

A Chassidisher
Der

סידישער דערהער

"אשרי העם
יודעי תרועה"

Rosh Hashanah with the Rebbe

A ROUNDTABLE
DISCUSSION

The Street will Dance

SIMCHAS BEIS
HASHOEIVA

The Real World

BALLEBATISHE
HANOCHOS



TISHREI 5777
ISSUE 49 (126)

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TISHREI 5777 ISSUE 49 (126)



About the Cover:

The Rebbe hands out *lekach* at the entrance of his room, blessing the recipients with a “Shana tova umisuka,” Erev Yom Kippur 5750.

Photo credits: Yossi Melamed via JEM 116918

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Derher**Editorial**

The story is told of a Chossid who stood in line to receive a piece of *lekach* from the Rebbe on Hoshaana Rabba afternoon. Although he had already received a piece of *lekach* on Erev Yom Kippur, he asked the Rebbe to give him another piece because his daughter had eaten the first one.

Hearing his story, the Rebbe explained: “She ate up the ‘*gashmiyus*’ of the cake, but the ‘*ruchniyus*’ certainly stayed with her!”

~

The month of Tishrei—חודש השביעי, the festive month that is “saturated” with spiritual energy meant to last through the entire year.

This is why the mitzvos we do during this month are of a more general nature, the basis of our *avodas Hashem* throughout the year.

From Rosh Hashanah, we derive our *yiras Hashem* for the entire year. From Yom Kippur we derive the power of *teshuvah* for the entire year. From Sukkos, we take *ahavas Hashem* and *simcha* for the entire year.

And on Simchas Torah we receive something even greater—the culmination of the month that includes the entire Tishrei in it. What we get on Simchas Torah is higher than intellect; a joy that is expressed by the dancing of our feet. (See Igros Kodesh vol. 4 p. 18).

In the Rebbe’s presence, the precious “merchandise” of the month of Tishrei is all the more felt and revealed. The impact of spending Tishrei with the Rebbe is everlasting.

The “*gashmiyus*,” and all the more so the “*ruchniyus*.”

In this magazine we have attempted to bring some of those precious moments to life. In an exclusive roundtable discussion with five Chassidim who were privileged to have spent Rosh Hashanah with the Rebbe, we’ll hear some of their recollections of those awesome moments with the Rebbe.

At all times of the year the Rebbe’s conduct was far reaching and held more than what met the eye. This was especially apparent during the Rebbe’s preparation for the blowing of the shofar and the *tekios* themselves, which were clearly a heavenly affair.

As we listen to these stories, we are certain beyond doubt that today as well, the Rebbe is blowing the shofar for us, bringing our *tefillas* on high and ensuring that each of us is inscribed and sealed for a שנה טובה ומתוקה.

~

As Chassidim, our view and perception of everything in life is based on the Torah, as it is illuminated by Chassidus. Everything in this world is here for a purpose; not as an end of itself, but to serve Hashem as taught by the Rebbe (see “The Real World—Darkei HaChassidus” in this magazine).

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מאגזין בריבוי מיימון

With this in mind, we have added a new column to our regular line.

Each month, we will discuss events and occurrences that happened in recent history - but with the Rebbe's illuminating light on what really lies behind it all. The Rebbe's words will shine over these seemingly ordinary events and give us the true perspective of things—always with important lessons in *avodas Hashem*.

This is indeed what can be called the “real world”—a world where every occurrence radiates *Elokus* as revealed by the Rebbe. And this is ultimately the world of Moshiach; the time of which the *possuk* says כל דיבר בשר יחדיו כי פי ה' דיבר.

And then we will dance with joyous hearts to the *geulah*.

Moreover, the *gabbai* at 770 once announced on Simchas Torah that, “We will now do *hakafos* מיט פרייליכע הערצער—with joyous hearts!” The Rebbe responded: “מיט פרייליכע פיס” - With joyous feet!”

May it be *teikef umiyad Mammosh!*

בברכת כתיבה וחתימה טובה לשנה טובה ומתוקה,

The Editors

ח"י אלול ה'תשע"ו, שנת הקהל, (ופרצת)



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The Living Archive



JOY TO THE CORE

Celebrating Simchas Beis Hashoevah

In one of his *maamarim*, the Alter Rebbe explains the concept of *levushim*, the garments of the *neshamah*. Thought, speech, and action are the external garments of the *neshamah*, and they can conceal the person's true personality, his intellect and emotions.

The Alter Rebbe brings two examples to illustrate this:

1) A person who is not very smart can quote the words of a wise person though he doesn't even understand the words he is saying. Someone observing might think that this person is very smart, but in truth it is the garment of speech that is concealing his actual intellectual capabilities, which are lacking.

2) A mean and spiteful person, may perform an act of kindness from time to time. Here too, although he doesn't feel the *middah* of *chesed*, his garment of action conceals his true emotions.

How do the *levushim* manage to conceal the intellect and emotions? It is explained in Kabbalah that the *levushim* have a very deep and powerful *ko'ach* that allows them to conceal one's personality, his *pnimiyus*, just as physical clothing can make an ugly person look good.

The Alter Rebbe is teaching us a very powerful lesson:

Nowadays, the *avodah* of refining our intellect and emotions is very difficult; it says in Tanya refining the *middos* is an *avodah* reserved for

tzadikim, and elsewhere it is explained that the refinement of our intellect will only happen once Moshiach comes. Nevertheless, we still need to do our *avodah* with our garments of thought, speech, and action. If we make sure that our *levushim* are beautiful, they will cause us to appear beautiful though we may be lacking in our *pnimiyus*.

Simply speaking, it seems that the spiritual beauty that comes from the *levushim* extends outwards only, to the eyes of an outside observer. However from the words of the Alter Rebbe it is clear that the *levushim* have such a strong *ko'ach* that they can actually change our *pnimiyus*! As we can see in the two above-mentioned examples; although the simple person is not so



לזכות
גאלדא שתחי'
לרגל הגיעה לגיל שנים עשרה שנה,
היא עונת בת מצוה
ביום כ"ח מנחם אב ה'תשע"ו
שנת הקהל
נדפס ע"י הוריה
הרה"ת ר' יוסף יצחק
וזוגתו מרת ח' שצערא ומשפחתם
שיחיו
שפאלטער



smart now, through speaking words of *chochmah*, he will eventually become smarter. Likewise, through performing kind actions, the mean person will slowly become nicer. So too in our lives; if we think, act, and speak in the right way, the *ko'ach* of these *levushim* will cause a change in our *pnimiyus*.

We see this idea in the following story:

Once, people complained to the Alter Rebbe about the behavior of certain Chassidim, who would spend a long time davening despite the fact that they were not on a level to do so adequately; they were doing it only *be'chitzoniyus*. The Alter Rebbe answered them by quoting the Mishnah¹ that "if a person pretends that he is lame, blind, etc. he will not die from old age until he

actually becomes like that." So too these "pretenders" will not die before they actually reach the level they are pretending to be on.

From all of this we can learn a special lesson regarding Simchas Beis Hashoevah:

Simchas Beis Hashoevah comes after the *avodah* of Chodesh Elul, the twelve days from Chai Elul until Rosh Hashanah, the days of *selichos*, Rosh Hashanah, Aseres Yemei Teshuvah, Yom Kippur, the days between Yom Kippur and Sukkos, and the first days of Sukkos.

After an honest spiritual accounting, there will be some who will realize that they have remained unaffected by these special days, and have yet to begin their *avodah*. This may cause them to be downhearted

and depressed, and ask themselves "What do I have to celebrate at Simchas Beis Hashoevah? How am I to dance with joy?!"

The answer to this is, *hamaaseh hu ha'ikar*—action is the main thing. As we explained earlier, *levushim* have a special *ko'ach*, our actions have the ability to change reality. The Alter Rebbe (a *posek* in *nigleh* and Chassidus) *paskened* like the Mishnah that "if one pretends....he will not die from old age until he becomes!"

We must do our part and dance, and this will bring about true change within us—a justified *simcha*.² **T**

1. Pe'ah 8:9

2. Based on the maamar of Shabbos Chol Hamoed Sukkos 5721



לעבן מיט'ן רבין



לזכות
שניאור זלמן, מנחם מענדל,
דוד, אליהו, בן חנה
שיחיו

The Power to Bless

SIMCHAS TORAH 5744

After *shacharis* on Hoshana Rabba, the *gabbai* announced the schedule for *hakafos* in the evening, and that everyone should use out the time remaining before Shemini Atzeres for *mitvza lulav*. As he finished, the Rebbe motioned in surprise and told Rabbi Leibel Groner that they should announce regarding the extra *tzedakah* mentioned in the *sicha* the night before.¹

Shortly after that, the Rebbe went to the sukkah and started distributing *lekach* to those who didn't receive on erev Yom Kippur. The distribution for men took two hours, and another hour for the women.

A few minutes after distribution ended (around 3:30 p.m.) the Rebbe joined the minyan in the small shul for *mincha*, and then headed home.

On the way to the car there was a large group of children waiting, and the Rebbe gave each one a coin for *tzedakah*.

When he returned before candle lighting, there was a group of French women waiting, and at their request, he gave each one a coin for *tzedakah*.



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כתב יד קודש

לזכות
ילדינו היקרים
יצחק צבי, מנחם מענדל, אברהם מאיר,
יהודית, ישראל ארי' לייב
שיגדלו להיות חסידים יראי שמים ולמדנים
נדפס ע"י הוריהם
הרה"ת ר' אליעזר וזוגתו חנה שיחיו
וואלף

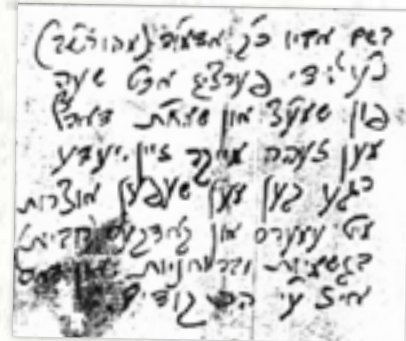


Fill it Up

The culmination of the festive month of Tishrei is the forty-eight hour period of Shemini Atzeres and Simchas Torah; days of joy and unparalleled celebration.

Here, the Rebbe explains how important it is to actually dance during these days, and the positive effect it can have on the entire year.

The following is the ending of a draft the Rebbe wrote as an introduction to the Friediker Rebbe's *maamar*, published in honor of Shemini Atzeres and Simchas Torah 5711.



The Rebbe, my father-in-law ה"מ, cautioned—repeating the words of his father, the Rebbe Rashab:

The forty-eight hours of Shemini Atzeres and Simchas Torah must be extremely cherished. At every minute, one can draw treasures with buckets and barrels [filled with] material and spiritual [blessings].

