize the words of the Rebbe. He realized what he had done; how the words he had spoken then had brought on the current *tzaros*. For two days Reb Leib walked around Lubavitch depressed and not knowing what to do, before deciding to once again go in for a *yechidus* to beg the Rebbe for a *tikkun* for his actions.

When Reb Leib entered the room of the Rebbe Maharash, he became very emotional and cried like a baby. After calming a bit, he asked the Rebbe how he could atone for his misdeeds, and promised to henceforth be more careful in his care and sensitivity for other Yidden.

The Rebbe Maharash responded, "The Ba'al Shem Tov has taught us how careful we must be with the words that we use. Anything that someone says about a fellow Jew—both positive and negative—plays out in some way in his own

life. For example, if someone says of another Jew that he did such and such good things or such and such bad things, he is in effect attaching that deed unto his own record of deeds. When someone justifies another person's suffering, he is inviting such a fate onto himself.

"The Mitteler Rebbe taught in the name of his father, the Alter Rebbe, that when Chazal say בעד חבירו כל המתפלל ביעד חבירו, they mean that when a Yid feels the pain of another so much, that it causes him to cry out to Hashem, he

collects that extra merit. This *zechus* can be redeemed right away—if he needs it—or it can be stored away as a *zechus* for a different time.

"What I suggest," said the Rebbe, "is that you give 3,000 Rubles to Reb Shmuel Brin as an interest free loan to be paid back at his leisure. This will allow him to acquire all the merchandise he needs to get himself back on his feet. Just be sure to give it with a full heart and with joy, and may Hashem

grant you success. May you have *hatzlacha* in purchasing new products for your stores, so that you can make back double of what you lost."

When Reb Leib got back to Vitebsk, he went straight to the house of Reb Shmuel Brin to carry out the Rebbe's instructions. He was informed however by the members of his house that he had gone on a business trip and was due to arrive back in Vitebsk any day. Reb Leib desperately needed him to return so that he could fulfill the instructions of the Rebbe; only then could he travel to Moscow to buy more products for his store. It took a week for Reb Shmuel to finally return home. When Reb Leib came into shul on Friday night, he saw Reb Shmuel standing with a large crowd surrounding him; everyone was trying to get closer to hear what he was saying. All Reb Leib was thinking was how Reb Shmuel could be in such high spirits; just two months after losing all his wealth, he stood there like the happiest man in the world. The *gabbai* banged on the *bima* and announced that Reb Shmuel Brin would now *chazzer* the Chassidim that he had heard from the Rebbe in Lubavitch. Over Shabbos Reb Shmuel *chazzered* the *maamar* a few times, to the joy of all the Chassidim.

After Shabbos, Reb Leib wanted to go give Reb Shmuel the money, but he wasn't sure if it would be permitted on Motzei Shabbos, when one may not do business. Suddenly, picturing the holy face of the Rebbe Maharash, he decided to go immediately. When he arrived at Reb Shmuel's house,

YOUR WORRIES SOUND SO SERIOUS AND URGENT SAID THE REBBE, EVEN MORE SO THAN REB NACHMAN LIPA'S SITUATION, YET YOU SEEM MORE DESPERATE AND CONCERNED ABOUT HIS?

he found him learning. Reb Shmuel greeted him warmly and began to comfort Reb Leib on the losses that he had suffered in the fires, quoting the phrase that Chassidim would say, that “*noch a sreife vert men reich* - after a fire one becomes wealthy.”

Reb Leib was struck by the piety of Reb Shmuel. He had himself suffered a massive loss recently, and yet he had the wherewithal to travel to Lubavitch to hear the Rebbe. And when he returned all he could speak about is the Chassidus he heard from the Rebbe. He goes home after Shabbos to learn and now he's comforting me! Amazing.

“What are your plans now?” Reb Leib asked Reb Shmuel.

“It's the beginning of a new week,” said Reb Shmuel. “Let's speak about happier things. As far as my business is concerned, I'm confident that Hashem will help and provide the capital that I need to get back on my feet.

“When I came to Lubavitch, I was lucky enough to hear a *maamar* from the Rebbe and then to hear *chazzara* three times from his sons and son-in-law. On Sunday, I was in *yechidus* with the Rebbe for more than an hour. The Rebbe expressed great concern over the friction between the peasants and the landowners, and cautioned that the Yiddishe *sochrim* (businesspeople) must be careful not to get caught up in the issue. As the *yechidus* came to a close, the Rebbe asked me how I was faring and I gave him a brief rundown of my situation. The Rebbe said to me, ‘Shmuel, don't despair. Go out and buy merchandise and may Hashem ensure that you make some good, lucrative deals, and some extra *parnassa* on the side.’

“Already on my return, I began to see the realization of this *bracha*. I was asked to serve as the third *dayan* on a *zabla* (arbitration) for a Din Torah between two wealthy businessmen. Each of them paid me 300 Rubles for the time I spent on the case.

“So you see Leibeh, the Rebbe *bentched* me with extra *parnassa* on the side, and it's already come to fruition. The Rebbe takes care of his Chassidim in *ruchaniyusdike inyonim* and also *begashmiyus*. With that money, I already have some capital to pay back my debts, and even some to begin buying new merchandise.”

“But what about the rest of the money that you need to pay in advance,” asked Reb Leib. “That can add up to thousands of rubles.”

Answered Reb Shmuel simply, “The Rebbe *bentched* me to make some lucrative purchases. I can't do that without money, so surely Hashem is going to provide the money, one way or another.”

Until that point, Reb Leib wasn't sure how to bring up the matter that he had the money that Reb Shmuel needed, and that he was going to give it to him interest free. Now,

he blurted out to Reb Shmuel, “There is no reason to worry anymore, I have the money that you need here with me.”

And before he even finished his surprise, he took out the bundles of money that he had.

Reb Shmuel looked from the money to Reb Leib and then back again; he was speechless. “I brought you three thousand rubles,” said Reb Leib. “You'll pay me back from the profits that you make from your sales.”

“No way!” said Reb Shmuel. “Even the best transaction in the world contains an inherent risk, and I can never take that risk with your money. Where did you even get such a wild idea from, to lend me all this money?”

Reb Leib recounted his entire story to Reb Shmuel, of the first *yechidus* before Pesach and what had happened to him since. How the Rebbe had told him how he could rectify what had happened by helping Reb Shmuel get back on his feet once more.

Reb Shmuel answered, “*מחשבה טובה הקב"ה מצרפה למעשה* (Hashem counts a good thought for the deed). You did what the Rebbe instructed you to do, but I cannot take the money.”

Still that night, Reb Leib began his journey back to Lubavitch to complain about Reb Shmuel not accepting the money. He entered the Rebbe's room and placed the money on the table.

On Monday morning, the Rebbe's *meshorres* gave Reb Leib a sealed envelope from the Rebbe addressed to Reb Shmuel, with a short note from the Rebbe:

“I am sending 3,000 rubles for you to buy what you need, and may you be successful in your endeavors.”

Reb Leib then took a bundle of money to pay his debts in Moscow, and a small sum to buy new products.

When he arrived in Moscow he told the distributors about the fire and what had happened to his wares. He hadn't even finished recounting everything in detail, when one of the lead businessman calmed him. Certainly they would take his losses into account and they would reduce his debt by a few percent. Additionally, they provided him with all the wares that he needed to get back on his feet. Within a few days, the distributor got back to him saying that they had decided to wipe fifty percent of the debt, and the other half could be repaid over a period of two years.

That summer Reb Leib won the national lottery for a sum of some 15,000 rubles. He used it to buy vast amounts of products as per the instructions of the Rebbe, and made significant profits on his sales.

Reb Shmuel also followed the Rebbe's instructions and invested in his business. He saw major profits and was able to pay off all his debts, and remained with some extra to buy a new house. **❶**

(Based on *Hatomim* vol. 2 p. 738)

לזכות הילד צמח שי'
לרגל הולדתו, י"ב שבט ה'תשע"ו, שנת הקהל, והכנסו בבריתו של אאע"ה
שיגדל להיות חי"ל כרצו"ק ולנח"ר כ"ק אדמו"ר
ולזכות אחיו ואחיותיו ארלי לייב, חי' מושקא וליבא שיחיו
נדפס ע"י הוריהם
הרה"ת ר' מנחם מענדל וזוגתו מרת אריאלה שיחיו וועג

מבצע הדפסת תניא

TANYA TO THE WORLD

THE STORY OF THE
PRINTING TANYAS CAMPAIGN



Much of the material in this article is based on an interview conducted by the staff of A Chassidisher Derher with **Rabbi Sholom Jacobson**, a key individual involved in printing the Tanyas.

In the preparation of this article we were also assisted by the sefer "הוצאת ספרים קה"ת" and its author Rabbi Zushe Wolf.

YUD ALEPH NISSAN 5744 WAS APPROACHING; THE CAMPAIGN FOR PRINTING TANYAS ALL OVER THE WORLD WAS IN FULL SWING. IN HONOR OF YUD ALEPH NISSAN, THE REBBE REQUESTED THAT A NEW EDITION OF THE TANYA SHOULD BE PRINTED, WHICH WOULD INCLUDE ALL OF THE SHE'ARIM OF THE EDITIONS THAT HAD BEEN PRINTED UP TO THAT DATE.

THE REBBE ASKED THAT "...THIS PRINTING SHOULD BE NUMBER SEVEN HUNDRED AND FORTY FOUR (5744),

FOR A LARGER EFFECT

From the most 'wondrous' of the Rebbe's campaigns is the endeavor to print Tanyas in every country and in each and every city where Yidden live. To date, over six-thousand seven-hundred editions have been printed, and thousands of people have been touched by the wide-reaching and never-ending endeavor.

Throughout the years of the campaign, the Rebbe often explained¹ its meaning and goal.

If the whole idea is that everyone should study Chassidus, it would have been possible to simply send copies of Tanya to the Jews of each city and have them study from them. However, the Rebbe explained that it would not carry the same influence as a Tanya printed in their own city.

The Gemara states that חן המקום על יושביו—the residents of a city find favor in their home; therefore, the knowledge that a Tanya was printed in their own city will surely excite even those to whom had not previously learned Tanya, and even those who had never heard of the *sefer* before.

Additionally, when one opens the Tanya and sees that it was printed in their city, they will realize that it is *b'hashgacha pratis*, and will feel an obligation to learn and gain from it.

However, this *mitvza* is not simply a gimmick to get people to start learning Tanya. The campaign carries a much deeper meaning, in the fact that it's intention is an important step in preparing the entire world for the *geulah*.

Throughout the generations, the Yidden have merited a number of liberations and *geulos*, but in each instance, there were those that were left behind in exile. However, in regards to the upcoming redemption, the *possuk* states that ואתם תלוקטו לאחד ואחד²—each and every Jew will be collected and brought along, with no one being left behind.

