

שנת
הקהל את העם

A Chassidisher

Derher

א חסידישער דערהער

A Time to Expand

י"א ניסן תשל"ב

The Rebbe's Seder

A ROUND TABLE
DISCUSSION

"מצוות הדור"

THE REBBE'S CALL
OF SHLICHUS



NISSAN 5776
ISSUE 43 (120)

...כי לשמך יתן כבוד על חסידך על אמתך
—תהלים קטו, א

Derher**Contents**

NISSAN 5776 ISSUE 43 (120)



About the Cover:

The Rebbe smiles during the monumental farbrengen, Yud-Aleph Nissan 5732. More on this amazing period for Lubavitch in this month's *Leben Mitten Rebbe'n* column.

- 04** **No Backing Down**
DVAR MALCHUS
- 06** **The Greatest Blessing**
KSAV YAD KODESH
- 08** **70: A Time to Expand**
YUD-ALEPH NISSAN 5732
- 18** **Tzedakah**
HORAOS V'HADROCHOS
- 22** **Mitzvas Hador**
THE REBBE'S CALL OF SHLICHUS
- 36** **The Momentous Gathering**
INSIGHTS IN HAKHEL
- 38** **Binding Thread**
DARKEI HACHASSIDUS

Derher**Editorial**

The Mishna tells us: “באחד בניסן ראש-השנה למלכים”—the first of Nissan is Rosh Hashanah for kings.

Being that we count our year from Nissan, the first of Nissan is therefore the “head” of time. The Rebbe explains that the Jewish people also have a “head”—ראשי אלפי ישראל—as the Alter Rebbe says in Tanya. For this reason, Rosh Chodesh Nissan is also ראש-השנה למלכים—new year for kings. “The מלכים are *Rabboseinu Nesieinu*. They provide us with our spiritual and material needs. It is for this reason that the month of Nissan contains so many dates associated with our Rabbeim...” (Shabbos parshas Vayakhel-Pekudei 5726).

For us in *dor hashvi'i*, the Rebbe's words stand stronger than ever, as we prepare to mark the auspicious day of Yud-Aleph Nissan.

The birthday of a *nossi* is a special day and a joyous one for each and every Yid of his generation, as the Rebbe explains on many occasions.

And the Rebbe asks that this sentiment be translated into action. As you will read in the article about Yud-Aleph Nissan 5732, the Rebbe's seventieth birthday, the Rebbe said that he waited for “a great *hisoirerus*” to request of Chassidim that they channel their excitement as a stepping-

stone for major growth. That year, the Rebbe founded more than 71 new Chabad *mosdos* around the world.

Aside for the Rebbe's call to action in specific areas, there is one general theme that constantly repeats itself throughout the Rebbe's *sichos* and letters: Go out and spread the Torah, Yiddishkeit and the *maayonos* of Chassidus!

In a special feature in honor of Yud-Aleph Nissan, we have collected many of these words from the Rebbe asking and encouraging everyone to go out on shlichus and take part in this world-wide revolution. The Rebbe speaks of the obligation that each of us carries in this regard, as well as the great *zechus* we were given to bear the name as “shluchim” of the Rebbe, the *nossi hador*.

The new *kapitel* we will begin reciting on Yud-Aleph Nissan this year, קטו, begins with the words: לא לנו ה' לא לנו, כי לשמך תן כבוד—We ask Hashem to be gracious, not to us, but to His own holy name.

Meforshim explain the meaning: לשמך שהוא נקרא עלינו תן כבוד. It is because Hashem's great Name is called upon us, His people.

We are reminded of the great *zechus* given to us by the Rebbe. His holy name is called upon us, as we act as his

44

The Rebbe's Seder
A ROUND TABLE DISCUSSION

59

Seudas Moshiach
MOSHIACH UGEULAH

62

Only Six Words
ARUM CHASSIDUS

64

Unsolicited Donation
A STORY

66

"Ana Avda"
BEHIND THE PICTURE

69

Letters to the Editor



22



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נא לשמור על קדושת הגליון.

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

"shluchim" bringing the Rebbe and his Torah to the entire world.

To quote the foreword of the Sefer Hashluchim: "[The shluchim] are fortunate to have the great *zechus* of representing the *nossi hador* throughout the whole world. At the same time, they also have the *zechus* of acting as the representatives of *Klal Yisroel* to the *nossi*. It is with them that our Jewish brethren around the world send their requests for *brachos* to the *nossi*. And when the shluchim come to bask in the Rebbe's presence...they derive the necessary *kochos* to give back and accomplish for the good of the Jewish people..."

On this auspicious day of Yud-Aleph Nissan, let us recommit ourselves to everything the Rebbe wishes from us. In this manner, we fulfill "some of what the Rebbe wanted to accomplish in this world through his *talmidim*..." (see the Rebbe's letter printed on p. 7). And with all of our efforts together we will merit that this Nissan will indeed be the חודש הגאולה—may it be now *Mammosh!*

The Editors

כ"ה אד"ש, ה'תשע"ו, שנת הקהל (ופרצת)



NO BACKING DOWN

It was a tense meeting. They were somewhere in the middle of Ukraine and the two sides were negotiating. On one side of the table sat a string of Soviet government officials. Facing them, was the Rebbe's father, HoRav Levi Yitzchok Schneerson, the chief rabbi of Yekaterinoslav. The topic at hand: kosher matzah.

As chief rabbi, HoRav Levi Yitzchok would provide the *hechsher* for the flour produced in Ukraine for the purpose of baking matzah. This tradition had been ongoing for a number of years and the officials expected it to continue this year as well. The only problem was that they didn't care if the flour was actually kosher. In fact, they were demanding a blanket *hechsher* before production even started.

In Communist countries the factories belong to the government, with the people running them considered "managers," who oversee the factories for the government. When the government takes over a factory, they try to ensure that everything that enables the product's sale continues without interruption. They had recently taken over this

matzah factory, and one of the necessities in order for the matzah to sell was the *hechsher* of the chief rabbi on the flour.

When they set their demands, they assumed that it would be an easy conversation. "Hello Rabbin, we need your *hechsher*, you say okay, and we leave." And even if the rav would not be prepared to give the *hechsher* so quickly, all they would need to do is explain that if he refuses to give the *hechsher*, it would be his fault that the flour won't sell. Considering that the money from the sale of flour goes straight to the government, by him not giving his *hechsher*, he would be directly interfering with the government's income, and he would become an enemy of the State.

This was not an empty threat. An enemy of the State in a Communist regime meant that the government had full ability to stop the enemy by any means, including arrest and other severe consequences. Add to this the fact that Ukraine was known as the "breadbasket" of the Soviet Union, because most of the wheat has grown there. You therefore have a government very interested

in ensuring that the process goes smoothly, and they needed HoRav Levi Yitzchok's cooperation in providing the *hechsher* on the flour.

The officials were sure they had a quick and easy conversation ahead of them. But they were wrong.

When presented with the demand and the threat, HoRav Levi Yitzchok answered them measuredly: "If you give me free reign to watch over the grinding of the flour—to set up my own *mashgichim* and that the workers will listen to my instructions—I will gladly place my *hechsher* on the flour. If, however, I will not be allowed to appoint my own *mashgichim*, I will be unable to give a *hechsher*. Not only that, but I will publicize to the entire Jewish community that this flour is not under my *hashgacha*."

The officials repeated their demands, that they wanted a preproduction *hechsher* with no strings attached, and that none of the flour would be discarded because of *kashrus* reasons. And if the rabbi would refuse, he would be considered a "counter-revolutionary," fighting against the government.



PHOTO: JEW/THE LIVING ARCHIVE / 10489

Undeterred by their threats, HoRav Levi Yitzchok replied that he will do absolutely nothing against the Torah. There was no way that he was going to give a *hechsher* if he couldn't guarantee the *kashrus*. He offered to travel to Moscow to meet with President Kalinin, president of the Soviet Union, to explain that he would not do something against the Torah, against the Shulchan Aruch, and against Hashem! And if the president wants to punish him, that's the president's business; but he, HoRav Levi Yitzchok, will not budge from his position.

While the officials continued to try to pressure the rav, it quickly became clear that there was nothing to talk about. The officials reported this to their higher-ups, who in turn reported it to their superiors, until it reached the Kremlin. Not long after, the Kremlin issued a directive to listen to the demands of the Rav, and to follow his instructions in everything related to the processing of the flour, so that he would provide his *hechsher* for the flour.

Because of the nature of this story, and the fact that the Communist regime deviated from their normal

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But they were
wrong.*

practice, it wasn't publicized for many years, until the Rebbe told it to the children at a Tzivos Hashem rally on Chai Nissan (HoRav Levi Yitzchok's birthday)—Chol Hamoed Pesach 5743. The Rebbe drew from it a powerful lesson:

When a Yid stands strong in his knowledge that he is fulfilling the will of Hashem, Creator of heaven and earth, that he cannot and will not go against His instructions, nothing will stand in his way. Even a powerful government, which made their agenda clear, had to listen to a Yid who was standing strong. He was even able to make them require that all matzah bakeries only use flour that had his *hechsher*, meaning that all the matzah that year was kosher.

True, not everyone has the strength of my father. But then again not everyone is faced with a Soviet government. What most people have to face is their own *yetzer*. And when this *yetzer* tries to intimidate the person by saying that the non-Jews will not allow you to do mitzvos and will look down at you, you should know that the opposite is true! If you stand strong, Hashem stands with you and you will prevail.

Based on the imperative to help other Yidden, it is not only important for you to have this firm conviction, but you must also enable others and help them stand firm in the face of opposition. And when Hashem sees us helping each other, He follows suit and helps us stand strong; He removes all obstacles from our paths, in everything that we need, to the extent that the nations help us as well, as we have seen with HoRav Levi Yitzchok.

Our efforts to bring every Yid out of his personal spiritual *golus*, through speaking heartfelt words and by our personal living example, will speed the coming of Moshiach. May it be now. **1**

*(Adapted from sichas
Chai Nissan 5743, Sichas 2)*



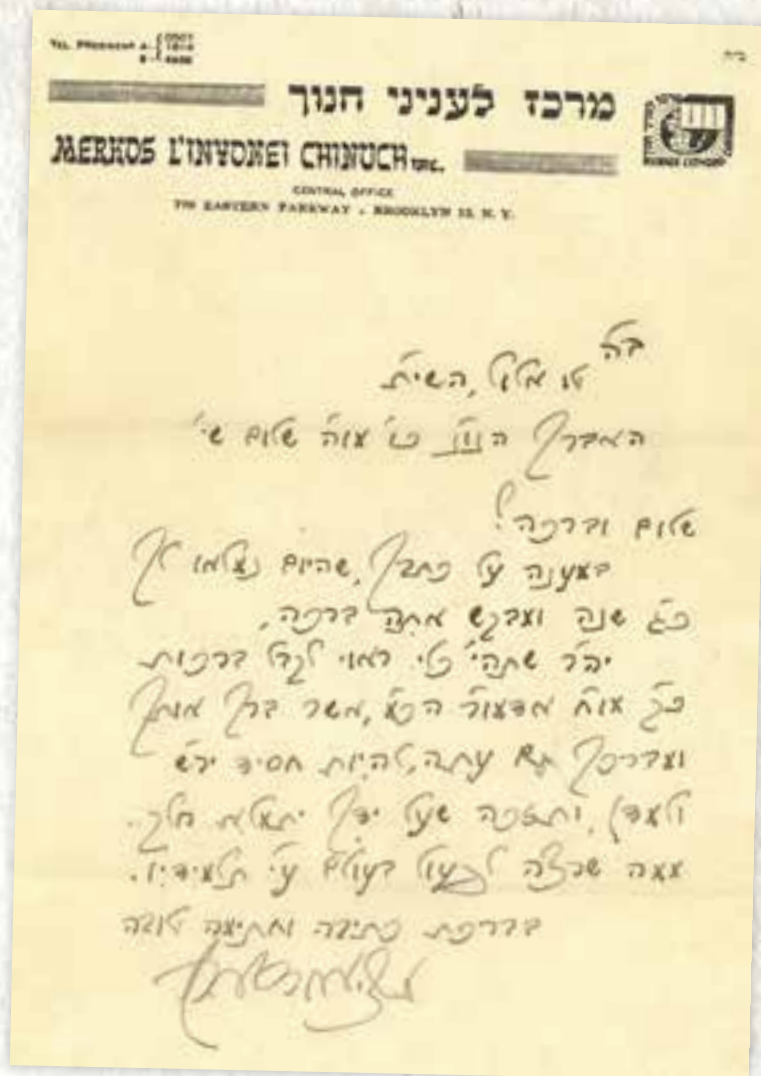
כתב יד
קודש

The Greatest Blessing

(Teshura Bloi-Zilberstrom 5775)

The following letter written in the Rebbe's holy handwriting is addressed to a bochur who requested the Rebbe's bracha for his twenty-third birthday.

The Rebbe reminds him of his responsibility to be a proper vessel for the brachos (a standard text sent to many bochurim in those years), and what the true wish of a Chossid should ultimately be.



B"H

ב"ה

15 Elul, 5710

טו אלול, ה'שי"ת

...Shalom Uvracha!

האברך הנ"נ כו' מו"ה שלום שי'

In response to your writing that today you become twenty-three years old, and you request a *bracha*:

שלום וברכה!

May it be Hashem's will, that you be a befitting vessel to receive the *brachos* of my father-in-law, the Rebbe מ"ח, who blessed you, and continues to bless you, to be a Chossid, *yarei Shamayim*, and *lamdan*.

במענה על כתבך, שהיום נמלאו לך כ"ג שנה ומבקש אתה ברכה,

יה"ר שתהי' כלי ראוי לקבל ברכות כ"ק מו"ח אדמו"ר הכ"מ, אשר ברך אותך ומברך גם עתה, להיות חסיד יר"ש ולמדן, ותזכה שעל ידך יתמלא חלק ממה שרצה לפעול בעולם ע"י תלמידיו.

May you merit that a portion of what he wished to accomplish in this world through his *talmidim*, be fulfilled by you.

בברכת כתיבה וחתימה טובה

With blessings for a *ksiva v'chasima tova*...

[חתימת יד קדשו]



לעבן מיט'ן רבין

בן רה' חסידות אל אבושה לעולם

70

A Time to Expand

YUD-ALEPH NISSAN 5732





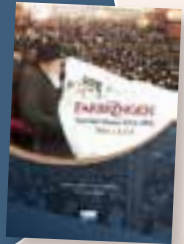
לע"נ
מרת מלכה בת הרה"ח ר' דוד ע"ה קפלן
נלב"ע ח"י אדר א' תשע"ו
ולזכות אחי'
יבלחט"א הרה"ח ר' יעקב שלמה שי' גלדברג
נדפס ע"י בנו

11 NISSAN 5732, JEM 103644

Capture the Moment!

אינה דומה שמיעה לראיה

To fully appreciate this farbrengen and relive the beautiful times that came along with it, watch the video recording of Yud Aleph Nissan 5732 by JEM.



“Since there are those that are preparing for the *yom holedes*, and they are not sure if they should do something in the realm of Torah or of *tzedakah*... Even though regarding a present you can't make demands, or conditions... it would still be very desirable, if whatever the present is, it also contains an element of Torah.”

These are the Rebbe's words from the farbrengen of Purim 5732, roughly a month before Yud-Aleph Nissan. This pronouncement sparked a rush in the preparations and anticipation for the great Yud-Aleph Nissan 5732.

The Rebbe's 70th birthday was an event that encompassed the entire Jewish world, and began a new era in the expansion of the Rebbe's work.

The Rebbe's influence and leadership was by then already widespread throughout the entire world. This was expressed not only by the great excitement among Chassidim everywhere leading up to the great day, but also by the many mainstream newspaper articles—in both Jewish publications and otherwise—concerning the celebration of Yud-Aleph Nissan.

In the months preceding Yud-Aleph Nissan there was a great preparation amongst all of *anash*. Men and women, young and old, were all preparing themselves spiritually for this most special day. Many people were also preparing 'presents' to give the Rebbe in honor of Yud Aleph Nissan; as the Rebbe had requested, adding in Torah. To appropriately mark *shnas hashivi'im*, many of these undertakings were in multiples of 70.

Chassidim in Eretz Yisroel held a special meeting on Chof Cheshvan, almost five months before Yud-Aleph Nissan, to determine a course

of action. After the meeting, a public notice was written up of the *hachlatos* that were taken, which included giving *tzedaka* in amounts of 70, to be distributed at the Rebbe's discretion; to add in learning in amounts of 70; that all Chassidim would learn קונטרס החלצו about the importance of *ahavas Yisroel*; and to be *mekarev* Yidden in amounts of 70, specifically through *mitvza tefillin*.

The *bochurim* also made special *hachanos*. Rabbi Yosef Yitzchok Itkin of Pittsburgh, PA relates:

A few months before Yud-Aleph Nissan, our *mashpia* in Oholei Torah, Reb Pinye Korf, called us together to decide what to do in honor of the upcoming milestone. We resolved to learn 70 *sichos* by heart, as well as 70 *blatt* Gemara. Additionally, it was decided that the next *bochur* to go into *yechidus* for his birthday, would write about the *hachlata*.

I happened to be the next one from the class to have *yechidus*. When the Rebbe read that part of my *tzetel*, he said: דאס וואס דו שרייבסט וועגן י"א ניסן, — ס'איז א גלייכע זאך, און גורם נחת רוח, וממנו יראו וכן יעשו — What you write about Yud-Aleph Nissan, is an appropriate thing and it brings [me] *nachas-ruach*. Others should see and emulate your actions."

When I left the *yechidus*, I repeated what the Rebbe told me to the older *bochurim* standing there, and this added even more fervor to the preparations already taking place for Yud-Aleph Nissan.

We can appreciate the atmosphere that prevailed then from a description given by Rabbi Yosef Yitzchok Gourarie of Detroit:

Already from the beginning of that winter, we began to feel Yud-Aleph Nissan in the air. The *bochurim* were filled with a sense of anticipation, and all that winter our thoughts were focused on preparing ourselves for the big day.

All winter, we would go to sleep on Friday night at about 9:00 PM. At 2 AM we would wake up, and the *zal* would fill with *bochurim* learning what they had taken upon themselves for Yud-Aleph Nissan.

As the months past, and it got closer to Yud-Aleph Nissan, this sense of happiness and elation only grew. We learned more, davened with more and more concentration, and strengthened our *hiskashrus* to the Rebbe. We were completely involved only in *ruchniyus*.¹

שלשים יום קודם החג

When the Rebbe requested, on Purim, that the gifts include an element of Torah, the *hachanos* were



AN AD PLACED IN LOCAL NEWSPAPERS CALLING FOR INCREASED TORAH STUDY AND SUGGESTING PEOPLE WRITE LETTERS TO THE REBBE IN HONOR OF YUD-ALEPH NISSAN 5732.

already reaching their peak. The Rebbe explained that the increase in Torah learning was especially connected to Purim, because that is when the Yidden rededicated themselves to Torah.

"This is also connected to the month of Adar, because the birth of Moshe Rabbeinu was in Adar, and also connected to the month of Nissan, and especially to the days right before Pesach, which include Yud-Aleph Nissan."

In the next *sicha* the Rebbe again discussed Yud-Aleph Nissan, speaking about those who were planning to travel to New York in honor of Yud-Aleph Nissan.

"There is a rumor that there are those who want to be here for Yud-Aleph Nissan, to personally extend their heartfelt wishes. Those doing so must ensure that this will not interfere with their being with their families for the *seder*."

Many Chassidim felt that the Rebbe was not only giving his permission, but also inviting and encouraging them to spend Yud-Aleph Nissan with him. And indeed, contrary to the custom in years prior, when people would wait for specific permission from the Rebbe before coming to New York—many Chassidim relied on the Rebbe's words at the *farbrengen* and came to spend Yud-Aleph Nissan with the Rebbe.

GLOBAL CELEBRATION

The preparations for Yud-Aleph Nissan were felt throughout the entire world as well.

As Yud-Aleph Nissan approached, mayors of cities, governors of states, and many other elected officials from all over began sending in their good



A LIST OF RESOLUTIONS SUGGESTED BY TZACH IN ANTICIPATION FOR YUD-ALEPH NISSAN 5732.

wishes in honor of the Rebbe, recognizing his greatness and world leadership.

By the time Yud-Aleph Nissan came, hundreds of letters were received from world leaders and public figures. Virtually every mayor in Israel sent his wishes, as well as foreign dignitaries and leading intellectuals.

Some heads of state went a step further and sent their greetings with a personal messenger. President Nixon sent the famous Jewish author, Herman Wouk, to act as his personal representative to bring his greeting to the Rebbe and come with a letter from the President. Yitzchak Rabin, then the Israeli ambassador to the United States, was dispatched to bring personal regards from President Shazar, and the entire government.

Feeling the global excitement in the air, major newspapers and magazines published articles, interviews, and reports in recognition of the Rebbe and the special milestone. The Israeli newspaper Shearim dedicated an entire edition to Yud-Aleph Nissan. A reporter from the New York Times was sent to 770 to observe the festivities and record his impressions. This reporter was also granted

A GIFT IN RETURN

In the weeks leading up to Yud-Aleph Nissan, teachers in various schools around the world sent birthday wishes from their students to the Rebbe. After Yud-Aleph Nissan, the Rebbe instructed that a pocket-sized Siddur or Tanya be sent to every child who had participated and sent birthday letters.

Pasted in the back was a letter from the Rebbe thanking the child for the *brachos*, with separate letters for the Siddurim and for the Tanyas.

A letter was also sent to the principals of the schools, with instructions how to distribute the *sefarim*, in which we see the Rebbe's concern that every child appreciates that this is a personal gift:

"Please give, **in my name**, to each child who sent a letter for Yud-Aleph Nissan, a Tanya or a Siddur—whichever their teacher sees fit.

"Before they are distributed, add (in handwriting, **not a typewriter**) the name of the student, and the name of the school. For the girls, the language should be changed to feminine, wherever necessary.

"It would be very good if the teachers would explain—outside [i.e. in their own words]—the content of the letter, and conclude with a lesson relating to an increase in learning."

a *yechidus* after Yud-Aleph Nissan, where he interviewed the Rebbe for his article.

A BIRTHDAY REQUEST

A week before Yud-Aleph Nissan, on Sunday night, Reb Dovid Raskin went into *yechidus* with his son, who was then fourteen years old. During the course of the *yechidus*, the Rebbe turned to the young *bochur* and asked "וואס גיסטו מיר פאר א מתנה"—What are you giving me as a present for my birthday?" He answered that's he's giving fourteen *blatt* Gemara. Upon hearing this, the Rebbe smiled and wrote down what the young *bochur* had told him.

SONGS OF JOY

By 5732, the practice of composing *niggunim* to the words of the Rebbe's new *kapitel* was already established. Before Yud-Aleph Nissan, Reb Moshe Teleshevsky wrote to the Rebbe that he has a *niggun* for Yud-Aleph Nissan on the words "בר'ה' חסיתי אל" "אבושה לעולם". The Rebbe answered him to sing the *niggun* and see if it'll be accepted.

The tune was an old one, sung by Bobover chassidim. Reb Moshe added the words from *kapitel* עא, and the *niggun* was a big hit.

The *niggun* was sung with great enthusiasm at the big farbrengen, and the singing continued for a long time as the Chassidim expressed their joy.