This is accomplished through dancing.¹

וזהוהיר כ"ק מו"ח אדמו"ר הכ"מ בשם אביו
כ"ק אדמו"ר (מהורש"ב) נ"ע: די פערציג
אכט שעה פון שמע"צ און שמח"ת דארף
מען זעהר מייקר זיין, יעדע רגע קען
מען שעפען אוצרות מיט עמערס און
קאדקעס (חביות) בגשמיות וברוחניות.
און דאס איז ע"י הריקודים.

1. Igros Kodesh vol. 4 p. 19

DAYS OF MEANING

EXPLORING SPECIAL DATES
ON OUR CALENDAR

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2 TISHREI

*Yahrtzeit of
Rebbetzin Sheina Horenshtein*

Rebbetzin Sheina, the youngest daughter of the Frierdiker Rebbe, was born in Lubavitch in the year 5664 (תרס"ד). In 5692 (תרצ"ב), she married Reb Mendel Horenshtein, a grandson of the Rebbe Maharash.

With the outbreak of WWII, the Horenshteins attempted to escape the impending holocaust with the rest of the Frierdiker Rebbe's family, but, as citizens of Poland, they were unable to leave. After arriving in the US, the Frierdiker Rebbe expended much effort to secure visas for them but to no avail. The Horenshteins were deported to the infamous death camp Treblinka. A survivor of that camp reported to the Rebbe¹ that Rebbetzin Sheina was taken to the gas chambers on Beis Tishrei 5703. Hy"ד.

The Rebbe spoke and told stories about her a number of times at farbrengens over the years.²

{IN THE REBBE'S PRESENCE}

The Rebbe would say *kaddish* every year on her *yahrtzeit*, the second day of Rosh Hashanah.

6 TISHREI

*Yahrtzeit of Rebbetzin Chana,
the Rebbe's mother*

Rebbetzin Chana, the Rebbe's mother passed away Vov Tishrei 5725. (See Derher Issue 102 for a comprehensive overview of Rebbetzin Chana, her life, and her *histalkus*.)

{IN THE REBBE'S PRESENCE}

Every year on Vov Tishrei the Rebbe would daven at the *amud* and say *kaddish*, and hold a *farbrengen*.

In the later years, this *farbrengen* was televised and broadcast live.

In Rebbetzin Chana's *zechus* the Rebbe started Keren Chana, a fund to provide financial aid to girls who wished to learn in Jewish seminaries. Every year—when Vov Tishrei was on a weekday—the Rebbe would announce a *magbis* (an appeal for *tzedakah*) for this fund.

The Rebbe would also encourage an added *shiturem* in the *mitvzoim* that are related to women—ח' - חלה (*kashrus*) נ' - נדה (*taharas hamishpacha*), ה' - הדלקת נר (*neshek*)—*roshei teivos* "Chana."

13 TISHREI

Yom Hilula of the Rebbe Maharash

The Rebbe Maharash was *nistalek* in Lubavitch on Yud-Gimmel Tishrei 5643 (תרמ"ג).

The Rebbe would often refer to the Rebbe Maharash as the "*Baal Horaah of Lechatchila Ariber*," quoting the Rebbe Maharash's famous saying that "the world says if you can't go under, go over. I say go over to begin with (*lechatchila ariber*)."

{IN THE REBBE'S PRESENCE}

Starting 5733, the Rebbe would *farbreng* every year on this day.



*rosh
hashanah
with the
Rebbe*

Exclusive Roundtable Discussion

לע"נ
מרת אסתר ע"ה בת הרה"ח ר' יוחנן ע"ה
נלב"ע טו"ב תשרי ה'תשע"ד
ת.נ.צ.ב.ה.
נדפס ע"י בנה
הרה"ת ר' שמואל זאנוויל
וזוגתו מרת צירל ומשפחתם שיחיו
גאלדמאן



”אשרי העם יודעי תרועה”

The story is told about Reb Chaim Avraham, the Alter Rebbe’s son, who once came to hear *tekias shofar* on Rosh Hashanah from the Tzemach Tzedek, despite his old age and difficulty walking.

When asked why he would go through so much trouble, Reb Chaim Avraham replied:

“The *possuk* says אשרי העם יודעי תרועה - fortunate is the nation that *knows* how to blow shofar. Notice it does not say חוקעי תרועה - those who blow the shofar; rather יודעי - those who know how to. The shofar cannot be heard from merely any ordinary person. We need to hear it from one who ‘*knows*’.”¹



Chassidus explains that Rosh Hashanah is called “*Rosh*” and not “*Techillas*” Hashanah, because it is not just the beginning of the year. It is the head, containing all the necessary *chayus* for the entire year.

In more general terms, the entire month of Tishrei is considered the head of the year; as the letters of תשרי can also form the word ראשית.

The head of the year is also connected with the head of the Jewish people; the *nossi*, the Rebbe.² In the Rebbe’s presence this *chayus* is most apparent and felt; through all the *giluyim* Chassidim witnessed on each day of this festive month.

But of all the special moments throughout the month, one of the loftiest times was certainly when the Rebbe himself blew the shofar and crowned Hashem as our King once more.

In order to help us relive these moments as they occurred with the Rebbe, the staff of A Chassidisher Derher sat down for a round-table discussion with five Chassidim who were fortunate to experience them first-hand: **Rabbi Yosef Kesselman** (Oak Park, MI), **Rabbi Moshe New** (Montreal, QC), **Rabbi Sholom Ber Spielman** (Crown Heights), **Rabbi Leibel Korf** (Los Angeles, CA), and **Rabbi Zalman Duchman** (NYC). We thank them for their time and patience, sharing these precious memories for the benefit of our readership.

THE REBBE RECITES HATORAS NEDORIM,
EREV ROSH HASHANA 5737.



Good afternoon rabbis, and thank you for joining us for this special interview.

Let us begin with a short description of the events in the days leading up to Rosh Hashanah in the Rebbe's presence.

Rabbi New: During the weeks leading up to Rosh Hashanah, the Rebbe began publishing the *michtavim klolyim*. The first would

come out on Chai Elul, a second one during the week of *selichos*, and the third one—all with a contiguous theme—was dated Vov Tishrei.

In those letters, the Rebbe would define and explain what the special *avodah* of the new year was; explaining and emphasizing what our task is in our work towards a *dirah betachtonim*.

These letters brought a special feeling with them. They set the tone—culminating the *avodah* of

the previous year, and telling us what we have to work towards in the coming one.

Rabbi Kesselman: The atmosphere of Rosh Hashanah began with *selichos*, on Motzei Shabbos. From shuls all around, from Boro Park and all over New York, Yidden would come to participate in the *selichos* by the Rebbe, and 770 was filled to capacity.

When the Rebbe entered the shul, the look on his face was



LEVI FREIDIN VIA JEW 21072

different than the rest of the year; it was clear that the *Yomim Noraim* had arrived.

What would happen on the day of Erev Rosh Hashanah in 770?

Rabbi Duchman: I was fortunate enough that my father always brought me to 770, I was literally raised around 770, so I merited to be with the Rebbe throughout my childhood. In Tishrei 5752 I was eleven-years-old.

Erev Rosh Hashanah was a day that one spent hours in 770 and going to the Ohel; there was a lot of activity going on. I remember once, when Erev Rosh Hashanah was on a Sunday, that in addition to all of the regular activities, the Rebbe distributed dollars as well.

For us children it was a special day, as it was one of the few times a year that we didn't have to be in school and many of us would therefore use the opportunity to hang around 770.

Rabbi Spielman: The Rebbe would join the *minyan* for *selichos* at seven o'clock following which he would go to *mikveh*. Then he would daven *shacharis* with the *minyan*, which was a special occurrence; the only weekdays—until Chof Beis Shevat—that the Rebbe would join the *minyan* for *shacharis* were Erev Rosh Hashanah, Erev Yom Kippur, Purim, Tisha b'Av and on the days he davened at the *amud* (Vov Tishrei, Yud Shevat, and Chof Av).

At the conclusion of *shacharis* the Rebbe would recite *Hataras Nedarim*, then he would receive *panim*, and at the conclusion of all this he would go to the Ohel.

During the later years, beginning in 5738, *panim* would start a few days earlier.

Rabbi Korf: For us *bochurim*, *panim* was a unique experience. This was the time of year that we felt our *neshamah's* connection to the Rebbe. Standing in line with a *pan*, there was a feeling '*az mir geien betten zich bam Rebbe'n*'—that we are waiting to give ourselves over, to dedicate our *neshamos* to the Rebbe. This feeling of a Rebbe-Chossid relationship was something that we felt very clearly by *panim*.

There was once a *bochur* that expressed his doubts to a friend while waiting on the line, saying that it isn't possible that the Rebbe is paying special attention to each person, in a line so long and so quick. The *bracha*, he maintained, is more a general one. As he approached the Rebbe, the Rebbe wished him "*kesivah vachasimah*

tovah" like everyone else. Moving on, the Rebbe turned around to him again and said once more "*kesivah vachasimah tovah*." Obviously, his doubts immediately evaporated.

Rabbi Kesselman: After the line for *panim* finished, the elder Chassidim would approach the Rebbe with a *pan kloli*. Only the elder Chassidim were allowed inside to this 'event,' and the *bochurim* would not even sign the *pan*. That being the case, this was something I never merited to see with my own eyes.

Following *panim* and the *pan kloli*, at about twelve or one o'clock the Rebbe would leave for the Ohel.

As a rule, we knew that the Rebbe didn't appreciate people watching him in the Ohel. When I was there, I saw the Rebbe put on his glasses and read letters, and I was even able to see his lips



Standing in line with a pan, there was a feeling 'az mir geien betten zich bam Rebbe'n' – that we are waiting to give ourselves over, to dedicate our neshamos to the Rebbe



LEVI FREDIN via JEM 189029

THE REBBE RECEIVES PANIM,
EREV ROSH HASHANA 5737.

YOSSI MELAMED via JEM 126882



LEVI FREIDIN via JEM 188004

moving, but I didn't see too much more. I knew the Rebbe didn't want us to watch him.

Rabbi Korf: Erev Rosh Hashanah and Yud Shevat were the only times during the year that Chassidim were allowed to be inside the Ohel together with the Rebbe, and therefore they were the only opportunities for us to see the Rebbe's *avodah* there.

One Erev Rosh Hashanah, I noticed that the Rebbe was tearing small pieces off of *panim* and putting them into a bag. Another time I saw—I really shouldn't have been watching—the Rebbe reading a lengthy wedding invitation written by one of the more interesting characters in 770, which he had filled with many novel and unique ideas. The Rebbe was reading it with much seriousness, reciting all the words on the invitation.

Seeing that taught me so much about the Rebbe's care

and concern for every Yid. The Rebbe is the father of literally every Yid, including the people that were lacking in one way or another. This invitation provided the 770 *bochurim* with much entertainment, but nonetheless, the Rebbe was reading it, with the full seriousness, on Erev Rosh Hashanah, at the Ohel. The scene made an indelible impression on me.