Being that every Jew is included in the *geulah*, it is obvious that every single Jew must also take part in the preparation for the *geulah*. How do we prepare for the *geulah*? When the Baal Shem Tov spoke with Moshiach, he was told that his arrival will take place לכשיפוצו מעינותיך חוצה—when

your wellsprings will be spread to the furthest places.

When we teach Chassidus to those that are distant from it, we have brought to them the waters of the *ma'ayan*—the wellsprings. But by printing the Tanya in that location, we have brought the well itself, and it can now go and flow from that location as well. The campaign to print Tanyas is in essence a mission to complete the work of *hafatzas hama'ayanos* and make the world ready for the coming of Moshiach.

THE BEGINNING

"As we are approaching Chai Elul, which is a special day in regards to spreading the wellsprings of Chassidus, which begins with the *Torah Shebiksav* of Chassidus, which is the *Sefer HaTanya*.

"And since there are countries, in which—for whatever reason—the Tanya has yet to have been printed, this request is to all of *anash* who live in those countries: They should immediately begin working on publishing the Tanya in their locations, so that they will be ready in time for

IN CONJUNCTION WITH THE CURRENT YEAR." THE REBBE RESPONDED WITH A WIDE SMILE OF NACHAS AND SATISFACTION WHEN HE WAS TOLD THAT THEY ARE ALREADY MUCH FURTHER THAN THAT.

WHY WERE SO MANY TANYAS PRINTED? WHY SHOULD HUNDREDS OF TITLE PAGES BE INCLUDED IN ONE BOOK? IN THE FOLLOWING PAGES YOU WILL READ ABOUT ONE OF THE REBBE'S HIMMELDIKER CAMPAIGNS, UNLIKE ANY OTHER CAMPAIGN BEFORE.

Chai Elul, and they will already be able to learn in those *sefarim*.

"...It would be best, if by Chai Elul, copies of the printed *sefarim* will reach the *daled-amos* of *nessi doreinu*..."³

This is a *sicha* that the Rebbe said on Motzoei Shabbos Mevarchim Elul 5738, just several weeks before Chai Elul. The Rebbe had, in a few short sentences, launched a new campaign that was revolutionary in style; and Chassidim, who mostly had no experience in the field whatsoever, were now on a race against time to complete full editions of Tanya.

Throughout the years of the *nesius*, the Rebbe placed a great emphasis on Tanya, often referring to the fact that it is called the *Torah Shebiksav* of Chassidus. In addition to the countless instances that the Rebbe instructed people to learn Tanya, he had also personally worked on the Kehos editions of Tanya in the early years of the *nesius*, indexing and adding supplements to the *sefer*, applying painstaking effort to edit it and correct all of the printing mistakes that crept in over the generations to perfection. The Rebbe would also edit Rabbi Yosef Wineberg's weekly Tanya classes on



PRINTING TANYAS ON AN ISRAELI ARMY BASE NEAR THE SUEZ CANAL.

**BY PRINTING THE
TANYA IN THAT
LOCATION, WE
HAVE BROUGHT
THE WELL
ITSELF, AND IT
CAN NOW GO AND
FLOW FROM THAT
LOCATION AS
WELL.**





THE REBBE DISTRIBUTES A TANYA TO ALL MEN, WOMEN, AND CHILDREN FOLLOWING THE FARBRENGEN, YUD-ALEPH NISSAN 5742.

the radio⁴, and was deeply involved in publishing the translation of the Tanya in English. Later the Rebbe distributed the *sefer* to thousands of Chassidim on four different occasions.

Now however, with announcing the campaign to print the Tanya throughout the world, the Rebbe was beginning an entirely new phase.

THE INSTRUCTIONS

During that first farbrengen and in the period following it, the Rebbe gave a number of instructions for the new campaign. Firstly, the Rebbe pointed out that in previous editions of Tanya there had been a number of mistakes involving the *luach hatikkun* (the chart printed in the back of Tanya enumerating the mistakes that had

crept into the various editions of the Tanya over the generations). Since the first *luach hatikkun* had been published, a number of the mistakes had been corrected and added into the text of the Tanya, and deleted from the *luach* in later editions. However, during the more recent years, editions of Tanya were printed with the newer version of the Tanya's text, but with the old version of the *luach*, and also vice versa. The Rebbe emphasized that care must be taken to ensure that the proper *luchos* are printed in the new editions.

Regarding the price of the Tanya, the Rebbe said that the true price of the *sefer* is not measurable, and should therefore not be taken into account. At the same time, Torah and Mitzvos should not be 'free,' so there must be some price attached to it. Therefore,

the Rebbe said, it should be sold for a bit lower than the current price.

Being that anash, shluchim, and *askanim* throughout the world had little experience in publishing, the Rebbe immediately instructed those involved in the printing process of Kehos to create a uniform Tanya, which would be available for anyone to print. After a period of trial and error, going through the various prints of Tanya available, it was decided that the best version for use was the one printed in 5714, which had been personally edited and published by the Rebbe himself.

TAKING OFF

From those who worked at Kehos, Rabbi Sholom Jacobson became the one to prepare the Tanyas for print and designate numbers to each edition. He is also—to this very day—the one that Chassidim around the world contact in order to obtain an edition number, and to receive general direction and help in their printings.

Rabbi Jacobson relates:

"Once the printing plates were ready, the *mivtza* took off with a storm. Many anash, shluchim, and businessmen whose work brought them to locations with no established Chabad presence, printed the Tanya in their destinations. Often, people asking for the Rebbe's *bracha* for their trip were explicitly requested by the Rebbe to print the Tanya in the country they were headed to. In the Rebbe's words, "באם לא נדפס עדיין"—if it was not printed there yet.

"While country after country was being covered, there were some locations that needed unique attention due to their delicate circumstances. In the case of communist China, the government censors refused to allow the Tanya's publication without them going through the book prior. Upon the Rebbe's instruction to Rabbi Fishel

Katz (a traveling businessman who printed many editions of Tanya upon the Rebbe's request), they were given an English translation of the Tanya, and after a significant period of time the printing was approved and allowed to move forward.

"The country of Iran, which was ruled by the secular Shah, was known to be a safe place for Yidden. However, the Rebbe initially did not allow a printing to take place there. When the government was about to fall to Islamist revolutionaries, the Rebbe consented to the Tanya's publishing, and Rabbi Shalom Ber Hecht, who was in the country at the time directing Lubavitch activities there in an effort to save Iranian youth⁵, moved quickly to complete the project before it would be too late. After they concluded and exited the building with the fresh copies, a shell landed on the printing press and destroyed the entire building.

"As the volumes arrived in 770, the Rebbe paid them close attention. At many of the Rebbe's farbrengens in 770 in 5739, a recently printed Tanya could be seen on the Rebbe's table.

"A very special occurrence, which showed us that this project was entirely *himmeldik*, took place on Erev Yom Kippur 5739:

"After *kapparos*, the Rebbe instructed us to publish two editions of the Tanya before the end of Aseres Yemei Teshuvah (i.e. that day). No printing press was willing to do the job for us, so we needed to use the printers of Vaad L'hafotzas Sichos, which were in the offices above 770. We worked throughout the entire day while everyone else was busily preparing for Yom Kippur, toiling on the printing. Later in the afternoon, we were notified by *mazkirus* that one of the editions must be completed that day before Kol Nidrei, while the other could be completed after Yom Kippur. As Kol Nidrei approached, the Rebbe came downstairs into the shul and everyone recited Tehillim as usual. It seemed as though the Rebbe was waiting for the Tanya before Kol Nidrei would start. While the entire shul was packed with Chassidim dressed in their Yom Kippur finery, I ran through the crowd in my work clothes to bring the first copy—tied together with rubber-bands—to the

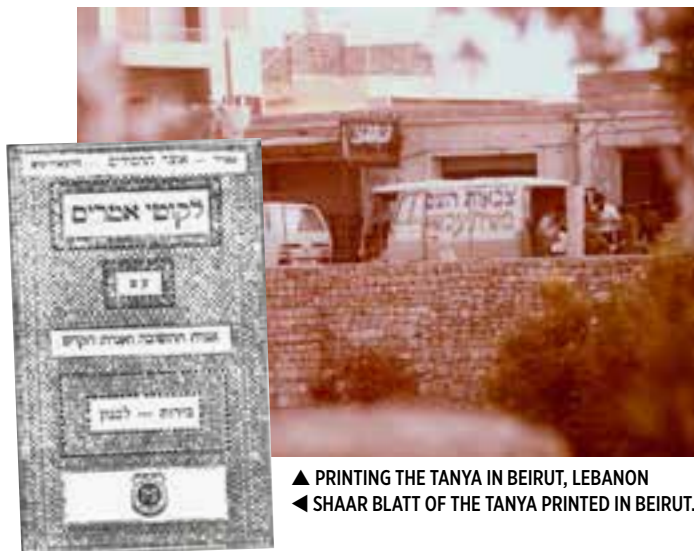
Rebbe. As I entered the shul, Rabbi Groner came down to take the Tanya, and after he placed it on the Rebbe's *shtender*, Kol Nidrei commenced."

PEACE IN THE GALILEE

In 5742, the Israel Defense Force invaded Lebanon, in what was called the 'Peace in the Galilee Campaign,' in order to stop the advances of the PLO in the area. While the army was there, a small group of Chassidim, led by Rabbi Leibel Kaplan and Rabbi Aharon Eliezer Ceitlin of Tzfas, worked tirelessly in the midst of the war to print the Tanya in the cities throughout Lebanon, in a project that provided the Rebbe much satisfaction. The Rebbe instructed them to print the Tanya in the capital city of Beirut, and even to attempt a printing within the Presidential Palace (see sidebar).

These instructions were part of a larger issue; the Rebbe was extremely unsatisfied with the way the war

I RAN THROUGH THE CROWD IN MY WORK CLOTHES TO BRING THE FIRST COPY—TIED TOGETHER WITH RUBBER-BANDS—TO THE REBBE.



▲ PRINTING THE TANYA IN BEIRUT, LEBANON
▲ SHAAR BLATT OF THE TANYA PRINTED IN BEIRUT.



had become politicized, and insisted that if the IDF would be allowed to immediately enter Beirut, they would be able to put an end to all of the terrorism based out of the city and leave quickly, thus saving many more lives and ensuring minimal risk. During the farbrengen of Yud-Gimmel Tammuz that year, the Rebbe walked in holding the Tanyas that had been printed in various cities throughout Lebanon, and spoke in length about the issue.

After a long *sicha* about the war, where the Rebbe said that the IDF needed to finish the war by finally conquering Beirut and putting an end to the terrorist activities, he turned to the topic of the Tanyas:

“The crowd likes something which is a *shturem*;

“Here, there is a simple proof that we are already within Beirut:

“Here on the table lies a Tanya that was printed in Beirut (as it is inscribed in the *shaar*) a few days ago, with enough time for it to arrive here so that it can be on the table during the Yud-Beis Tammuz farbrengen. [Saying these words, the Rebbe picked up a Tanya in hand.]