In addition, three other *niggunim* were compiled:

The *possuk* "כמופת היית" was attached to the famous tune of "מראה כהן" by Hatomim Zalman Wilschansky; Hatomim Leibel Altein matched the words "אבוא בגברות" with a joyful tune; and a group of *bochurim* matched the words "תרננה שפתי" to a *niggun* taught by Reb Shmuel Betzalel Althaus.

THE ANNOUNCEMENT

In those years, a Yud-Aleph Nissan farbrengen was not yet the norm. Throughout all the years until 5732, there had only been two Yud-Aleph Nissan farbrengens; once in 5722—the Rebbe's sixtieth birthday, and a short farbrengen in 5731.



11 NISSAN 5732, V. SCHILDKRAUT via JEM 110461

So one can imagine the pleasant surprise, when *mazkirus* announced on Wednesday, 7 Nissan, that there would be a farbrengen on Sunday night, at 8:30 PM. Along with the announcement came instructions that the news shouldn't be publicized in any newspapers, television, or radio—unlike other weekday farbrengens which received wide publicity.

The feeling by Chassidim was that rather than turning this into a public affair, the Rebbe, in his kindness, was including them in his personal *simcha*, and giving them the *zechus* to celebrate his birthday with him.

IT BEGINS!

On Thursday, 8 Nissan, Chassidim started arriving from Eretz Yisrael, Canada, Europe, Chicago, Detroit, California, Florida, and anywhere else where there were Lubavitcher communities.

That day the Rebbe went to the Ohel, and when he came back for *mincha*, there was already a sizable crowd waiting. Due to the large number of guests, it was decided that *maariv* would take place downstairs, in the big shul.

After *maariv*, the Chassidim couldn't contain their great joy in having the *zechus* to be with the Rebbe for Yud-Aleph Nissan. Someone started singing Napoleon's March, and the Rebbe greatly encouraged the singing. As the Rebbe went upstairs to his room, he was followed by many hundreds of Chassidim, singing and dancing.

The joy reached such levels, that no one wanted to stop. The singing and dancing continued by the Rebbe's door, and spread outside to Eastern Parkway, and then right outside the window of the Rebbe's room, in front of 770.

Meanwhile, the Rebbe received a special emissary bringing birthday wishes from the Gerer Rebbe, and after about a half hour in his room, the Rebbe left for home.

As the Rebbe emerged from 770, he vigorously encouraged the singing until it reached a huge climax, and the Rebbe entered the car.

Reb Zalmon Jaffe, one the guests that had come to town to spend Yud-Aleph Nissan with the Rebbe, recorded in his *My Encounter with the Rebbe* diary how, "...for the many guests, this was a welcome taste of what was to come. The Rebbe was about to turn seventy years old, and here he was, full of energy and fire like a young man."

SHABBOS HAGADOL

Shabbos, 10 Nissan, the shul was packed even more than Rosh Hashanah. There was a festive atmosphere, and the Rebbe encouraged Reb Zalmon Jaffe to sing והאמונה, which in those years was reserved for Yom Tov. For *krias haTorah* Moshiach's *sefer Torah* was used, and during *musaf* they sang 'הוא אלקינו', also a rare occurrence.

The Rebbe began the Shabbos farbrengen with an explanation on the *possuk* from the new *kapitel* "ברך ה' חסיתי אל אבושה לעולם"—In you Hashem, is my refuge, I will never be ashamed.

At that farbrengen the Rebbe said two *maamarim*, "למנצח לדוד להזכיר" (a *possuk* from the last *kapitel*), and "בעשור לחודש הזה".

Then, towards the end of the farbrengen the Rebbe turned to the subject of his upcoming birthday:

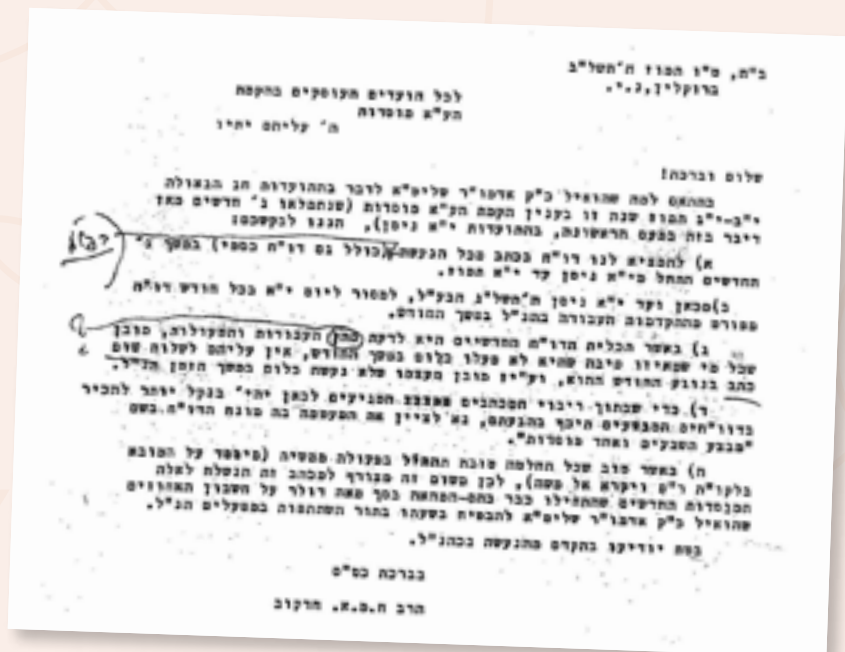
"Tomorrow is an important day in its own right (יום חשוב לעצמו), therefore, those that are involved in *mitza tefillin*, can notify people that if they commit to putting on tefillin every day, they will receive a free pair of tefillin on my personal account. When something is free however, it loses its value. Therefore, those receiving the tefillin should pay a symbolic amount of one dollar, אויף שבת גערעדט.

"Another thing: Tomorrow is an important day for me, so anyone that is in charge of a *mosad* can come and take money from my personal *cheshbon*, as my contribution to the *mosdos*."³

Mincha took place downstairs as well, due to the large crowd, and again Moshiach's *sefer Torah* was used. When the *sefer* was being taken out, the Rebbe started singing "אנא עבדא", and of course everyone quickly joined in.

TANYA PRESENTATION

A few weeks before Yud-Aleph Nissan, the Rebbe sent a message to Rabbi Nachman Sudak, the director of Lubavitch in England, that a Tanya



A LETTER FROM RABBI HODAKOV, WITH THE REBBE'S HANDWRITTEN COMMENTS, REGARDING THE NEWLY FOUNDED INSTITUTIONS, DATED 15 TAMMUZ 5732, ASKING FOR MONTHLY REPORTS.

should be printed in England in honor of Yud-Aleph Nissan.

Of course, within ten days it was printed. They also made a special leather-bound copy, as well as one with a plastic cover. As it happened, the bookbinder made two leather-bound copies, in case one was ruined.

When Rabbi Sudak arrived on Thursday, he immediately handed the leather Tanya to the Rebbe. The Rebbe was extremely pleased with this and thanked him profusely.

The Rebbe then asked him to give the plastic covered one to the Rebbetzin, and to bring the whole English delegation to his room on Motzei Shabbos, to present him with the second leather Tanya.

Rabbi Sudak was astounded, as he had never told anyone about the second leather Tanya. It was made just in case the other one got ruined, and by chance he had brought it to New York with him.

On Motzei Shabbos, the English delegation entered the Rebbe's room for a *yechidus*. On the Rebbe's desk was the parchment that was presented by the Manchester community, with wishes for a happy birthday.

Rabbi Sudak presented the Tanya to the Rebbe. In thanking him and the entire delegation, the Rebbe said:

"You should spread Lubavitch work from London and all England. This is a good start, and



TI NISSAN 5732, V SCHIDKRAUT via JEM 103302

you should be blessed with *nachas* from children מתוך הרחבה. Moshiach will arrive soon.”

The Rebbe then distributed pocket sized Tanyas to all those present, “on condition that you learn from it and it doesn’t stay on the shelf.”

After the English group, a group of *eltere Chassidim* entered—as was the custom every year—to wish the Rebbe a good year. These two groups were the only ones that merited to be with the Rebbe privately on the day of Yud-Aleph Nissan that year.⁴

ביום עשתי עשר יום

At last, the day of Yud-Aleph Nissan arrived. In the afternoon the Rebbe went to the Ohel.

Meanwhile, a sizable line accumulated outside Rabbi Hodakov’s office. The Rebbe had announced on Shabbos that heads of *mosdos* should come collect a personal contribution, and Rabbi Hodakov was distributing \$71 to each *mosad*, regardless of

its size. The Rebbe was celebrating with each of his shluchim by personally giving them a gift in honor of Yud Aleph Nissan.

While the Rebbe was at the Ohel, a tremendous crowd grew at 770. People said this was the largest crowd in 770 up until that point. Usually, only half of the shul was used for farbrengens. Now, the whole shul was transformed, benches and bleachers surrounded the entire room, reaching up to the ceiling.

Meanwhile, a large group of Chassidim were dancing in the street, in anticipation of the Rebbe’s arrival. Shortly before the farbrengen was to begin, the Rebbe returned from the Ohel.

As the Rebbe entered the farbrengen, the excitement that had been building up for half a year exploded, and the *niggun* בך ה' חסייתי burst forth. Normally, the Rebbe entered farbrengens in silence, with everyone standing respectfully. Now, the crowd

could not contain itself, and the *niggun* continued until the Rebbe took his place.

In the first four *sichos* the Rebbe discussed three methods of serving Hashem—davening, learning Torah, and doing mitzvos. They are all important, and we must strive to fulfill all of them well.

After that was the *maamar* ביום עשתי עשר יום.

One of the highlights of the *farbrengen* was בך ה' חסידי. The *niggun* had been sung and practiced all Shabbos, and when it was finally sung at the *farbrengen*, it was with enthusiasm the likes of which had never been seen before. For over half an hour (!) the Rebbe alternately encouraged the singing, and responded to people's *lchaims*. It was truly felt that אשרינו מה טוב חלקינו, that we merited to be the Rebbe's Chassidim.⁵

A SURPRISE ANNOUNCEMENT

After the *niggun*, the Rebbe made a very special announcement. But first, he explained the reason why he waited until now to speak about this point:

"There is something which must be strongly stressed, so I waited until there was a *hisoirerus* to announce it.

"This is regarding what people have been asking, since "מי שנותניו בהם שבעים שנה", the question now is do I plan on retiring and relaxing.

"First of all, the age on the passport doesn't matter, what matters is how one feels. And more importantly, one must look at what was accomplished; if you can accomplish more, one should not waste a single day."

After this introduction, the Rebbe introduced a sweeping new initiative:

"When pushing others to do more, one must always give a specific amount, so that people cannot say that they did enough already. Therefore, since we are transitioning from 70 to 80, there should be at least 71 new institutions in the coming year."

As a partnership in the new *mosdos*, the Rebbe pledged to participate with ten percent of the costs of each new *mosad*.

"My wish is that the new *mosdos* should not just be an opportunity to give people titles—'chairman,' 'honorary chairman,' etc.—and then make stationary with the titles, and write articles that so-and-so is 'man of the year.'

"This is an American invention—'man of the year.' If he's a good man, then he should be a '*mentsch*' every year, not just this year. And if he's

only a good man for one year, that means that even during this year, he's not really such a *mentch*...

"At any rate, make any titles and honors that you need, 'man of the year,' 'man of the month,' as long as the work gets done. And surely, after there are 71 *mosdos*, there will be twice as much, and then four times as much, until it will be "ונגלה כבוד ה'" with the coming of Moshiach."

Then the Rebbe made a *siyum* on מס' פסחים, and among other things, spoke about מיהו יהודי and the plight of Russian Jewry behind the Iron Curtain.

The Rebbe then spoke about the importance of *shmura matzah*, that it should be distributed to as many people as possible.

After that was the *Niggun Hachana*, the Alter Rebbe's *niggun*, and *Nye Szuritzi Chloptzi*. The Rebbe stood up in his place to dance, and naturally, the crowd jumped up to dance as well.

Before the Rebbe left the *farbrengen* he said:

"Those who are present here that need to make a *bracha acharona*, should make one before they leave to continue the celebration with more *farbrengens*."



A CHECK FROM THE REBBE FOR SEVENTY-ONE DOLLARS TO THE "NATIONAL OFFICE FOR THE ESTABLISHMENT OF 71 MOSDOS" IN ERETZ YISROEL.



A NEW YORK TIMES ARTICLE "LUBAVITCH RABBI MARKS HIS 70TH YEAR WITH CALL FOR 'KINDNESS.'"

AYIN-ALEPH MOSDOS

On Yud-Aleph Nissan, the Rebbe requested from Chassidim that within a year they should form 71 new institutions.

Shortly thereafter, in a *yechidus* with Rabbis Shlomo Maidanchik and Ephraim Wolf, two of the main Lubavitcher *askanim* in Eretz Yisroel, the Rebbe gave clearer guidelines and instructions:

The new institutions were not intended to increase the workload of the already busy Chabad activists. Fresh workers were needed, who would throw themselves into their work with complete dedication, and make it their life, not just a nine to five job.

The institutions should be more than an expansion of existing programs and activities; they should be completely new, including, as mentioned before, new people at the helm. On the other hand, they did not have to be massive new undertakings; any new institution, however modest its scope may be, would be counted.

There was no need for specifically 71 institutions—that was the minimum, but the more the better.



No time was wasted, and immediately following Yud-Aleph Nissan, work began to fulfill the Rebbe's request. Soon a number of countries had their own "Vaad Ayin-Aleph Mosdos," tasked with coming up with ideas of how to build, what to build, and whom to recruit.

At a *kinus* in Kfar Chabad on Chol Hamoed Pesach, Chassidim in Eretz Yisrael were invited to a meeting to be held the day after Pesach. At that meeting, anyone with an idea for a new *mosad* would be able to make his case before the *vaad*, which would then decide which ideas were most viable.

Some of the ideas that were presented were: Yeshiva summer camps, new Chabad settlements, to establish shuls on *kibbutzim*, and a program of *shiurim* in secular *yishuvim*.

The Rebbe made it very clear that good ideas were a good start, but what he wanted was *poel mamesh*. Here is a response, given through Rabbi Hodakov, to a *duch* of the *vaad*:

"Please give over to all the participants, that they should send a *duch* of what was done. The Rebbe stressed that the *duch* should be about the *poel mamesh*. It should be a monthly *duch*, with statistical numbers of every event, how many people came, etc."

Members of the *vaad* threw themselves into the work, and by the next Yud-Aleph Nissan, 71 new *mosdos* had been founded in Eretz Yisrael alone.

Three months after Yud-Aleph Nissan, at the Yud-Beis Tammuz farbrengen, the Rebbe announced that anyone who established, or was working on establishing, one of the *ayin aleph mosdos*, should come forward and get *l'chaim*. The Rebbe asked Rabbi Shlomo Cunin who came up, "How many *mosdos*?" He replied that he was involved in seven *mosdos*, so the Rebbe poured seven times into his cup.

At that farbrengen the Rebbe also requested that a *duch* be sent every month. Two days later, Rabbi Hodakov sent a letter to all activists with more guidelines:

1) A *duch* should be sent with a report of all activities of the last three months, including a financial report.

2) From now until Yud-Aleph Nissan 5733, a *duch* should be written every month on Yud-Aleph.

3) The purpose of the *duch* is to report what was done. Therefore, if nothing was accomplished in the last month, no report should be sent, and it will be self-understood that nothing was done in the last month.

4) In order to immediately distinguish these *duchos* from among the many letters that are received here, the words "מבצע השבועים ואחד מוסדות" should be written on the envelope.

5) A check for \$100 is enclosed for those *mosods* that already began operating.

An article written by Rabbi Chanoch Glitzenstein for the Israeli newspaper "She'arim," published for Yud-Aleph Nissan 5733, sums up the previous year:

"The campaign was crowned with great success. In the course of this past year, tens of schools were founded, yeshivas were established, hundreds of thousands of *lirot* (then the Israeli



THE REBBE ENCOURAGES THE SINGING AS HE ARRIVES AT 770, YUD ALEPH NISSAN 5732.

Even after the farbrengen, the Chassidim continued to dance with great joy and energy to the new niggun “בך ה' חסיתי”. During the excitement, they decided to create a circle of dancing around the

Rebbe's room. In order to accomplish this, a long line headed up the back stairs of 770 and out the front door, then turned right to enter 770 through the back entrance.

Later, as the Rebbe was leaving 770, Chassidim again escorted him to the car with singing and dancing. Suddenly the Rebbe stopped and named someone, asking if he needed a ride home!

After the Rebbe left, the farbrengen continued, with singing and dancing until the morning.

All in all, it was quite a memorable trip for the thousands of Chassidim who came from near and far to celebrate the Rebbe's *shnas hashivim*. ¹

1. From Rabbis Itkin and Gourarie's interview, “Hisvaadus Chassidim - Yud-Aleph Nissan” - Derher Magazine - Nissan 5775.

2. According to another source, the Rebbe said “אזוי ווי מארגן” - tomorrow is my day. See sichas Shabbos parshas Balak 5724 for an explanation on this term.

3. Sichos Kodesh 5732 vol. 2 p. 92.

4. Based on Reb Zalmon Jaffe's “My Encounter with the Rebbe” diary.

5. Afterwards, the Rebbetzin requested a recording of the *niggun* that was sung at the farbrengen, saying that she had heard this was a very special *niggun*.

6. Sichos Kodesh 5733 vol. 2 p. 34

7. Sichos Kodesh 5734 vol. 2 p. 28

currency) went into housing these *mosdos*, many new *sefarim* were printed, Chabad houses were established, many libraries were opened across the country, and absorption centers were founded for new immigrants from Russia, Georgia, and Uzbekistan. In summary, Chabad Chassidim in Eretz Yisrael have carried out the holy mission placed upon them to open 71 new *mosdos* in one year “שנת השבעים”.

That Yud-Aleph Nissan, exactly one year from the launch of the campaign, the Rebbe expressed his satisfaction:

“In continuation to what we spoke about Yud-Aleph Nissan 5732, regarding the *ayin aleph mosdos*: Baruch Hashem there were much more than that, we must hope though that the saying ‘he who has a hundred wants two hundred’ will apply here as well, until there will be many times more than what there is now.”⁶

A year later, on Yud-Aleph Nissan 5734, the Rebbe spoke once again about the *mosdos*:

“A few years have passed since the *inyan* of *ayin-aleph mosdos*. When one makes an honest reckoning of something, it encourages him to do more in the future as well. So those who were involved in the *ayin-aleph mosdos* should notify as soon as possible the current status of their *mosad*, as well as the status of those that work there.

“It is self-understood that the purpose of the accounting is to realize that even more *mosdos* are needed to reach even more Yidden, who until now did not know that they are descendants of Avrohom, Yitzchok, and Yaakov. To educate them about who they are, that they have a *neschama* which is a *chelek Eloka mima'al*. And this will affect their entire households, their families, and all their descendants.

“For this task, we need even more *mosdos*, and we need to expand the existing programs. Until it will be “ומלאה הארץ דעה את ה' כמים לים מכסים”⁷.



Tzedakah

The greatest of all mitzvos isn't always the easiest to fulfill. The Rebbe encourages us to give generously.



Making a Pledge

One's financial difficulties need not stop him from giving tzedakah. On the contrary, giving tzedakah will improve one's finances.

Although the money that you will earn in the future is not yet available to you in liquid assets, the widespread custom in this country ([a country] that is **outstanding** in charity and benevolence) is to make a pledge—meaning that one guarantees and obligates himself (and since this obligation is a **merit**, it's not referred to as an "obligation" but as a "pledge") in writing, that he will give a certain sum to tzedakah every month. Since all Jews can be assumed to be upstanding (כל ישראל בחזקת כשרות), you will certainly fulfill your pledge.

When a Jew resolves to give a large sum of money to tzedakah, Hashem helps him bring this positive intention

into fruition—meaning that he will earn a lot so that he will be able to fulfill his pledge to give a large sum to tzedakah.

There is a well-known story that occurred with my father-in-law, the Rebbe: When the initiative to print the *sefarim* of the Tzemach Tzedek began, a young man went in to my father-in-law, the Rebbe, and pledged to cover the entire cost of the printing; this was despite the fact that in the man's current financial state, such a sum was far beyond his means. Nevertheless, since he resolved to give this sum, Hashem opened **new channels** of livelihood to him (specifically **new**

channels, meaning that this wasn't merely an expansion of the preexisting channels, but rather entirely new channels). He was then able to give the entire sum that he pledged with joy and goodwill, with several times the sum remaining for his personal needs (even without this, he would have given the sum with joy and goodwill).

This story is in the category of "*Torah Shebaal Peh*" from my father-in-law, the Rebbe, our generation's *nassi*. The lesson to be learned from it is that when a Jew resolves to give a large sum of money to tzedakah, even if this sum is beyond his means, Hashem opens new channels for him

"WHEN A JEW RESOLVES TO GIVE A LARGE SUM OF MONEY TO TZEDAKAH, HASHEM HELPS HIM BRING THIS POSITIVE INTENTION INTO FRUITION."

so that he is able to fulfill his pledge in its entirety.

(It is obvious that the intention isn't that one should act in the way of "*Olam HaTohu*" (the World of Chaos, i.e. unreasonably) but rather in a way befitting *Olam HaTikkun* (the World of Repair, i.e. reasonably.)¹

Two Jews – Three Beneficiaries

Many thousands of people met with the Rebbe and received a dollar from his holy hand. In this sicha, the Rebbe explains the significance of this.

There is a well-known teaching of the [Friediker Rebbe,] whose *yahrtzeit* is today, that when two Jews meet, they must endeavor to ensure that their meeting benefits a third Jew.

This means that besides the benefit that the meeting brings the two participants in their *ahavas Yisroel* and Jewish unity, as well as in their Divine service—as the Mittler Rebbe taught, that when two Jews meet, there are two G-dly souls combating one animalistic soul—they should also endeavor to benefit a third Jew.

This is one of the reasons for the recent custom that when Jews come to meet with me, to request a *bracha* and the like, I include in this [meeting] a *shlichus mitzvah* in the form of tzedakah. This is in accordance with the abovementioned directive, that when two Jews meet, they must endeavor to benefit a third. [This directive] can easily be fulfilled through a *shlichus mitzvah* (which unites the sender and the one sent) in the form of tzedakah, which brings benefit to the recipient.

Therefore, my advice and request is that it is appropriate to do this everywhere; whenever two Jews meet, they should endeavor to benefit a third, beginning with the mitzvah of tzedakah; by giving each other a *shlichus mitzvah* to give money to



THE REBBE GIVES TZEDAKAH TO TWO ELDERLY WOMEN ON HIS WAY OUT OF 770.

tzedakah, which unites the two of them in the mitzvah of tzedakah.²

Misplaced Modesty

Anonymity isn't always a good thing, especially when publicity can increase the amount of tzedakah given.

Regarding acting modestly, it should be noted that there are those who claim that their charitable acts aren't well-known because of they act in a way of "Go modestly with your G-d" (הצנוע לכת עם אלוקים).

The response to this is that while "Go modestly with your G-d" is such an important trait that it's even greater than bringing *korbanos*—as the *pasuk* continues, "Does Hashem want thousands of rams?... But rather... and go modestly with your G-d"³—nevertheless, those around him may think that he doesn't give tzedakah, and they will learn from him, because, seeing a wealthy and respected Jew who doesn't give tzedakah, they might think that this "proves" that giving tzedakah isn't something "respectable" people do.