The Rebbe would return from the Ohel quite late. One year, as the Rebbe was arriving back in 770, I saw the door of the car swinging open before the car came to a stop; the Rebbe was clearly in a very big hurry.

The new year has arrived, and the Rebbe enters the shul for maariv on the eve of Rosh Hashanah. Can you describe the atmosphere?

Rabbi Korf: When the Rebbe would come into the shul for *maariv*, I remember his face being quite solemn. Even as a child, I was able to feel that the *tefillos* of the *Yomim Noraim* were not regular *tefillos*; there was a seriousness evident throughout the entire davening. The whole atmosphere was a higher one; the *niggunim* were different, the *chazzanim* sang in a different tone and we felt a very different feeling than the rest of the year. Although the Rebbe never moved much during davening, and this davening was no different in that respect, we still felt that it was still quite different than the Rebbe's davening all year.

Rabbi Kesselman: In 5734 something very notable took place. That year, the shul had been expanded to its full current size, and the work had been completed right as Rosh Hashanah arrived. It was then that the Rebbe agreed

to stand on a *bimah* for the first time; being that it was a *Shnas Hakhel*, some of us connected it to the custom of Hakhel in the *Beis Hamikdash*, where the king would stand on a *bimah* made of wood, while reading the Torah to the nation gathered before him.

From that year on, a *bimah* would be erected each Tishrei, and it enabled us to see and watch the Rebbe during the *tefillos*.

Rabbi Spielman: When the Rebbe would come in for *maariv*, he would begin with reciting Tehillim for about ten to fifteen minutes. Then, the Rebbe would indicate that we should begin singing “*Avinu Malkeinu*” (beginning davening with the singing “*Avinu Malkeinu*” was customary at most of the Rosh Hashanah *tefillos*, as long as it was not Shabbos). Following this, *maariv* would commence.

Rabbi New: “*Avinu Malkeinu*” and the various other *niggunim* during the *Yomim Noraim* were very special, as the Rebbe would conduct the singing by banging his hand on the *stender*. The fusion of everyone singing along in unison following the Rebbe’s hand motions was amazing. This would take place all year as well, but on Rosh Hashanah and Yom Kippur it took on a whole new element of feeling and excitement. Often, the Rebbe would motion to repeat the *niggun* of “*Avinu Malkeinu*” a number of times.

Rosh Hashanah morning: How did one “earn” a place for davening and *tekios*? And what was the *seder* when the Rebbe would enter?

Rabbi Kesselman: In earlier times, *bochurim* would

be standing from six o’clock in the morning and onwards to save a place close to the *bimah* for the Rebbe’s *tekios*. Some would faint, and the situation was becoming unbearable. By the time I arrived in 770 in 5731, they had made a *seder* that the places would be reserved from Erev Rosh Hashanah. Then, on Rosh Hashanah morning, you had to return to your place by eight o’clock, otherwise it was up for grabs. After we arrived at 8:00 a.m. to secure our places, some of the *bochurim* left for *mitvza shofar* to different areas and returned to their places in middle of davening. The first few rows around the *bimah* would be reserved this way, and around them, a bit farther from the *bimah*, the places would be open to the public. People would jostle each other for the best location, pushing and shoving and then holding on to their places for dear life.

I held on to a place in the second row in front of the *bimah*, where I could face and look up at the Rebbe during *tekios*. In front of me, in the first row, stood Reb Meir Harlig, Reb Sholom Duchman, Reb Simcha Zirkind a”h and others. We were all familiar with who stood in which place each year so everyone made sure that his companions’ places were not taken by someone else.

Rabbi Duchman: On Rosh Hashanah, a number of children—me included—would sit on the table that was positioned directly in front of the *bimah*. There was a special place reserved for children near a table behind the *bimah*, but I would be on the table in front, facing the Rebbe during *tekios*. From there, I was able to stand up on the table and see the Rebbe clearly during *shacharis*, over the

heads of the people standing in front of me. But what was more essential was the fact that by *tekios* I was literally a foot away from the Rebbe, being able to hear everything, including the ruffling of the paper bags as the Rebbe moved them around. However, I could not stand up to see the *tekios* because then I would be blocking the other people standing behind me in the first few rows.

We children had our own competitions and arguments over places and *mekomos kevuim*. It was quite *lebedik*.

Rabbi Korf: The Rebbe would enter the shul holding the shofars wrapped in handkerchiefs, and behind him the *mazkirim* Reb Leibel Groner and Reb Binyomin Klein would be holding paper bags, which they would place on a table located right next to the Rebbe’s *shtender*. These bags were filled with *panim* and letters that people had sent to the Rebbe throughout the year.

Rabbi Spielman: In addition to the shofars and the bags, the Rebbe would come in with the Arizal *siddur* and the regular *siddur* (Torah Ohr), and in the later years, with the newly printed large *machzor* as well. There were various other *siddurim* the Rebbe would bring in sometimes, but that differed from year to year.

Preceding *tekios* is the *haftarah* which the Rebbe would recite. What was the *seder* by *krias haTorah* and when would the Rebbe come to the *bimah* in the middle of the shul?

Rabbi Duchman: Once *kriah* began, the pushing became crazy. As it progressed the room



got very noisy, and there was a major *balagan*. It took the Rebbe some time to get to the *bimah* before *maftir*; there were no tables creating a *shvil* like on Simchas Torah, so a pathway would have to be made within the masses of people, and it was a very difficult task. The path would open two feet in front of the Rebbe, and close two feet behind him.

Rabbi Korf: Before *krias haTorah*, the Gabbai, Reb Moshe Pinchas Katz a”h would make an announcement regarding the *seder*, ending off that “*m’zol visseen vu men shteit, un far vemen men shteit*—we should be aware of where we are, and before whom we are standing.”

The feeling of *tekios* was already in the air, and the announcement of “*yaamod*” before the Rebbe’s *aliyah* felt like a prelude for the exalted moments that were approaching.

On the first day of Rosh Hashanah the Rebbe came to the *bimah* when he was called up for *maftir*, just like a regular Shabbos. On the second day, however, the Rebbe recited *Kaddish* for the Rebbetzin’s sister, Rebbetzin

The feeling of tekios was already in the air, and the announcement of “yaamod” before the Rebbe’s aliyah felt like a prelude for the exalted moments that were approaching

Sheina, so he would come to the *bimah* earlier.

When the Rebbe came to the *bimah* for his *aliyah*, he brought along the shofars and the *machzorim*, and the *mazkirim* followed behind with the paper bags of *panim*.

Rabbi Kesselman: It was hard to hear the Rebbe reciting the *haftarah* due to the pushing. In the earlier years, the Rebbe would often cry during the *haftarah* of the first day, when reading about Chana, at *pesukim* such as “והיא ותתפלל על ה' ובכה”, or “מרת נפש תבכה”. I remember one time, when reading Chana’s response to Eli, after he had accused her of being a drunk, “לא אדני, אשה קשת”, the Rebbe began sobbing; we barely heard the words.

Standing near the Rebbe on the *bimah* would be the *gabbaim*, *mazkirim* and people holding the *sifrei Torah*. In the late 5720s, another group joined: The Rebbe had asked that the Yidden that had recently emigrated from Russia stand near him during *tekios*. That custom remained from year to year and the Russian Yidden would always be on the *bimah* during *tekios*.

Rabbi Spielman: Although those that stood in the first few rows, like Rabbi Kesselman, were pretty stable in their places, the area a bit further away between the *bimah* and the *aron kodesh* was nicknamed the “washing machine” as *tekios* would approach. It earned its name because you would come in dry, leave sopping wet, and you were in a constant spin, being pushed from all sides.

One year on the first day of Rosh Hashanah, due to the fierce pushing as the Rebbe was returning to the front of the shul

after *tekios*, my glasses got pulled off my face, and I never saw them again. In order to witness *tekios* the following day, I had to borrow a pair from a friend; it wasn’t exactly my prescription, but it was definitely better than nothing.

Let’s move on to the actual *tekios*, the part we’ve all been waiting for.

Rabbi Spielman: My father-in-law, Reb Berel Junik, related: The first day of Rosh Hashanah 5725, a few days before Rebbetzin

Chana’s *histalkus*, she was present by the Rebbe’s *tekios*. On the second day, when she was unable to go to shul, she told my father-in-law that although going the day before affected her health, it was well worth it in order to hear the Rebbe’s *tekios*.

Then she told him, “*Ir veist nit vos far a Rebbe ir hot*—You don’t know how great of a Rebbe you have. I’m not saying this as a mother; I’m saying it because that’s how it is.”

Rabbi Korf: For a number of years, I stood just a few rows

Heaven on Earth

Rabbi New: Spending Rosh Hashanah with the Rebbe, was unique even in the context of other Yomim Tovim. All the Yomim Tovim commemorate an event in the past; Chassidus teaches us how to understand each Yom Tov as a current event, with a message for our day. But Rosh Hashanah and Yom Kippur are so clear that even those who don’t learn Chassidus can relate to it. The *Aibershter* is simply sitting and judging the world. It is a very current and happening thing.

With the Rebbe it took on a whole new dimension: Rosh Hashanah, as we know from Chassidus is the *hamshacha klolis* for the entire year. It is the point of contact between heaven and earth, with the whole *avodah* of awakening Hashem’s will to be our king, which happens primarily at *tekias shofar*. Standing near the Rebbe during *tekios*, one knows and senses and feels that the whole purpose of creation, and this new *hamshacha*, and all of the Yidden’s *avodah*, is all embodied in the Rebbe, during these moments of *tekias shofar*.

Right before *tekios*, the crowd in 770 would swell. All of the shuls in Crown Heights emptied out, and their congregants came to hear *tekios* from the Rebbe, the *nasi hador*.

During the moments that the Rebbe blew the shofar, we were all “*guf echad*,” totally united; the thousands of people packed into the shul merged into one entity, with the Rebbe, the *nosi*, as its mind and heartbeat. Words cannot adequately describe the feeling that enveloped the room during those moments.

These were times that we literally transcended the physical limitations of the body; no matter how crushed one felt by the massive crowd, it was meaningless in the face of the magnitude of the moment.

The Rebbe’s face changed entirely. It looked like fire; it was awe inspiring and it was difficult to gaze at, yet at the same time you could not look anywhere else. Usually the Rebbe’s *tenuos* were the most simple, but now was entirely different.

away from the *bimah*. Standing so close to the Rebbe was not easy physically, but in such close proximity, one felt as if you were under the Rebbe's tallis as he conducted his *avodas hakodesh*.

When the Rebbe finished the *haftarah* and the time for *tekios* would arrive, he first looked around to make sure that the *sifrei Torah* were being held around him, and also to see if the *makri*—Rabbi Mendel Tenenbaum—was on sight. (Rabbi Tenenbaum was the *baal tokea* during *musaf*.) By this point, the *mazkirim* would have already placed the bags of *panim* on the *bimah* and the Rebbe began moving them around to bring them closer to himself. The Rebbe made sure that the *siddur* was open, that the bags were in their proper place, and then he would begin organizing the shofars.