“The reason they were able to print it was because the IDF themselves made the proper arrangements for it to be possible.

“And together with the printing, they said *l'chaim*; *l'chaim* to the soldiers and *l'chaim* to *klal Yisrael*. They studied there from the Tanya, and they davened and gave tzedakah in a shul in Beirut, which was there before the founding of PLO, and will be there after their downfall.”⁶

EXPANSION

On the seventh night of Chanukah 5744, the Rebbe addressed a Tzivos Hashem rally in 770, and spoke about the connection between Chanukah and *pnimiyus hatTorah*. Towards the

★ THE ARAB STATES

The printing conducted by Rabbi Leibel Kaplan in Lebanon was not the first one in that country. Three years prior, just after the Rebbe announced the campaign, Rabbi Yosef Gerlitzky, then a shliach in Tzfas, decided that being that a Jewish community existed in Lebanon, it would be appropriate to print the Tanya there, notwithstanding the danger.

The Rebbe immediately approved of the idea, and constantly followed updates as to where they were holding.

The logistics were daunting. They first needed approval from the Southern Lebanese Army, which was then in control of the southern part of the country, and then also from the Chief of Staff of the Israel Defense Forces. Initially, the SLA refused to allow entry, and the Rebbe said that if they cannot gain admittance, an Arab should be entrusted with the task...

After a period of time, the necessary permits came through, and they traveled into a small town near the Israeli border, where they conducted the printing in a Christian school, hoping that they would not be as hostile as the Muslim population. Throughout the entire process, they were bogged down by constant blackouts and insufficient electricity, and ultimately a generator was transported all the way from Kfar Chabad to help them finish the job.

Security during the operation was also a constant issue, and at one point the Israeli officers forced them to leave until the next morning, when they would have adequate security personnel.

When the printing was finally concluded, it was the night of Erev Yom Kippur, and they began a race against time to get a few copies to the Rebbe before Yom Kippur would start in New York. They rushed to the Ben Gurion Airport, where the Tanya was passed to a passenger on a leaving flight, who in turn passed it on to a Lubavitcher waiting for him at JFK. That morning, after *kapparos*, the Rebbe asked where the Tanyas of Lebanon were holding, and was told that they are already on a flight to the United States. A short while later, the Tanyas arrived, and the Rebbe received them with a wide smile and open satisfaction. The Rebbe brought them into shul during *mincha* as well.

One of the *mazkirim* later told Rabbi Gerlitzky, “You have no idea how much *nachas ruach* you caused the Rebbe. He continuously flipped through the pages, and it was evident that the Rebbe was unusually *b’simcha* on that Kol Nidrei night.”

★ EGYPT

Another large project was the printing in *Mitzrayim*, which was conducted by Rabbi Yosef Hecht and Rabbi Yisrael Glitzenshtein, the shlichim in Eilat. In 5742, Rabbi Hecht wrote in a letter to the Rebbe that an Egyptian consul had opened in Eretz Yisrael, and asked if it would be proper to print the Tanya in the two cities that had Jewish communities: Cairo and Alexandria. The Rebbe replied that it would be a very good idea, but that they should approach the consul in a diplomatic way, through friends, etc., so that they will not suspect that there is an ulterior motive hidden behind the request.

After a few months without any progress, Rabbi Hecht received instructions from the Rebbe to try pressuring them through American channels, with the help of his uncle, Rabbi Avraham Dov Hecht, who had connections in the US Senate. These efforts proved more fruitful, and after a lengthy process of about two years, the consul contacted them with the proper permits.

While in Egypt, they were in constant contact with *mazkirus*, and they received continuous and detailed instructions from the Rebbe regarding all that was going on. The Rebbe instructed them on everything, from the amounts of Tanyas that should be printed, to exactly how and where they should be distributed.

When Rabbi Hecht finally arrived in New York with the Tanyas for Shavuot 5744, a full two years after beginning the efforts, the Rebbe devoted special attention during the farbrengen to the fact that a country that is hostile to Judaism and Jews in general, had allowed the publication to take place, and even assisted in various ways.

[It should be noted that ten years earlier, during the Yom Kippur War, two editions of Tanya were printed in *Mitzrayim*, as per the Rebbe's request.]

GRENADA

Rabbi Sholom Jacobson relates:

When the American armed forces entered Grenada in the winter of 5744 and Chaplain Yaakov Goldstein was dispatched to the front, he requested the Rebbe's *bracha* and received a directive to print a Tanya there. He traveled to Grenada with the negatives for the printing.

When he arrived there, Chaplain Goldstein solicited the assistance of some of his superiors in the army to help with the printing.

Not only was the Tanya printed by the American military and later

bound in traditional military camouflage coloring, it was also embossed with the symbol of the Department of Defense on it. Interestingly, the printing was concluded during Chanukah, the same time that the Rebbe gave the *hora'ah* to expand the *mitvza* on a much wider scale.

When the Rebbe received the *sefer*, he asked the *mazkir* for a magnifying glass, and peered intently at the Tanya and the symbol on the cover. Sometime later, the general that had taken care of the printing, Major General Jack M. Farris Jr., received a thank you letter from the Rebbe, where the Rebbe explained that the foundations of the United States are based on many of the ideas elucidated in this book.

A while later, the chief rabbi of the IDF, Rabbi Gad Navon, came for a *yechidus*, and noticed that Tanya on the table and gazed at it with a surprised look. Noticing this, the Rebbe smiled at him and said that "I also have an army."

TANYA PRINTED ON THE US ARMY BASE IN GRENADA, PRINTED WITH THE DEPARTMENT OF DEFENSE SYMBOL AND A CAMOUFLAGE-COLORED COVER.



CHAPLAIN GOLDSTEIN IN GRENADA, WINTER 5744.



**TOGETHER WITH
THE PRINTING,
THEY STUDIED
THERE FROM
THE TANYA, AND
THEY DAVENED
AND GAVE
TZEDAKAH IN A
SHUL IN BEIRUT,
WHICH WAS
THERE BEFORE
THE FOUNDING
OF PLO, AND
WILL BE THERE
AFTER THEIR
DOWNFALL.**

end of the *sicha*, the Rebbe surprised everyone with a new directive:

"According to what has been said numerous times about the connection between Chanukah and Yud and Yud-Tes Kislev, since Chanukah commemorates the miracle of the oil, which refers to *pnimiyus haTorah*, it would be appropriate to print the Tanya in all of the places that it has not yet been printed, and—in a way of *mehadrin min hamehadrin*—it should be done before the end of Chanukah.

"Those that will not be able to finish it by then, should do so before Chof-Daled Teves, and if not, they should finish before Purim Katan, or at least by Purim."

The Rebbe concluded the *sicha* with a *bracha* for the geulah's speedy arrival, finishing off that the printing



PRINTING OF THE TANYA IN THE KNESSET, 10 KISLEV 5751.

of the Tanyas should be concluded after Moshiach's coming.

After this *sicha*, the Tanya campaign was brought to entirely new heights, and was run on a much broader scale. The organizing was done in a quick and efficient manner, and within a short period of time, many new editions of the Tanya were printed and arrived daily in 770.

As each one was brought to the Rebbe, he would give a twenty dollar *hishtatfus* in the effort (through *mazkirus*), with a note saying that "\$20 מקרן כ"ק מו"ח אדמו"ר" — Enclosed is twenty dollars from the *keren* of the Frierdiker Rebbe." On later occasions, the Rebbe would write "מצו"ב כמפורסם—Enclosed, as is well known." Rabbi Sholom Jacobson recalls that throughout that year, he would often receive a call from *mazkirus* before the Rebbe would go to the Ohel, wanting a list of all the new editions that had been printed, and where. Sometimes, after bringing the list to the Ohel, the Rebbe would give it back with further instructions.

Until then, the Tanyas had been printed just once in every country (aside from a few unique cases), and there had been a bit over one hundred new editions since the farbrengen in 5738. Now the *mivtza* was taken to new levels, and the Rebbe instructed

that the Tanya's be published in every single Jewish community. In some countries, there were even a number of *askanim* that took on the task to facilitate the publishings in as many cities and towns as possible.

Two individuals who were deeply involved in the Tanya campaign were Rabbi Shabse Alpern and Rabbi Leibel Zajac (both the rebbe's shlichim to Brazil). They recall that often, when one of them would arrive in 770 with a large quantity of editions, the Rebbe would shower them with *brachos*.

Another one of the first locations to respond with a vast number of printings was Eretz Yisrael. As Shabbos Parshas Bo 5744 approached, just one month after the Rebbe intensified the *mivtza*, Rabbi Menachem Wolf, the director of Kehos in Eretz Yisrael, arrived in 770 carrying seventeen new editions of Tanya. That Shabbos (which was not a typical time for the Rebbe to hold a farbrengen) the Rebbe held a special farbrengen in honor of the new arrivals, and spoke at length about the campaign. It was during this farbrengen that the Rebbe gave a number of the instructions mentioned at the end of this article.

The *mivtza* was a recurring theme throughout the farbrengen, to the extent that the Rebbe connected the



PRIME MINISTER YITZCHAK SHAMIR REVIEWS THE NEWLY PRINTED TANYA IN THE KNESSET.

daily *shiurim* of that day with the idea of printing Tanyas. The Rebbe concluded the farbrengen encouraging that the *mivtza* should grow to even more places, and gave *mashke* to whoever took upon himself to initiate new printings. Some time later, the Rebbe edited the *sicha* from this Farbrengen about the *mivtza*, and it came out as a special publication titled "Regarding the efforts to print the Tanya in every city and town where there are Yidden."⁸

PRINTING IN CROWN HEIGHTS

Later that week, another unique printing took place. On Friday afternoon, Erev Yud Shvat, Rabbi Zalman Shimon Dvorkin, the rav of Crown Heights, gave the Rebbe a Tanya that was printed in Crown Heights in the upper floors of 770. This Tanya was printed directly in the printroom of Vaad L'hafotzas Sichos, and every resident of Crown Heights participated with one dollar. The Rebbe too, had sent two dollars as a participation.

When they brought the Tanya to the Rebbe, he blessed Rabbi Dvorkin and all members of the community with long life. The Rebbe then asked if they had already learned from

the Tanya, and was answered in the positive.

That night was Yud Shvat. Thousands of Chassidim gathered in 770 to spend the special day with the Rebbe; to hear him lead the *tefillos* of Shabbos and to participate in the special farbrengen that would take place on Shabbos afternoon.

When the Rebbe walked into the big farbrengen, he brought the new Tanya with him, and began the farbrengen by learning and explaining a passage of Tanya. The Rebbe went on in the second *sicha* to explain the lesson one can learn from the name of the place where the Tanya was printed, “Crown Heights”—*כתר עליון*.