Therefore, tzedakah-giving must be publicized so that people will follow the giver's example. For this reason, "it is a mitzvah to publicize those who perform a mitzvah."

If he also wants the advantages associated with modesty, he can privately add to his contributions **many times as much** as he gives publicly.⁴

Then there is another category of people that act modestly. When such a person is asked how much he contributed and to whom—to which poor person or institution—he answers that he is modest and therefore nobody knows about the sums of money that he has given to tzedakah. How could he publicize that he gave a specific sum to tzedakah, [he asks,] if doing so might give him feelings of self-worth and conceit—the most negated trait in both *mussar* and *Chassidus*. Therefore, [he says,] he wishes to distance himself from it "to the farthest point;" and what's more, [he wants] "neither anything of it nor any part of it" (the detailed differences between these terms are explained at length in connection with the Alter Rebbe's opinion in this matter) and so he chooses to act modestly.

This is the reason for the drastic reduction in tzedakah-giving. [It is] because no one knows how much he gave to tzedakah. If he were required to report how much tzedakah he gave, he wouldn't end up reducing



THE REBBE HANDS TZEDAKAH TO POOR PEOPLE AT 770.

[his contributions], for he would be embarrassed to reduce the sum he had been giving until now, and instead, he would try and give more!

The extent of the importance of [publicizing one's tzedakah] can be seen from the words of Rabban Yochanan Ben Zakkai to his students: "May it be G-d's will that your fear of Heaven be as great as your **fear of human beings!**" If this was said to Jews who were on the lofty level of **students of Rabbi Yochanan Ben**

Zakkai, what can people such as ourselves say?

If someone is worried about feelings of conceit and self-worth, firstly, there is a simple solution: let him report to **one individual**. In this way, he will have the benefit of "fear of human beings," and there won't be any room for concern about conceit or self-worth; because aside for this one individual, no one else knows anything about it!

In addition, there is a well-known answer that the Mittler Rebbe gave to one of the *Chassidim* who complained about feelings of conceit resulting from his saying *maamarim* by heart: "An onion should become of you, but *Chassidus* you must say over" (א ציבעלע). זאל פון דיר ווערן אבער חסידות זאלסטו (חזר'ן). Similarly, in our case, regarding the actual fulfillment of the mitzvah of tzedakah, what matters is that the poor person or the institution receives the sum that they deserve. To the poor person who receives the tzedakah, everything else, including whether or not this will cause feelings of conceit [in the giver], doesn't matter!

Another important point is that the advice given to negate feelings of conceit and self-worth should not, G-d forbid, be to lessen one's giving of



tzedakah. Rather, it should be that he should work on himself **not** to feel any conceit or self-worth!

It is clear that one should not rely on the fact that no one knows about his actions, for Chazal said, "A person sins in secret and Hashem announces it publicly!"⁵

Now or Later?

In this letter, the Rebbe addresses a quandary: If one wills his money to

"TO THE POOR PERSON WHO RECEIVES THE TZEDAKAH, EVERYTHING ELSE, INCLUDING WHETHER OR NOT THIS WILL CAUSE FEELINGS OF CONCEIT [IN THE GIVER], DOESN'T MATTER!"



ELUL 5737, LEVI FREIDIN via JEM 209579

tzedakah, perhaps he could give more that way than if he gives while living?

You write about distributing money after 120 years.

There are well-known words of my father-in-law, the Rebbe, in numerous *sichos*, that logic doesn't agree with such ideas. For why should any good thing be pushed off until after many decades, as Hashem will grant very long life to each and every

Jew, and one could do the good deed personally, during his life in this world. And this will increase one's lifespan, as it's known that tzedakah and good deeds [lengthen one's life].

Although there is an instruction that one who gives away large sums [to tzedakah] should not give away more than one-fifth [of his assets], whereas after 120 years [one could give away everything]—nevertheless, besides for the fifth, which you can certainly

give away, there are also many ways in which it's permitted - and indeed, it is a great mitzvah and obligation - to give more than one-fifth to tzedakah, as detailed in the *Achronim*.⁶ **T**

1. Hisvaaduyos 5743 vol. 4 p. 2030.
2. Ibid. 5748 vol. 1 p. 239.
3. Micha 6:7-8.
4. Hisvaaduyos 5747 vol. 3 p. 253.
5. Ibid. 5745 vol. 1 p. 655.
6. Igros Kodesh vol. 14 p. 373.

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר
לרגל יום הבהיר י"א ניסן
נדפס ע"י ולזכות
הרה"ת ר' דובער וזוגתו מרת אסתר לאה
וילדיהם מנחם מענדל וחיה מושקא שיחיו
גרינבלאטט



MITZVAS HADOR

***Our responsibility and our distinct privilege.
The novelty of our generation.***

***Shlichus is the Rebbe's initiative so symbiotic
with dor hashvi'i; the Rebbe's unrelenting call
to reach each and every single Jew throughout
the world, bringing them the truths of
Yiddishkeit and the maayonos haChassidus.***

***In honor of the yom habohir, Yud Aleph
Nissan, we revisit this phenomenon based on
the sichos and letters of the Rebbe; what the
Rebbe calls "the mitzvah of our generation."***

A Fundamental Shift

In biographies of Chassidim of previous generations, an interesting observation can be made. Many of these Chassidim worked in a wide range of occupations: some were businessmen, like Reb Meir Refaels, Reb Pinchas Raizes, and Reb Binyomin Kletzker (who was in the wood-logging business, hence the name “kletzker”); others were rabbonim, like Reb Zalman Zezmer; and some were *mashpi'im* and *ovdim* who spent their time learning and davening, like Reb Pesach Malastovker. Many simple Chassidim were often innkeepers or craftsmen.

With all that, there is one profession that was quite rare: spreading Yiddishkeit and Chassidus. Aside for a select few, like Reb Hillel Paritcher, almost none of the Chassidim of old have teaching Chassidus and spreading Yiddishkeit

as their full time occupation. It was something that Chassidim did throughout their lives, regardless of occupation, and there are countless stories recounting their tireless, sometimes life-risking efforts to do so even among their detractors; but few spent their entire lives doing this, and it also wasn't something that the Rabbeim demanded of them. A typical Chosid might spend his entire life in a *shtetl*, learning Chassidus and growing in his own *avodas Hashem*, while doing business on the side.

Flash forward a few generations to *dor hashvi'i*, and everything is different. Suddenly we find the greatest emphasis on people going out on shlichus devoting their lives to the Rebbe's mission; the result being that there are now thousands of Chassidim serving as shluchim throughout the world, involved in every aspect of Jewish life: building *mikvaos*, running

Hebrew schools, manning mitzvot booths, hosting Shabbos meals, teaching Chassidus to *olomishe*, and on and on.

What changed?

In a *sicha* of Shabbos parshas Shekalim 5729, the Rebbe addressed this very issue. *Hafatzas hamaayanos* never existed on this scale before in the history of Chassidus, the Rebbe said. The Baal Shem Tov, for example, who himself traveled around spreading Chassidus, didn't generally expect it of his Chassidim. Even after the Alter Rebbe was released from prison, when the *avoda* of spreading Chassidus really began¹, it was still nothing like it is today.

Thus, the Rebbe said, Chassidim of previous generations were able to spend their time learning and davening at length, with the luxury of going to a warm *mikveh* everyday, rather than tearing themselves away from their communities and traveling to far-flung locations. *Hafotzas Hamaayanos* on this scale did not exist by any of the Rabbeim: not by the Baal Shem Tov, the Alter Rebbe, the Mitteler Rebbe, the Tzemach Tzedek, the Rebbe Maharash, or the Rebbe Rashab. It began with the Frierdiker Rebbe. Why?²

The Mission Statement

Yud Shevat 5711. It was the farbrengen marking the first yahrtzeit of the Frierdiker Rebbe, and nervous anticipation mingled with muted excitement as everyone waited to see what would happen. Would the Rebbe finally end the long months of uncertainty and accept the *nesius* of Lubavitch? There were indications that this farbrengen would be the one, but still, no-one knew what to expect—a *kabbalos hanesius* is one of those things that had happened only a few times in history and it was impossible to know how this one would play out. The shul



RASKIN FAMILY ARCHIVES

'AN ENCOUNTER WITH CHABAD' SHABBATON IN CROWN HEIGHTS, TEVES 5725.

כ"ק מו"ח אדמו"ר מאחל לעצמו

...יש גם שינויים בהנהגתם של

הנשיאים מדור לדור - כי, מדור לדור, "דור הולך ודור בא", משתנה אופן הבריורים (שהרי לולי השינוי בעבודת הבריורים, לא הי' צריך להיות שינוי הדורות), ומצד זה משתנה גם אופן העבודה, ובמילא משתנים גם ההוראות של הנשיא שבכל דור ודור. ולכן מצינו בסיפורים שמספרים

על מה שכל רבי הי' מאחל לעצמו

("וואָס יעדער רבי האָט זיך

געוואונטשען") - שלא היתה אותה

ברכה אצל רבינו הזקן, אצל הנשיא

שלאחריו, ואצל הנשיאים בדורות

הבאים, אלא היו שינויים בזה - לפי

אופן העבודה שהיתה דרושה בשביל

אותו דור.

ומשום זה לא יפלא גם החילוק

שבין הברכה שהי' אדמו"ר האמצעי

מאחל לעצמו, להברכה שהי' כ"ק מו"ח

אדמו"ר מאחל לעצמו:

אדמו"ר האמצעי הי' מאחל לעצמו

- שאברכים ההולכים ברחוב ידברו

אודות יחודא עילאה ויחודא תתאה.

וכ"ק מו"ח אדמו"ר הי' מאחל

לעצמו - שכל אברך, ואפילו בחור,

יהפוך ל"עסקן", לפעול בהסביבה שלו

בהתאם למעמדה ומצבה - אם בנוגע

לשמירת שבת או בנוגע ללימוד אל"ף

בי"ת, ואפילו באנגלית...

...ולא להמתין עד שיבואו להזמינו

ולהביאו "בתופים ובמחולות", ולהכריז

לפניו: ראו מי הוא הבא לעשות מצוה...

אלא לרוץ ולחפש בעצמו להציל

יהודי, אפילו לשעה קלה, ואפילו בענין

פשוט.

(י"ט כסלו תשי"ד)

was packed, as over eight hundred Chassidim and admirers of Lubavitch came for the historic event, pushing and sweating in the tiny room.

The Rebbe began the second *sicha* saying that in accordance with the American custom when beginning



A GROUP OF BOCHURIM ON 'MERKOS SHLICHUS' POSING FOR A PICTURE, CIRCA 5711.

a new *inyan*, he would give a "statement"—which seemingly alluded to the *kabbolas hanesius*—but nothing was said clearly. After the *sicha*, Rabbi Avrohom Sender Nemtsov, an elder Chassid in his eighties, jumped on the table and announced: "The crowd asks that the Rebbe say a *maamar*. The *sichos* are good, but the crowd is asking for Chassidus..."

The room fell silent, as everyone held their collective breath to see how the Rebbe would react. And with that, the Rebbe began the *maamar Basi Legani*.

Looking back at the first *maamarim* of the various Rabbeim, it might not be obvious how they connected to their *kabbolas hanesius*, at least in a revealed way. But in this *maamar*, the Rebbe laid out clearly what his *nesius* meant, showing us the broader, cosmic perspective of what was happening here. This wasn't just another generation in the *shalshelos* of Chabad. This new generation, *dor hashvi'i*, had been charged with the ultimate mission, a mission over five thousand years in the making, a mission that Chassidus had been

founded to accomplish and was finally nearing completion—to complete a *dirah b'tachtonim* and prepare the world for Moshiach. As mundane and lowly as we may seem, the Rebbe said, we have the ability to do what no-one before had managed to accomplish. "Now," the Rebbe said, "it is entirely dependent on us."

"...This is demanded of each of us: To know that we find ourselves in the *dor hashvi'i*..."

This kind of *avoda* resembles that of Avraham: arriving in places where nothing was known of G-dliness, nothing was known of Yiddishkeit, nothing was even known of the Aleph-Beis, and while there setting oneself completely aside [and proclaiming Hashem's Name] in the spirit of the teaching of Chazal, "Do not read 'he proclaimed,' but 'he made others proclaim.'"

In the *sicha* following the *maamar*, the Rebbe established the ground rules of this mission.

"Now listen up Yidden! In general, the *nesi'im* would demand that the Chassidim themselves should toil, not depending on the Rebbe. Do not



THE REBBE DISTRIBUTES RECENTLY PRINTED SEFARIM TO THE FAMILIES OF THE SHLUCHIM LEAVING FOR ERETZ YISROEL, 11 SHEVAT 5736.

think that now, because you have chosen someone to lead, you can go back to having a quiet and peaceful life, relying on the Rebbe to take care of everything. *'Laigt zich nisht kain faigelach in Buzem!'* [I.e. don't fool yourselves]."

The Rebbe will help, but the *avoda* of transforming the world into a *dira betachtonim* and fulfilling our mission to bring Moshiach—this is still the responsibility of every Chosid.

Although they were surely inspired by these rousing words, the crowd at the farbrengen could hardly have imagined what the Rebbe really had in mind.

Final Completion

During the early years of the *nesius*, the Rebbe constantly inspired, exhorted, and demanded from every single Chosid to fulfill their personal responsibility of spreading Chassidus and Yiddishkeit; coupled with the ever present awareness of the overarching goal of bringing Moshiach. But at the time it wasn't necessarily evident to everyone that a fundamental shift was in the making.

As time went on, the Rebbe introduced a revolutionary notion: that every person must become the Rebbe's shliach to spread Chassidus and Yiddishkeit. The Rebbe often explained that the concept of shlichus itself wasn't new, per se; it had begun in the times of the Frierdiker Rebbe³, first with the ten Chassidim with whom he made a covenant to save Yiddishkeit with *mesiras nefesh*, and continuing with the shluchim he sent later on, especially after arriving in America.⁴ But now the Rebbe was expanding this mandate to every Chosid.

The reason for this, as the Rebbe explained, was already contained in that first *maamar* of *Basi Legani*: we are now on the doorstep of Moshiach,

and it is therefore time to complete the final elevation of the world.⁵

Saving Lives

In addition to the constant pressing mission of bringing Moshiach as soon as possible—a thread that runs through all of the Rebbe’s *sichos* and *igros* throughout the years—there is a second, equally prominent theme about which the Rebbe constantly spoke: that it is *pikuach nefesh* to save the millions of Yidden who are being lost in the sea of assimilation.

This issue was relatively new. Until recently, the vast majority of Yidden were *shomrei Torah umitzvos*, and it was only in the past approximately one hundred and fifty years or so that this has changed. Initially, the main issue was that religious youth were being enticed by the false promises of the “new world,” causing them to drop their Yiddishkeit. But by the time the Rebbe’s *nesius* began, the problem had grown much more serious—many Yidden were so far gone that they had no idea what Yiddishkeit even was.

The early roots of this crisis had already begun in the times of the Alter Rebbe with the spread of the *haskala* movement, and the Rabbeim were on the forefront of the fight against it, leading the Chassidim in a battle of *mesiras nefesh*. The Tzemach Tzedek was arrested twenty-two times for standing up to the *maskilim* at government meetings in S. Petersburg. Both the Rebbe Maharash and the Frierdiker Rebbe’s lives were threatened by *maskilim*, only to be saved by open miracles. The spiritual status of the Yidden continued worsening with the onset of Communism, and the Frierdiker Rebbe toiled with *mesiras nefesh* to keep Judaism alive in Soviet Russia.

The Frierdiker Rebbe also worked tirelessly to spread Yiddishkeit in the free world. These efforts intensified

with his arrival in spiritually desolate America, where he began sending Chassidim to establish Jewish schools in a number of American cities.

The arrival of the Rebbe and Rebbetzin on the shores of America in 5701, signified the beginning of the biggest transformation, as an entire new phase in *hafotzas hamayonos* and *hafotzas hayahadus* began. The Frierdiker Rebbe established Machne Israel, Merkos L’Inyonei Chinuch and Kehos, and placed them in the Rebbe’s care. The purpose of these new major institutions included spreading yiddishkeit to all yidden and disseminating Chassidus in all languages.

This ‘battle,’ the Rebbe explained, is another reason for the institution of shlichus specifically in this generation. In these times of *ikvisa dimeshicha*, as the darkness of the world increases greatly, the *nossi hador* gives the shlichus to every single person to leave his surroundings, to go out to the *chutza*, and to do whatever he can to save the Yidden there. With three-quarters of Jewish children worldwide roaming around without a *Yiddishe chinuch*, and innumerable amounts of Yidden having no idea about their heritage, every single person has the duty to turn over the world with Yiddishkeit!⁶

This takes precedence over every other personal concern, spiritual or physical, the Rebbe explained, because saving a life takes precedence over all else. *How can you make cheshbonos when people are drowning?* Someone that makes excuses for his inaction, the Rebbe said, no matter how holy or valid these excuses may seem, is a classic example of a *Chosid shoteh*, like a person that would consider letting a woman drown because he thinks it’s not *tzniusdik* to save her. And because it is *pikuach nefesh*, going out on shlichus isn’t a *hiddur mitzva*—it is the absolute duty of every single person.⁷

A Constant Shturem

When the Rebbe instituted a new *mitvza* or *takana*, it usually followed a familiar pattern. First came the introduction phase, when the new *mitvza* was the focal point of 770 and Lubavitch as a whole; and the Rebbe *shturemed* about it time and again, speaking about it constantly at farbrengens and writing about in letters. It was clear that during this time period, this was the primary mandate and main focus of the *avoda*. A few prime examples: the mid-5730s, the ten *mitvzoim*; 5741, Tzivos Hashem; and 5744/45 when the Rebbe instituted the daily study of Rambam.

After a certain amount of time, the Rebbe would move on to the next focus—a new *mitvza*—though it was clearly expected of the Chassidim to continue working in the previous *mitvzoim*, which by that time had become part of the regular *avoda*. Thus, while putting on tefillin and distributing *neshek* are probably the two most familiar trademarks of a Lubavitcher to this day, you will rarely find fiery *sichos* about these campaigns after the 5730s. Although Tzivos Hashem is one of the Rebbe’s unique *chiddushim*, there aren’t many *sichos* about the idea from 5746 and on. If you see a *sicha* about *mitvza mezuzah*, you know you’re looking at a *sicha* from 5734; if it’s about printing Tanyas, you know it’s probably from 5744.

But not shlichus. Shlichus is one institution that the Rebbe *shturemed* about over and over again throughout the years, as he exhorted and almost begged the Chassidim to utilize their *zechus* and immediately go out on shlichus. Reading a passionate *sicha* about shlichus, one cannot know if it’s from 5718 or 5728 or 5747. During the farbrengen of Purim 5721, the Rebbe remarked, “Speaking about this topic isn’t new; we have been speaking



A MITZVAH MOBILE IN CALIFORNIA, CIRCA 5732.

about this year after year, without pause!”

This continued throughout the years. On Shabbos parshas Vayishlach 5747—more than twenty five years later—the Rebbe announced:

“It is the *tzav hash’aah*, according to the *hora’os* of *nessi doreinu*—which, [Hashem] revealed to his servants, the prophets—that every single person of this generation, man and woman, should dedicate themselves to be shluchim of the *nossi hador*, to toil in spreading Yiddishkeit, Torah and Chassidus! And, *אני מבקש אלא לפי כוחו* (Hashem only demands what one is able to do)—every single man and woman has all the requisite *kochos* for shlichus...it is only up to their will to give themselves over to this *avoda*.”

And, on Shabbos Parshas Chayei Sara 5747:

“Therefore, it must be announced to all Yidden, and especially the *talmidim* of Yeshivas Tomchei Temimim—whom the Rabbeim were *moser nefesh* to raise—that they should set out for the ‘battle’ of *Bais Dovid* to bring Moshiach tzidkeinu. **Become shluchim and go conquer the world with Yiddishkeit!**”

Again and again, the Rebbe exhorted the Chassidim to go out and fulfill the shlichus of the generation, notwithstanding any and all personal *cheshbonos* and reasons to the contrary—whether they were personal, familial, physical or even spiritual. None of that makes a difference, the Rebbe said, because this is your shlichus.

But it wasn’t always so simple.

No Hot Mikveh?

In the early years of the *nesius*, as the Rebbe began introducing the idea of going out on shlichus, it was such a radical concept that it didn’t register for many people. Who would ever consider uprooting their families and move out to some random city with no relatives, no fellow Chassidim, no *heise mikveh*⁸ and, possibly, no Jewish community? Many couldn’t even fathom that this was actually the Rebbe’s plan.

It took amazing courage to be the first ones to take on this new daunting initiative, and not everyone was able—or willing—to do it. There was once a young couple whom the Rebbe hand picked to move to a specific location (something that almost never

happened and was a *zechus* people would later wish for). Nevertheless⁹, they still tried to decline with excuses.

Yet, as time went on, with the Rebbe consistently speaking about the importance of shlichus, people began slowly realizing that this was what they had to do, and the number of new shluchim grew exponentially year by year.

But it took quite a while, and the farbrengens of those years are full of *sichos* lamenting the fact that people were slow to wake up to the idea of shlichus and they weren’t seeing the responsibility and importance of it.

In several farbrengens during that period, the Rebbe took a number of excuses that one might have and discarded them one by one. In one farbrengen:

*One person says that he doesn’t have papers for travel; a second person has another excuse; a third wants to be a businessman... Others don’t want to travel [on shlichus], arguing that they want to be near the aron hakodesh [the Rebbe].*¹⁰

And, in another farbrengen:

In response to the claim that one can’t go, for how can one leave the Rebbe...



CHABAD OF CALIFORNIA

...In response to the claim that one wants to remain “stuck” in 770, and discharge their [spiritual] responsibility by learning Chitas....

...But then there is another argument; a person is willing to forego their own will, but how can one give up on the will of his wife and children?

...And then [there are those who argue] there is also what to do in Brooklyn!....¹¹

A person who is always making excuses about not going on shlichus, the Rebbe said, will have to be pulled out of *galus* by Moshiach tzidkeinu, since even then he won’t want to leave Brooklyn!¹²

Overall, the Rebbe’s general approach was that all excuses, well founded or not, do not affect the greater picture, that this is the shlichus of the generation from the *nossi hador*. It is the greatest *avoda* one can do, *pikuach nefesh mamash*, and the best reasons in the world will never change that. Furthermore, making excuses is foolhardy, since shlichus is in one’s own personal interests—this is how to be connected to the Rebbe, to fulfill one’s purpose, and to live the best life *b’gashmiyus* and *b’ruchniyus*.

Moreover, the Rebbe said, behind all these excuses, especially the spiritual ones, is often something far more basic — “People are simply interested in *menuchas haguf* [relaxing themselves]!”¹³

“What is demanded from you is to stop being immersed in *shtusim*. First thing in the morning he wants a cup of milk, and *davka* fresh milk, and *davka* every day. Then he has to take a walk on Broadway...Or, show a *kuntz*, that although he lives in New York, and has the ability to do so—he *doesn’t* go for a walk on Broadway...”¹⁴

The Rebbe also dealt with each excuse one by one, and a number of major sticking points were repeatedly addressed in farbrengens throughout the years. One frequent issue was the notion that a person must be fully accomplished in Torah and Mitzvos before teaching others. The Rebbe addressed this many times, providing many different answers, but one of the main responses was that although this idea may sound noble and valid in theory, it has absolutely no place when dealing with *pikuach nefesh*. How can you start reckoning with yourself, deliberating if you are worthy of helping or not—while someone is dying!?¹⁵

Another major issue, especially in the early days before shlichus was the norm, was that the shliach’s family wasn’t always excited about the idea of their family members living far away. Often, the Rebbe said, this is merely an excuse. The proof is that others, who truly wished to go on shlichus, were successful in persuading their families.¹⁶

And the same attitude applies, the Rebbe said, to any other reasons a person might come up with to avoid going on shlichus.