Rabbi New: The Rebbe had a number of shofars. A light yellowish one, which had belonged to the Tzemach Tzedek; a black one, which the Rebbe Maharash had used, and later belonged to the Rebbe's father, HoRav Levi Yitzchok; and another white one, from the Frieddiker Rebbe. There was also a shofar that was sent from Eretz Yisroel that the Rebbe used for a few years after 5738.

Rabbi Kesselman: The 'organizing' of the shofars was very unique. the Rebbe would begin moving around the shofars and the handkerchiefs (a red

handkerchief passed down from the Tzemach Tzedek, a large white handkerchief, and another one), covering them and uncovering them again and again in a deliberate manner. While doing so, exertion was apparent on the Rebbe's face; it looked similar to a person lifting heavy weights, all the while moving around and organizing the shofars.

It was clear that there was some *rebbe'she hanhagos* happening in what the Rebbe was doing, which we did not see in other times. It was a special moment; this was one of the very few times of the year that we were able to catch a glimpse of such a *hanhagah*.

After organizing the shofars, sometimes for several minutes, the Rebbe would throw his tallis far over his head, covering the *panim* as well, and he would stand silently that way for a few minutes, leaning over the *bimah*. We would sometimes hear the Rebbe crying from under the tallis. I remember on Rosh Hashanah 5734, just ten days before the outbreak of the Yom Kippur War, the Rebbe cried very much, and we saw his shoulders shaking from emotion.

So the Rebbe would organize the shofars and then pull his tallis over his head. When and how did he begin the pesukim?

Rabbi Kesselman: After being under the tallis for some time,

the Rebbe put the tallis back to its normal position and pulled down its upper side. Then he held on to the two sides of the tallis tightly with both hands, leaving it in a straight position from on top. In a very loud voice, almost a shout, the Rebbe would begin "לְמַנְצָה לְבְנֵי קֶרֶחַ מִזְמוֹר". Immediately afterwards, the Rebbe would once

RABBI ZALMAN DUCHMAN AS A YOUNG CHILD (BOTTOM FAR LEFT) IN THE EXACT SPOT HE STOOD DURING TEKIOS ON ROSH HASHANAH



When the Rebbe recited the pesukim in their distinct tune, the atmosphere in the shul totally changed. In place of the balagan and tumult, came complete silence; you could hear a pin drop.

again throw his tallis far over his head and covering the *panim*, until he concluded the *perek* seven times.

Rabbi Spielman: After being under his tallis for another period of time, the Rebbe would once again lift up his tallis and begin the *pesukim* of “*Min Hameitzar*,” leading the crowd, verse by verse:

מון המצר קראתי י-ה ענני במרחב י-ה
קולי שמעה כחסדך ה' כמשפטך חייני
ראש דברך אמת ולעולם כל משפט
צדקך

ערב עבדך לטוב אל יעש קני זדים
שש אנכי על אמרתך כמוצא שלל רב
טוב טעם ודעת למדני כי במצותיך
האמנתי

נדבות פי רצה נא ה' ומשפטיר למדני
עלה אלקים בתרועה ה' בקול שופר

When the Rebbe recited the *pesukim* in their distinct tune, the atmosphere in the shul totally changed. In place of the *balagan* and tumult, came complete silence. The Rebbe would say them in a very loud voice, but the crowd was totally silent as well; you could hear a pin drop.



Rabbi Korf: Before starting “*Min Hameitzar*,” the Rebbe once again picked up his tallis, and held it from either side, as Rabbi Kesselman described. Throughout the year, there were never such intense and serious moments like *tekios* and its leadup, when the Rebbe recited the *pesukim*.

The *pesukim* recited before *tekios* are generally verses of supplication. Sometimes the Rebbe would emphasize one phrase or another, and later in the year, when something troubling came about, we would sometimes see a hint of connection to what the Rebbe had said with extra fervor and emotion. This was most specifically by the words אל יעשקוני זדיים; one year—5748, the year of the Rebbetzin’s *histalkus*—the Rebbe added a word: “*bal al yaashkuni zeidim*.”³

And how were the *brachos*, and then the *tekios*?

Rabbi Kesselman: When the Rebbe finished saying the *pesukim*, he once again pulled the tallis over his head for a few moments. Then, the Rebbe picked up the tallis to its normal position and turned around once more to see if the *makri* was on hand. Now the Rebbe would begin the *brachos*:

ברוך אתה ה' אלקינו מלך העולם אשר
קדשנו במצותיו וצונו לשמוע קול שופר
ברוך אתה ה' אלקינו מלך העולם
שהחיינו וקיימנו והגיימנו לצמן הזה

Rabbi Korf: The *brachos* of “*Lishmoa kol shofar*” and “*Shehechiyanu*” were usually recited by the Rebbe very loudly, in his unique tune. The whole shul was able to hear as the Rebbe said them.

Then the Rebbe would begin blowing; he would blow the shofar

with two hands—one hand near his mouth—and start the *tekios*.

The Rebbe would generally start to blow with the black shofar, the one that had belonged to the Rebbe Maharash. If the *tekios* came with difficulty, he switched to other shofars. This happened a number of times.

During the *tekios*, there are points where the *machzor* instructs the *baal tokea* to “confess quietly.” At those points, the Rebbe usually pulled his tallis over his head once again for a few moments. However, in the last years, the Rebbe did it very quickly, sometimes skipping it entirely.

Rabbi Duchman: There were some years that it seemed hard for the Rebbe to blow, and the *tekios* took a very long time.

There are famous stories of the Baal Shem Tov davening very strongly on Yom Kippur, dealing with a heavenly *gezeirah*, and the *talmidim* present at the time felt that there was a *kitrug* in heaven.⁴

When we, as children, saw the Rebbe attempting to blow the shofar, sometimes with much difficulty, we felt—like those Chassidim of old did—that there was a *kitrug* in Heaven, which we are totally unaware of, and the Rebbe, the *nasi hador*, is supplicating for the Yidden on High. When the *tekios* went hard, or the Rebbe was under the tallis for a long time before hand, this was how we felt.

Rabbi New: During those moments, tension filled the air, there was a strong feeling of intensity. I’m sure that there were those who, upon hearing those difficult *tekios*, were awakened to *teshuvah*.

Rabbi Kesselman: I remember that one year, in 5732, the last *teruah* took a full half hour, and



LEVI FREIDIN via JEM140982

the Rebbe changed three shofars in the course of it. It went on for so long, that dozens(!) of people fainted, or almost fainted, and had to be helped out of the shul. That year, the Rebbe had specifically asked that the many Yidden who had come out of Russia and were spending Rosh Hashanah in 770 be on the *bimah* during *tekios*. The *bima* was filled to the brim with people.

I heard that there was once a person that was standing and



THE REBBE RECITES HAVDALAH AT THE CONCLUSION OF ROSH HASHANA 5736.

listening to the Rebbe having difficulty with the *tekios*, and he promised the Rebbe in his heart to accomplish a certain thing. Later, in *yechidus*, the Rebbe made sure that he had kept to his pledge.

During *tekios* and the moments that preceded it, the *bochurim* and *yungeleit* watching and listening to the Rebbe felt a very strong feeling of *hiskashrus* and closeness to the Rebbe. We felt that the Rebbe was giving us the opportunity to ascend to a level beyond our usual

limitations, and to become united with the Rebbe, the *neshamah k'lolis*. When the Rebbe would weep, those that stood close weeped along, connecting to the Rebbe on the deepest of levels.

Ashrei Ha'am Yod'ei Seru'ah: The *pesukim* after *tekios*.

Rabbi Spielman: As the *tekios* concluded, the Rebbe would say the three *pesukim* in the well-

known tune, raising his voice from one to the next, while the crowd would repeat after him. As in the *pesukim* before the *tekios*, when the Rebbe chanted them, the crowd was silent, listening intently to the Rebbe's voice:

אֲשֶׁרִי הָעָם יוֹדְעֵי תְרוּעָה ה' בְּאוֹר פְּנִיךָ
יִהְיֶה לָנוּ

בְּשִׁמְךָ יִגִּילוּ כָּל הַיּוֹם וּבְצִדְקָתְךָ יִרְוּמוּ
כִּי תִפְאֶרֶת עֲזָמוּ אֶתָּה וּבְרַצְנֶךָ תִּרְוֹם
קִרְנֶנוּ

Rabbi Kesselman: There was a major difference in the Rebbe's

The Rebbe turned around and called out “Gut Yom Tov” three times, just as he would do on Simchas Torah and other Yomim Tovim. The crowd was shocked; it was totally out of the ordinary, and we didn’t know what to make of it...

expression from before *tekios* to afterwards. I don’t understand too much in *Elokus*, *binyan hamalchus*, etc. but I can tell you that physically, before *tekios* the Rebbe looked extremely serious, and afterwards, the *pesukim* were in a tone that gave off the feeling that *m’hot upgeton di inyonim*—everything has been taken care of. I wouldn’t call it relaxed, but it was definitely a change from beforehand.

Rabbi New: The feeling of the tune of “*Ashrei ha’am*,” especially when the Rebbe called out the words “*uvirtzoncha tarum karneinu*” at the end, was a feeling of confidence; victory has been achieved, the year will be good, Moshiach is coming, and all is wonderful. We felt safe in the Rebbe’s hands.

It is brought down in sefarim⁵ that after tekios, the baal tokea turns towards the congregation and they gaze at his face. How was it by the Rebbe?

Rabbi Kesselman: First, before leaving the *bimah* after *tekios*, the Rebbe had the *makri*,

Rabbi Tenenbaum choose a shofar to use for the *tekios* of *musaf*. Understandably, he would choose the shofar that the Rebbe had used, and then the Rebbe turned to leave the *bimah* with the rest of the shofars and returned to his place at the front of the shul.

Rabbi Korf: The Rebbe left the *bimah* behind the *sifrei Torah*, returning to his place where he put the *machzor* and the shofars down, and the *mazkirim* placed the bags back on their table. Meanwhile, everyone rushed towards the front of the shul to catch a glimpse of the Rebbe’s face while he turned around. The Rebbe would turn around and make a full circle, very briefly, while scanning the crowd.

Rabbi Duchman: As a child, I never knew that this was a *minhag* that has to do with the *baal tokea*; I thought it was to look at the Rebbe’s face, kind of like looking at the Kohen Gadol after the *avodah* of Yom Kippur. When the Rebbe turned around we have a chance to see his face, and there is a big *bracha* in seeing the Rebbe’s face after *tekios*.

The situation would be total chaos. Everyone wanted to see the Rebbe, and they knew it lasted only a few short seconds, so everyone tried to find a position from which he would be able to see. Many of the adults would get up onto the table that I was sitting on, right in front of the *bimah*. Being that my view was now obstructed, I would climb on to the ledge of the *bimah* itself—a much higher perch—from where I was able to see everything.