BRAZIL

On Thursday morning, 13 Adar I, Rabbi Shabse Alpern arrived in New York carrying one hundred editions

of Tanya, which were printed in cities and towns throughout Brazil. As the Rebbe returned from *krias haTorah*, he was greeted by the sight of the Tanyas on a table in *Gan Eden Hatachton*, bound in leather and encased in a elegant clear plastic box. Standing there were Rabbi Alpern and Rabbis Benyamini and Michaan, who were instrumental in the project as well.

The Rebbe inquired how many Tanyas were in the box, and when they responded that there were one hundred, the Rebbe—clearly pleased—thanked them, and wished them that “may we merit to go towards Moshiach with these Tanyas.” The Rebbe also gave each of them fifty dollars to give to *tzedakah*, and before returning to his room he asked them if they will be staying for Shabbos. When they answered in the affirmative, the Rebbe said that there will probably be a farbrengen.



CB HALBERSTAM via JEW 85326

THE REBBE RECEIVES NEWLY PRINTED TANYAS FROM RABBI LEIBEL ZAJAC, 7 TISHREI 5752.

During the farbrengen that Shabbos,¹⁰ the Rebbe spoke with sadness about a number of issues that were taking place then in the world, and the general feeling during the farbrengen was downcast. But then the



THE REBBE LEAVES 770 FOLLOWING THE FARBRENGEN OF YUD-ALEPH NISSAN 5744 HOLDING THE SPECIAL EDITION OF TANYA. INSET: THE TANYA PRINTED FOR YUD-ALEPH NISSAN 5744.

אויפצובויען א גאנצע שטאט

In 5752, Rabbi Leibel Zajac, along with Reb Zalman Chanin, organized a wide ranging project to print the Tanya all over the Former Soviet Union. Among the locations that they did printings was the Frierdiker Rebbe's apartment in Leningrad, and in the fortress where the Alter Rebbe was held in prison.

When they arrived in New York on the third night of Chanukah, they were told that the Rebbe would receive them in his room for a private *yechidus* the next day, before he leaves to the Ohel.

As they stood in Gan Eden Hatachton, the Rebbe opened the door and smiled at them and his face was shining with an unusual glow. The Rebbe motioned to them to enter; while they were walking in, Reb Zalman whispered to Rabbi Zajac that he shouldn't hand the Rebbe the bag, due to its weight. The Rebbe overheard him, and told them with a smile "A Tanya *iz nit shver*—A Tanya is not heavy," and directed them to place the bag on a chair located near the door.

During the *yechidus*, the Rebbe thanked them profusely, saying twice that it is the best *Chanukah gelt* that one could receive, and asked Rabbi Zajac how much he owed him (\$20 per edition) for the Tanyas that he had just printed, in addition to his previous projects.

Two minutes after they walked out, Rabbi Groner called them back and said the Rebbe wants them to come back in. The Rebbe asked to see the Tanya that was printed in the Frierdiker Rebbe's apartment, and held it continuously while he asked them detailed questions about the state of the apartment and where exactly in it they had printed it. They told the Rebbe that they had printed it in the room where—as rumor had it—the Rebbetzin had warned the Rebbe about the arrival of the KGB agents on the night of the Frierdiker Rebbe's arrest. The Rebbe inquired of them how many windows were in the room, and they answered that there were two of them. The Rebbe then asked if those windows are facing the main street, and they answered in the affirmative.

Before they left, the Rebbe presented them with a new mission. He pointed out that the last Tanya was number 3,899, which means that there were only a bit more than a hundred left until four thousand. The Rebbe asked them to conduct the remaining printings in Russia, before the end of Chanukah!

The Rebbe then said that "there are probably another one hundred cities where the tanya can be printed, and if not, it is worth building an entire city just to print a Tanya there!"

Rebbe added that there are also good *besuros*—a shliach has arrived together with one hundred new editions of Tanya, which have been printed in רובו ככולו—the majority of an entire

country. He has not just elevated a specific city, or even many cities. He has raised an entire country to a new level of *hafotzas hama'ayanos*.



FAR OUT IN NOWHERE

The Tanyas from South America continued streaming in. During the year before, Rabbi Dovid Weitman, also of Brazil had printed Tanyas in a number of South American countries. He then asked the Rebbe if he should print the Tanyas in Suriname and French Guiana, two small countries on the northern coast of the continent, although he knew of only a handful of Yidden living there. After receiving the Rebbe's consent, Feivel Rabinowitz—a *bochur* coming closer to Yiddishkeit at the time—was dispatched to conduct the operation, and on Friday, Erev Rosh Chodesh Adar II, he arrived in 770 with the Tanyas.

During the farbrengen on Shabbos, the Rebbe paid special attention to Feivel, calling him over and giving him *mashke* in honor of the printings. The Rebbe also, once again, spoke about it during the *sicha*. He praised the fact that the Tanya had been printed even in such a distant location, with such a small number of Yidden,



CHABAD LUBAVITCH OF LONG ISLAND

A TRUCK PRINTING TANYAS THROUGHOUT THE NEW YORK METROPOLITAN AREA.

and had been brought to 770, which, in the Rebbe's words, "is the *daled amos* of the [Frierdiker] Rebbe, where for the last ten years of his life in this world, he did his *avodah*—he *davened*, learned Torah and performed the mitzvot, and did his activities of *hafatzas hama'ayanot*; and 'holiness never leaves its place...'"

The Rebbe continued:

"This is the appropriate time to mention once again the proposal and *bakasha nafshis* to print the Tanya... in every place where there are Yidden, even a place where there is just one Yid... We have spoken many times that the upcoming *geulah* will be in a way that not even one Yid is left behind."¹¹

THE TITLE PAGES

Amongst the thousands of editions of the Tanya that have been published to date, two stand out: The first one was printed in honor of Yud-Aleph Nissan 5742, and the second was

published two years later, for Yud-Aleph Nissan 5744.

The period before Yud-Aleph Nissan 5742 was one filled with anticipation and excitement. The Rebbe was reaching *shmonim shanah*, and chassidim around the world prepared themselves for the auspicious occasion, and many had special *matanos* with which to present the Rebbe on the momentous day.

Rabbi Simon Jacobson of Vaad Hanachos Hatmimim wrote to the Rebbe with a suggestion to print a special *Kovetz Yud Aleph Nissan* (in accordance with an earlier instruction from the Rebbe), which would contain various *divrei Torah* and *maamarim* that have a connection with *shmonim shanah*. In addition to other instructions about the *kovetz*, the Rebbe added an interesting proposal: He instructed that a new edition of the Tanya be printed, which would include all of the *shaar blatts*—the title pages—of the editions which had been printed until then, a total of one hundred and sixty four, in their original size. The Rebbe also wrote

that they should print ten thousand copies of that Tanya, and to keep its existence a secret.

When Yud-Aleph Nissan arrived, thousands of Yidden crammed into 770 to be present at the Rebbe's *farbrengen*. After long hours of *sichot*, a *maamar*, and uplifting *niggunim*, the Rebbe surprised the crowd by thanking all those who had made the effort to participate in the *farbrengen* that lasted many hours, and said that the way to express his thanks was by distributing this special edition of Tanya.

After the Rebbe recited the *bracha acharonah*, the distribution began. First to the men and then to the women; with everyone filing by the Rebbe's *farbrengen* place, and the Rebbe handing each one the Tanya while gazing at them with his glowing countenance. By the end of the *chaluka*, which concluded at 6:10 in the morning, the Rebbe had distributed close to seven thousand Tanyas.

GROWING COLLECTION

Two years later, the Rebbe once again instructed that the Tanya be printed.

Rabbi Jacobson relates: “We sent letters throughout the world encouraging people to send in copies of the *shaar blatts* of their editions so that they can be included in the new printing. The text for the letters was edited by the Rebbe.

On Shabbos Mevarchim Nissan, the Rebbe spoke publicly about the printing, urging that the copies be sent in immediately, and added that those printings that will be completed before Rosh Chodesh Nissan will be able to get into the new Tanya.

At the end of that year’s farbrengen, the Rebbe said that the distribution would happen differently. Since the previous *chalukah* had caused long lines and much *balagan*, this year the members of the Kolel will act as the Rebbe’s shlichim to distribute the Tanyas, so that it will be conducted in an orderly and quick fashion. After the Rebbe finished distributing the boxes of Tanyas to the Kolel members, he himself approached one of them on the way out of the shul and asked for a Tanya.

During the next farbrengen, on Shabbos Hagadol, the Rebbe once again returned to the subject of the Tanyas, and announced that a *kuntres milu’im*, a supplementary booklet, should be printed, which will include all of the new *she’arim* of Tanyas that

had been printed since Yud-Aleph Nissan.

A few months later, as Yud-Beis Tammuz approached, the *kuntres* was published. It contained three hundred seventy six new *shaar blatts*, which had been published in just over three months.

During the Yud-Beis Tammuz farbrengen¹², the Rebbe addressed a question:

People are asking, the Rebbe said, what exactly is the significance of printing all of the *shaar blatts* in one volume? The answer, the Rebbe said, is as follows:

In regards to the upcoming *geulah*, there is a bit of a delay, for the *geulah* must encompass every single Jew wherever he is in the world. Therefore, if there is even one Jew who is not yet ready for the *geulah*, it is not able to

A TZINOR FOR THE REBBE'S BRACHOS



Rabbi Levi Vogel, shliach in S. Augustine, Florida, relates:

“I had wanted to print the Tanya in my city for a while, until finally in the beginning of Elul, the year was almost over, and we felt that we have to go ahead with it. We decided to print it in the old city, since our Chabad House is just outside the official municipal lines of the city.

“I started to look for a proper print shop that would be able to do the job. When I came to one particular shop, I met the owner, an Israeli Jew, and his partner, who just happened to be in from NYC, and *b’hashgacha pratis* were both on location that day. They agreed to help with my project and allowed me to do whatever was necessary. A little later they came by to see what I was doing, and when I explained to them the importance of my job, they got so excited that it was being done in their store that they decided on the spot

to sponsor the project. After the printing, we learned together from the newly printed Tanyas.

“Amazingly, within a few short days, I began to see much more success in my shlichus, and specifically in that particular area of town, starting a Jewish student group on the college campus there, and establishing *shiurim* with people who previously refused to have anything to do with me. Managers at a local hall suddenly agreed to rent me their space for a large discount, and all over I began to see more and more *hashgacha pratis* and success.

“During Aseres Yimei Teshuva I was at the Ohel, where I met a friend, who is also a shliach, and while we were talking he shared with me that he felt that his Rosh Hashanah had been a very weak event, and very few Yidden had shown up for davening.

“I told him about my experience with printing Tanyas; how I too was having hardships, and once I fulfilled this *hora’ah* of the Rebbe, I began to see much more success, and I encouraged him to do the same.