The Arizal once went with his talmidim outside of the city of Tzfas to bring in Shabbos. As they were singing and davening together, he

turned to them and said, “Friends! Would you like to go to Yerushalayim and spend Shabbos there?” Being that Yerushalayim is a considerable distance from Tzfas, twenty five *parsaos*, some of his *talmidim* replied they’d like to go home and ask their wives first. The Arizal was filled with dread, and clapped his hands together in dismay. “Woe is to us! Had you all answered in unison that you’d like to go with great joy, the Jewish nation would have immediately been redeemed.”

The Rebbe asks that, seemingly, *halacha* mandates that one must consult with his wife regarding such matters. What did the *talmid* do wrong?!

After explaining the simple answer to this question, the Rebbe taught a deeper lesson. When you hear a *hora’ah* from the *nossi hador*, there is no asking questions! There’s no place for second-guessing when you’re fighting the *milchemes Bais Dovid*! “The calculation may be valid, but for war one is not ready! Moshiach will not be brought this way!”¹⁷

Then there were those with a much more creative excuse. Instead of finding personal reasons themselves for not going out on shlichus, they took a much simpler path. They claimed that shlichus isn’t the *true* will of the Rebbe, that this is not the only *derech* of Chassidus.

The Rebbe responded to this excuse very passionately and explained why this perception is fundamentally flawed:

A person that claims that the Rebbe doesn’t really want them to go out on shlichus—thereby dragging the Rebbe down into his lowly excuses—is comparable to someone who “holds the head of the king and pulls it down...”¹⁸ Regarding the claim that there are other *derachim* in Chassidus Chabad aside for going on shlichus, the Rebbe compared this to

the comedic character in the famous Chassidic story of “sam sapaznik”: A *goyishe* shoemaker [*sapaznik* in Russian] once stole a pair of tefillin, and when he was caught with it and charged with theft, he protested, *What do you mean, “sam sapuznik! I myself am a shoemaker! I made the tefillin!”* So too, the Rebbe said, this person convinces himself that he can make his own *derech* in Chassidus!¹⁹

Just Like Australia

Reb Shlomo Zarchi, *mashpia* of Tomchei Tmimim at 770 relates:

In 5731, at the conclusion of spending a year in *kolel* after my wedding, I asked the Rebbe if I can go out on shlichus. The Rebbe answered me in *yechidus*: “What do you think? Shlichus means packing your bags and moving out to Australia? If you will have *mesirus nefesh* in your work here in the yeshiva, it will be like a shlichus to Australia!” The Rebbe

stressed again, “If you will carry out your work with care and dedication (במסירה ונתינה), this is like a shlichus to Australia...”

① ד'תשע"א (תשע"א) חנוכה
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בנוגע לעבודה בצאגו"ח [= בצעירי אגודת חב"ד] וכי"ב [= וכיוצא בזה]:
הערה כללית - בנוגע לכאז"א [= לכל אחד ואחד] מאלה שזכו (באתדל"ע) =
באתערותא דלעילא)) לעבוד בזה (והוא בתוכם) - שלא בערך יותר ממה שהם "נותנים"
להתפתחות עניני צאגו"ח, העבודה "נותנת" להם והן ברוחניות והן בגשמיות.

“In regards to the work in Tzach and similar [organizations]: A general note—regarding every single one of those who merited (*b'isarus d'lieila*) to work in this (and him included)—incomparably more than they are “giving” to the development of the work of Tzaguc”h, the *avoda* is “giving” them, both spiritually and physically.”

The Greatest Merit

In addition to all of the above, going on shlichus is not just a tremendous responsibility to the



THE REBBE GIVES A BRACHA TO THE SHLUCHIM FOLLOWING THE YECHIDUS WITH MEMBERS OF MACHNE ISRAEL DEVELOPMENT FUND, 7 TISHREI 5752.

public, or even to the *nossi hador*, for which one must sacrifice his personal priorities. Countless times the Rebbe emphasized that this is the one true way to find personal fulfillment and success, both spiritually and physically.

This is also the surest way to be close to the Rebbe. In a passage in Yirmiyahu bemoaning the fact that the Yidden had rejected Hashem, that they turned their backs on Him, the *possuk* uses a word—*panu*—that also connotes closeness. Chassidus explains that this is because a person can be very close physically, but in reality he is very far; conversely, a person can be far away physically, but in reality he is close.

This is also true, the Rebbe says, regarding one's relationship with the *nossi hador*. Sometimes, "a person can be close by to the *tziyon*, yet far away." But when he fulfills the Rebbe's shlichus, "the Rebbe is with him wherever he is... Even there, in the place of shlichus, he is together with the Rebbe."²⁰

In a fascinating *maane*, the Rebbe addresses a shlucha from London who was fretting that she cannot find peace with herself because she feels that her true place is "here", in Crown Heights, and wishes that she could raise her child near the Rebbe. Circling the words "near the Rebbe," the Rebbe wrote, "Surely she is referring to the spirituality of this [i.e. of being near the Rebbe], (and not to the wood and stones of [this] neighborhood), and this [the spiritual closeness] she will find in my *mosad* in London."

Challenges

Starting out life on shlichus often comes with many difficulties; financial, social, spiritual, and everything in between. Throughout the years, the Rebbe urged prospective and current shluchim time and again not to be intimidated by the sizable challenges,

saying that if a person fully dedicates himself to the task without being daunted by obstacles, or discouraged by initial failure, he will be successful beyond all his estimations, as he has the *kochos* of the Rebbe.

In a letter, the Rebbe concisely sums up this idea:

...It is not part of his job to make many calculations. Rather, he must begin working in actuality, without being ashamed of scoffers on the inside or out, nor becoming discouraged if, initially, he is met with obstacles and the concealment [of positive results]. He must know that his duty is to work... He was given kochos for this, and he has the koach of he who sent him, my

In a *sicha*, the Rebbe spoke about the idea of searching for *simanim*—signs—before making a decision, by opening a *sefer* and the like. This custom is valid, the Rebbe said, but only regarding issues in one's personal life, where there is room for doubt. But, "my father-in-law, the Rebbe, would dismiss those that looked for *simanim* regarding their shlichus," for when it comes to fulfilling the shlichus of the *nossi hador*, "one should not look for signs, not be daunted by signs or by obstacles and difficulties, and especially not from "the sound of floating leaves." Rather one must go and fulfill the shlichus with firmness, knowing that he has the strength of he who sent him, and knowing with certainty that success is assured." Doing so, the obstacles will become smaller and smaller "until they disappear."²¹

father-in-law the Rebbe. Therefore, he should try again and again, and if chas ve'shalom, he is not successful on the first try [or even on] the third try—he should nevertheless try a fourth time, and surely the success will eventually come. Only in this way can one accomplish and have success.

We are Together!

But when things on shlichus did get tough, whether it was issues about children or financial woes or anything else, shluchim and shluchos would inevitably turn to the Rebbe. The Rebbe sent countless letters and there were untold amounts of *yechidusin* encouraging the shluchim and shluchos, guiding them through troubling times.

Rabbi Nosson Gurary, shliach of the Rebbe to Buffalo, New York, and one of the earliest shluchim on campus, was once going through a very difficult time. The university had moved its facilities to a new location, a sprawling campus surrounded by a lake, from where it was difficult for students to access the Chabad House. Suddenly, ten years into his shlichus, he was struggling to get a *minyan* on Shabbos and Yom Tov.

"I once went into the Rebbe, and I wrote how lonely it is on a Yom Tov or on a Shabbos. The Rebbe said to me, 'Vibald az du tust di arbet fun dem Rebbe'n dem shver, iz er mit dir—Since you are doing the work of my father-in-law, the Rebbe, he is with you.' Then the Rebbe said, 'Un mir zeinen oichet tzuzamen—And we are also together.' The Rebbe told me clearly that he is with me, and he knows what I'm going through. This is what *pikuach nefesh* is, and this is what you have to do." Rabbi Gurary adds, "He always let me know how much *nachas* he had from the work on campus."²²

Difficulties and failures, especially financial ones, can overwhelm a

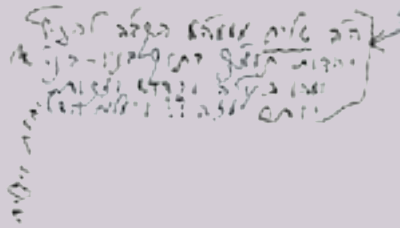
person, blinding him of past successes and overall achievements. In many letters to dispirited shluchim and shluchos, the Rebbe uplifted them simply by putting things into context and showing them the bigger picture of their overall successful shlichus. Being that it is so difficult to judge success in *ruchiniyusdike* work like shlichus, and being that spiritual success can sometimes feel short-lived [doing merely one mitzvah with another can feel like a very small act], shluchim sometimes hadn't even realized the impact they were having until the Rebbe pointed it out to them.

The Greatest Zechus

The Rebbe also noted that one must be cognizant of the most important point, that as difficult as the hardships may be, they don't come close to the great *zechus* of being a shliach of the Rebbe. In a letter to someone who wanted to resign from his post in one of the *mosdos* in Eretz Yisroel, the Rebbe writes that having a job in the *mosdos* of the Frieddiker Rebbe is "contentment and wealth [אור וקושר] both spiritually and physically, and not everyone merits having this."

In a famous *sicha* on Simchas Torah 5746, the Rebbe added:

In previous years, in the beginning of the shlichus of opening batei Chabad, there may have been room for doubting its success...But today, after over thirty years of activities of spreading Yiddishkeit, Torah and Chassidus—and seeing how much these activities have accomplished—any place that opens a Bais Chabad is guaranteed phenomenal success!...It is now up to the will of every single person, to join the shluchim who are toiling to fulfill the shlichus of my father-in-law, the Rebbe, nesi doreinu (in a way of שליח עושה שליח—one shliach appointing another shliach, until a hundred shluchim), since, today,



ה"ה [=הרי הוא] שליח ממממה"מ הקב"ה [=ממלך מלכי המלכים הקדוש ברוך הוא] להפיץ יהדות תומ"צ [=תורה ומצוותיה] בתוך בניו - בני"י [=בני ישראל] ש"י ומהו נעלה וקדוש וזכות יותר מזה! וימלא השליחות ויצליח

shlichus is a paved path, feasible for literally [mamesh] every single person!

The Rebbe continued:

Bichanuni na bizos! [Please test me on this!] Anyone who will give themselves over, with devotion and dedication, to the avodas hashlichus and hafatzas hatorah vehamaayanos through establishing batei Chabad—will see [the success] for himself!

The Rebbe's affection for the shluchim was also most evident during the "homecoming" Shabbos of the Kinus Hashluchim. Regulars at 770 noticed that the Rebbe was in noticeably higher spirit during the days that the shluchim were there. One year, while addressing the shluchim, the Rebbe began by explaining that "It is a great *zechus* for me to be able to participate with the shluchim in this Kinus..."²³

Gezaltzene Shlichus

Many shluchim are in small cities where Jews are few and far between, with little access to kosher food or *chinuch* for their children, and no community to speak of. Even today, with so many other organizations following in Lubavitch's path of doing outreach, this approach is unique to Lubavitch alone. All other *kiruv* organizations establish themselves in places where they will have the most impact, namely cities with major Jewish populations.

Why are so many resources being poured into places with so few Jews, when there are other places with much denser Jewish populations? If the same effort invested in a single, far-out Jew was invested in Yidden living in "closer" areas, it would have so much more of an impact.

One answer the Rebbe gave is that this is "a mitzva that cannot be done by others."

"A Jew who lives in a far place," the Rebbe said, "who no-one else even knows about, who will save him if not you?!" Dealing with Yidden in far off places has the status of a *meis mitzvah*, a mitzvah that is neglected and no-one else is interested in doing, and thus it must be given priority.²⁴

Then the Rebbe gave another, more general answer. "The Midrash says that 'Hashem did a favor for Yidden by spreading them throughout the nations,' one of you is exiled to Bavaria, and one of you is exiled to Smartasia...' because each Jew 'builds' the country of his exile. So too, by traveling to every corner of the world, the shluchim turn each of their vicinities from darkness into light."²⁵

But some people, the Rebbe said, feel that going to areas with few Jews simply isn't a good use of their talents. When he is offered a shlichus, he is only ready to go somewhere where there are thousands and tens of thousands of Yidden. He thinks

to himself, 'It's a shame to take a talented person like me [and ask me] to dedicate my time, energy, and knowledge to work with a small community which only has a few Yidden, and doesn't even have ten people for a *minyan*! It's not worth it!'

The Rebbe answered that *dayo la'aved lihiyos k'rabo*, what's good enough for the master is good enough for the servant. "If it is fitting for Hashem to take the hand of every single Yid and take them to Eretz Yisroel, it is fitting for you to go out and work with even one single Jew!"²⁶

In another farbrengen, the Rebbe spoke about another type of person: someone who is looking specifically for a "*gezaltznene* [salted, sophisticated] shlichus." He is willing to work with men or women, but not with children. It's not fitting for him! "No! he is told. You must be invested in the fact that another child and another child should be signed up for Tzivos Hashem!"

One Little Person

But oftentimes, after shifting from the world of Torah, where one contemplates the grand plan of *dira betachtonim*—how every Chosid can and should take over the world, how we are polishing the final buttons of our *birurim*—after shifting from that world to the world reality, the contrast can be jarring. In this big, intimidating world, with all its billions of people, and with all the terrible things going on, how much of an effect can one shliach have in his little *makom hashlichus*? How much of a difference can he make? How can he, one little person, take on this vast world?

The Rebbe teaches a fascinating *hora'a* from a familiar story of Yaakov Avinu. Chassidus explains that when Yaakov sent messengers to Esav informing him that he was coming from Lavan's house, his message was



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that having completed the *birur* of all the *nitzutzos* [sparks] in Charan, he was now ready for the *geulah*. This is an explanation brought down in hundreds of *maamarim* and *sichos*.

Seemingly, this is very difficult to accept. As the Rambam writes, most of the world was still worshipping idols at the time, and Yaakov saw this with his very own eyes as he traveled from Charan to Eretz Yisroel. Furthermore, he knew that the Yidden were destined to be enslaved in Egypt for four hundred years before their redemption. How could he have

thought for even a moment that Moshiach was ready to come?

But Yaakov knew that he didn't have to worry about the whole world. All he had to worry about was his own shlichus. Nothing else in the world—not even the majority of the world serving *avoda zara*—mattered to him, since they weren't included in his shlichus. As soon as Yaakov completed his *avoda* with Lavan, as soon as he completed his, personal shlichus, he sent the message to Esav that Moshiach was ready to come (and he was indeed correct, since

Moshiach could have truly come at that moment).

This is an awesome lesson about *avodas hashlichus*: When a person goes on shlichus, he must throw himself in to his personal shlichus, without worrying about anything else—not about other places or other people, or about anything else around him. “All he has in his world is his shlichus!” As soon as he will complete his personal shlichus, Moshiach will come.²⁷

As the Rebbe quoted from the Rambam so many times, a person must look at the entire world as a balanced scale, and all that’s needed is one more action to tip the scale and bring Moshiach. One tiny action—as small as an atom—can blow up the entire world and transform it for the good.

Dealing with Pearls

This shlichus to spread Yiddishkeit and Chassidus with the goal of bringing Moshiach is not limited to shluchim. In fact, more than any prior era, this shlichus is central to the *avodas Hashem* of every Yid in our generation.

Although the practice of Yiddishkeit has never changed since Moshe Rabbeinu, and is identical (in all key components) by all Yidden worldwide, the approach and philosophy towards it varies, shifting from generation to generation and from community to community. There is the *derech of mussar* and the *derech* of Chassidus; there is Chassidus Chabad and Chassidus *Chagas*; and on and on. Often, what it really boils down to is that each approach zeroes in on a certain mitzva or theme through which they view the rest of Torah and mitzvos. *Musar* emphasizes *yiras Hashem* and the lowliness of man, while Chassidus focuses on *ahavas Hashem* and understanding His greatness.

When the Baal Shem Tov revealed Chassidus, one of the cornerstones of his approach was that the world is utterly united with Hashem, since it is constantly being recreated by Him and has no existence on its own. He wasn’t the originator of this idea; the Midrash stated this thousands of years earlier. But he was the one who emphasized it and focused on it and made it a foundation in *avodas Hashem*.²⁸

The same is true about shlichus, the Rebbe explained. The idea of shlichus is as old as the world itself. Adam and Chava, and all their descendants, were given the shlichus to make the world Hashem’s dwelling place. And later, at *matan Torah*, the Yidden became the shluchim of Hashem to fulfill Torah and mitzvos. On a more personal level, every Yid is Hashem’s shliach, and the *noysi hador* of each generation gives the *kochos* to their generation to fulfill their shlichus in the world.

But it was only in our generation, the Rebbe said, that the [Frierdiker] Rebbe took shlichus and made it into a fundamental theme in *avodas Hashem*; just like the Baal Shem Tov—in his generation—did with the concept of constant re-creation. The Frierdiker Rebbe gave the shlichus to every single person to spread Yiddishkeit and Chassidus, by leaving his own place and spiritual level and going out to the *chutzah*.

This is a constant theme throughout the Rebbe’s Torah, and especially in his letters. The Rebbe constantly encourages and enjoins every person, no matter his occupation or station in life, to spread Yiddishkeit and Chassidus by whatever means possible. Even if he was only a beginner in Yiddishkeit, even if he had his own problems to deal with, and even if he had doubts, this was his shlichus.

The Rebbe added, that although every Yid is indeed a shliach of the Rebbe, this was truly revealed and

emphasized when the Frierdiker Rebbe started appointing official shluchim, people who were completely dedicated to spreading Yiddishkeit. The Rebbe explained the difference by comparing it to another concept. Chassidus explains that all mitzvos are included within each other, so when a person fulfills any single mitzvah, in a sense he is really fulfilling them all. But, clearly, when you put on tefillin, the theme of *mitzvas* tefillin is much more revealed than when you blow a shofar, even though Tefillin is included in shofar as well. The same is true regarding shlichus; although all Yidden are shluchim, it is much more revealed by the shluchim themselves.²⁹

A person can fulfill the shlichus of Hashem in the world no matter what his official occupation is. But, the Rebbe said, why would you choose to serve Hashem through your physical work, when you can serve him directly by going out on shlichus?!

There are two types of “pearls,” pearls of barley, in soup, and pearls on a necklace. You should invest yourself in the real type of pearls and become shluchim!³⁰ In today’s day and age, the Rebbe said, we are not demanding *mesiras nefesh* like in Russia. Quite the contrary; when a shliach arrives in a city, they sit him down at the *mizrach* wall, put his picture in the newspaper—which, in America, is the greatest honor of all—and they even give him the airplane ticket to get there. All a person has to do is to dedicate his will to the Rebbe.³¹



In the times of the Rebbe Rashab, the Rebbe said, a person first had to learn many years in Tomchei Temimim, after which he had to become a *maskil* and an *oved*. Only then would the Rebbe Rashab call him in and send him out on shlichus to be a rof, teacher, or *rosh yeshiva*. But in our times, the shlichus is immediately given to every single person. We

are saying clearly, the Rebbe added, that there is no reason to make preparations and to try to achieve very high levels before going. Rather, as soon as you are capable, you are given the shlichus of *lech lecha*, to give yourself over to the shlichus of our generation; to *shturem* the world with Yiddishkeit!³²

Every person today has the opportunity, and also the serious responsibility. The Rebbe demanded that we “turn over the world,” in a positive manner, by going out into the world—and going out of ourselves—and doing everything we can to bring Yidden closer to Yiddishkeit.³³

And most importantly, as the Rebbe explained at the Kinus Hashluchim of 5752, to fulfill the ultimate and final shlichus:

אז די איינציקע זאך וואס איז איצטער
געבליבן אין דער עבודת השליחות איז: צו
מקבל זיין פני משיח צדקנו...^T

1. Sefer Hasichos Toras Shalom p. 112
2. Sichos Kodesh 5729 vol. 1 p. 368-369
3. And the Rebbe Rashab; see Shabbos parshas Lech Lecha 5749
4. Sefer Hasichos 5747 p. 89
5. Sichos Kodesh 5729 vol. 1 p. 368-369
6. Sichos Kodesh 5729 vol. 1 p. 368-369; Sefer Hasichos 5747 p. 93
7. Shabbos Parshas Kedoshim, 5746
8. See Sichos Kodesh 5729 vol.1 p. 368-369
9. See Shabbos Parshas Shemini 5718; Igros Kodesh vol. 17 p. 52
10. Shabbos Parshas Vayeshev 5717
11. Shabbos Chol Hamoed Sukkos, 5728
12. Ibid.
13. Ibid.
14. Simchas Bais Hashoieva 5721
15. Simchas Torah 5728
16. Shabbos Chol Hamoed Sukkos, 5728
17. Shabbos Parshas Shemini 5718
18. Simchas Torah 5721
19. Shabbos Parshas Shemini 5722
20. Simchas Bais Hashoieva, 5721
21. Shabbos Parshas Noach 5749, Toras Menachem 5749 vol. 1 p. 309-311
22. Rabbi Gurary's "My encounter" interview, Living Torah disc 137 program 545
23. Hisvaaduyos 5750 vol. 1 p. 395. See also *Children Come Home* Derher # 26 (103) Kislev-5775
24. Purim 5728; Yud Beis Tammuz 5730; Shabbos Balak 5734
25. Purim 5728
26. Yud Beis Tammuz 5730; Shabbos Balak 5734
27. Sefer Hasichos 5747 vol.1 p. 132; 143
28. Likutei Sichos vol. 25 p. 331 fn. 29
29. See Sefer Hasichos 5747 vol. 1 p. 86; 129; Sefer Hasichos 5748 vol 1 p. 440.
30. Sefer Hasichos 5747 vol. 1 p. 93.
31. Shabbos Chol Hamoed Sukkos 5728
32. Shabbos Parshas Lech Lecha 5749
33. Sefer Hasichos 5747 vol. 1 p. 93



THE REBBE ENCOURAGES THE TROOP OF MITZVAH TANKS, ON THEIR WAY TO THE STREETS OF NEW YORK CITY. SUMMER 5734.

the Momentous Gathering

and its
message today,


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

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

הקהל את העם
האנשים והנשים
והטף

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

HAKHEL INSIGHT IN TRUTH

When describing the goal that *Hakhel* is meant to achieve, the Rambam¹ uses a rare term: "It is a positive commandment to gather the entire Jewish people...so that they hear passages from the Torah that encourage them to perform mitzvos and strengthen them in **true faith** (דת האמת)." 

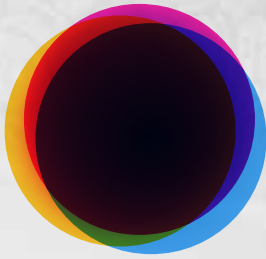
What significance does this uncommon phrase have?