Being that high meant I was able to see, but others were being blocked. I was not the only one committing such a ‘crime,’ and calls would come from all corners

of 770—addressed to the various perpetrators—“*Arup fun bank! Arup! Arup!*” (“Get down, get down!”) And sometimes I was yanked down.

Wow!

Musaf on Rosh Hashanah is also unique. Tekios Dim’umad, Kori’m, Birchas Kohanim... Can you describe these?

Rabbi Korf: During *Shemoneh Esreh* of *musaf*, Rabbi Groner would stand closer to the Rebbe, in order to see when the Rebbe would finish each *bracha*, and motion to Rabbi Tenenbaum when to blow the *tekios*.

Watching the Rebbe perform *kor’im* was unbelievable; the Rebbe would quickly drop onto his knees, put his fists on the floor, complete the bow, and stand up quickly enough to watch the *shliach tzibur* do it as well.

Rabbi Duchman: In the later years, my father got a place for *musaf* right behind the Rebbe, so I was able to see everything. There was *kor’im*, then *Birchas Kohanim*—all the Kohanim had to go out to wash their hands, and then they needed to come all the way back to the front, and that provided good reason for some more pushing. By now, 770 would empty out quite a bit, and it was possible—albeit with difficulty—to make your way in or out of 770, and I would sometimes go outside to bring in my younger siblings who had come later for *Birchas Kohanim*.

The custom in 770 for *Birchas Kohanim* was that the Kohanim *duchan* from on top of the Rebbe’s *bimah*. Towards the end of *musaf*, the Rebbe left the *bimah* and stood

at a different *shtender*, which was prepared right behind the *bimah*'s staircase. He would remain there until the end of davening.

As the Rebbe went off the *bimah* for the *bracha*, the Kohanim dashed up the stairs, competing each other for a place in the front row, to be as close to the Rebbe as possible.

After the last one-hundred *kolos* of the shofar were blown, and it was once again permissible to speak, the Kohanim went off the *bimah*, and the Rebbe thanked them with “*Yasher koach Kohen*.”

Rabbi Kesselman: As I mentioned earlier, Rosh Hashana 5734 took place shortly before the outbreak of the Yom Kippur War, and the Rebbe cried profusely during the *haftarah* of the first day. However, on that same day, at the conclusion of *musaf* the Rebbe turned around and called out “*Gut Yom Tov*” three times, just as he would do on Simchas Torah and other Yomim Tovim. The crowd was shocked; it was totally out of the ordinary, and we didn’t know what to make of it. This same scene repeated itself on the second day too.

Then, as if that was not enough, as the Rebbe turned to leave shul, he began his father’s *hakafos niggun*. It felt as if Simchas Torah spilled into Rosh Hashana.

Rabbi Korf: In 5750 the first day of Rosh Hashanah fell out on Shabbos. At the beginning of *shacharis* the Rebbe told Rabbi Groner that he would hold a farbrengen a half hour after davening. A farbrengen on the first day of Rosh Hashanah, a day that the Rebbe would usually speak very little, was unheard of. The *gabbaim* were under a lot of pressure; many people had bought seats in which they planned on

sitting during the *tefillos* of the next day as well, and now 770 had to be totally reorganized for a farbrengen. The table where the Rebbe sat at during farbrengens was also not in its proper place, but of course everything was set up, and the farbrengen took place.

On the second day of Rosh Hashanah, as on each Yom Tov, the Rebbe held a farbrengen. Was there something unique about this specific farbrengen?

Rabbi Spielman: Before all farbrengens at the conclusion of Yom Tov, and this one was no exception, the Rebbe davened *mincha* in the small *zal*, as the big shul was in the midst of being set up.

People would save places from a while before, and although my memories are more general, I remember that it was not a very long farbrengen. The Rebbe washed for bread at the start of the farbrengen close to *shkiah*, and said a few *sichos* and a *maamar*. At some point, the Rebbe also asked to sing the *niggunim* of the Rabbeim. At the end, the Rebbe lead the bentching on a *kos*. Then the Rebbe davened *maariv*, followed by *havdalah* and then *kos shel bracha*. For *maariv*, the Rebbe did not go to his place at the front of the shul; instead, a *shtender* was prepared behind the Rebbe’s farbrengen place, with a large divider in front of it to act as a barrier. Meanwhile the Vaad Hamesader set up for *kos shel bracha*.

Rabbi Duchman: My grandfather, Reb Yisroel Duchman, had a place for *kos shel bracha*, right behind Reb Meir Harlig, who would stand

Niggunim

Rabbi Kesselman: In 5732 the Rebbe explained that we customarily sing the *niggunim* of the Rabbeim at the end of Rosh Hashanah as we connect the head of the year with the entire year. In connection to this, the Rebbe spoke about a very interesting concept. The Rebbe said that each of the Rabbeim—starting with the Baal Shem Tov—added one minute to Rosh Hashanah, and that this time represents the *chiddush* of each one of the Rabbeim. Through *niggunim*, the Rebbe added, we connect with the *chaya* and *yechidah*, the deepest levels of the *neshamah*, of the Rabbeim.⁶

The *seder* was that after we finished singing the *Beinoni* of the Frierdiker Rebbe, we would sing the Rebbe’s *niggun*—“*Atah vechartanu*.” The Rebbe would encourage this *niggun* very strongly and it was a very *lebedike* part of the farbrengen.

very close to the Rebbe. When he passed away, I took his place, and while standing there I would help out by handing out the cups to the people in line.

It is interesting to note, that during *kos shel bracha*, the entire line consisted of a bunch of tables and benches. In order to get into the line, you had to climb onto a bench and after a while you would go onto a table upon which you would walk passed the Rebbe.

As *kos shel bracha* drew to a close, and the Rebbe walked out with his *becher* and *siddur*, we all knew that there are many more precious moments waiting for us in the days and weeks to come, as Tishrei had just begun.

Rabbi New: Just to end off with a few words: There is a known tradition of Chassidim,

that when we arrive at the point in *tekios* where one is supposed to be “*misvadeh belachash*,”⁷ one should picture the image of the Rebbe. We all have that image of the Rebbe, whether it is from our own personal memories or from seeing the Rebbe’s image in pictures and videos.

There is no question that as we listen to the shofar, be it in 770, at the Ohel, or in our Chabad Houses, shul’s and yeshivos, that the Rebbe is blowing the שופר גדול on behalf of all of us, bringing our *tefillos* up High and davening for the entire *klal Yisroel* that we should be blessed with a שנה טובה ומתוקה.

May we merit to see and hear *tekios* from the Rebbe this year with the coming of Moshiach, may it be NOW.

We thank you all so much for sharing these special memories and experiences. We pray that speedily we will have the final and ultimate *geulah*, and spend Rosh Hashanah this year together with the Rebbe. ⑦

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1. Sichas Shabbos parshas Re’eh 5731
 2. See lengthy explanation in “Pidyon Nefesh—Regenerating the Connection” Derher Tishrei 5775.
 3. See letter by Reb E.C. Althoiz about the year 5687, the year the Friediker Rebbe was arrested; Likutei Diburim (LaHaK) vol. 5 p. 1358
 4. See Kuntres Toras HaChassidus perek 2
 5. Kuntres Limud HaChassidus p. 11
 6. Sichos Kodesh 5732 vol 1, p. 1-5
 7. Otzar Minhagei Chabad Elul-Tishrei p. 125

KOS SHEL BROCHO,
MOTZOEI ROSH
HASHANA 5738.





YOSSI MELAMED via JEM114315



Event:

FIRST LUNAR ORBIT AND FIRST MAN ON THE MOON

Date:

30 KISLEV - 6 TEVES, 5729
(DECEMBER 21-27 1968)

1-9 AV, 5729
(JULY 16-24 1969)



Apollo 8 was the first manned spaceflight to successfully leave Earth's orbit, enter the moon's orbit and return to Earth. The three astronauts on board became the first people to see Earth as a whole planet, the first to directly see the far side of the moon, and then the first to witness 'Earthrise'—the way the Earth looks as it rises over the horizon of the moon.

Apollo 11 carried the first humans to the surface of the moon.

It was a Friday afternoon when the Apollo mission returned from orbit and it was a big deal. It was a very big deal. A major step in human exploration of space taking place at the heyday of space exploration. The Soviets, competing for space prominence, were firing their own rockets and spacecraft. The President, making grand speeches, promised space exploration using technology as-of-yet undiscovered; and the moon was in our grasp. A mere seven months later the first person stepped foot on the surface of the moon.

And in certain circles there grew a fear. How does Yiddishkeit accept these new innovations? Could it

possibly be that mankind was finally penetrating the Heavens? Would this bring the skies, figurative and literal, crashing down on humanity? *Migdal Bavel*—was that not a similar feat?

At the center of it all was the Rebbe, calm in the middle of a storm. As we well know, the Rebbe has clarity that cuts through the fog of *olam hazeh*, establishing every concept in its proper place. This comes to play in many events that would throw full communities and cultures, both frum and secular, into disarray. The Rebbe would guide the world with clarity, characterizing the events and providing the correct approach.

On both occasions, when Apollo 8 made its first manned flyby and when Apollo 11 landed in the moon, the Rebbe called special farbrengens during which he elucidated the perceived challenges presented by these scientific advances and explored some of the lessons to be derived thereby.¹ This in keeping with the Baal Shem Tov's teaching that everything one sees or hears must bring a lesson in *avodas Hashem*.

Let us begin by clearing up the potential challenges. These are split into two types—textual, based on a *possuk* or *tefilah*, and theological.

Two phrases were presented as problematic: The *possuk* says, "שמים לה' והארץ נתן לבני אדם"—"The heavens are for Hashem and the earth was given to people" it seems that people cannot reach the 'heavens', which at first glance seems to include the moon and planets. Also, we say during *kiddush levana*, "כשם שאני רוקד, כנגדך ואיני יכול לנגוע בך"—"The same way that I jump towards you and cannot reach you, my enemies should not be able to reach me as hard as they try." The implication seems to be clear; we people *cannot* reach the moon!

But these were easily answered, as follows:

The word 'shamayim' can have several meanings. So it is obvious when we say "השמים שמים לה'" it is contrast to the word 'aretz,' which in this case includes **all** of physicality, all *gashmiyus*, including the entire universe, planets, and stars. The heavens that Hashem is revealed in, and to which humans are not party,

is inaccessible no matter how many rockets ships one can invent.

As for the wording in *kiddush levana*, again, taking the words at their simple meaning, the translation is that when a person (“and old Yid”) stands on the ground and jumps up, he simply cannot reach the moon no matter how hard he tries or how high he jumps. Similarly we ask Hashem to keep us beyond the reach of our enemies. There is obviously no mention of taking a rocket and flying to said moon and touching it. There is no *makor* in Torah that man is not able to fly to the moon, or even to the stars far beyond.