“He immediately got to work, and managed to print the Tanya within the next few days. Sure enough, Yom Kippur was a tremendous success; a very large crowd came to partake in the davening, and the effect of printing Tanyas was immediately apparent.”

come. An additional fact regarding the *geulah*, is that we know that it will be brought about—as Moshiach told the Baal Shem Tov—when the wellsprings of Chassidus will spread out.

Consequently, instead of waiting for the *chutzah* to come to the *maayan*, there has been a concentrated effort to bring the *maayan* to the *chutzah*, by printing the Tanya in every city and location that has Yidden. With the printing however, there is still a need to unite all of the Yidden together through *pnimiyus haTorah*; for while the printing itself has brought the Yidden closer to the wellsprings, there are still differences in time and space between the different locations.

This *achdus* is attained through the printing of all of the *she'arim* in one uniform volume. By all of the editions being included in one volume, we unite all of the Yidden through *pnimiyus haTorah*.

THOUSANDS OF EDITIONS

As time went on, the Tanyas continued streaming in, and before Rosh Hashanah 5745, the Rebbe asked that yet another *kuntres miluim* be published. This volume contained the *shaar blatts* of editions 1,377 through edition two thousand, which had all been printed in the few months prior. When the Rebbe entered the farbrengen of Erev Rosh Hashanah, he brought with him this new volume.

During the years following the campaign, until this very day, the Tanya continues to be printed in countries and cities throughout the world. To date, almost forty years since the Rebbe announced the campaign, over six-thousand, seven-hundred editions of the Tanya have been published in countries, cities and towns around the globe.

There were numerous instances where the Rebbe directly connected the printing of Tanya in new locations to *brachos* and *yeshuos* for the people that worked on it and the locations where they were printed.

The printing of Tanyas is a project designed specifically to fulfill the directive of Moshiach, לכשיפוצו, מעיינותיך חוצה, to spread Chassidus throughout the world through bringing the *maayan* itself to those distant locations. There is no need to elaborate on how important it is for each and every one of us to take part in this *mitvza*, ultimately bringing about the desired result *b'karov mamosh!* 1

1. For the full *sichos* on the topic, see the following farbrengens: Shabbos Parshas Bo (Toras Menachem 5744 vol. 2 page 815), Shabbos Parshas Terumah 5744 (Toras Menachem 5744 vol. 2 page 1036-8), Shavuos 5744 (Toras Menachem 5744 vol. 3 page 1937), and Yud Beis Tammuz 5744 (Toras Menachem 5744 vol. 3 page 2195).

2. Yishayahu 27:12
3. Sichos Kodesh 5738 vol. 3 p. 302
4. See A Chassidisher Derher, Kislev 5776
5. See A Chassidisher Derher, Nissan 5773
6. Toras Menachem 5742 vol. 2 p. 1851
7. Toras Menachem 5744 vol. 2 . 724
8. Likutei Sichos vol. 26 p. 320
9. Toras Menachem 5744 vol. 2 p. 863
10. Ibid. p. 1095
11. Ibid p. 1156
12. Toras Menachem 5744 vol. 4 p. 2194

FOR THOSE
INTERESTED
IN PRINTING
THE TANYA
IN A CITY
WHICH HAS
NOT YET MERITED TO
A PRINTING, EMAIL
MIVTZATANYA@GMAIL.COM
OR LOG ON TO
WORLDWIDETANYA.COM



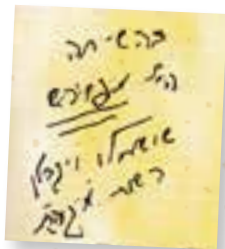
THE REBBE AT THE CONCLUSION OF THE DISTRIBUTION OF TANYAS, YUD SHEVAT 5750.

LEVI FREIDIN via JEM 238244

SOME OF THE REBBE'S INSTRUCTIONS FOR PRINTING THE TANYA

UNDER KEHOS

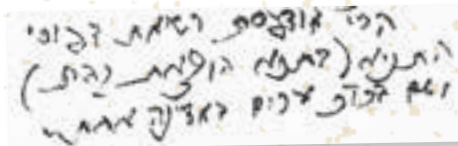
At the outset of the campaign and often while speaking about it at farbrengens, the Rebbe instructed that the printing must be done with the permission of, and under the auspices of Kehos.¹



EVERY SINGLE CITY

While the initial campaign had been to print the Tanya in every country, the Rebbe later expanded the initiative to include any city with Yidden, and even if there was only one Yid there.

When the Rebbe was explicitly asked whether they may print more than one edition per country, the Rebbe replied “הרי מודפסת רשימת דפוסי התניא (בתניא הוצאת קהת) ושם בכ”כ ערים במדינה אחת—In the back of the Kehos Tanya there is a list of all editions of Tanya, and in it there are a number of cities in one country.



PROPER NUMBER

Each edition of Tanya has a number, indicating which number printing it is. On one occasion, fifty new Tanyas were given to the Rebbe, and when the Rebbe sent them—as usual—twenty dollars for each edition, he added on the *tzetel* that the numbers had not been added, and in the future they should be added so that it will be a *davar metukan*. The Rebbe was very meticulous about adding the proper number and often looked for it when a new Tanya arrived.



SIZE OF THE TANYA

In the winter of 5744, Rabbi Sholom Jacobson asked the Rebbe on behalf of one of the shluchim if they may print the Tanya in a larger format (6x9) than it had been until then, so that it will be similar to the size of regular *seforim*, and the Rebbe responded that “אין צורך—there is no need.” Before the words where he had written that it should be like a ספר רגיל, the Rebbe added אין התניא ספר רגיל. However, years later, the Rebbe allowed the size to be enlarged so that the printing would be finished quicker. Similarly, when the Rebbe gave out Tanyas on Yud Shvat 5750, and then again on Yud-Tes Kislev 5751, the format was larger, so that they would be able to finish the printing in time.



AMOUNT OF COPIES

When the campaign was announced in 5738, the Rebbe said in the sicha that one thousand copies should be printed in each location. Later, in 5744, the Rebbe sent the printers the following three instructions. “1) מספר טופסים צ”ל (2) בפר”מ בהמקום, (3) עכ”פ 100 עותקים ללמוד בו בפר”מ בהמקום (וביח”כ) (3) עכ”פ 100 עותקים—to learn from it in the place of the printing, to have adequate copies for the people of the city (and the shul), and to print at least one **hundred** copies.



WHAT TO STUDY

In a sicha in 5745,³ the Rebbe said that in the first study session that is conducted after the printing, Perek Lamed Beis should be learned; for there the Alter Rebbe speaks about the concept of Ahavas Yisrael, even to those who are most distant, and their only *mayleh* is the fact that they are *briyos*—creations of Hashem.



STUDYING FROM THE TANYA

If the binding cannot take place in the location of the printing, the Tanya should still be studied from in that location, while it is still unbound. The Rebbe instructed in a sicha that even if you left the location already without conducting a study-session, you should return to the location and contact the Yidden there, and learn Tanya with them in the *sefarim* that had been printed there.²



LEAVE A TANYA THERE

Several copies of the Tanya should be left in the location of the printing, preferably with a person of influence who lives there.



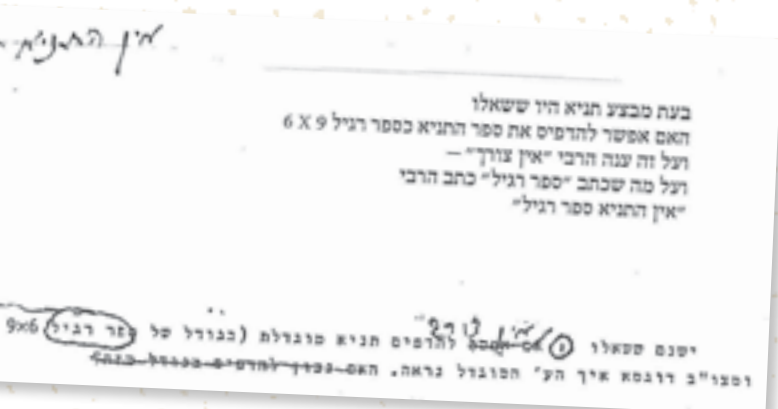
COPY MACHINE

Rabbi Jacobson relates: With the fall of the Iron Curtain, one of the shluchim asked me to write to the Rebbe, saying that he wanted to print the Tanya in the town of Lubavitch, but since there is no proper printing press in the city, he asked the Rebbe if he may print it on a copy machine that he will bring along. The Rebbe agreed, and added in his handwriting “וכן בכל מקום”—so can be done in every place” and added, “as long as there will not be mistakes.” Later during printing, we understood why the Rebbe added this point: It was often very hard to acquire the necessary paper, ink, and printing presses, and the editions that were printed there were often plagued with numerous errors. However, as a general rule, the Rebbe never objected to the use of a copy machine when printing the Tanya.



NOT A FUNDRAISER

On Shabbos Parshas Ki Sisa 5744,⁴ the Rebbe instructed that the printing of Tanyas should not be used as a fundraiser for other activities or institutions; the work and cost should be for the printing alone.



1. Likutei Sichos vol 26 p. 325
2. Ibid.
3. Toras Menachem 5745 vol. 5 p. 2916
4. Toras Menachem 5744 vol 2 p. 1091



Honest Accounting חשבון הנפש

אאמו"ר אמר: קריאת שמע שעל המטה איז, אין זעיר אנפין, ווי דער ווידוי וואס קודם צאת הנפש מהגוף. נאר יעמאלט גייט מען שוין אינגאנצען אוועק פון יריד, און עס ענדיגט זיך שוין דער מסחר פון היום לעשותם, און אין קשעהמ"ט [קריאת שמע שעל המטה] פון יעדער נאכט האלט מען נאך אין מיטן יריד, און מען קען נאך אויפטאן. (היום יום ו' כסלו).

My father said that the reciting of *krias shema she'al hamitta* is, in miniature form, like the confession before death. But then one leaves the marketplace permanently, and the commerce of "Today to perform them" [i.e. the *avodah* of performing Torah and mitzvos in this world] is finished. With *krias shema she'al hamitta* every night, however, one is still in the middle of the "market" and can still accomplish and achieve... (Hayom Yom 6 Kislev).

Performance Efficiency

Perhaps the *maamar Razal* most oft-quoted by the Rebbe was the statement of the Mishna: "אני" כל מעשיך יהיו לשם—I was created to serve my Master [Hashem]." At any given moment of any given day, we always have a job and a mission to accomplish. As the Rambam rules: לשם—everything we do must be permeated with the ways of Hashem.¹

With such an important job on our hands, it is only natural that from time to time, one needs to pause for a moment and weigh in on where he stands, and how efficiently he is performing his task.

Traditionally, there are various stages in a *cheshbon hanefesh*, each one accounted for at its designated time (as we will elaborate further on).