The Rebbe looks to a well known Midrash² for the answer. "Hashem's seal (i.e. what He 'signs' His name with) is אמת. Why אמת? Because אמת is made up of a specific three letters. א is the first letter of the Aleph-Beis, ת is in the middle, and מ, at their end. [Hashem uses these letters] to signify that, 'I am first, I am last, and aside for Me there is no other G-d.'"

The word אמת alludes to the unity within creation and to the fact that Hashem permeates every physical being. It now becomes obvious why the Rambam uses that term when speaking of *Hakhel*, the ceremony which celebrates and encourages togetherness.

(Adapted from the sicha of the first night of Sukkos 5748.
Hisvaaduyos 5748 vol. 1, pg. 177)

1. Hilchos Chagigah 3:1
2. Devarim Rabba 1:3



A TIMELY CONNECTION

HAKHEL AT THE SEDER

As we gather round the table, prior to the *seder's* commencement, we invite all “those that are hungry” to come and eat and “all those in need” to come and join in the festivities. Hopefully, this invitation will yield many Jews, creating a miniature *Hakhel* within our homes. All events in the current year are infused with the spirit of *Hakhel*, especially the yomim tovim which influence the year as well. Pesach, being the first and head of the yomim tovim, has a unique connection to this year.

The unity at the *seder* table will ultimately lead—as the *Hei Lachma Anya* continues—to “next year we will be in Eretz Yisroel,” and then everyone will participate in *Hakhel*. Even in the times of the *Beis Hamikdash*, those maimed or handicapped were absolved from *aliya leregel*. However, with the curing of all ailments upon the coming of Moshiach, everyone will be present for the *Hakhel* ceremony.

(Adapted from the farbrengen of the second night Pesach 5727.

Toras Menachem vol 49, pgs. 309-310)

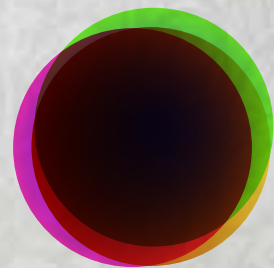
WHAT CAN I DO?

IDEAS IN TORAH

There are many things we can gather and build a *Hakhel* out of. Ideas in Torah is one such example; we can collect them, store them in our minds, and create a *Hakhel* of information. It is also in this *Hakhel* that the Rebbe encourages us to get involved: To amass knowledge in all parts of Torah, essentially forging a *Hakhel* within all Torah's components. Rather than being a mere suggestion, the Rebbe explains that the Alter Rebbe³ considers this an obligation. We must therefore utilize the final moments in *galus* to complete a *Hakhel* in all areas of the Torah before the greatest *Hakhel*, when not even one Jew will be left behind, “ואתם תלוקטו לאחד אחד, בני ישראל” with the coming of the *geulah*.

(Adapted from the farbrengen of Shabbos parshas Bereishis 5748.

Hisvaaduyos 5748 vol. 1, pgs. 345-346)



3. Hilchos Talmud Torah 1:4



Binding Thread

Ahava of Chassidim to the Rebbe

אהבה איז דער רוח החיים אין עבודת החסידות, דער חוט המקשר חסידים איינעם מיט דעם אנדערען, און דער חוט המקשר רבי מיט חסידים און חסידים מיט רבי'ן. עס איז הן בדרך אור ישר הן בדרך אור חוזר, האט קיינע מחיצות נישט, און עס איז העכער פון דער הגבלה פון מקום וזמן. (היום יום כו שבט).

Ahava, affection, is the breath of life in the *avodah* of Chassidus. It is the thread that binds Chassidim to each other; it binds the Rebbe to Chassidim and chassidim to the Rebbe. *Ahava* works in a direct way (initiated affection) and also in a reflective way (responding to the other's affection). It knows no barriers and transcends the limits of time and place. (Hayom Yom 26 Shevat).

So much has been said about the Rebbe's immense *ahavas Yisroel* for every single Yid, no matter who and no matter where in the world, and no matter where they stood in terms of Yiddishkeit. Each and every person felt like an only child in the Rebbe's presence.

Obviously, the Rebbe's love for every Yid is not of regular human capacity. The Rebbe, as *rosh b'nei Yisroel*, is inherently connected to every Yid and serves as a channel to bring the love of the Aibershter Himself to each and every one of them (as explained in Tanya *perek beis*).

As a result of the love showered by the Rebbe onto each one of us, we as Chassidim respond with love to the Rebbe and with devotion to fulfilling all his wishes faithfully.

But in addition to the natural feeling of love towards the Rebbe, one of the most important *darkei haChassidus* is to actually work on developing a personal feeling and connection to the Rebbe.

The reason for this is two-fold:

Firstly, the Rebbe, as our “head,” is the channel for bringing all the *hashpa’a* to the people of his generation, in *gashmiyus* and *ruchniyus*; much as Moshe Rabbeinu provided his generation with *gashmiyus*—the *mann*, and *ruchniyus*—the Torah. In order to receive *hashpa’a* directly and in good spirit, one needs to be connected and devoted to the “head.”

The Alter Rebbe writes in Iggeres HaKodesh that spiritual sustenance provided by a *tzaddik* depends on the level of one’s closeness and love to him:

“כל אחד כפי בחי' התקשרותו וקרבתו אליו בחייו ובמותו
באהבה רבה כי המשכת כל רוחניות אינה אלא ע"י אהבה רבה...”¹

(When explaining this concept of connecting to a *tzaddik* in Tanya *perek beis*, the Alter Rebbe also leaves the open route for those who rebel: they also receive their sustenance from the head; but only in an indirect manner. Obviously, the proper and ultimate way is by connecting oneself outright with the head).

Additionally, in order to fulfill the Rebbe’s *hora’os* and to properly live our lives as Chassidim, it is important to foster a feeling of love to the Rebbe.

On the *possuk* ואהבת את ה' אלקיך, Rashi quotes the Midrash: “עשה דבריו מאהבה. אינו דומה העושה מאהבה” —Fulfill His [Hashem’s] words out of love. One cannot compare he who serves [his master] out of love to he who serves out of fear...”²

The Frieddiker Rebbe speaks with great affection of the inherent love that Chassidim over the generations felt towards the Rebbe, describing how deep and far reaching it always was.

In so many of the Rebbe’s letters and *sichos*, he explains how important it is to contemplate on our connection with the Rebbe, and to remember how he is connected to each and every one of us until it is engrained in our minds and hearts. The Rebbe uses exceptional terms when speaking of the obligation of a Chossid to think about his connection with the Rebbe: על כו"א להתבונן, יעמיק דעתו, לתקוע במחשבתו —contemplate upon it deeply, let it be etched firmly in your mind, and so on.

It was this notion that Chassidim spent so many hours farbrenging about and discussing with one another at long-night farbrengens. They spoke of the Rebbe himself and of their own personal connection with him; recalling the Rebbe’s love for each and every Yid and his dedication for their physical and spiritual wellbeing. All of this in attempt to foster a true, personal and *p’nimiyusdike* love to the Rebbe.



THE REBBE PAUSES TO READ A TZETEL FROM A CHILD.

PALPABLE LOVE

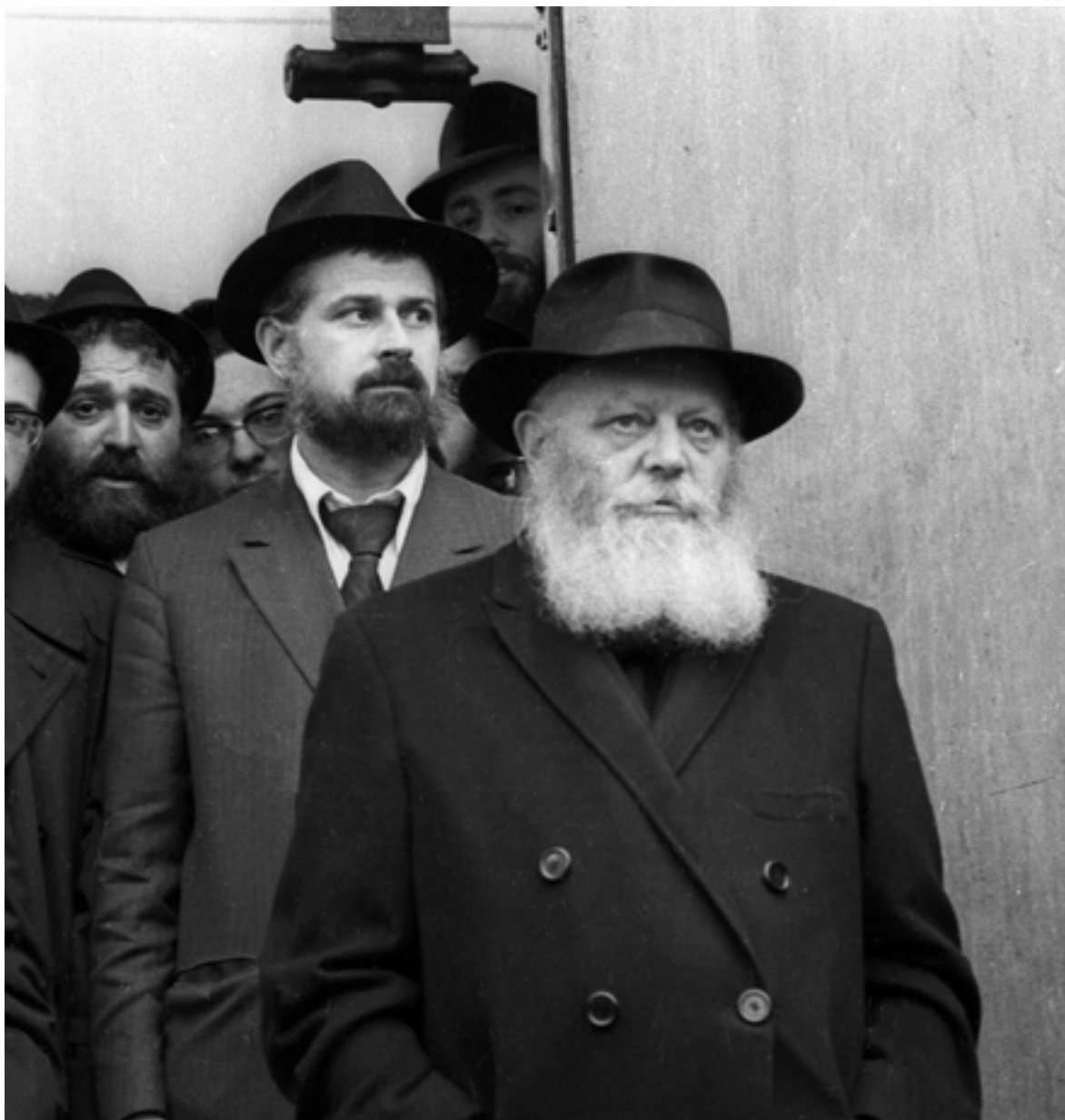
The Frieddiker Rebbe writes in a letter:

The true *hiskashrus* is by learning the *maamarim* and *kuntreisim*, by farbrenging with *anash*, and by fostering a love. The custom of Chassidim *mekusharim* in each generation was to set aside a fixed time, one hour a day, or once a week, once every two weeks, or once a month, when they’d arouse a feeling of love towards their Rebbe —פשוט ליעב האבן דעם רבייך— loving the Rebbe with a palpable love, just as one loves his own wife and children. (This is in addition to mentioning the Rebbe during bentching —הרחמן הוא יברך את מורנו—)

Arousing these feelings of love, they would envision the times that they were in *yechidus* or when they heard Chassidus or were at a farbrengen. With this, they always remained *mekushar*.

The most important thing is that every individual must do his *avodah*, each according to his ability...

(Igros Kodesh vol. 6 p. 353)



JEM 205652

קשה עלי פרידתכם: THE REBBE ESCORTS THE GUESTS THAT CAME FROM ERETZ YISROEL FOR TISHREI.

The Power of Love

There are two places in Hayom Yom where the Rebbe speaks about the love of a Rebbe and Chossid.

One is 26 Shevat—quoted at the beginning of this article—explaining how *ahava* is the thread that binds the Rebbe and Chassidim. The other is on 14 Shevat, where the Rebbe writes of the practice held by the Rabbeim to think of each one of their *mekusharim*.

Both of these entries to Hayom Yom are quotes from a letter by the Frierdiker Rebbe from the year 5699 (תרצ"ט),³ where he talks elaborately on how special the love of Chassidim towards their Rebbe is.

There, the Frierdiker Rebbe relates a story he heard from his father, the Rebbe Rashab:

Once, the Tzemach Tzedek was engaged in a scholarly discussion with two of his sons, Reb Yisroel Noach and Reb Chaim Schneur Zalman, and his son-in-law, Reb Levi Yitzchok.

Taking in the Tzemach Tzedek's vast knowledge and deep perception, Reb Yisroel Noach was in awe, and he said to his father: "Now I see the power of your Chassidim, true *mekusharim*, who bless you whole-heartedly!"

The Tzemach Tzedek responded: "Indeed, the love of Chassidim and their blessing pierces the heavens. Moshe Elya's (one of the *balle-battim* in Vitebsk whose knowledge and *avodah* were average, but he was a big *mekushar*) 'horachamon' during bentching, full of love, bears fruit on high, and has its effect down here as well..."

Love is a very lofty and powerful force in *ruchniyus*, the Frierdiker Rebbe explains. That's why by the time it gets down here to *olam hazeh*, it falls so low and can be misused, potentially bringing a person to the lowest levels of *tumah*. The higher its source in the upper worlds, the lower it can fall down here in this world.

The power of *ahava* is infinite. It can connect two individuals even if they are worlds apart from one another, because no physical distance can stand in its way.

The Frierdiker Rebbe concludes with the anecdote quoted in Hayom Yom 14 Shevat:

"Our Holy Rebbeim through the generations, in addition to evoking *rachamim* [from Hashem] toward their *mekusharim*, they also had an *avodah* of bringing their Chassidim to mind, inwardly, pondering their affection and attachment to the Rebbe, reciprocating that affection and attachment. Bringing someone to mind has the effect of arousing that person's innermost powers. We see that when one looks deeply and intently at another he will turn around and return the glance, because the penetrating gaze awakens the core of the soul. Thought has the same effect."

Based on this *vort*, the Rebbe explains that when a person feels a sudden sense of *hiskashrus* to the Rebbe, or an urge to connect himself to the Rebbe for no apparent reason, it may be because the Rebbe thought about him at that particular moment, awakening this feeling within the Chossid. It is important to immediately act upon this feeling of *hiskashrus* and do something that expresses his connection to the Rebbe, in order that the awakening should have a lasting effect.⁴

Think Deeply

Chassidus explains that when the Torah commands us to love Hashem, our obligation is to contemplate deeply into His infinite greatness, thereby fostering a love towards Him.⁵

In a similar vein, reading the Rebbe's letters and *sichos*, we find how the Rebbe instructs Chassidim to think deeply about the Rebbe's connection to them, until it is etched in their minds.

To a Chossid who wasn't well and therefore fell into depression, the Rebbe wrote:

"To think about your own situation, there are specific times. But for the remainder of your time, it is more appropriate to think about the Rebbe; how he is always with his *mekusharim* and guides their each and every step..."⁶

In a letter about the day of Beis Nissan, the day the Frierdiker Rebbe became *nossi*, the Rebbe instructs:

"Each and every one must contemplate, and affirm in his mind and heart (להתבונן ולקבוע במוחו ולבו), that our shepherd did not forsake his flock, *chas v'shalom*..."⁷

In another letter the Rebbe uses similar exceptional terms:

"Each and every one of us must know and contemplate deeply, and fix his thought on this (להעמיק דעתו ולתקוע מחשבתו בזה), that he is the *nossi* and the *rosh*, and through him we receive all *hashpa'os*, material and spiritual..."⁸

The Rebbe is teaching us that it is not enough to suffice merely with the natural love we have to the Rebbe. It is our duty to think about this concept deeply and affectionately, always bearing it in mind.

THE YOUNG ONES

The Rebbe's mother, Rebbetzin Chana, took great pleasure in watching the Rebbe lead klal Yisroel, and especially in observing the outburst of love from Chassidim to the Rebbe; particularly the youth. The following lines from her diary were written after attending a simchas beis hashoeiva farbrengen with the Rebbe in the early years:

I was delighted to see such a large number of young people attending and how great their interest was in all the activities of my son, *shlita*. I observed how they look upon him with such a love that is indescribable. It was apparent from the way they were hurrying, by subway, by car, in groups, each trying to get ahead of the other in

order to get a better place so that they should be able to see and hear as much as possible.

They were from all types of background—non-Chasidim, Chasidim, Polish Chasidim, Litvish, old and young, non-religious and *frum*. The same was true for the women. Everyone tried to find a place where they could not only hear but also see.

May G-d grant my son good health and success to be able to accomplish his work, to achieve what he desires without hindrance, in physical and emotional tranquility.⁹



SUCH GREAT PEOPLE!

When the Rebbe left his room at 770 for the first time since his heart attack in 5738, joy and celebration ensued. The following are the recollections of Reb Mendel Notik who stood with the Rebbetzin and watched that special moment from the second floor of 770. Perhaps more than anything else, the Rebbetzin expressed her pleasure at the outburst of love she observed from Chassidim towards the Rebbe:

When the Rebbe was getting ready to leave 770 at about 9:00 at night, people were packed in front of 770, as the strong desire to see the Rebbe was then at fever pitch (since most of *anash* had not seen the Rebbe since the events of Shemini Atzeres). The Rebbetzin was watching the joyous spectacle from inside the Frierdiker Rebbe's *yechidus* room, upstairs in 770, with the lights turned off in order not to be seen (and perhaps to be able to see better).

Another fellow and I had the *zechus* to be there with the Rebbetzin, watching. Suddenly, like a bolt of lightning, a happy *niggun* burst from the mouths of the assembled throngs, and people were jumping in the air to get just one glimpse of their beloved Rebbe. It was absolutely electrifying—you could feel their love for the Rebbe with your hands. I burst into tears, and out of the corner of my eye, I glanced at the Rebbetzin and it seemed to me that her eyes also became teary. Then she said in Yiddish/Russian, “*Ah-zelche maladyetz'n!*” (Roughly translated: Such great people!) She repeated this a few times, glowing with love.

Overflowing

When Reb Yosef Shokron, a *mekurav* from France, was taking his first steps to Yiddishkeit, he had the *zechus* to be by the Rebbe in *yechidus*. One of the questions he asked the Rebbe was: Is it normal that

Chassidim love the Rebbe so much? It seems a bit exaggerated.

The Rebbe responded: “What can I do that I love each and every Jew in an overflowing manner!”¹⁰

The Rebbe's Pain

Reb Shmuel Gurary was a prominent Chossid of the Rebbe Rashab and the Frierdiker Rebbe. A great financial supporter of all their endeavors, he was known to be a true *mekushar*.

Before shofar-blowing on Rosh Hashanah, he was seen crying profusely. Many Chassidim cried at that solemn time, a result of the awe-inspiring moment. But about Reb Shmuel it was said that he cried because he observed the Rebbe crying.

Once, the Rebbe Rashab called together a meeting of a few wealthy Chassidim, including Reb Shmuel, in attempt to raise funds for a certain project. Incidentally, Reb Shmuel came a few minutes late and remained outside the door while the meeting had already begun. He listened how the Rebbe Rashab asked them for a certain amount and the Chassidim argued that the sum needed was in fact much less. Furious, Reb Shmuel thought to himself, “If you don't want to give the money then say just that! How could they have the *chutzpah* to argue with the Rebbe like that?”

Reb Shmuel ran immediately to the Frierdiker Rebbe's room nearby and asked him that he go to his father and tell him that someone has undertaken the responsibility of donating the entire sum of money. He also asked the Frierdiker Rebbe to agree to two conditions: the meeting must end right away and the Rebbe Rashab must not be told who the anonymous donor is.

Reb Shmuel knew that the Rebbe Rashab was aware that he was going through a rough time financially, and he didn't wish to cause the Rebbe unnecessary pain.¹¹

In the Rebbe's Presence

When the Frierdiker Rebbe left Russia at the end of Tishrei, 5688 (תרפ"ח), Chassidim were distraught. No one knew if they would ever be able to see the Rebbe again, as the Iron Curtain would separate between them.

The Frierdiker Rebbe assured Chassidim that the physical distance would be of no significance and that



THE REBBE LEAVES A FARBRENGEN THAT BEGAN AT 3:30AM TO WELCOME THE PASSENGERS OF THE CHARTERED FLIGHT FROM ENGLAND, 20 TAMMUZ 5721.

they would still be very much connected; and in fact they would see one-another again.

Reb Pinye Althoiz told the Frierdiker Rebbe that he felt bewildered. There are those Chassidim who would “live” from the Chassidim they learn. Others would draw inspiration from their lengthy davening. “I, on the other hand,” Reb Pinye bemoaned, “have nothing else in my life other than being in the Rebbe’s presence. How will I survive?”

The Frierdiker Rebbe then promised Reb Pinye that he would be “עמי במחיצתי”.¹²

The Frierdiker Rebbe’s *mazkir*, Reb Yechezkel (“Chatche”) Faigin writes in a letter:

I recall once at a farbrengen in Lubavitch (I don’t remember if this was on Simchas Torah or Yud-Tes Kislev), one of the participants said to the Rebbe [Rashab], “Rebbe; keep me in mind!” (רבי האט מײך אין)

(זינען). The Rebbe [Rashab] responded: “Keep me in your heart!” (האט מײך אין הארצן). **1**

1. Biur on Iggeres HaKodesh 27
2. Devarim 6:5
3. Igros Kodesh Admur HaRaYatz vol. 4 p. 429
4. Motzoei Shabbos 11 Shevat 5721 - Toras Menachem vol. 30 p. 63
5. V’Ahavta 5701 - Sefer HaMaamarim 5701 p. 116
6. Igros Kodesh vol. 3 p. 419
7. Ibid. p. 256
8. Ibid. p. 332
9. Rebbetzin Chana’s Memoirs part 36
10. From Reb Yosef’s diary
11. *B’Darkei HaChassidim* by Reb Yoel Kahn p. 97
12. According to another version of this story, the Frierdiker Rebbe said, “You are the one I will truly long for...” The former version was related at Reb Pinye’s *levaya* by the *mashpia*, Reb Shlomo Chaim Kesselman.



THE FIRST PRINT OF THE REBBE'S HAGGADAH, WITH TEXT ON ONE SIDE, AND THE REBBE'S COMMENTARY ON THE OPPOSITE SIDE.



A ROUND TABLE DISCUSSION

the Rebbe's Seder

לזכות

החתן הרה"ת ר' אליהו נחום שי' בלאק

והכלה מרת צבי' תחי' ווענגער

לרגל חתונתם בשעתו"צ ביום ח"י אדר-שני ה'תשע"ו הבעל"ט

נדפס ע"י הוריהם

הרה"ת ר' חיים אהרן וזוגתו מרת רבקה שיחיו בלאק

הרה"ת ר' מרדכי וזוגתו מרת רבקה שיחיו ווענגער

After arriving in America in 5701, the Rebbe spent all of the Yom Tov meals with his father-in-law, the Frierdiker Rebbe, alongside a table full of *elters* Chassidim. During these meals, the Frierdiker Rebbe would farbreng with the crowd, while the younger Chassidim and *bochurim* would jostle around the table, trying to catch a glimpse of the Frierdiker Rebbe and to hear his *sichos* and conversations.