However, the theological crisis was a little more nuanced, but is still played along the general lines of the frum world’s uncomfortability with scientific advances, a notion the Rebbe strongly rejected.

The religious establishment worried that the more the world can be explained according to basic scientific principles, the less need there will be for religion to explain the cause and effect going on around us. The less wondrous and mysterious the world seems, the less proof there will be of the hidden hand of the Creator.

The more confidence humanity has in accomplishing tremendous feats of technological and scientific prowess, feats thought impossible a mere few years before, the less humility they will have. To quote the *possuk*, “כחי ועוצמי” — “My strength and the might of my hand that has accumulated this for me”²³ will become widespread, causing us to lose sight of the all powerful G-d above.

The approach forged by the Rebbe recognizes that all technology and all scientific advancements are derived—like all things that exist—from one place and one place alone: the Transcendent Knowledge of

the Knower of All Things, Hashem Himself.

Any and all scientific advancement will only cause awe in the viewer, awe of the amazing power that Hashem has placed in creation, awe of the huge expanse of the universe and of the amazing discoveries yet to come, all from Hashem’s boundless wisdom.

Humans are not great, if anything they are small minded beings, caught up in what science deems impossible, in ideas to be falsified in the coming years. Reaching the moon was originally thought impossible according to science—due to overheating during takeoff, due to gravity destroying the vehicle as it leaves orbit, and other concerns—and yet it eventually happened. The fact that they reached the moon proves not only the brilliance of humans, but

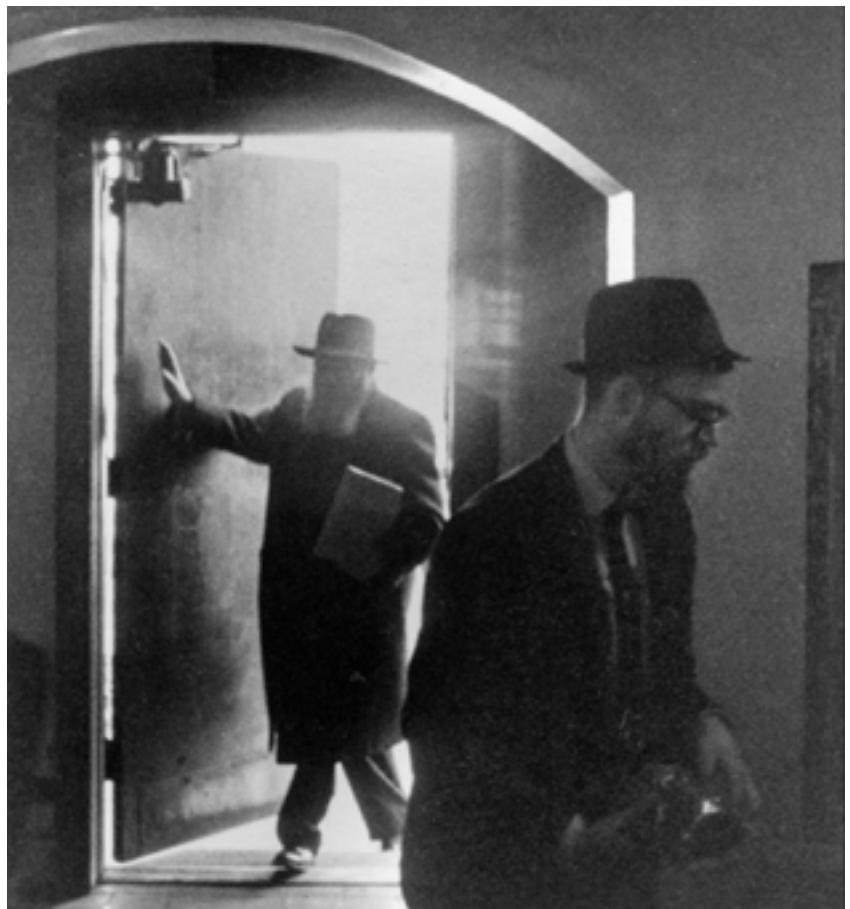
לזכות
החיילת בצבאות ה' הינדא שתחי'
לרגל הולדתה ביום
כ"ח תמוז ה'תשע"ו - שנת הקהל

נדפס ע"י הוריה
הרה"ת ר' מנחם מענדל הלוי
וזוגתו מרת שולמית שיחיו
גערבער



also the absurdity of their claims to scientific ‘fact.’ The self sufficiency of humanity has yet to be proven.

By looking at the planets we can appreciate their greatness and Hashem’s greatness. The *navi* says, שאו, מרום עיניכם, lift your eyes heavenward, see who created these. Viewing them up-close only heightens our awareness and wonder, bringing love and fear of Hashem. In fact, these sentiments were expressed by the astronauts themselves over the days of their flight, as they read the first ten *pesukim* of Bereishis.



JEM 287364



לזכות
הת' שמואל שיחי'
לרגל הגיעו לעול המצוות
ביום י"ב תשרי ה'תשע"ז

נדפס ע"י הוריו
הרה"ת ר' יוסף יצחק וזוגתו מרת אסתר
שיחי
מרזוב



The Real World

*Our approach to "ballebatishe hanachos"
—shunning the ways of the world*

כותב לי אחד שרצונו, שבנו ידע אך ורק אודות
מציאותו של הקב"ה, מציאותה של "ליובאוויטש", ותו
לא מידי ("מער גארניט")!... וזוהי כל תכליתו. כל שאר
הענינים הקיימים בעולם אינם מציאות, כי אם דמיון
("א פארבלענדעניש"), אחיזת עינים. . . הילד צריך
לדעת - כך כותב אלי - אודות מציאותו של הקב"ה,
והקב"ה ברא את "ליובאוויטש", וכל שאר הענינים
אינם במציאות!

**Someone wrote to me that he wishes for his son
to know of nothing other than Hashem and the
existence of Lubavitch. That's it. This is his entire
objective. Everything else in the world is not a
true reality; just an illusion. The child only has to
know about Hashem, and that Hashem created
Lubavitch. Everything else does not exist!**

(Chof-Daled Teves 5712)

What Does a Rebbe Do?

The officials had already come attempting an arrest. It was only a matter of time before they returned to take the Alter Rebbe to prison. Late at night, there was a knock at the door.

"Who's there?" the Alter Rebbe asked.

"A Yid!" came the reply.

The Alter Rebbe recognized the voice. It was his Chossid, Reb Shmuel Munkes.

Reb Shmuel came inside and the Alter Rebbe began telling him of what had happened that day. "You know Shmuel, they want to arrest me."

Reb Shmuel was unfazed.

"Nu; so what?" he said to the Alter Rebbe. "If you are a Rebbe, no bullet will harm you. And if you are not, then you deserve it. Who gave you the right to take away the pleasures of this world from thousands of Yidden?!"¹



Above anything else, Chassidus came to teach us that the only true reality is *Elokus*. The whole

of our physical world only exists because Hashem hid away His infinite presence in order to create what looks like an independent reality. The truth is that *olam hazeh* only conceals Hashem's ever-present life within it.

This is the inner meaning of the *possuk* "אין עוֹד מַלְבָּדוֹ" as explained in Chassidus. Not only that there is no other authoritative power in the world other than Hashem, but that there is actually no true existence in the world other than Hashem Himself.²

When understanding and contemplating this concept over and over again, we realize that the *gashmiyus* of this world in and of itself has no value at all.

It is only that Hashem placed us in this world in order to do our job of making a *dira b'tachtonim*. This is the reason to engage with the world.

But to become submerged in it and enjoy ourselves merely for the pleasures of the world is counterproductive and negates everything we learn about in Chassidus!

"When we realize that at the essence of everything in this world is the G-dly life creating it; the physicality is merely a byproduct of that *chayus*, we will automatically want to connect with the source of life and ignore that which is only secondary..." the Rebbe Rashab explains. "We will only want the physical as a means to connect to Hashem [through Torah and mitzvos in the physical world]."³

As the Rebbe sums it up in Hayom Yom, quoting the Chossid Reb Mordechai Horodoker, who heard from the Alter Rebbe:

"וואס מען טאר ניט טאר מען ניט, און וואס מ'מעג דארף מען ניט..."

"That which is forbidden [by the Torah], is certainly forbidden. And that which is permissible—is unnecessary..."⁴

For this reason, our Rabbeim taught us that the *הנחות העולם* (or in Yiddish *הנחות העולם*), i.e. the ways of the world, the way worldly people assert and perceive things, have no place in our circles.

We disdain the notion of the "*ballebatishe*" approach. The Rebbe writes in Reshimos that to be considered a "*ballebos*" is a lowly level.⁵

NO BALLEBOS!

The [Friediker] Rebbe related that when he lived in Rostov, his father, the Rebbe Rashab's apartment was on the second floor, and he lived on the ground floor.

On certain occasions, the Rebbe Rashab would have *kiddush* and a *farbrengen* in his son's apartment.

At one such *farbrengen*, the Rebbe Rashab said to his son, "L'chaim, *ballebos*!" [Referring to the title "*baal-habayis*" in the literal sense; they were sitting in *his* house.]

The [Friediker] Rebbe asked his father not to refer to him by this title again. "A *ballebos* is an unclean thing (דבר מזוהם)," he said.

(*Sicha Shabbos parshas Miketz 5713*)

In countless *sichos* at *farbrengens*, the Rebbe bemoans what has become almost inevitable in America, that even the most Chassidishe homes pursue extravagance and luxury.

"You were born and raised in a small town in Russia," the Rebbe once said. "All you had was the bare minimum of bread and water. You never even dreamed that you would one day have your own living space, and certainly not that the floor would be covered in carpet. Perhaps you never even knew that something called a carpet existed! But now you're in America. Over here you think we have to follow all the customs of the place.

"True, by *hashgacha pratis* you were brought to America. But as the Baal Shem Tov explains, the reason you are directed to a certain place is in order to spread G-dliness there. Not so that you can follow the silly customs of this place...

"You spend hours and days exerting so much effort just to attain a carpet that covers the floor from wall-to-wall. The finest and nicest carpet available.

"What do you have to do with things like this?!"⁶

לעילוי נשמת
הרה"ח הת"ר י' ירחמיאל בנימין
ב"ר מנחם הלוי ז"ל
קליין
מזכיר של כ"ק אדמו"ר זי"ע
גלב"ע ח"י סיון ה'תשע"ה
~
ולזכות אשתו תבלחט"א
מרת לאה שתחי' קליין
נדפס ע"י משפחתם

א) להשחלל ללמוד בכל יום שלשה פרקים כדי לסיים במשך השנה הבעל"ס,

RABBI M SELIGSON

מאג ברכי מימון ז"ל

THE RAMBAM'S SIGNATURE.



Every
Yid.

Every
Halacha.

Every
Day.

THE LANDMARK TAKANA
of
LIMMUD HARAMBAM

How to Learn Rambam

Long before the *takana* of Limmud HaRambam, Sefer HaYad was studied by Yidden around the world. They delved into it; *roshei yeshivos* gave *shiurim* on Rambam, deriving heaps of *chiddushim* in *Shas* from every word and letter.