But on the most basic level, a daily *cheshbon hanefesh* is done when reciting *krias shema she'l hamitta*. This is based on the practice described by the Shalah (quoted in *Kitzur Shulchan Aruch*²), that before retiring at night one should search out his

deeds of the previous day and do *teshuvah* over his misdeeds.

OBSERVE THE PICTURE

The *avodah* of *krias shema she'al hamitta* doesn't mean that one must pull hairs out of his head or bang his head against the wall. Rather, he must make an honest *cheshbon* of his deeds throughout the previous day. Look at them as if he was looking at a picture. This *cheshbon* should take half an hour, an hour, or a quarter of an hour. If [he realizes that] some of his deeds were inappropriate, he must come to a strong conviction that from now on he will act better. If his deeds were okay, he must decide that tomorrow he'll do even better.

(*Sefer Hasichos* 5703 p. 126)

Each to Their Own

The Frierdiker Rebbe writes in a letter (part of which is quoted in *Hayom Yom* 6 Kislev), that there are different types of *krias shema she'al hamitta*, unique for each person. The *ba'al esek* (business person) has his type of *krias shema*, and the *yoshev ohel* (Torah scholar) has his.

Even within each of these groups, there are also various categories. Within the *yoshevei ohel*, you can't compare the *krias shema* of the *shul shamash* or the city's *shochet*. Likewise, there's a difference between the *krias shema* of the children's melamed and the rav of the town.

Each person must revisit the occurrences of the previous day; the good things, the not-good things, and the very bad things.³

Keep the Wheel Spinning

At the very base of the *cheshbon hanefesh* there lies one most important component: it must further one's drive to do more, and do it better.

One of the times during the year that we are expected to hold a *cheshbon hanefesh* is on one's birthday. The Rebbe writes in *Hayom Yom* (Yud-Aleph Nissan): "On his birthday, one should spend time in seclusion. He should recall his experiences and think deeply into them. He should then do *teshuvah* and correct those (of his past deeds) that need correction..."

In a *sicha* on Yud-Aleph Nissan, the Rebbe expounds on this point. Everything in this world is

here for purpose. The purpose of the past year that was given to you was to fill it with Torah and mitzvos.

The *cheshbon* on your birthday needs to be done by asking yourself: Did I indeed utilize the time during my past year for the purpose that it was given to me?⁴

But if contemplating on the *cheshbon hanefesh* doesn't allow the person to grow and leaves him stuck in a rut and unable to move forward, then it is in fact discouraged.

For this reason, the Rabbeim taught that a *cheshbon hanefesh* is only to be performed from time-to-time.

During one Yud-Tes Kislev farbrengen, the Frierdiker Rebbe drew upon the example of a businessman:

"Business people know that at certain times, one must not engage in making *cheshbonos*. If he would, it would only make him feel dejected and unable to proceed with doing what has to be done.

"There was once a *chassidisher Yid*, a large-scale and successful businessman, who had acquired many stocks... At one point, although his financial situation was a bit tight, he decided to go ahead with a few business deals, relying on the stocks he owned. At that moment, his bookkeeper walked in and showed him the balances of his debts. 'Fool!' said the businessman. 'Now is not the time for balances!'

"Business people know that there are times when one is not to look at the sum total. You need to utilize the money you have now; keep the wheel spinning and trust that Hashem will help you..."⁵

Everything In Its Time

The Rebbe explained this concept many times. In a lengthy *sicha* at a Chanukah farbrengen, the Rebbe teaches that *cheshbon hanefesh* is indeed necessary to keep up with your *avodah*, but it needs to be done in proportion.

"One might think, being that making a *cheshbon tzedek* is so important, he won't spend only an hour on it; he'll spend a few hours! The problem is that with such an approach, he'll never have time to engage in practical *avodah*, learning Torah and doing mitzvos. That's why the Torah sets guidelines: the daily *cheshbon* should be more basic and short, the monthly *cheshbon* a bit longer, and the yearly one even longer, etc."⁶

Perhaps the most famous example of this concept is the story of Rabbon Yochanan ben Zakai: Before he passed away, he told his *talmidim*, “I don’t know which direction I will be shown; Gan Eden or the opposite...” The Rebbe explains in a *maamar* that the reason he felt that way was because throughout his lifetime, he never had a moment to think of where exactly he was holding and on which spiritual level he stood. He was always busy seizing every moment and filling it with Torah and mitzvos.⁷

To someone who complained about his “deficient spiritual situation” the Frierdiker Rebbe writes in a letter:

“Even the worst businessman doesn’t make a calculation of his dealings several times daily, occupying his mind with such thoughts only. The same applies with your *avodah*: these assessments must be done only at specific times. Do not allow this to take away all your energy; you need it for doing your *avodah*...”⁸

In many letters, the Rebbe offers similar advice to people who seemed too preoccupied assessing their spiritual standing. “Your approach of making these calculations so often, again and again... is contrary to the teachings of the Rebbe, *nessi Yisroel*...” the Rebbe writes in a letter.⁹

וכמדומה שכבר כתבתי להם פעם במכתבי מיוסד על אחת השיחות של כ"ק מו"ח אדמו"ר אשר אף שמוכרח שהאדם יעשה חשבון בנפשו בכל זה מוכרח ג"כ שלא יה' זה אלא בזמנים מיוחדים כי בלא"ה מרובה ההפסד על השכר, וכלך מעשיית חשבון הנפש בכל יום או אפילו פעם בשבוע, ומוטב אשר תשקיע כשרונותי בפעולות טובות בהשפעה על סביבה, והקב"ה משלם מדה כנגד מדה אלא שכמה פעמים ככה.

(אג"ק ח"י עמ' כב)

With Simcha

The main reason why the Rebbe discouraged the *cheshbon hanefesh* in these instances was because they brought about feelings of dejection and depression.

“In your instance,” the Rebbe writes to a Chossid, “I see from your letter that the *cheshbon hanefesh* you write about is dampening your excitement in your holy *avodah* of *chinuch*. It is therefore safe to say that this is a scheme of the *yetzer hara*...”¹⁰

Therefore, the Rebbe always maintained that even while making a *cheshbon hanefesh*, one must still remain joyful.

But how can one be *besimcha* while making an honest account of all his accomplishments? At times, the results of the *cheshbon* are not so positive; how are we to still be happy and upbeat, continuing our *avodah* in good spirit?

The Rebbe explains:

When the Torah tells someone to make a *cheshbon tzedek* the result must be that he does even more good than until now. The problem is, when one realizes that there is so much more he could have accomplished, this may lead to depression, *chas veshalom*.

The solution: by recognizing that we were given all the necessary *kochos* to overcome any challenges, we can always be happy.¹¹

Look in the Mirror

Often at farbrengens, when reprimanding Chassidim for not doing enough in a certain area, the Rebbe called on each one to make an honest *cheshbon*, how much they had accomplished over the past while. On one occasion, when speaking of the soul-searching that Chassidim need to do, the Rebbe used the expression, “Let each one sit down in front of a mirror; a mirror is the best *mussar-sefer*...”¹²

On Yud-Beis Tammuz 5748, the Rebbe again called for a *cheshbon hanefesh*; this time with an added twist: Every person should write down on a piece of paper three additional things he has accomplished over the past year, since last Yud-Beis Tammuz.

We constantly speak about all the things that need to get done, the Rebbe said, and yet some people still haven’t accomplished anything! The reason we are asking everyone to write these things down is so that those who haven’t done anything new will be ashamed of themselves and begin to do the things that the [Frierdiker] Rebbe wants!¹³

The same holds true when speaking of our yearning for the *geulah*. The Rebbe once explained that the reason why people are so uncomfortable with his speaking so often about Moshiach, is because they themselves never think about it as a reality. “Each person should make a *cheshbon tzedek*, when was the last time he thought about the *geulah* in a personal

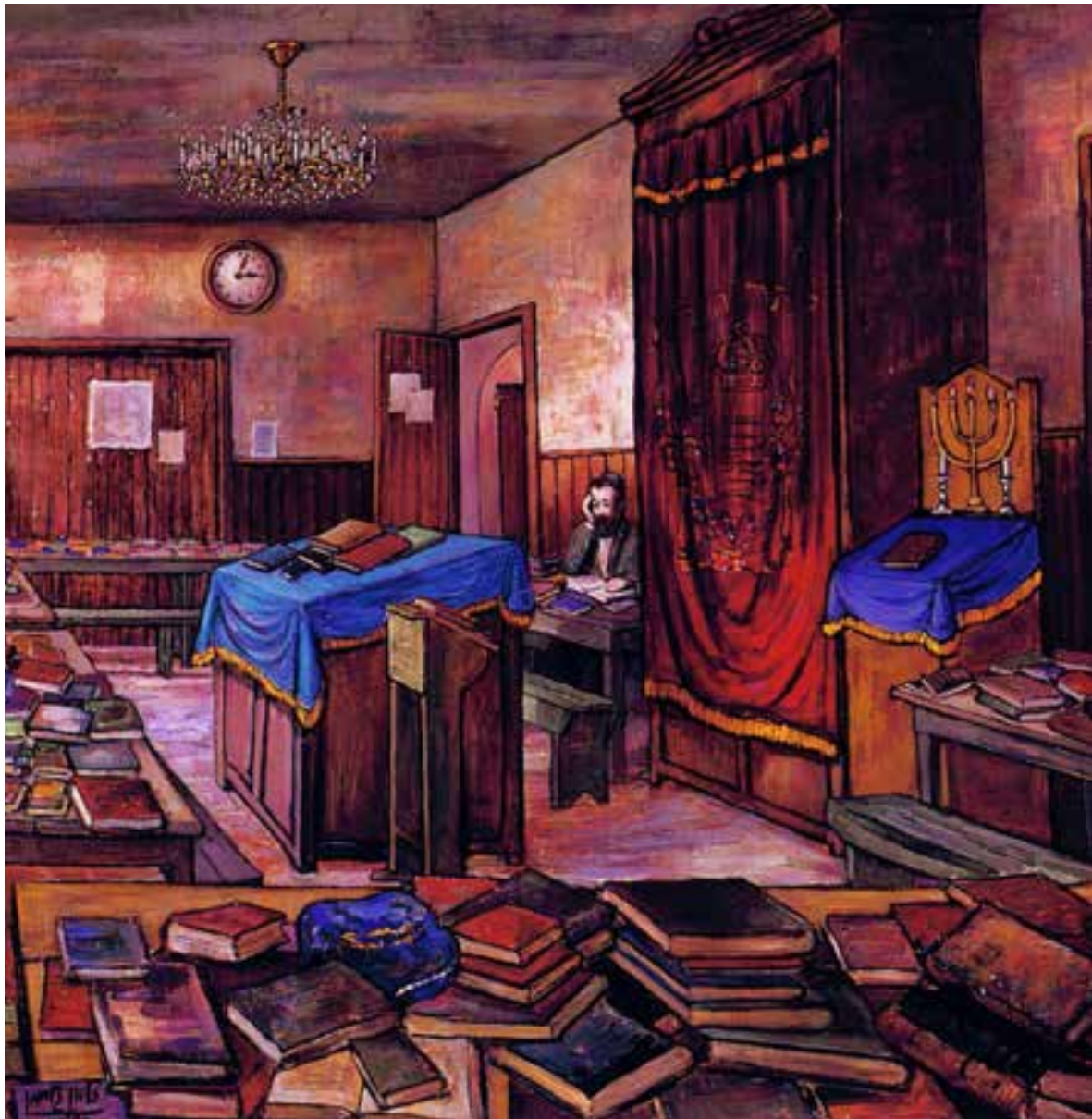
manner... Seclude yourself in a room within another room, and think about it. This way, you will certainly awaken a thought of *teshuvah* within yourself and this will finally bring the *geulah*...¹⁴ **T**