While the Frierdiker Rebbe's farbrengens were less formal than the Rebbe's farbrengens, and it was common for Chassidim to pose questions and inquiries to the Frierdiker Rebbe in between the *sichos*, the Rebbe would nevertheless sit with extreme *bittul* and deference. Chassidim took note of the fact that the Rebbe barely said a word, and in fact almost never moved, when sitting in the presence of the Frierdiker Rebbe.

After the Frierdiker Rebbe's *histalkus*, the tradition of these yom tov meals continued. The Frierdiker Rebbe's place remained empty, and the Rebbe would sit in the same place he sat during the Frierdiker Rebbe's lifetime. Just as before, the Rebbe would sit throughout these meals quietly, with an intense *hadras kavod*, as if he was sitting before the Frierdiker Rebbe.

However, at points throughout these meals, the *elters* Chassidim would take the opportunity to ask the Rebbe various questions generally relating to *halacha* and *minhag*. Very often Rashag would pose questions that *bochurim* had requested of him to ask the Rebbe. The door would be open, and dozens of *bochurim* and

yungeleit would crowd into the medium sized dining room, to watch the Rebbe's *hanhagah* and hear the Rebbe's words.

This tradition took on a whole new life when Pesach came around. In addition to being able to hear the Rebbe answer various questions, any Chosid present at the *seder* merited to watch the Rebbe go through the entire *avodah* of the *seder*. Being that the *seder* night is filled with intricate *minhagim* and customs, Chassidim watched carefully and often—after Yom Tov—they wrote down the *hanhagos* they saw.

Although watching the entire *seder* was something special, the second half of the *seder* was even more extraordinary. To watch the Rebbe recite Hallel with *dveikus*, reciting it softly in a stirring and heartfelt tune, was one of the highlights of the year for those fortunate enough to witness it. Although this would take place late at night, after going through the often tiring and lengthy *seder*, no Chosid was too fatigued to be there at this heavenly experience.

The Rambam writes in *Hilchos De'os* that a *talmid chacham* is set apart not only in his wisdom, but also in the way he goes about his daily needs and functions; eating sleeping etc. If that is the case by an ordinary Talmid Chacham, all the more so in regards to the *nossi hador*; we can learn lessons not only from his Torah, but also by everything we see him do. The seder night, being filled with so much, was a most opportune time for chassidim to learn from the Rebbe's *hanhagos*.

These *sedarim* in the presence of chassidim took place until 5730. Afterwards, the Rebbe began to conduct the *seder* at home, together with the Rebbetzin, and after Chof-Beis Shevat, the Rebbe held it in his room at 770, with no one else present.

For this article, documenting stories and *hanhagos* of the Rebbe on those uplifting nights, we were privileged to interview five Chassidim who had the opportunity to partake in the Rebbe's *seder* for numerous years: **Rabbi Meir Harlig, Rabbi Yisroel Shmotkin, Rabbi Shlomo Zarchi, Rabbi Boruch Wilhelm, and Rabbi Yosef Yitzchak Offen.** We thank them for their time and patience, sharing these precious memories for the benefit of our readership.

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Good afternoon. We are very grateful that you joined us for this unique interview with A Chassidisher Derher about the Rebbe's seder. We understand that you were all present in different years. Can you please tell us which years you merited to attend? Was everyone always allowed into the room during the seder?

Rabbi Wilhelm: Let's begin with a little background. On Erev Pesach, the Rebbe would distribute matzos to all the Chassidim (a custom that continued until 5738). The matzos only came from the bakery a while after *chatzos*. Because of the long lines and Erev Pesach being a busy day, it often happened that not everyone was able to receive matzah before yom tov, therefore, after Maariv, a line would again form by the Rebbe's room, and the Rebbe would spend some additional time completing the distribution.

After the *chalukah* finished, the Rebbe would leave 770 and head towards the yeshiva dining room, where he would visit the *seder* of the bochurim.¹ The bochurim would prepare their *ka'aros* before the Rebbe came, and then stand respectfully by their places anticipating the Rebbe's arrival.

As soon as the Rebbe would leave the bochurim's *seder*, after saying a short *bracha* or *sicha*, the race was on. We would immediately make *kiddush*, begin our *seder*, and attempt to finish it as quickly as possible, in order to be present by as much of the Rebbe's *seder* as possible. Our *Shulchan Orech* usually consisted of the egg on the *ka'arah*, and nothing more. Once

ONCE WE COMPLETED SHULCHAN ORECH, WE WOULD RUN TO 770, WHERE WE WOULD OFTEN ARRIVE EARLY ON IN THE REBBE'S SEDER, AND POSSIBLY EVEN BEFORE THE REBBE ENTERED.



we completed *Shulchan Orech*, we would run to 770, where we would often arrive early at the Rebbe's *seder*, and possibly even before the Rebbe entered.

Rabbi Shmotkin: I was *zoche* to be present at all the Rebbe's *sedarim* from 5722 until my marriage in 5728 (aside for 5723 when I was away). The first year that I came to 770 from Eretz Yisroel, in 5722, I was asked by one of the *meshamshim bakodesh* if I would be willing to check the lettuce for the *seder*.

Of course I agreed and in that merit I was allowed in from the very beginning of the *seder*. That is what happened every year. I would check the lettuce, and I would be allowed inside at the beginning of the *seder* even before the Rebbe would come in.

Rabbi Zarchi: Just before Shavuos 5722 the Rebbe said in a *sicha* that people will no longer be allowed to come in to the yom tov *seudos*. The Rebbe said that people are wasting their time looking at *ploni ben ploni*, to see what he eats and how he moves, wasting the precious time of yom tov.²

When Pesach 5723 came around, people assumed that the new policy would apply to the Pesach *sedarim* as well, and no one would be



allowed to enter. However when the Rebbe was asked about this just before Pesach, he replied, “*Leil shimurim is andersh*,” that the eve of the *seder* is different and everyone will be allowed in.

Rabbi Offen: In 5729, there was a lot of pushing at the *seder*. In those years, the *kvutzeh bochurim* from Eretz Yisroel would arrive before Pesach, and leave after the following Pesach (unlike today that they stay from Tishrei through the following Tishrei), and therefore many *bochurim* were present at the *seder*.

The pushing was so strong that a full bottle of wine spilled across the table, and a leg of one of the chairs broke. After the *seder*, we were notified that we will not be allowed in for the second night. The only *bochurim* that were allowed in were the *kvutzeh* that was returning to Eretz Yisrael after Pesach, and the *shluchim* that had just returned from two years of *shlichus* in Australia.

During the *farbrengen* that took place on the second night of Pesach after the *seder*, the Rebbe spoke about the story in the Haggadah, in which the students came to remind Rabbi Akiva and his colleagues that the time for Krias Shema had arrived. Where were they at the *seder*? the Rebbe asked. Why weren't they present at the *seder* of their teachers?

The Rebbe noted that he had always wondered why the Frieddiker Rebbe had not allowed *bochurim* and *yungeleit* to come and watch his *seder*, as they used to do during other yom tov meals. But what we do see clearly from the



BARUCH EZAGUI


THE DINING ROOM OF THE FRIEDDIKER REBBE'S RESIDENCE IN 770, WHERE THE SEDORIM TOOK PLACE.

Haggadah is that the *talmidim* were not allowed into the *seder* of their teachers.

The next year, it was again announced that we will not be allowed to enter. A small group of *bochurim*, myself included, decided that we will nevertheless stand next to the door, and perhaps, as a small group, we will be permitted entry.

To our excitement, we were allowed in, and before we knew it a large group of *bochurim* found out about it, and they too gathered at the entrance to the apartment, knocking on the door, but to no avail. Later, when the doors were opened for *Shefoch Chamaschah*, the Rebbe motioned that everyone should be allowed inside, and the entire group was able to enter.

The next day, someone had an idea: He asked Rashag to request the Rebbe's permission that the *kanim*³ of the yeshiva be allowed to enter. He did so, and the Rebbe agreed. Being that I was one of the *kanim* in Chassidus I was able to watch the second *seder* as well. That night too, when it came time for *Shefoch Chamaschah*, the Rebbe motioned that everyone at the door should be allowed to enter.



THE REBBE WOULD SPEND A LONG TIME CHOOSING WHICH MATZOS HE WILL USE FOR THE SEDER, PICKING UP MATZOS AND PUTTING THEM DOWN, CHECKING AND INSPECTING THEM METICULOUSLY

What were the seating arrangements, and where would the Rebbe sit?

Rabbi Wilhelm: The Rebbe would sit in the same place that he had sat during the lifetime of the Frierdiker Rebbe, to the Frierdiker Rebbe's left. Seated next to the Rebbe was Reb Shmuel Levitin, then Reb Zalman Teibel, and after him Reb Itche Churgin. On the other side was usually Rashag, then Reb Yankel Katz, and next to him sat his son. After them sat the *meshamshim bakodesh*. The Rebbe insisted that they be given places at the table, and he would not start the *seder* without them.

When the *seder* began, there were usually only about fifteen people standing around the table; as it would progress, many more people would come in, and the room became tightly packed. The first few times I was present, I stood in the area behind the Rebbe, where I was able to hear everything, but I could not see the Rebbe's face. Therefore I decided to change my spot to stand just on the right of the Frierdiker Rebbe's chair so I would be facing the Rebbe. As Rabbi Offen mentioned, In 5729 there was a tremendous amount of pushing and shoving. At one point it got so bad that I put my hand on the table, right by the Frierdiker Rebbe's place, so that I wouldn't fall. The moment I did so the Rebbe looked up at me with a piercing look. I did not know what to do with myself at that moment...

Rabbi Zarchi: It was amazing to see how the Rebbe sat at the table with such a *bittul*, as if the Frierdiker Rebbe was there; we also noticed that from time to time he would look up at the Frierdiker Rebbe's place.

Rabbi Harlig: Even after the *histalkus* of the Frierdiker Rebbe, they would set up at his place, at the head of the table, a silver tray with three matzos on it.

Rabbi Offen: The *makri* of the Haggadah (the one that would read out loud) was Reb Yankel

Katz⁴ from Chicago, who enjoyed a very close relationship with the Frierdiker Rebbe, and who the Rebbe was strongly *makarev*. He was a *poshute Yid*, and a big *baal tzedakah*. He would come to the Rebbe every year for Pesach, and his son would recite the *Ma Nishtanah*.

When would the Rebbe arrive to the seder?

Rabbi Shmotkin: As Rabbi Wilhelm mentioned before, on the first night, after spending some time in his room the Rebbe visited the *seder* of the *bochurim*. There were times that the Rebbe arrived at his own *seder* more than two hours after *maariv*.

Rabbi Harlig: After *maariv*, the people having the *seder* with the Rebbe would enter the Rebbe's room to receive matzos. The Rebbe would not actually hand them their matzos. They would come into the room and the Rebbe would direct them to the box of matzos and signal to them to choose for themselves. While they were choosing for themselves, the Rebbe would spend a long time choosing which matzos he will use for the *seder*, picking up matzos and putting them down, checking and inspecting them meticulously before deciding which three would go onto his *seder* plate.

Rabbi Wilhelm: The Rebbe would come into the *seder* holding a bottle of wine, the Haggadah, and the Siddur Ha'Arizal. Behind him was Reb Sholom Ber Ganzburg, holding the Rebbe's matzos.

Rabbi Harlig: On Pesach the Rebbe would use a larger *becher* than usual. When this was given to the Rebbe in 5710, along with a silver plate for under the matzos, the Rebbe instructed that they be *toiveld*, even though they were manufactured by Yidden.

How did the Rebbe set up the *ka'arah*?

Rabbi Shmotkin: The Rebbe would set up the *ka'arah* while standing, and he would recite all of the instructions from the Haggadah before doing each part.

When the Rebbe would recite the first words of the Alter Rebbe's instructions—יסדר על שולחנו—he would hold on to the matzos. While saying הישראל, he would hold on to the bottom matzah and let it go, then continue with ועליו הלוי, then let the middle one go, and then conclude with the top matzah.

Rabbi Offen: We never saw the Rebbe's *ka'arah* (the actual silver plate under the matzos), but I do believe that the Rebbe had one under the cloth holding the matzos. The cloth was folded four times, so that it created a square pouch with three openings, in which the Rebbe slipped the matzos.

Rabbi Wilhelm: The Rebbe would place the egg on the *ka'arah* without making a crack to stabilize it, but I do remember one year that the egg wouldn't remain in place and then the Rebbe did crack it slightly in order for it to stay on the *ka'arah*.

Rabbi Shmotkin: The Rebbe prepared the *maror* and the *chazeres* in the following manner: He would take a large leaf, shake the lettuce a few times, although it was already dried beforehand, remove the white at the bottom of it, then split the leaf in half. He would then cut it two times, which meant that now there was six pieces.

Next, he would scoop the ground horseradish that was in a bowl on the table with a tablespoon three times, and squeeze it in his hand. He would then remove the three top slices of lettuce and place the ball of horseradish on top of the left over three and then re-cover it with the three pieces of lettuce that he had taken off.

He would do the exact same process for the *chazeres*. Inside both of them, he would also place a piece of horseradish which he carved out from a full root of horseradish that was on the table, in addition to the three spoons of peeled and ground horseradish that were already there.

The Rebbe was also *makpid* that the onion for *karpas* should be whole. One year a cut onion was



prepared for the Rebbe, but the Rebbe chose a whole one instead.

How would kiddush start?

Rabbi Harlig: When the Rebbe would recite *kiddush*, the Rebbetzin would stand at the door of the room where the ladies sat, with the door slightly open, and listen to the Rebbe's *kiddush*, although it seemed impossible for her to hear it; even we, standing right behind the Rebbe, could not hear what he was saying.

Rabbi Shmotkin: For *haseibah*, the Rebbe would have a second chair next to him on the left, with two pillows on top of it. After reciting *kiddush*, the Rebbe would place the *becher* on the table, seat himself and lean in a good position on the pillows (real *haseibah*), and then he would pick up the *becher* again, together with its small plate, and drink the first cup of wine.

Rabbi Offen: As Rabbi Shmotkin said, the Rebbe would read all of the Alter Rebbe's instructions from the Haggadah. When it came time for Urchatz, he would also read the instructions for Karpas, because one is not supposed to make a *hefsek* after washing. The same would be by the *simanim* of Matzah, Maror and Korech. Before washing his hands, the Rebbe



would recite all of the instructions through Korech.

For washing the Rebbe would go to the kitchen, and since we didn't want to lose our places, we weren't able to see exactly how the Rebbe washed his hands.



כרפס

Rabbi Shmotkin: For Karpas the Rebbe would carve out a small piece from the middle of the onion, and dip it three times into salt water. Afterwards, the Rebbe would not return the onion to the *ka'arah*, rather he would leave it on the side.



יחץ

Rabbi Offen: The Rebbe would do Yachatz—splitting the middle matzah—while the matzah was still in the *ka'arah*. Afterwards he would take out the larger piece and break it into five smaller pieces, placing them in a cloth which he would slip between the two pillows on the chair next to him.

Rabbi Shmotkin: Although the middle matzah was split inside the *ka'arah* with all the *minim* on it, the Rebbe did it so carefully and smoothly, that everything stayed in its exact place.



מגיד

And now we arrive at Maggid. You mentioned before that Reb Yankel Katz was the *makri*; what special *hanhagos* did you see by the Rebbe during this part of the *seder*?

Rabbi Shmotkin: After a child (in the years that I was present it was Reb Yankel Katz's son) finished saying *Mah Nishtana* the Rebbe would begin his *Mah Nishtana* by saying the Yiddish preface—"Tateh ich vel ba dir fregen"—and it would take him quite a while to do so. (It seemed to me—based on the amount of time it took—that the Rebbe was saying more than what is actually printed in the Haggadah).

Rabbi Offen: During *Vehi Sheamdah* the Rebbe would lift the *becher*, and everyone would say it together with the *makri* in the regular tune of the Haggadah; they would not sing the Rebbe's *niggun*.

The Rebbe's Haggadah was printed in a different format in those days. In those Haggadahs, the text was printed along an entire page, and then on the next page or two were the *minhagim* and explanations. During the *seder*,

we would see the Rebbe recite an entire page quickly, and then while waiting for the *makri* to reach the end of the page, the Rebbe would peruse the explanations—that he had written—on the next page, as well as look into the Siddur Ha'Arizal. When the Rebbe would look back into the Haggadah, Reb Yankel Katz would already be halfway through the next page. Then again, the Rebbe would read through the entire page and then go back to the *minhagim*.

Rabbi Shmotkin: When reading the ten *makos*, the Rebbe was brought a chipped china bowl, which was placed on the floor next to the Rebbe's chair, and the Rebbe would bend over slightly and pour into it. The Rebbe poured a sizable amount of wine into the bowl each time.

After pouring, the Rebbe filled up his cup again from his bottle of wine, which was wrapped in a manila envelope and placed on the floor next to him. In general, the Rebbe filled the cup on his own, and no one would do it for him.

One year, the Rebbe waited until everyone filled up their cups, but one person had not filled up his *becher* all the way, so the Rebbe waited for him to fill it up entirely before continuing.

קבעה האמונה בלבו

האמת היא, שע"י הנחת עצמותו למלא את השליחות של הרבי לעוסק בטובת הזולת, ניתוסף גם בנוגע לעבודתו עם עצמו.

וההסברה בזה:

כשעובד עבודתו בכח עצמו - אינו בטוח שיצליח ויכוין אל האמת. יכול הוא להתעמק במאמר חסידות במשך כמה שעות, ולא לעמוד על אמיתות הענין. אבל כשעוסק בשליחותו של הרבי - בודאי יגיע אל האמת, כיון שאינו הולך בכח עצמו, אלא בכחו של הרבי.

אין אתנו יודע עד מה: יהודי ששנים רבות לא הניח תפילין, כשראה את הרבי בעת אכילת כזית מצה, נטעה ונקבעה האמונה בלבו

ועד"ז בנדוד"ד: יתכן מצב שלימוד החסידות אינו פועל פעולתו, ולפתע, כשמתחיל לקיים שליחותו של הרבי נפעלים אצלו כל הענינים, כיון שאינו הולך בכח עצמו, אלא בכחו של הרבי.⁵

(שיחת ל"ג בעומר תש"י)

WHILE WAITING FOR THE MAKRI TO REACH THE END OF THE PAGE, THE REBBE WOULD PERUSE THE EXPLANATIONS—THAT HE HAD WRITTEN—ON THE NEXT PAGE



After Maggid comes Motzi Matzah and Maror, etc. What did the Rebbe do then?

Rabbi Shmotkin: The Rebbe would eat the middle half-matzah, and half of the other matzah; it took a while for the Rebbe to eat it.

The Rebbe was careful to pick up and eat even the small pieces that had broken off while eating the matzah.

Another interesting thing we saw was that during Korech, the Rebbe always made sure to eat every part of it as a sandwich; he always made sure that every piece of matzah be eaten with some *maror* in between two pieces.

Rabbi Zarchi: One time, a bochur picked up a napkin that the Rebbe had used, but the Rebbe stopped him and said that it's a *chashash chametz* (perhaps because it had been on the floor).

Rabbi Offen: The Rebbe's *maror* was a "חתיכה" להחכנד, "הראוי להתכנד", a large portion, and it took a while for the Rebbe to eat it. We also often saw tears in the Rebbe's eyes while eating it. As a bochur I always felt that the Rebbe's tears were a *ruchniyesdiker inyan*; the Rebbe was feeling the bitterness of the *golus* etc. In the Haggadah, the Rebbe explains why the *maror* is placed in the middle of the *ka'arah*, although it seems to signify the *kav hagevurah*, which belongs on the left. But the Rebbe explains, that it is because the *maror* brings a person to a *hisorerus rachamim*, which belongs in the middle row. Surely when the Rebbe ate the *maror* it was *me'orer rachamim*.

Rabbi Shmotkin: For *maror* the Rebbe would portion off some *charoses* from the *ka'arah* with a knife and put it into the wine plate, where he would press it a bit to get it wet with wine. He would then dip the horseradish into it, and then

place the horseradish back between the lettuce and eat it.

When it came time for Korech, the Rebbe would put some of the dry *charoses* from the *ka'arah* on the *maror* three times (this time he would not place it into the wine), and then he would shake off the *maror*.

Later, after finishing all of the mitzvos of matzah and *maror*, the Rebbe would take a piece of matzah and dip it three times into the salt on the table and eat some of it.

Shulchan Orech: Does anything specific stand out?

Rabbi Offen: After the Rebbe ate the egg, during the soup course, a large silver bowl was brought out that had belonged to the Alter Rebbe, filled with soup. The Rebbe would put three spoonfuls of soup into his own bowl, and then everyone else would follow suit.

Rabbi Shmotkin: The Rebbe would eat from the third matzah during the meal as well, and interestingly it didn't seem like he was careful to finish the matzah entirely before eating other foods (fish, soup, etc.).

Rabbi Zarchi: One interesting anecdote I remember: one year, the cook in the kitchen said as a joke to the *bochur* serving that she prepared *kneidlach* in the soup (they were made out of potatoes). When he served a bowl to the Rebbe, he said something about the *kneidlach*, and the Rebbe didn't eat any of it. Even afterwards, once it was clarified that it was made of potatoes, the Rebbe still didn't touch it.

Rabbi Wilhelm: The Rebbe never initiated a conversation at the *seder* table. If he was asked a question, he would respond in short, concise answers.

The Rebbe would also never place his hands on the table; you were able to see that the Rebbe's



REB YANKEL KATZ.

LEV FREIDIN via JEM 204825



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מרור/כורך

hanhaga was just as if the Frieddiker Rebbe was there. The *derech erez* that the Rebbe had not to do anything extra, as if the Frieddiker Rebbe was sitting right there, was amazing to see.

Rabbi Offen: *Niggunim* were also rarely sung at the table. I remember just one time that Reb Yankel Katz mentioned this to the Rebbe, and the Rebbe replied, “Nu, sing a *niggun*.”

Regarding the questions, they were mainly posed by Rashag; often, the *bochurim* would give him questions to ask the Rebbe at the Yom Tov meals.

Several times there were questions that the Rebbe addressed later, during a *farbrengen*. One example was a question regarding the four *leshonos* of *geulah*. In the Torah, the order is “והוצאתי וגאלתי ולקחתי”. However, in the Alter Rebbe’s *Shulchan Aruch*⁶, he switches the order to “והוצאתי וגאלתי ולקחתי והצלתי”. When Rashag asked the Rebbe about it,⁷ the Rebbe replied that he will speak about it at the *farbrengen*.⁸

Rabbi Harlig: The Rebbe would eat matzah throughout the *seudah* and he would also drink wine. However he did not say *l’chaim* on the wine that he drank. He once explained that saying *l’chaim* would make the cup into an *ikar*, and it would look as if we are being *mosif* on the four cups of wine required at the *seder*.



How long did the *seudah* last? When did the *afikoman* start?



Rabbi Shmotkin: I would always stand to the Rebbe’s right. In the years that I was present, on both nights, the Rebbe would turn to me several times during the meal and ask for the time. Whenever that would happen, I would push my way through the crowd to the thermostat on the wall, which also had a clock, and return to tell the Rebbe the time.