However, by and large the *sefer* was not being used for the purpose its author intended; a *sefer* that every Yid, great or small, old or young, could use to know the entire Torah.

When the Rebbe instituted the daily *limud haRambam* on Acharon Shel Pesach 5744, the original intent and vision for this monumental work finally became a reality.

But this is just one of the many accomplishments of the *takana*. A one of a kind global initiative, uniting each and every Jew, from the wise to the simple, by studying the entire Torah - and specifically *halachos*.

A unity that is a prelude to the coming of Moshiach.

When the Rebbe introduced the method of learning Rambam as we do; studying the entire *sefer perek* by *perek* from start to finish, some may have felt that learning three *perakim* (or even just one *perek*) of Rambam a day is a pace far faster than Sefer HaYad should be studied. They believed that Rambam, being a complex and deep *sefer*, should be studied by first delving into the Gemaras on which a given *halacha* is based, and only afterwards learning *Sefer HaYad*. They believed that to learn Rambam without first studying the applicable *sugyos* in *Shas* would be disrespectful to the Rambam.

But the truth however, is quite the opposite; in order to respect the Rambam, one does not need to first learn the Gemaras. The Rambam did not intend his *sefer* to be a

commentary on *Shas*. In the *hakdama* to Sefer HaYad, he writes:

“I... sought to compose [a work which would include the conclusions] derived from all these texts regarding the forbidden and the permitted, the impure and the pure, and the remainder of the Torah’s laws, all in clear and concise terms, so that the entire *Torah Sheb’al Peh* could be organized in each person’s mouth without questions or objections.

“To summarize: [The intent of this work is] that a person will not need another text at all with regard to any *halacha*. Rather, this text will be a compilation of the entire *Torah Sheb’al Peh*, including also the *takanos*, *minhagim*, and *gezeiros* that were enacted from the time of Moshe Rabbeinu, until the completion of the Gemara, as were explained by the *geonim* in the texts they composed after the Gemara.

“Therefore, I have called this text, *Mishneh Torah* [“the second to the Torah,” with the intent that] a person should first study the *Torah Shebiksav*, and then study this text and comprehend the entire *Torah Sheb’al Peh* from it, without having to study any other text between the two.”

The Rambam makes his intention quite clear: the *sefer*’s purpose is to impart knowledge of the *halachos* of Torah, not the deeper meaning of the Gemara. That is why he called it *Mishne Torah*; first and foremost, a Yid must learn *Torah Shebiksav*. Then, the secondary obligation is to know the *halachos*, the “Crown of Torah.” For this purpose the Sefer HaYad was written, and its study will give the student knowledge of “every Jewish law,” without need for any other *sefer*.

The Rebbe explains that learning Rambam only for the purpose of deriving *chiddushim* goes against the Rambam’s wishes. Until now, a *sefer* of learning Rambam for the sake of Rambam itself almost didn’t exist.

The *takana* is to learn Rambam for the sake of Rambam itself; not to figure out the source in *Shas* for the *halachos*, nor to derive *chiddushim*, but simply to understand the *halachos*, as the Rambam intended. (Once this has been accomplished, one can indeed learn *chiddushim* from the precise wording of Rambam.)¹

Restoring the Glory

The Rebbe points out that immediately upon its completion and publishing, the Rambam was indeed studied properly:

Recently we have instituted a new thing; having a set daily study session in the Sefer HaRambam. Essentially this is not completely new; we are restoring an old custom to its full glory (“החזירו עטרה ליושנה”).

In the Rambam’s times, and even for a while after his lifetime, the Sefardic communities had regular study sessions of Rambam. This lasted for quite a few generations. At some point this practice was also accepted in Ashkenazic communities as well.

(Sicha 29 Elul 5744)

While Lubavitcher Chassidim had been completing *Shas* every year since the times of the Alter Rebbe by dividing the *mesechtos*, the Rebbe explained that completing Rambam could not be accomplished by splitting the *sefer* up. This is because of a difference between *Shas* and Rambam. Although the placement of the *mesechtos* in *Shas* are in a particular order, the reasons for this order have no *halachic* implication;² thus, one needn’t study *Shas* in a specific order and it can be split up. On the other

hand the Rambam, when writing Sefer HaYad, expected the reader to have studied the entire *sefer* up until the current *halacha* and relied that the student would already know a lot of information.³ The reader, unaware of what the Rambam wrote earlier in the *sefer*, may draw erroneous conclusions from the *halacha* he studies. The only way to properly learn Rambam is in the right order, from beginning to end.⁴

Jewish Unity

“One of the principal elements in the study of *Rambam* is the unification of Jewry,” the Rebbe was quoted in the New York Times as saying.⁵

In those inaugural *sichos*, the Rebbe discussed the oft-mentioned need to unite the Jewish nation. The Rebbe explained that this unity can be accomplished by learning Mishneh Torah daily, because every Yid would be learning the same thing at the same time. Since “a person is wherever his thoughts are,” all Yidden are thus united in their common study. This unity is everlasting, as it is unity through the eternal Torah.

This unity expresses itself practically as well; Yidden who may otherwise have little in common will find a common language in the *inyan* they are all learning.⁶

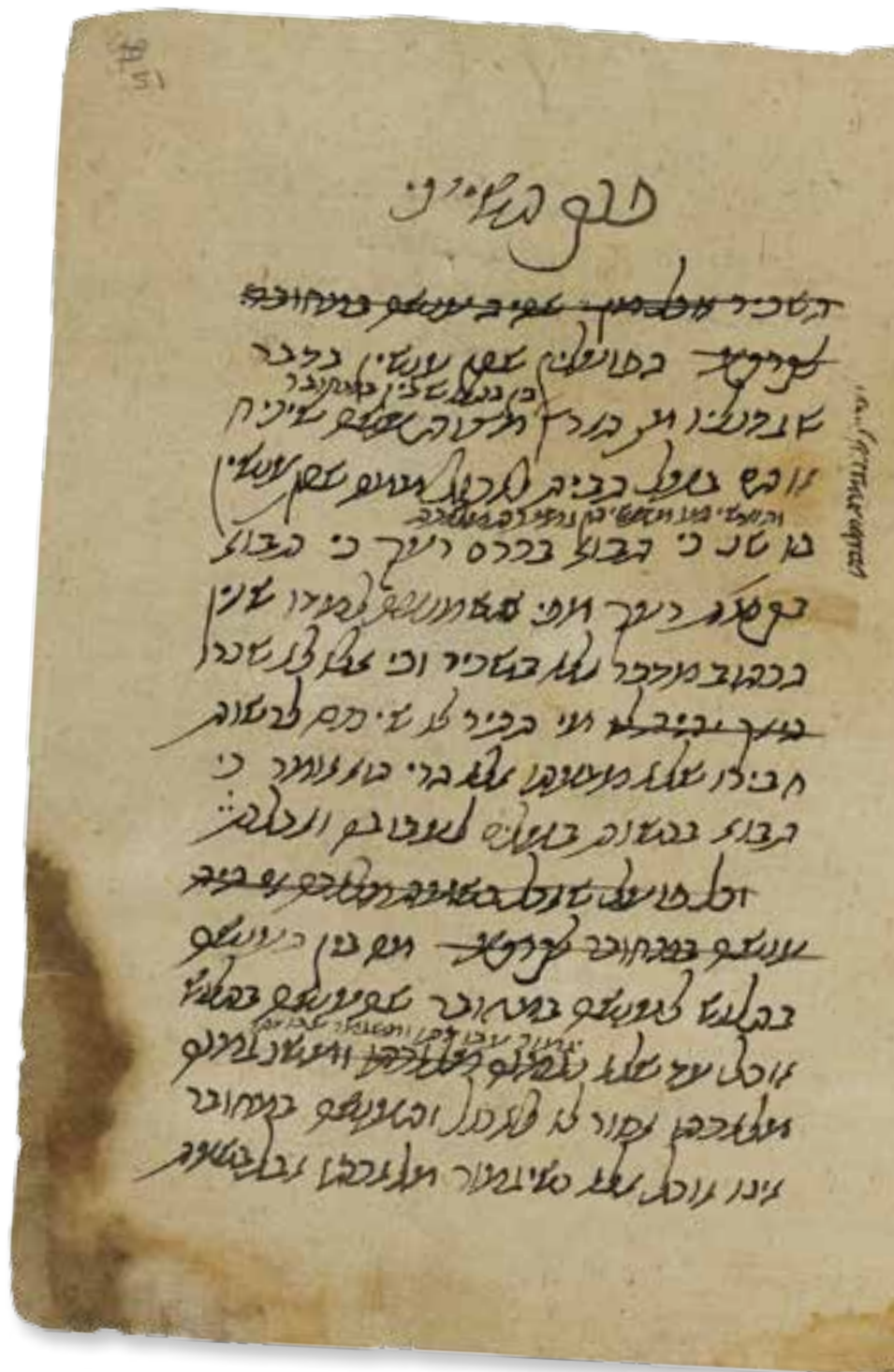
However, this unity could really be accomplished by the simultaneous

study of any *sefer* in Torah. Why then was Rambam chosen?

The Rebbe went on to explain that Sefer HaYad has two unique advantages:

1) As explained in Likkutei Torah⁷, the Jewish people are one united

body, but there are still some that are considered like “heads” and some that are like the “feet.” While there is a significant difference between scholars and simple folk when it comes to the give-and-take of *pilpul*, the difference fades when it comes to *halacha*. The



A PAGE OF MISHNE TORAH WRITTEN IN THE RAMBAM'S HANDWRITING.

Yidden who
may have little
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all learning



An Arm for an Arm

"I can't move my hands, help! They are paralyzed."

The hysterical cries emanating from Dina, the wife of one of the country's wealthiest Jews were indeed heart wrenching. Meir searched far and wide throughout the entire province of Wallachia for some type of cure for his wife, someone who would be able to restore movement to her arms; but to no avail.

Distraught and desperate, they began travelling from city to city in the hope that along the way, something would present itself as a remedy for Dina's shocking condition. They tried everything. Doctors with elaborate credentials were consulted, potions from exotic lands were suggested, but still nothing seemed to help.

At long last there seemed to be some light when they heard of the Baal Shem

Tov and his miraculous powers. Without hesitation the couple travelled to Mezibuzh. Upon hearing their story and situation, the Baal Shem Tov simply told them to remain in the city. This repeated itself a number of times, each time they were told to remain in Mezibuzh.

After some time passed in this manner, they once again came to the Baal Shem Tov and this time he had something else to say. He informed them that he would be going on a journey to a certain village and that they should follow behind him.

The horses were prepared and the wagons were hitched. Along the way, the Baal Shem Tov stopped at an inn, operated by one of his Chassidim.