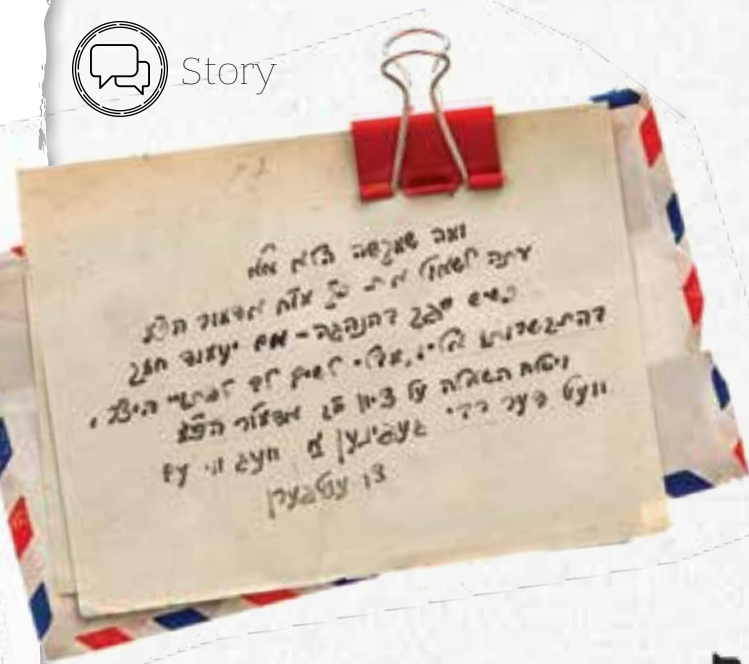
FURTHER READING:

Farbrengen Motzoei Zos Chanukah 5741 - sicha 1

1. See Likutei Sichos vol. 3 p. 907
2. Siman 71 se'if 3. Shala"h 123a.
3. Igros Kodesh Admur HaRaYaTz vol. 4 p. 125
4. Yud-Aleph Nissan 5733; Sichos Kodesh 5733 vol. 2 p. 12

5. Yud-Tes Kislev 5691 (תרצ"א)
6. Motzoei Zos Chanukah 5741; (Sichos Kodesh 5741 vol. 1 p. 681)
7. Maamar Loi Si'hiye Meshakeila, 5712; (Toras Menachem vol. 4 p. 332)
8. Igros Kodesh Admur HaRaYaTz vol. 8 p. 318
9. Igros Kodesh vol. 11 p. 98
10. Ibid. vol. 8 p. 97
11. Sichos Kodesh 5738 vol. 1 p. 578
12. Shabbos parshas Mikeitz 5744
13. Hisvaaduyos 5748 vol. 4 p. 6
14. Ibid. 5746 vol. 2 p. 556





לזכות

החתן הנעלה והמצויין חבר מערכת של גליון זה

הרה"ת ישראל אריה לייב הכהן של כ"ץ

והכלה מרת דבורה לאה תח" נמס

לרגל חתונתם בשעתומ"צ

ביום כ' אדר ב' ה'תשע"ו הבעל"ט

נדפס ע"י הוריהם

הרה"ת ר' יוסף וזוגתו מרת חנה שיחיו נמס

הרה"ת ר' שמואל הכהן וזוגתו מרת חנה שיחיו כ"ץ

דער רבי וועט געפינען א וועג...

A Merited Shidduch



AS TOLD BY RABBI LEIBISH LANGER, A PROMINENT FIGURE
IN THE BORO PARK JEWISH COMMUNITY.

Among the various things I enjoy doing is speaking for children and inspiring them with stories and *divrei hisorerus*. In 5764 I was asked to take part in the annual Lag B'omer parade here in Boro Park, arranged by Lubavitch, and speak for the children.

I readily agreed but when some of my acquaintances got wind of this, they expressed their dismay that I had agreed to speak at a Lubavitch event. I conferred with the rov of my shul, Horav Moshe Wolfson (himself a great friend of Lubavitch), and he insisted that I must not forego the opportunity to inspire Yiddishe children.

One Shabbos, shortly before Lag B'omer, a group of people approached me in shul in middle of davening and called me outside. They threatened that if I would speak at the upcoming parade, it would not be good for me. Unfazed, I firmly replied that I was acting upon the advice of my rov and if they had an issue they could speak to him. As far as I was concerned I was not going to change my mind.

I indeed spoke at the parade which, as every year, turned out to be a beautiful event and a tremendous *kiddush Hashem*.



Boruch Hashem I experienced no further harassment.

Fast forward to Erev Rosh Hashanah of the same year. I was returning with my son from a visit to the *kevarim* of my parents. As we passed Springfield Boulevard, my son mentioned that the Rebbe's Ohel was close by. As he had never been to the Ohel, he expressed a desire to pay a visit and spend some time there. Of course on a day as auspicious as Erev Rosh Hashanah, it sounded like an excellent opportunity for both of us.

As we arrived, I reminded myself of a dilemma I was currently facing. For approximately a year's time we had been seeking a *shidduch* for my daughter. Starting out with a list of twenty five excellent prospects, we worked our way through the options and slowly, whether it was from our side or the others', the list had dwindled. By the time Erev

Rosh Hashanah came around we were left with absolutely nothing.

Sukkos was soon approaching and being that it is a prime time in our community for *shidduchim* (as this was when the *bochurim* were generally home for *bein hazmanim*), I was concerned with our present state of affairs.

Before entering the Ohel I wrote a short *tzetel* and included the abovementioned predicament, requesting a *bracha* for a speedy solution.

In the Ohel I recited some Tehillim and in my heart I pleaded to the Rebbe that in the merit of the way I had stood for the honor of Lubavitch in general, and for the Rebbe's *kavod* in particular, at the previous year's Lag Bomer parade, my daughter should find a *shidduch* very soon and with ease.

Arriving home exhausted and with a few hours to spare till yom tov, I lay down for a short nap. When I awoke my daughter informed me that Asher Hornig had called for me. He was a friend of mine who regularly sat next to me in shul and as I would be seeing him by davening that night I didn't think it was urgent to return the call.

At five o'clock he called again. Breathlessly he informed me that he had a *shidduch* proposal for my daughter, which he insisted I investigate that very day. The *bochur's* name was Yitzchok Meir Horowitz, the son of a mutual associate of ours, but for some reason it had never crossed my mind.

Although the idea sounded good, I couldn't understand the caller's urgency. When I asked him why it couldn't wait until that night when we could talk in person, he said he couldn't explain it but from the moment he came up with the suggestion he felt a strange impulse to get it off his chest immediately, before the start of the new year.

Still baffled, I thanked him and made a note to pursue the matter immediately after yom tov. Indeed I met with the father of the boy and we agreed to go ahead. Boruch Hashem everything went smoothly and by Chol Hamoed Sukkos my daughter became a *kallah*.

It was then that it struck me; Asher Hornig's first call had come a mere hour after I emerged from the Ohel. Truly, this *shidduch* has come about as a result of the Rebbe's *bracha*!

Boruch Hashem they have been married now for ten years, and they and their wonderful family continue to serve as a never-ending source of true *Yiddishe nachas*. **T**

YOUR STORY

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KEHOT PUBLICATION SOCIETY

כ"ה אדר תרצ"ה
פאנקסדארף.

כ"ה אדר תרצ"ה פאנקסדארף.

THE REBBE'S HOLY HANDWRITING
ON THE BACK OF THE IMAGE.



In the Austrian Winter

25 ADAR I 5695 - PURKERSDORF



For many years the majority of Chassidim knew precious little about the depth of the Rebbe's *askonus* and involvement with directing various Lubavitch activities on behalf of the Frierdiker Rebbe while in Europe, save for some oral testimonies and the few rare occasions at which the Rebbe shared little pieces of his own recollections at *farbrengens*.

The picture shown here, portrays the Rebbe and Frierdiker Rebbe in the year 5695, outdoors in the Austrian town of Purkersdorf, where the Frierdiker Rebbe had gone for medical treatment. The Rebbe recorded the date and location that the picture was taken by writing it on the back of the photograph.

We have no information of the exact circumstances of the photo, such as who shot it and for what precise purpose. For many years we also had no documented information on why the Rebbe was in

Purkersdorf at the time. Although it was known that the Rebbe would visit the Frierdiker Rebbe while he stayed in different rest homes in Purkersdorf, Perchtoldsdorf, and others.

But in recent years a great deal of light has been shed onto the time preceding the Rebbe and Rebbetzin's arrival in the USA. Volume 15 of the Frierdiker Rebbe's *Igros Kodesh*, containing written correspondence between the Frierdiker Rebbe and the Rebbe and Rebbetzin, provides us a glimpse into the depth of the Rebbe's involvement and *askonus* on behalf of the Frierdiker Rebbe. We also learn how the Frierdiker Rebbe entrusted his major medical decisions with the Rebbe, and the vast efforts made by the Rebbe in consulting with medical experts for the Frierdiker Rebbe's health, spanning many years.¹

For example, in a letter dated 24 Teves 5693², addressed to the Rebbetzin, the Frierdiker Rebbe extols the Rebbe's tireless



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care for him and express his pleasure at the prominent contacts the Rebbe was aware of and in touch with.

Before choosing one plan of action over another, or consultation with one doctor over others, the Frierdiker Rebbe would solicit the Rebbe's opinion on the matter, requesting that he weigh in and give his advice.

On many occasions the Frierdiker Rebbe wrote to the Rebbe and Rebbetzin, requesting that if their schedule allowed, perhaps the Rebbe could join him in Austria to handle the various tasks related to the Frierdiker Rebbe's recuperation.³

TIME FRAME

During the time that the Rebbe spent together with the Frierdiker Rebbe in Purkersdorf, the Rebbe and Frierdiker Rebbe conversed a great deal. In Reshimas Hayoman,⁴ we find a relatively lengthy entry

detailing stories the Rebbe heard then and dutifully recorded.⁵

Interestingly, it is precisely at the time this picture was taken, when the doctors began noticing signs of improvement in the Frierdiker Rebbe's health. **1**

1. This is besides for the Rebbe's work on the Frierdiker Rebbe's behalf writing and transcribing letters, interfacing with dignitaries and acting as a secretary of sorts. See "Total Transformation" part I; A Chassidisher Derher #40, Shevat 5776.