The year after I got married, I came running to the *seder* as usual, hoping to get my usual place. But when I arrived at my place behind the Rebbe, I saw that the Rebbe had a small watch sitting next to him on the table.

Rabbi Zarchi: There was one time that the thermostat was broken, and when the Rebbe asked for the time, one of the *bochurim* replied that it was nine o’clock, when in fact it was close to midnight. The Rebbe gave a smile and looked at his own watch.

Rabbi Harlig: Something important to point out is that the Rebbe was *makpid*—on both nights of *yom tov*—to eat the *afikoman* before *chatzos*.

Once, on the second night, it was so late that the Rebbe ate only a few bites at *Shulchan Orech* and moved straight on to *afikoman*. As a rule, the Rebbe would begin eating only after everyone was served, and he would eat slowly, because as soon as the Rebbe would put his fork down, everyone else would stop eating as well and the course would be over. So in this instance, when the Rebbe put down his fork, the waiters immediately began clearing the plates. An elderly *Yid* at the table (known for his unique and interesting character), seeing his dinner disappear, took pieces of chicken and began slipping them into his pocket. Everyone around the table began to laugh, but the Rebbe turned to them with a serious look and said, “*Vos art ir az a Yid vet hoben seudas yom*

THE REBBE WAS MAKPID—ON BOTH NIGHTS OF YOM TOV—TO EAT THE AFIKOMAN BEFORE CHATZOS

Beim Shver in Tzimer

On the first night of Pesach in 5710, the year following the Frierdiker Rebbe's *histalkus*, most chassidim remained in their homes during the seder, and only a select few *bochurim* decided to come watch the Rebbe's seder in 770.

When the Rebbe came downstairs, he noticed Reb Dovid Raskin (a bochor at the time) standing on the side. The Rebbe turned to him and asked him, "Where did you eat your *afikoman*? You could have eaten it here, in the place where the [Frierdiker] Rebbe would conduct the seder, and instead you ate it *by a ballebos in shtub* - in a *ballebos*' house".

The next morning, after Shacharis in the Frierdiker Rebbe's room, the Rebbe turned to a number of *yungeleit* and asked them why they did not come to the seder. The Rebbe said:

"When the doors were closed, a large crowd would gather and push, but now, when all of the doors are open, no one showed up. Yes, there were a few that - after finishing their own seder - came to peek in and see what

was going on, but no one brought along their *afikoman* in order to eat it in the same room that the Rebbe made the seder for close to ten years!

"It says in *sefarim*, that Eliyahu Hanavi cannot be present in all locations at the same time, and only a *nitzutz* of his *neshama* is found everywhere. However, to Rav Hamnunah Sava, Eliyahu would come in full. If that is the case, is it possible for there to be a bigger revelation than in the place where the Rebbe made the *sedorim*? As *seforim* say, after his passing, Rabbeinu Hakadosh would come to his house to make kiddush and be *motzi* everyone..."

That night, for the second seder, the *bochurim* rushed through the first part of the seder, and by 9:15 they hurried to the Frierdiker Rebbe's apartment, where they were still in middle of eating the *kezayis* of matzah. During Shulchan Orech, when they passed around the soup bowl of the Alter Rebbe, the Rebbe instructed that the *bochurim* also be served from it, being that they had not yet eaten the *afikoman*.



A SEUDA IN THE FRIERDIKER REBBE'S APARTMENT, MOTZAEI YOM KIPPUR.

WLCC

tov—Why does it bother you that a Yid will have *seudas yom tov*”.



Now we are getting towards the end of the seder. What was the custom with *kos shel Eliyahu*?

Rabbi Offen: When it came time to pour the third cup, the Rebbe would give his *becher* and plate, which had some leftover *charoses* on it, to the waiter for rinsing. A clean cup was brought back, and the Rebbe wiped it once more with a napkin, just as he would at *farbrengens*.

Rabbi Shmotkin: Before the Rebbe poured the third *kos*, he would pour *kos shel Eliyahu*. The Rebbe would use a simple glass cup—a standard eight ounce water glass—placed on a plate, fill it up and then push it towards the middle of the table.

Rabbi Offen: At the Frierdiker Rebbe's seder, on some occasions *kos shel Eliyahu* was poured after *birkas hamazon*, and sometimes it was filled before. The Rebbe once said he does not know the Frierdiker Rebbe's reason as to why he poured it after *bentching*, so he pours it beforehand. Additionally, the Rebbe explained, it is befitting to fill it up before. “I focus much on the *geulah*,” the Rebbe said, “better to fill up Eliyahu's cup sooner.”¹⁰

Rabbi Shmotkin: For the recital of *Shefoch Chamaschah*, one of the *bochurim* went to open the main doors to 770, and the Rebbe waited until all of the doors leading from the dining room to the front entrance were open.

Once the Rebbe requested from Reb Yankel Katz, the *makri*, that he recite *Shefoch Chamaschah* with a *shturem*.

Rabbi Harlig: Even though the *ka'arah* is not really needed by the table after *Shulchan Orech*, the Rebbe's *ka'arah* would remain on the table all the way through until the end of the seder.

We often hear about the special way the Rebbe recited Hallel and the rest of the Haggadah until the end. Would you be able to share with us some of your memories about it?



Rabbi Shmotkin: From *Shefoch Chamaschah* and on, the atmosphere at the *seder* changed completely. Everyone listened intently as the Rebbe would recite the rest of the Haggadah, and it was evident that he was in a different world.

Rabbi Zarchi: For a *bochur* in those years, this part of the *seder* was one of the highlights of the year with the Rebbe, similar to *tekios*. This was when we got to see a Rebbe'she *hanhaga*; the way the Rebbe would say Hallel and Nishmas Kol Chai—often crying—is indescribable. The Rebbe was transported—and brought us along—to an entirely higher realm.

The Rebbe said each part, word-by-word. Once, the Rebbe repeated “*ki lolam chasdo*” three times in a row, and instructed everyone to say it after him. The Rebbe was very serious, and was crying and shaking. The next morning we found out that MIGs of the Syrian Air Force were shot down over Eretz Yisroel.

This was the only time during the year that we were able to hear the Rebbe daven out loud. Usually the Rebbe davened quietly, but here we were able to see the Rebbe say the words with great *dveikus* and *erensteit*.

Reb Yisroel Friedman recalls that he was once standing at the *seder* on the other side of the table opposite the Rebbe and when the Rebbe recited the words “*sabuni kidvorim*.” The Rebbe was crying so much to the point that a teardrop flew across the table and touched him, where he was standing.

Rabbi Shmotkin: The Rebbe would often be saying the words with his eyes closed. At times, the Rebbe would be saying the words from four or five lines down the following page before actually turning it over.

There were years that the *makri*, Reb Yankel Katz, would finish reciting the entire Haggadah already, and the Rebbe was only up to *nishmas*. At that point, the Rebbe would sometimes finish quickly; but other times he would continue in his regular pace, slowly saying all the words until the end.

Through the years, during Hallel I noticed the Rebbe's *hisragshus* and tears more by the *pesukim* of praise and thanks than in the parts of *bakashos*.

Rabbi Offen: The Rebbe would recite Hallel in a stirring tune, while holding on to the arms of his chair and lightly shuckling back and forth, similar to the way he looked at farbrengens when the Alter Rebbe's *niggun* was sung.

It is impossible for me to describe the *dveikus* that we saw by the Rebbe during those minutes.

Rabbi Zarchi: In 5729, on the first night, after *Leshana Haba'a Biyirushalayim*, the Rebbe requested that the *niggun Prazos Teshev Yerushalayim* be sung, and strongly encouraged the singing with both hands for a few minutes. Afterwards, when the Rebbe returned home, the *bochurim* accompanied him, and while already standing at the door of his house, the Rebbe stood outside for five minutes encouraging the singing. It was *poshut moiredik*!

Wow! Would the Rebbe usually leave immediately after *Leshana Haba'a Biyirushalayim*?



Rabbi Wilhelm: At the end of the Haggadah, the Rebbe would pour the wine from *kos shel Eliyahu* back into the bottle. Standing in his place, the Rebbe would do so in a very unique fashion. He would pour from the *kos shel Eliyahu* to his *becher*, then to the bottle, and from the bottle back into the *becher*, back and forth, for a significant period of time, each time in a different way. All the while we would sing *Keili Atah* as is customary. No one I know ever managed to remember the exact order in which the Rebbe did it, and it seemed to be a very *ruchniyusdiker inyan*.

At the end of the *seder*, the Rebbe would take his *becher*, place a napkin on top of it, and on top of the napkin he would put the small plate, and that's how he would walk out.

Rabbi Offen: One time, when the Rebbe walked out of 770 after the post-seder farbrengen, he walked towards Kingston (usually he would walk on Eastern Parkway towards Brooklyn on his way home). We followed from a distance, not understanding why the Rebbe was going this route, and then suddenly we saw that on Union Street, the Rebbetzin was standing at the corner waiting for the Rebbe to walk home.

On the second night of Yom Tov, the Rebbe would farbreng after the seder. What would happen during those farbrengens?

Rabbi Harlig: About fifteen or twenty minutes after the end of the *seder*, the Rebbe would come down to the *zal* carrying his Haggadah. During the farbrengen, he would open the Haggadah and explain different parts of it.

Being that it was after the *afikoman*, we could not say *l'chaim*, and the farbrengen consisted

WE GOT TO SEE A REBBE'S HE
HANHAGA; THE WAY
THE REBBE WOULD SAY
HALLEL AND NISHMAS KOL
CHAI—OFTEN CRYING—IS
INDESCRIBABLE.

My B'nei Bayis

In 5729, the *bochurim* were told that no one would be allowed into the Rebbe's seder. Present in New York at the time were the group of shluchim whom the Rebbe had sent for a two year shlichus in Australia, and had just arrived back from their lengthy absence. Hearing about the new arrangements, they asked Rashag if he could ask the Rebbe that an exception be made for them that they should be permitted access to the seder, and the Rebbe answered in the affirmative.

When it came time for the *afikoman*, the Rebbe turned to Reb Leibel Kaplan, who was one of the shluchim, and asked him if he had already eaten the *afikoman*. Not imagining that the Rebbe was talking to him, Leibel didn't answer, and the Rebbe clarified, "Kaplan, *ich mein dir*", and he then told the Rebbe that he had eaten it already. Upon hearing his answer, the Rebbe did not reply, and continued on with the seder.

The next night, the Rebbe again turned to him and asked him if he had eaten the *afikoman*. This time, the shluchim had been careful to come to the Rebbe's seder before eating their *afikoman*, and when the Rebbe was told that they did not yet eat it, he instructed

that chairs be brought and the shluchim - who were *bochurim* in their early twenties - be accommodated and seated at the table.

Although the table was already full, and it was not exactly possible to fit another five seats, the Rebbe waited and continued watching until they were all somewhat seated, asked that they be brought Hagaddahs and *bechers*, and then proceeded to hand each of them a piece of his own *afikoman* together with another full matzah, wrapped in a napkin.

Throughout the continuation of the seder, the Rebbe often looked at the shluchim to ensure that all was alright with them; as time would pass they would be pushed further away from the table, and each time the Rebbe would look, they would make an effort to come back, and so on and so forth.

At one point, someone else tried to sit on the same chair as a shliach, and the Rebbe turned to him and said, "one does not sit on the same chair as a shliach".

The next day, Rashag asked the Rebbe about giving the *afikoman* to the shluchim, "It says one should give (only) to members of his household (*b'nei bayis*)?" The Rebbe replied, "They are my *b'nei bayis*. They worked hard for two years!"

simply of *niggunim* and *sichos*. Sometimes the Rebbe would speak with his eyes closed, and he even once said that this is because so many people in the crowd were tired, yawning and falling asleep.

Rabbi Zarchi: The farbrengen was after the *seder*; in later years the time was officially set to 1:30 AM. Since the crowd was small, the Rebbe continued to hold this farbrengen in the small *zal*, even after the new shul was built.¹¹

In 5726, all of the Rebbe's *sichos* throughout the farbrengen were questions on the Haggadah, and at the end, in one *sicha*, the Rebbe answered all those questions.¹²

Rabbi Harlig: Usually the Rebbe would leave the seder, and come down to his room with the Haggadah, *becher*, and matzos, place them on his desk and close the door. On the first night in 5714, the Rebbe left the door open, and came back out, leaned on the doorpost, and held a whole farbrengen while standing in Gan Eden Hatachton. The Rebbe said a number of *sichos*, and there were *niggunim*¹³. At the end, the Rebbe said that we should go dance with the *rosh yeshiva* of Tomchei Temimim, meaning Rabbi Mentlick.

Rabbi Zarchi: Another year that stands out in my mind is 5732, which was *shnas hashiv'im*. At that point the Rebbe had his seder at home, and no longer held the post-seder farbrengen.

WE COULD NOT SAY L'CHAIM, AND THE FARBRENGEN CONSISTED SIMPLY OF NIGGUNIM AND SICHOS



That year the Rebbe farbrenged every day of yom tov. Even on Shvi'i Shel Pesach, the Rebbe farbrenged before *tahalucha*. On the first day of yom tov, during the farbrengen, which took place at 3:30 in the afternoon, the Rebbe called up all the children who had just left Russia, and had them say the *Mah Nishtanah* on the *bima*. When they recited the preface—*Tatteh ich vel ba dir fregen*—we noticed a smile on the Rebbe's face. At the end of the farbrengen, the Rebbe began encouraging the singing very strongly, and eventually stood up and danced in his place, with all of the Russian Chassidim standing and dancing close by him.

We thank you all for your time and for recounting these precious memories. In the spirit of Pesach, celebrating *geulas Mitzrayim*, we pray that speedily we will have the final and ultimate *geulah*, and celebrate the seder this year with the Rebbe. ①

1. See more about these visits - A Chassidisher Derher Nissan 5775.
2. Toras Menachem vol. 33 p. 469
3. A system instituted by the Rebbe of "*Shivas Kanei Hamenorah*." Seven *bochurim* who would dedicate themselves to learning on a higher level than the rest of the *bochurim*, and every week one of them would deliver : *pilpul* before the entire yeshiva. There was one set of *kanim* for Chassidus and one for *nigleh*.
4. See more about Reb Yankel - A Chassidisher Derher Nissan 5773
5. Toras Menachem vol. 1 p. 63
6. Orach Chaim vol. 3, siman 472 se'if 14
7. Hamelech B'Mesibo vol. 1 p. 289
8. Sichos Pesach and Shabbos parshas Shemini 5729, printed in Likutei Sichos vol. 11 p. 14
9. Toras Menachem vol. 1 p. 22
10. Hamelech B'mesibo vol. 1 p. 285
11. See more about the building of the shul in 770 - A Chassidisher Derher Nissan 5775.
12. This *sicha* was later edited by the Rebbe. Likkutei Sichos vol 17 p. 78
13. See the full Farbrengen - Toras Menachem vol. 11 pgs.182-186.



'HAMELECH B'MESIBO,' THE SET CHRONICLING THE CONVERSATIONS AT THE YOM-TOV MEALS WITH THE REBBE.



Seudas Moshiach

A New Revelation

Seudas Moshiach is a fairly recent addition to the *chassidische* lexicon. Its background is somewhat unusual, and it evolved in stages to the point where it's now accepted as part of the natural routine of Chassidim. In recent years in fact, it has spread beyond Chassidei Chabad, and is a fairly well known *minhag*.

The Frierdiker Rebbe offered some insight into how this *minhag* began, and it was later expanded upon by the Rebbe in Hayom Yom.

The Basics: The Frierdiker Rebbe brings that the Baal Shem Tov would eat *seudah shlishis* on the final day of Pesach (when, unlike Shabbos, there is no halachic reason to do so). The Baal

Shem Tov would refer to this meal as *seudas Moshiach*¹.

This *minhag* of the Baal Shem Tov, however, was for many years practiced exclusively by the Rabbeim. It was only in the year 5666, when eating together with the *talmidim* of Tomchei Temimim, the Rebbe Rashab revealed this practice to the wider public and he instituted this new custom.²

The Rebbe Rashab instructed the yeshiva faculty to provide four cups of wine for each student to drink at the *seudah*. At the time, the yeshiva was financially strapped, and providing four extra cups of wine for each of the three hundred and ten *talmidim* was no simple expense.

WITH THE YESHIVA AT THE TIME BEING RATHER SQUEEZED FOR MONEY, PROVIDING FOUR EXTRA CUPS OF WINE FOR EACH OF THE THREE HUNDRED AND TEN TALMIDIM WAS NO SIMPLE EXPENSE

Now, despite that the Rebbe Rashab established it as a *minhag*, it wasn't commonly practiced in the years thereafter.

It wasn't until recent times that the Rebbe reinstated this practice and expanded it. Each year on the final day of Pesach, the Rebbe would *farbreng*, and he would request that this custom not be limited to the Rabbeim and the yeshiva students, but that everyone should participate. The Rebbe maintained that it is applicable to each and every Yid, irrespective of whether he feels any special Moshiach'dike feeling at this time.³

The Rebbe often emphasized that this practice has a special connection to us today. Being a custom that was only revealed in our generation, it carries a special significance for each of us. Expressing a unique affinity for the *minhag*, the Rebbe asked that we ensure that it reaches others in other circles as well⁴.

The Rebbe would also ask that Chassidim perpetuate the *minhag* of drinking the four cups of wine.

MOSHIACH AND ACHARON SHEL PESACH

The Rebbe offered numerous different explanations for the *seudah*, its connection to Acharon Shel Pesach and Moshiach. Here we will explore some of them.

As is well known, Acharon Shel Pesach benefits from a special connection to the concept of *geulah* and Moshiach.

Indeed, Pesach in general is tightly connected to the *geulah*, as evidenced in the many references to *geulas Mitzrayim* in relation to the ultimate redemption. In fact, as explained in many different places in Chassidus, *geulas Mitzrayim* opened the channel (פתח הצינור) for all following redemptions, including the ultimate *geulah*. Incidentally, this theme of redemption during Pesach

is also emphasized during the second half of the *seder*, in passages such as *Shefoch Chamascha*, *Leshana Haba'ah B'Yerushalayim*, and others.

Additionally, explains the Rebbe, it is through the *geulah* from *Mitzrayim* that Hashem introduced and began the very idea of taking us out of *golus* in order to serve Him. And conversely, when Hashem does finally redeem us once and for all, it will be the true realization of every prior *geulah*.

So while Pesach in general displays a strong connection to *geulah*, more specifically, the first days correspond to the redemption from *Mitzrayim* and the last of days to the ultimate *geulah*.

Within the last days themselves, Acharon Shel Pesach is tied to the *geulah* on an even more profound level. This is evidenced by the *haftarah* that is read on Acharon Shel Pesach, which speaks about Moshiach and the times he will usher in.⁵

One would expect that when dealing with such a deep concept, the emphasis would be expressed through a more spiritual ritual or *avodah*. Why is it that this idea is commemorated with a meal, as opposed to some other practice?

Says the Rebbe, it is specifically through eating a *seudah* that it penetrates down to *gashmiyus* as well. Ideas and philosophy are an integral part of our *avodas Hashem*, but it is how these ideas manifest themselves in *gashmiyus* that really makes a difference. That then, is the novelty of the Moshiach *seudah*. Indeed, even when reading about it in the *haftarah*, it is still relegated to the world of ideas and philosophy, but it is the *seudah* that actually grounds this lofty concept in the *gashmiyus* of this world.⁶ This, as we know, is the very purpose and meaning of Moshiach. The *geulah* and *dirah betachtonim* are all about bringing *Elokus* down to this *olam hatachton*, and fusing the spiritual with the mundane.⁷

Another advantage in connecting it to a *seudah*, is that food becomes an actual part of the person's flesh and blood. When one takes a lofty concept and combines it with his physical self, it trickles down to all his actions throughout the entire year that follows. That is the whole point of this *seudah*; not for it to remain relegated to being a one-time annual event, but for it to effect the whole year thereafter⁸.

WINE AND MOSHIACH

The Rebbe pointed out that an interesting lesson could be learned in connection to the wine that we drink at the Moshiach *seudah*. Usually, it is meat and fish that are the main parts of a *seudah*. But *seudas Moshiach* is unique—setting aside the *seder*—in that the focus of the *seudah* is not the food that we eat, but the wine that we drink.

Wine has a special connection to Moshiach, more so than food. The Gemara relates⁹ that when Moshiach comes and we are *zoche* to *seudas livyasan*, all the *tzaddikim* will partake in the fish and meat; only Moshiach though will make a *bracha* on the wine.

The deeper explanation to this phenomenon is that wine represents *p'nimiyus haTorah*, while meat corresponds to the revealed parts. Moshiach himself is also tied to the *p'nimiyus haTorah* in that he will reveal the secrets of the *Torah*—*Torah chadashah*.¹⁰

SHAYACH TO EVERY YID

The Rebbe explained that *seudas Moshiach* not be kept only as a *minhag* for Lubavitch.

Seudas Moshiach is a very lofty idea, yet it is something that everyone should partake in. The Rebbe would stress that Moshiach is not something that can be confined to groups. Every Yid davens each day for his coming, and every Yid is capable of tapping

into the special energy of this time, whether he feels it right now or not.¹¹

As an interesting note, the Rebbe once mentioned that he was concerned how some people would react to the *minhag* and expressed his pleasure in how widespread the *minhag* has now become¹².

WHY NOW?

The Torah was set up in a way in which new ideas are revealed throughout the generations. Each idea is revealed in its right time, when *klal Yisroel* is ready to fulfil the *avodah* that it entails. The fact that this *minhag* is one that was only revealed as recently as the Baal Shem Tov, gives evidence to the special connection that it has to him. Additionally, despite being initiated by the Baal Shem tov, it remained mostly dormant until the *talmidim* of Tomchei Temimim were encouraged to practice it by the Rebbe Rashab. From then, it generally remained as a *minhag* of Lubavitcher Chassidim only, until our time, when the Rebbe made it accessible to all Yidden.

Interestingly, the various stages in the revelation of this special *minhag* correspond to the style of the specific Rebbe who advanced it.

Moshiach told the Baal Shem Tov that he will arrive when “*Yafutzu maayanosecha chutza*.”

This directly ties the Baal Shem Tov to anything that has to do with the coming of Moshiach, and it explains why this *minhag* was revealed specifically through him, since it is with the revelation of Chassidus that Moshiach will arrive.

The Rebbe Rashab is distinguished among the Rabbeim for the clarity in which he made the innermost parts of the Torah accessible to all. He was the one that instituted the custom of the four cups of wine. As mentioned above, wine is on many levels connected to the revelation of *p'nimiyus HaTorah*.¹³

Still, even then it was limited to students of Tomchei Temimim, whose job it is to be *neiros leha'ir* and to be involved in *hafatza*. But it was specifically in our generation, when this *minhag* reached the world at large. For in our time, as the Rebbe put it, the [Frierdiker] Rebbe brought Chassidus to the furthest points of *chutza*, even translating words of Chassidus into various languages. It is therefore the appropriate time for Moshiach's *seuda* to reach the entire world.¹⁴ **T**

1. Hayom Yom, Acharon Shel Pesach. See also Otzar Minhagei Chabad - Nissan-Sivan p. 229
2. Hisvaaduyos 5746, vol. 3, p. 132
3. Likutei Sichos, Volume 7, p. 273
4. Hisvaaduyos 5746, vol. 3, p. 137, 144; Hisvaaduyos 5750, vol. 3 p. 70
5. For more on the connection between Acharon Shel Pesach and Moshiach, see Derher issue 3 page 28
6. Likutei Sichos, vol. 7, p. 273
7. Sichos Kodesh, 5740, vol. 2, p. 690
8. Sichos Kodesh, 5740, vol. 2, p. 693
9. Pesachim, 119b
10. Hisvaaduyos, 5746, vol. 3, p. 133, 138
11. Hisvaaduyos, 5746 vol. 3, p. 144
12. Hisvaaduyos, 5746, vol. 3, p. 148
13. Hisvaaduyos 5746 vol. 3, p. 137, Likutei Sichos, vol. 7, p. 277
14. Hisvaaduyos 5747 vol. 3, p. 130

EVERY YID DAVENS EACH DAY FOR HIS COMING, AND EVERY YID IS CAPABLE OF TAPPING INTO THE SPECIAL ENERGY OF THIS TIME, WHETHER HE FEELS IT RIGHT NOW OR NOT



Only Six Words

The following story of the tzaddik Reb Michel of Zlochiv is recorded in the sefer "Sippurim Nora'im" by Reb Yaakov Caidanner. As the Rebbe records in Reshimos Hayoman (page 376), the Rabbeim were very fond of this sefer and its author.

A Jewish family lived in a village in a home that belonged to an important count. The father of the family owed the count lots of money but had no way of repaying the debt. The count's patience wore thin and he sentenced the entire family to rot the rest of their lives in prison.

A while passed and the family suffered terribly; but then they had a new problem that could possibly also be the very break they so desperately needed. The wife had just given birth to a baby boy and they very much wanted to give him a *bris* at the age of eight days. A number of influential personalities convinced the cruel count to allow this to happen and under the watchful eyes of many armed guards, they were released to fulfil this important mitzvah.

They quickly gathered ten men from the surrounding area and performed the *bris*, which was then followed by a *seuda*. Present at the *bris* was the chief of police of the area. As the meal wore on, the alcohol flowed freely and loosened some tongues. Highly intoxicated, the chief of police offered the participants at the party a daring proposal: "I have three extremely fast horses that run like deer, if you all pay me well, I will take the Yid and his family away to a distant place and no one will ever know what happened to them."

They all agreed, and paid the chief of police a hefty sum. It was a long winter night, the roads were slippery so a chase would be very difficult and the escapees would be able to cover a large distance.

After making sure that the guards were completely intoxicated, they went off into the night.

A short while into their dangerous journey the parents came to a horrifying realization; the baby had been left behind! Weeping bitter tears, they begged their gentile benefactor to turn around and pick up the infant. However,

the man refused to do this in fear of his life lest the guards awake and discover them to be missing. The horses continued as planned and they arrived at the city before daybreak, he bid them farewell and rode off into the night.

At midnight the guards had shaken off the effects of the strong drinks and were wide awake when they realized that the prisoners had made a run for it. They quickly told the count what had happened and he ordered his men to take the fastest horses and conduct a manhunt far and wide to locate the escapees; however as hard as they searched they were not able to relocate them. Meanwhile, they informed the count about their shocking discovery of a bundle that was left behind in the courtyard, which was in fact the little baby boy.

Despairing of recapturing the baby's parents, the minister decided that he would keep the infant and raise him to be his servant.

When the chief of police returned home and got wind of the whole incident he decided that he wanted the boy as his child, because he and his wife were childless. The count was very fond of the chief of police and agreed to give up the boy.

As the years passed on, this little boy grew up believing that this policeman and his wife were his real parents. At the age of eight they taught him how to shepherd cattle and he did so diligently.

One day out on the pastures, the young boy got into a quarrel with some of the other shepherds. Names and taunting were slung freely through the air, until eventually they teased him that he was actually a Jew boy and not a child of the honorable officer. Of course at first the boy didn't believe them and dismissed it as childish teasing, but

they continued tormenting him about this and told him that the proof was that he had a *bris*.

Realizing that indeed he was a Jew and these were not his real parents, he decided that he wanted to discover his true roots and find his father and mother.

He began hatching a plan of how to escape and the perfect opportunity arose when his adoptive parents left on a trip for a few of days.

Running with every ounce of strength, the boy arrived in a city that had a Jewish community.

After hearing his incredible story, the compassionate Jews stripped him of his gentile attire and dressed him like a good Jewish boy complete with *tzitzis*. For one year he remained in this city and learnt the Aleph-Beis, but then for fear of discovery he left to another town where he furthered his education and learned Chumash, Gemara and had a proper bar mitzva. At that point it was time for him to leave once again and he headed for a yeshiva where he became a big *lamdan*.

The owner of the local tavern, a Yid who was a chossid of Reb Michel Zlotchiver, hired this young man to learn with his children.

On one occasion that the Yid was planning to travel to his teacher, Reb Michel, he invited the young man to join him on the trip, if he so desired. The young man replied, "Why wouldn't I want to come along? In fact this would be a great opportunity for this great man to help me find my parents."

When the young man was allowed to speak with Reb Michel, he poured out his heart to the *tzadik* and told him all that had happened, begging him for help in finding his true roots.

Reb Michel listened carefully to the whole story but didn't say a word, instead he took out a piece of parchment and wrote a few words on it. Turning to the young man and handing him the scroll, which he had sewn into a pouch, he said, "Take this and always keep it on you but don't open it. On the day of your wedding, under the *chupa*, have a rav tear open the stitching and read it. You will then be able to marry according to *halacha*."

Following the *tzadik's* instructions explicitly, although without any comprehension of its meaning, the young man returned home and continued his lifestyle of teaching and learning.

At the age of nineteen he was ready to take suggestions for marriage and began looking into different proposals.

It just so happened that the man who he worked for had a wealthy acquaintance who lived some distance away but from time to time would come to town, and they would do business together. This man noticed the teacher and was very impressed by what he saw; he felt that this young man would be perfect for his daughter.

Everything went as planned and the engagement took place shortly after. The rich man was very excited with the *chosson* and brought him to his city amidst great honor and fanfare.

The day of the *chasunah* arrived and hundreds of people gathered together to join in the *simcha*. Standing under the *chupah*, the *choson* suddenly remembered the scroll from Reb Michel. He turned to his future in-laws and told them, "The *chupa* can't be today, it will have to be rescheduled for tomorrow because we need a rav here first." He then went on to relate all the details of the meeting with Reb Michel.

A messenger was quickly dispatched to a nearby town to bring a rav so the *simcha* could go on.

The next day the *choson* handed over the mysterious scroll and waited to see the rav's reaction. As he opened it, he noticed that it had only six words written on it, "How can a brother marry his sister?" The rav was completely dumbfounded by what he read and had no idea what it could possibly mean, but when the *choson* saw it, he became very joyous and began clapping his

hands, and ran towards his *kallah's* house.

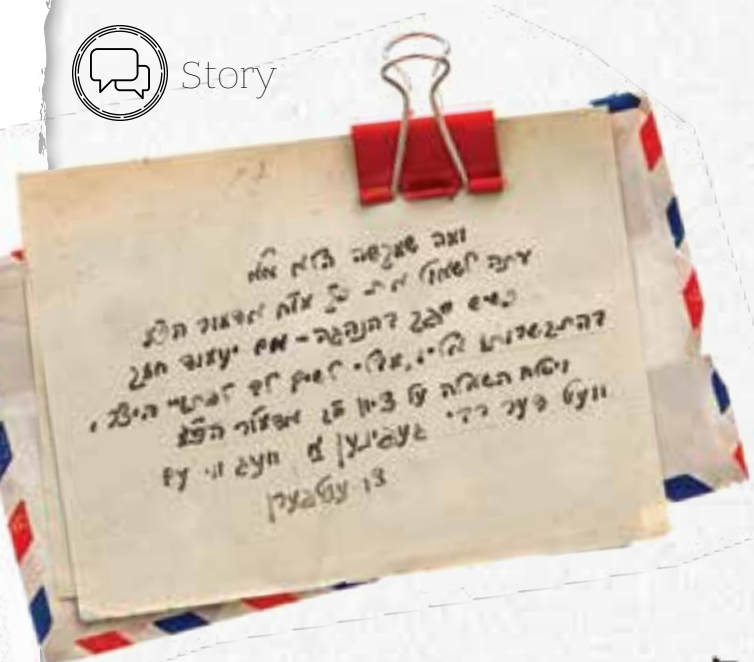
Meanwhile all the guests and family became slightly concerned by the odd behavior of the young man and thought he had gone crazy. Seeing the worry on the face of the *kallah's* father, the rav asked the *choson* for the meaning behind those words. At that point he related his entire life story from beginning to end, and he was very happy because he was certain that the words of the *tzadik* were there to help him find his family, and that the *kallah* was none other than his sister, and her father was also his father.

After doing some research and asking some questions, all the facts matched up. He was nineteen years old, which was the exact age of the missing boy, and they realized that a miracle had just occurred.

Father and son embraced emotionally after so many years of being separated from one another. The joy that day was much greater than any *chassuna* would have been. **T**

(Sippurim Nora'im p. 11b)

THE CHUPA CAN'T BE TODAY, IT WILL HAVE TO BE RESCHEDULED FOR TOMORROW



דער רבי וועט געפינען א וועג...

Unsolicited Donation

AS TOLD BY RABBI TUVIA TELDON (LONG ISLAND, NEW YORK)

My wife and I set out on Shlichus in Tishrei of 5738. We were full of idealism and energy, and we immediately threw ourselves into the task at hand. As it often happens, I managed to rack up a bit of debt over the first few years but that didn't deter me in the slightest; however as the years moved on my balance grew.

Everyone has their limit of what they can handle and by 5757 I was definitely pushing mine. I had slid so deep, and it seemed that the only direction I was going was further and deeper down. The potential consequences both for us personally and for our shlichus and community seemed devastating.

I went to the Ohel and poured out my heart like never before, begging the Rebbe to save me and pull me out of my seemingly hopeless predicament. I left the Ohel with a lighter heart.

On that very same day I had three routine fundraising calls scheduled, the largest donation of the three standing at five hundred dollars a year. Still standing outside the Ohel Chabad House, just minutes after exiting the Ohel I placed the first call. Getting through to my donor, we got into a light conversation and after a few minutes, he invited me over to his office as he had something of importance to discuss with me. Still under the effect of my time in the Ohel a few short moments ago, I had a strong feeling of expectancy and wondered if perhaps the Rebbe's *yeshua* had already begun to materialize.

When I arrived at his office a short while later, he explained to me that as an accountant by profession, he had advised a few of his clients to buy a small number of condos some years earlier. Due to the current tax laws, he calculated that it would be profitable for them to now donate the units to charity and he figured that Chabad

would be a worthy recipient. He even offered to take care of all the legal work and the subsequent sales on our behalf. This was way beyond anything I had ever dreamed of!

The condos, twelve in all, brought in approximately three hundred thousand dollars, lightening the load enough for

the *mosad* to stretch its limbs and begin the climb upward. This boost propelled our shlichus forward and even allowed us to bring more shluchim to Long Island.

After the transactions went through and all the properties successfully sold, I asked the accountant how it had occurred to him to direct these donations to us in the first place. Although he had always been friendly with Lubavitch, I knew he was quite involved with other Jewish organizations, beginning with his own shul, in which he served as an officer on the board. He answered that he really hadn't considered it before I called him and the thought just popped into his head as we were chatting...

Years later he confided that looking back, he can't help but be amazed at how smooth the entire process went. Ordinarily there is so much legal and financial footwork involved that there is always bound to be many complications along the way. Yet somehow, in our case there were no difficulties whatsoever.

The Rebbe's *bracha* has taken our shlichus a very long way and it still resonates to this very day. ①



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“Ana Avda”

Reb Zalman Teibel's Niggun

29 ELUL 5743

Kos shel bracha at the end of yom tov was an opportunity for Chassidim and Jews of every background to come before the Rebbe and receive some wine from the cup that the Rebbe used for *birkas hamazon* and *havdala*. As people would pass by and the Rebbe's cup would empty, Rabbi Mordechai Mentlik, and later Rabbi Berel Junik, would refill it.

During the hours-long distribution, the assembled crowd sang lively *niggunim* one after another, their tempo determined by the Rebbe's gestures of encouragement. The lines of people swelled rather than thinned with the passing hours, as thousands of Yidden from near and not-so-near communities arrived to behold this awesome sight, and to receive some wine of their own. The distribution sometimes continued into the early hours of the morning.

It was on one such occasion, on Motzei Rosh Hashana 5743, that upon seeing the elderly Chossid Reb Zalman Teibel, that the Rebbe began singing the *niggun* "*Ana-Ana Avda*." At first Chassidim tried joining in the song as they normally would, but the Rebbe kept on singing, so the crowd slowly quieted down and listened. As he sang, the Rebbe motioned passionately in the direction of Reb Zalman, and then added in Yiddish, "It was just Rosh Hashanah. Now we're going to Tzom Gedalya, the Asseres Yemei

Teshuva, Yom Kippur, Z'man Simchaseinu, Simchas Torah. May we be *zoche* to sing this [*niggun*] with Moshiach as an '*ana avda*,'¹ together with you!"

Reb Zalman had been privy to special moments like this before. At the Rebbe's request, he had 'brought' this *niggun* to Chassidim during the Shavuos farbrengen in 5729. The day before, while sitting at the Rebbe's *seudah* in the Friediker Rebbe's apartment on the first day of *yom tov*, the Rebbe asked Reb Zalman to sing a *niggun*, and after his unsuccessful attempts at remaining silent, he acquiesced and sang *Ana Avda*. During the *seudah* that night and then again on the following day, the Rebbe asked him to sing it again. At the farbrengen on the second day of Shavuos, the Rebbe asked that the Chassidim adopt this *niggun* and learn it.²

Pictured here, we find a similar instance. Almost exactly a full year after the *kos shel bracha* incident mentioned above, as Reb Zalman's turn came to give the Rebbe his *pan* before Rosh Hashana 5744, the Rebbe began singing *Ana Avda* while gesturing at Reb Zalman.

Reb Zalman passed away a short time thereafter. T

1. "באופן ד'אנא עבדא'"

2. See Sichos Kodesh 5729 vol. 2 p. 136 for more on this.



YOSSI MELAMED via JEM T24896

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.



The First Chosson

Dear Editors,

Thank you for the article in the Adar I magazine about the Rebbe giving his *siddur* to *chassanim* before their weddings [“Moments Before”, Derher Adar I 5776]. We would like to share some background behind how this *minhag* first started, for the benefit of the readers.

Our parents, Reb Moshe and Libby Kazarnovsky a”h were engaged before the Frierdiker Rebbe’s *histalkus* and their wedding date was scheduled for the beginning of Adar, 5710. After Yud Shevat, our father wanted the wedding to be pushed off until after the *shloshim* of the Frierdiker Rebbe. Our grandfather, Reb Shlomo Aharon Kazarnovsky, suggested that they ask the Rebbe if this is the correct thing to do, and together they went to the Rebbe. The Rebbe answered that it is not customary to postpone a wedding date. However, the Rebbe said, in order to comfort the *chosson* who is getting married within the *shloshim*, he should come to the Rebbe at *mincha* time before his *chuppah* and the Rebbe will give him the Frierdiker Rebbe’s *siddur* to daven from.

When our father came to the Rebbe as he was told, the Rebbe asked him if he had a *gartel* and he replied that he did not, as *bochurim* don’t usually wear a *gartel*. The Rebbe gave him his *gartel* and then gave the *siddur* to daven *mincha*.

About a week later, another *chosson* came to the Rebbe and asked if this was only a one-time privilege. The Rebbe replied that he,

too should come to get the *siddur*; “But bring your own *gartel*,” he added. A few days later, another *chosson* approached the Rebbe with a similar request. From then on this became the set *minhag*, written about in the article.

The Kazarnovsky Children

”

פעולה נמשכת

Dear Editors,

Firstly, thank you for all the work you do. I read the Derher from cover to cover every month and I enjoy it immensely.

In the Adar I magazine, in the article about Shabbos parshas Vayakhel, 5752 [“Farbrengen for All Time,” Derher Adar I 5776], you mention how the *bochurim* danced and that Rabbi Shmuel Butman wrote about this to the Rebbe. The Rebbe’s answer was “פעור” [פעולה נמשכת] ובהוספה. In the article you translated this as, “It should be ongoing and increasing.” The implication to the reader could be that the Rebbe was giving a הוראה that the dancing should be ongoing and increasing.

Based on the Rebbe’s *sichos* (see for example the Farbrengen of Yud-Aleph Nissan 5740, p. 22) the meaning of a פעולה נמשכת is not that the deed needs to be done again and again; rather that the initiative should have a lasting effect.

In general, the Rebbe wrote the expression “פעור” [פעולה נמשכת] about many things that could not be understood in a manner other than this interpretation.

Therefore, it seems to me that in this case and in similar cases when the Rebbe wrote the words *פעולה נמשכת* to people in response to events that had already taken place, the Rebbe is giving a **bracha** that the effect should be a lasting one.

Simcha Raz

Houston Texas



The “Misnagdim” in Dokshitz

Dear Editors,

I read the article about the Chosid Reb Yochanan [“With Heart & Soul”, Derher Adar I 5776] with great interest. I especially took note of what you wrote about how Reb Yochanan’s eldest son, Nissan would utilize his talents to write posters against Rabbi Galinkin, the *misnagdisher* rov in town, and in support of the *chassidisher* rov, Reb Leib Shainin.

I would like to share some more information about Rabbi Morderchai Y. Galinkin (Golinkin as he spelled his name), the so-called “*misnagdisher*” rov.

Later in his life, Rabbi Golinkin moved to Worcester, MA where he served as a prominent rabbi and for some time was considered the “chief rabbi” of Massachusetts. My family lived in Worcester for a few years and I recall as a child delivering *mishloach manos* to Rabbi Golinkin. In the *sefer* Toldos Chabad B’Artzos Habris (p. 243-244), Rabbi Golinkin’s name is listed as one of the leading rabbis on the board of the newly founded Achei Temimim schools in Worcester and Boston at the time.

When we moved on shlichus to Columbia, Maryland, I learned that Rabbi Golinkin’s elderly son, R’ Noach, was the rabbi at a large Conservative temple nearby (although he himself was a *shomer Shabbos*). R’ Noach, who

was already at the age of retirement when we arrived, would frequently attend davening and events at our Chabad House when he was ‘off-duty.’

As is known, Tzach arranges *simchas beis hashoeivah* gatherings every year in cities and towns across the tri-state area, and in our early years they would send guests to farbreng with us in Columbia. R’ Noach would faithfully come to the *simchas beis hashoeivah* every year. When asked what always brings him to this event, he would recall how his father would bring him to Reb Yochanan Gordon’s sukkah for the *simchas beis hashoeivah* farbrengen in Dokshitz, and how he remembers the enthusiasm and excitement of Reb Yochanan at this event, inspiring all the town residents in attendance.

When we embarked on the purchase of our Chabad House in Columbia we encountered tough zoning issues. Columbia has very strict zoning rules and would only allow interfaith religious buildings. We had three major hearings in which many community members, religious and nonreligious, fought against us, doing all they could to convince the Zoning Board to refuse our proposal. In midst of one of these hearings, R’ Noach Golinkin stood up and made a compelling speech in our favor, explaining to the Zoning Board the importance of what we do and the need of our Chabad House.

There is also a *chassidishe baal habayis* in our community, who has a beard and wears a *kappote* on Shabbos, who started to become *frum* under the tutelage of R’ Noach Golinkin while he was a member of his temple.

With these being the “*misnagdim*” of Dokshitz, one can only imagine what Reb Yochanan and the other Chassidim in the town must have been like...

Hilel Baron

Columbia, Maryland

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לרגל יום הבהיר י"א ניסן שנת הקט"ו

נדפס ע"י הרוצה בעילום שמו

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר לרגל יום הבהיר י"א ניסן
נדפס ע"י ולזכות

אשר יעקב בן חדוה והעניא בת ברכה דבורה לאה
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פדרמן
ולהצלחה רבה בכל אשר יפנו בגו"ר

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר
לרגל יום הבהיר י"א ניסן
נדפס ע"י ולזכות
הרה"ת ר' **פינחס**
וזוגתו מרת חנה שיחיו
איזאווי
ולהצלחה רבה בכל אשר יפנו בגו"ר

לזכות
החתן הרה"ת ר' יוסף יצחק שי' מינסקי
והכלה מרת יוכבד תחי' קראסניאנסקי
לרגל בואם בקשרי שידוכין ביום
כ"ב אדר א' ה'תשע"ו
נדפס ע"י
הרה"ת ר' **שניאור זלמן**
וזוגתו מרת יוכבד שיחיו מינסקי

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר
לרגל יום הבהיר י"א ניסן
נדפס ע"י ולזכות
הרה"ת ר' **יוסף**
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ולזכות שלוחי כ"ק אדמו"ר לסען עי מארן, צרפת
הרה"ת יוסף יצחק וזוגתו מרת צלחה חנה
וילדיהם חי' מושקא, שיינא, זעלדא יהודית, דבורה לאה, שטערנא ומנחם מענדל שיחיו
עמאר

DEDICATED TO
THE REBBE
IN HONOR OF
YUD ALEPH NISSAN
BY ANONYMOUS

DEDICATED TO
THE REBBE
IN HONOR OF YUD ALEPH NISSAN
BY SHMULI AND MIRIAM KOPFSTEIN
AND IN HONOR OF THEIR CHILDREN:
ROSIE, CHANA, ABIE, LEAH, AND TZALI

לזכות החתן הרה"ת ר' ישראל אריה לייב שי' מרייטעל
והכלה מרת רבקה תחי' הערסון
לרגל חתונתם בשעט"צ ביום הבהיר י"ג סיון ה'תשע"ו הבעל"ט
נדפס ע"י הוריהם
הרה"ת ר' **יצחק** וזוגתו מרת מלכה שיחיו מרייטעל
הרה"ת ר' **יוסף מנחם מענדל** וזוגתו מרת מלכה שיחיו הערסון

לזכות
תלמידי התמימים, שלוחים, והנהלת
מתיבתא לייבאוויטש שיקאגו
שיצליחו בלימודם והתקשרותם
לכ"ק אדמו"ר זי"ע
נדפס ע"י ולזכות
ר' בצלאל חיים וזוגתו מרת לאה תחי'
וילדיהם פיגלע רבקה ויוסף יצחק
פועל

לזכות
הילדה החיילת
בצבאות ה' מירל שתחי'
נולדה י"א אדר א'
ה'תשע"ז
נדפס ע"י ולזכות הורי'
הרה"ת ר' יוסף
וזוגתו מרת חנה שיחיו
ביומארטען

לזכות
הילד ישראל אריה לייב שי'
לרגל הולדתו, ב' שבט ה'תשע"ו, שנת
הקהל, והכנסו בבריתו של אאע"ה
שיגדל להיות חי"ל כרצו"ק
ולנח"ר כ"ק אדמו"ר
נדפס ע"י ולזכות הוריו
הרה"ת ר' **דובער** וזוגתו מרת רחל שיחיו
גרינבערג

לע"נ
מרת שיינא חיה ע"ה
ליבערמאן
נלב"ע
ערב חג הסוכות תשע"ד
נדפס ע"י ולזכות
הרה"ת ר' **שלום דובער**
וזוגתו מרת מאשא שיחיו
ליין

A Chassidisher Derher
Vaad Talmidei Hatmimim



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