2. Page. קל

3. See page רלח (footnote), רנס, רסד, *et al.*

4. Page שסא

5. It is worthwhile to note that in this reshima, the Rebbe references to the *lange briv*, the famously long letter which the Frierdiker Rebbe wrote his daughter, Rebbetzin Chaya Mushka. At the doctor's behest the Frierdiker rebbe had been urged to refrain from excessive exertion including public speaking, as he required total rest for the sake of his recuperation. It was at this time that he authored the *lange briv*, which in the incomplete version that we have is 120 pages long!

Derher**Letters**

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to feedback@derher.org.

Submissions may be slightly modified by our editorial staff before publishing.



Chanukah Live 5751

Dear Editors,

In the Shevat Issue on page 57 [The French Revolution- למעליה, Derher Shevat 5776] there's a picture from Chanukah Live of the Rebbe watching the screen while the menorah lighting takes place in front of the Eiffel Tower. You write that the picture is from 5752. I would like to point out that the correct year of this picture is 5751. In 5752 there was a blue cover on the Rebbe's *shtender* and in the picture, the cover is white.

Mendy Schmukler
Manchester, England

”

Fashionable in Paris?

Dear Editors,

I read the article about the Rebbe's מהפכה in France in last month's magazine [The French Revolution- למעליה, Derher Shevat 5776]. Thank you for including pieces of the *yechidus*'n that some of the members of the “group” merited to have with the Rebbe. It is indeed incredible to see how much the Rebbe concentrated on their growth as *yirei Shamayim* and *frumme* Yidden, thereby bringing up an entire new generation of Chassidim in France.

My father, Reb Mendel Lubecki שיח' was one of the first *ba'alei teshuva* from the “group” that merited to travel to the Rebbe, and he had *yechidus* on a number of occasions over the years. I would like to share some snippets from his first *yechidus* in continuation to this article and for the benefit of the Derher readership.

My father relates that the first time he saw the Rebbe in Tishrei 5729 he was surprised: he had heard so much about the Rebbe and thought that he would witness loud cries and gestures from the *tzaddik*, but it was quite the contrary! The simplicity, and the unobtrusive manner of the Rebbe is what captured him.

He entered for *yechidus* after Simchas Torah. In his *tzet'l* he wrote a few words about his life. The Rebbe was sitting with a

pencil in his hand, read his note, and from time to time, he would look at my father and ask him questions.

First, he asked my father if he understands Ivrit or Yiddish. My father answered that his Yiddish was very poor, so the Rebbe spoke to him in French. The Rebbe asked him his age and he answered as he had written on the paper: 20 and a half. The Rebbe asked: 23 and a half? my father repeated: no, 20 and a half. The Rebbe asked again 23 and a half? And he repeated it three times. The same thing happened with his sister's age: My father said 23 and a half and the Rebbe said: 26 and a half? three times. Interestingly, my father got married when he was 23 and a half and his sister got married when she was 26 and a half!

In the *yechidus* he asked the Rebbe if he could deliver *shiurim* to boys and girls together. The Rebbe said that it would be good that the girls should also study Chassidus. Nevertheless, it would be better to put a table between the boys and the girls. (The Rebbe gestured with his hand to his right and then to his left.) The Rebbe added that, preferably, a woman should teach the girls, who would rather ask a woman their questions.

My father also asked the Rebbe if the time had come for him to grow a beard. The Rebbe responded with a question: Is it fashionable in Paris to grow a beard? Indeed, it was fashionable because of the many hippies, so the Rebbe said he should grow a beard. However, the Rebbe added, that in relation to his job, he should ask permission from the manager before he goes ahead with this. (When he went back to work, he asked the manager about it, and she replied: Since your rabbi told you to ask me, then I allow you to do so, but if you would not have asked, I never would have allowed it!)

In that period, many of my father's friends had married non-Jewish girls and this pained him greatly. The Rebbe said that

he should encourage them to fulfill two or three mitzvot.

From then on, he travelled almost every year to the Rebbe and, later on, he would travel with the entire family.

Yasher koach for all the work that you do!

Dovid Lubecki

Paris, France



Honored with a Possuk

Dear Editors,

Firstly I'd like to thank all of you for your effort and devotion to publish monthly a magazine brimming with *chassidische inyonim*.

I read the article in the Shevat edition about the *sefer Torah* ["Sefer Torah Shel Moshiach" Derher Shevat 5776]. You included a *ksav yad* that the Rebbe wrote listing the people to be honored with *Atah Hareisa* during the *siyum* on 9 Shevat 5730. Would you be able to explain what is written there?

Mendel Cohen

Brooklyn, NY

Dear Mendel,

Thank you for your heartwarming letter. Indeed we erroneously omitted a *pianuach* of that *ksav yad kodesh*.

Following is an explanation:

(15) הרש"ג

ועד הס"ת [הספר תורה] [הר"ב] ש[מזל] ל[עוויטין]
משפיע דתו"ת [דתומכי תמימים], [הרב אלי' יאכיל]
סימפסון]

[הרב עזריאל זעליג] סלונים דירו"ת [דירושלים תבנה
ותכונן]
[ר' שלמה] מיידנציק (כחב"ד [כפר חב"ד] ונה"ח
[ונחלת הר חב"ד])

[הרב שניאור זלמן] סערברנסקי אוסטרליא
[הרב ניסן] נעמאנאו - אירופא

[הרב שלמה חיים] קסלמן - אה"ק ת"ו [ארץ הקודש
תבנה ותכונן]
משפיעי דא"ח [דברי אלוקים חיים]
הרב"ג [הרב בנימין גאראדעצקי] (יהדות אפר[יקא])
[הרב בנציון] ש[ם]ט[וב] (האסורים ברוסיה [])
[הרב דובער] בוימגרטן (דרום אמעריקא [])
הרב"ג [הרב בנימין גאראדעצקי] (יהדות אפר[יקא])
[הרב בנציון] ש[ם]ט[וב] (האסורים ברוסיה [])
[הרב דובער] בוימגרטן (דרום אמעריקא [])
[הרב שמרי'הו] פעקטאר - כהן - סופר
[הרב עדין] שטיינזלץ (ב"כ [בא כח] חוגי לומדי תורה -
ובפרט החוג שבנשיאות ידידינו שליט"א [])]

שקולניק

(2) שלי

חדקוב

On the top right is the number 15, for the fifteen *pesukim* between the first and last ones, which the Rebbe himself said. Then Rashag.

Then is the *vaad* that was responsible for the writing of the *sefer Torah*, which included Harav Shmuel Levitin—the *mashpia* in Yeshivas Tomchei Tmimim Hamerkazis at the time, and Harav Eliyahu Simpson;

Harav Ezriel Zelig Slonim of Yerushalayim; R' Shloimeh Maidanchik representing Kfar Chabad and Nachlas Har Chabad (both home to many Lubavitcher Chassidim who came from Russia and settled there. R.S.M. was the 'mayor' of Kfar Chabad, among many other responsibilities he assumed for the Rebbe's work in Eretz Yisroel).

R' Shneur Zalman Serebransky, shliach and founder of the yeshiva in Australia; R' Nissen Nemenov—*mashpia* in Yeshivas Tomchei Tmimim Brunoy, France; and R' Shlomo Chaim Kesselman—*mashpia* in Yeshivas Tomchei Tmimim Hamerkazis, Kfar Chabad, Eretz Hakodesh. The Rebbe marked that all these three are *mashpiyei dach*—teachers of Chassidus.

HaRav Binyomin Gorodetsky of Lishkas Lubavitch of France, which dealt with Yiddishkeit in Africa, in countries such

as Morocco and Tunisia. Next is R' Bentzion Shemtov, upon whom the Rebbe wrote that he represents the Yidden still imprisoned behind the Iron Curtain of Russia. Then R' Berel Baumgarten, shliach in South American countries, including Argentina.

Rabbi Shmaryahu Faktor, whom the Rebbe indicates that he's a Kohen, and the *sofer*. There were, thereby, a Kohen, Levi—R' Shmuel Levitin, and Yisroel.

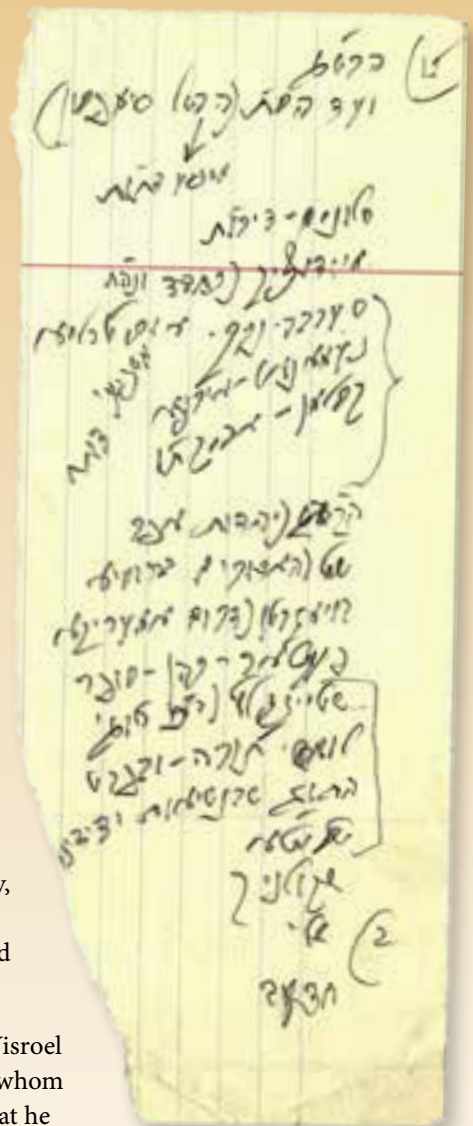
Rabbi Adin Even-Yisroel (Steinsaltz), about whom the Rebbe wrote that he represents the various groups of Torah-learners, specifically the division under the auspices of our friend (*y'dideinu shlita*), referring to Shneur Zalman Shazar.

R' Dovid Skolnik, a Yid who had been persecuted for spreading Yiddishkeit in Russia and left not long before this.

This is followed by the number 2) and the word "*sheli*" (mine), referring to the first and last *pesukim*, the ones the Rebbe lead. Then is Rabbi Hodakov, the *mazkir roshi* and the one who directed the *mosdos roshi'im*.

Please continue sending your questions and feedback as it is greatly appreciated.

The Editors



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מנקס

נדפס ע"י הוריהם

מוקדש לזכות

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ושיינא באשא בת רבקה שיחיו

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A Chassidisher Derher
Vaad Talmidei Hatmimim



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