When the innkeeper greeted him, the Baal Shem Tov asked if it would be okay to stay overnight. The

man was quite taken aback by the question, because he considered it an honor that such a righteous man would choose his tavern to spend the night and he readily agreed. However, the Baal Shem Tov had one request that would have to be met. Nobody should be allowed in during his stay and all doors and windows should be tightly sealed. No

**HE NOW
WANTED TO
KNOW WHO
THIS 'BAAL
SHEM TOV'
WAS WHO HAD
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FREEZE TO
DEATH.**

matter who came knocking, they were not to be granted entry; no exceptions even for a great minister or individual of high rank.

It was up to the innkeeper to keep the door locked and if anyone insisted on entering he was to tell them that they could not come in because the Baal Shem Tov is staying here.

The innkeeper took care of all the details and prepared dinner for his guests.

The night grew late and everyone retired except for the Baal Shem Tov who stayed awake learning from a *sefer* at the table. Not too far away, in a back room of the house, lay the despairing Dina.

Meanwhile in another part of town a drunken party was taking place. Two brothers had finally met up after more than twelve years of not seeing



THE SWORD WIELDING VISITOR WAS NOW STANDING NEAR THE BAAL SHEM TOV WITH HIS HANDS FROZEN IN PLACE

each other. They were taking full advantage of this time together and were making merry. One of these brothers happened to be a great minister and the owner of the inn in which the Baal Shem Tov, Meir and Dina were staying.

As the wine kicked in and their minds began fogging from the alcohol, the owner of the inn began bragging and boasting about the beautiful tavern he owned not too far away. Eventually his guest, his brother, was convinced and he asked for a swift horse to go and see the place for himself.

Thinking that it was only a short distance away from his brother's estate, he didn't bother taking a coat or jacket, but made do with the shirt he was wearing.

Unfortunately for him, as soon as he began galloping away, the weather turned nasty and he was caught in a freezing and bitter blizzard. The supposedly short trip, instead took many hours.

As soon as he reached the inn, he jumped off the horse and began pounding strongly on the door waiting for someone to open and allow him in to warm his frozen bones.

Putting his ear to the door, the only sound he

heard was of his pounding heart but not the footsteps or voice of somebody inside he was so desperately waiting for.

Standing outside, his knocks became louder and more aggressive as the cold penetrated his very bones. Finally he heard a voice call to him, but not what he wanted to hear. "Sorry", the man called. "We cannot let you in, the Baal Shem Tov is here and he won't allow anyone to enter."

This repeated itself a number of times, until the Baal Shem Tov signaled to the innkeeper that he could now go ahead and let him in.

The visitor hurried through the entranceway and warmed himself by the fireplace.

After a few minutes, his breathing became steady and the numbness dissipated. Feeling returned to his hands, legs and entire body.

He now wanted to know who this 'Baal Shem Tov' was who had the nerve to leave him in the stormy night and almost freeze to death.

The innkeeper pointed to the table at which the Baal Shem Tov was learning and said he is the one. The man's rage boiled over and he

screamed and cursed again and again. When his anger had reached its breaking point he ran over to the table while brandishing his sword and was about to give a mighty swing. Just then the Baal Shem Tov called out to Dina, "Quickly raise up both your hands."

Suddenly, the most amazing thing happened.

Dina raised her hands with ease and comfort as if nothing had been wrong and the sword wielding visitor was now standing near the Baal Shem Tov with his hands frozen in place. Dina had taken his power of movement, and she had given him, so to speak, her paralyzed arms.

Realizing the gravity of the bizarre exchange that just occurred to him, the haughty visitor begged for mercy and forgiveness; if only he would have strength in his arms once again.

The Baal Shem Tov gazed at him and replied, "The exchange already took place, there is nothing more I can do to reverse it!"¹

1. This story has been adapted from the sefer שבחי הבעש"ט. Please note that the names don't appear in the original but were added in our English translation for the sake of clarity.

לע"נ
הרה"ח הרה"ת ר' אברהם דוב
בן הרב יהושע
נלב"ע כ"ד טבת ה'תשע"ג

ולע"נ
זוגתו מרת ליבא בת ר' ברוך
נלב"ע כ"א טבת ה'תשס"ד

נדפס ע"י
בנו
הרה"ת ר' אליהו וזוגתו מרת דליה
ומשפחתם שיחיו
העכט



The Street Will Dance

SIMCHAS BEIS HASHOEIVA
RESTORED CELEBRATION OF BEIS HAMIKDASH TIMES



JOYOUS DANCING ERUPTS OUTSIDE 770, CHOL HAMOED SUKKOS 5742.

LEVI FREIDIN via JEW 1997/6

DRAWING WITH JOY

As darkness settled over Yerushalayim and the first day of Yom Tov slipped away, the *Beis Hamikdash*, usually so docile and quiet in the evenings, became a whirlwind of activity. Tonight was *Simchas Beis Hashoeva*, “the rejoicings of the water-drawings,” in honor of the rare *nisuch hamayim* (pouring of water on the *mizbeiach*) which would be held the following day. Throughout the year, every *korban* was accompanied by a libation of wine; on Sukkos, water was poured as well. In honor of this offering, the Yidden—who had gathered from all over Eretz Yisrael to celebrate Sukkos in the *Beis Hamikdash*—would hold a week of rejoicing.

There was much to be done. The outer courtyard of the *Beis Hamikdash*, the *ezras nashim*, would be the site of the dancing; huge wooden balconies for the women were quickly erected, and menorahs were placed all around for lighting. They were huge; every menorah had four basins for the oil, with wicks from the old tattered *michnasayim* (pants) and sashes of the Kohanim. Young Kohanim preciously balanced massive, 30 *lug* buckets of oil in their arms as they climbed steep ladders to fill them up. The menorahs were so bright that they illuminated the entire Yerushalayim; there was not a courtyard where a woman could not sift wheat to this light.

The celebrations commenced. As millions of people watched from all sides, the *chassidim* and *anshei maase* danced before them, juggling lighted torches in their hands and singing songs of praise to Hashem. Rabban Shimon ben Gamliel juggled eight torches at a time; not one would touch the other. The Levi'im, who were stationed on the fifteen steps leading down to the *ezras nashim*, joined in the singing as well, and accompanied

it with harps, psalteries, cymbals, and so many musical instruments that they couldn't be counted.

What would they chant? The *chassidim*—people who never sinned—would say, “Happy is our youth which did not embarrass our old age” (i.e. that we did not sin in our youth and embarrass our older selves). The *baalei teshuva* would say, “Happy is our old age which atoned for our youth.” Both groups would say, “Happy is he who never sinned; and he who has sinned shall repent, and he will be forgiven.”

The Mishna states that someone who did not witness *Simchas Beis Hashoeva* never saw real rejoicing in his life. It was also a time of profound spiritual revelation: one of the reasons it was called “the rejoicing of water drawings” was because people drew *ruach hakodesh* from there. Yonah Ha'amitai—the famous *novi* who was sent by Hashem to warn Nineveh of their sins, and unsuccessfully tried slipping away from the task—was originally one of the regular people who came to the *Beis Hamikdash* for Sukkos, and it was then that *ruach hakodesh* rested on him.

The ecstatic celebrations continued throughout the night. A little before dawn, when the rooster first crowed, two Kohanim blew in their trumpets *tekia! terua! tekia!* signalling that it was time to begin the march towards the Shiloach stream, where the water

for the libation would be drawn. They continued blowing periodically as they marched out of the *Beis Hamikdash*.

A golden pitcher was filled from the Shiloach's water, and the retinue returned to the *Beis Hamikdash* through the “Water Gate”—which was named thus in honor of this occasion—and again, they blew three blasts. When it came time for the pouring, after the daily *tamid* was offered at about dawn, a Kohen ascended the *mizbeach*, turned to the left, and poured the wine and water simultaneously into the the two holes designated for it.

To the Kohen who poured the water the people called: “Raise your hand!” This is because it once happened that the Kohen charged with this duty was a Tzedoki—a sect that denies the validity of *Torah Shebaal Peh*, and thus does not believe in *nisuch hamayim*, which, as a *halacha leMoshe miSinai*, is not mentioned explicitly in *Torah Shebiksav*—and instead of pouring the water into the designated hole, he poured it onto his feet. All the people pelted him with their esrogim. From then on, the Kohen would always be told to raise his hand, to ensure he was doing his job properly.

It was a never-ending celebration. Rabbi Yehoshua ben Chananya said: “When we were engaged in *Simchas Beis Hashoeva*, our eyes saw no sleep [on Yom Tov]. How so? The first hour

“He spoke for several hours without a break. He spoke words of Chassidus, mixed and spiced with midrashim and Kabbalah with gimatriyaos, which he received from his father. [His words] were sweet to the ears, and all the assembled were amazed...”

[of the day we were occupied with] the morning *korban tamid*; afterwards *tefillah*, and from that to *korban musaf*. After that was *musaf* prayer, following which we went to the *beis medrash*. From there we went to eat and drink [at home], and afterwards *mincha*. From *mincha* to the afternoon *tamid*; and from that time on was *Simchas Beis Hashoeva*..." They managed to stay on their feet by dozing on each other's shoulders during the dancing.

EARLY REVELATIONS

Even after the *Beis Hamikdash* was destroyed, Sukkos continued being a time of rejoicing and happiness. But in *dor hashvi'i* it was taken to a whole new level. The Rebbe's *Simchas Beis Hashoeva* farbrengens are possibly the single longest-standing tradition of our generation, dating back far before the *nesius*.

A few months after the Rebbe and Rebbetzin's wedding, the Friediker Rebbe embarked on a trip to America with the goal of inspiring the Chassidim there, raising much-needed funds for the Yidden in Russia, and exploring the area as the possible future seat of Lubavitch. Most of the Chassidim and the Friediker Rebbe's family stayed in Riga, Latvia and conducted the Yomim Tovim without him, their hearts aching from his absence. But there was a bright side: It was then that, for the first time, the Chassidim were able to catch a glimpse of the Rebbe's greatness, something that he always tried to hide, but it was especially concealed in the presence of his father-in-law, the Friediker Rebbe. Now, with the responsibility to guide the Chassidim temporarily foisted upon him, a new side was revealed.

Throughout Rosh Hashanah and Yom Kippur, the Chassidim followed the Rebbe's lead in davening and *hanhagos*. During *Simchas Beis Hashoeva*, and again on Shemini



Atzeres and Simchas Torah, the Rebbe farbrenged for hours.

In those years, the very fact that the Rebbe—who kept a low profile and shied away from the spotlight—held a farbrengen for a crowd was a novelty. But it was what happened during these farbrengens that truly astonished them.

In a letter to the Friediker Rebbe, Reb Elya Chaim Althois described the scene at the *Simchas Beis Hashoeva* and other farbrengens: "He spoke for several hours without a break. He spoke words of Chassidus, mixed and spiced with *midrashim* and Kabbalah with *gimatriyaos*, which he received

from his father. [His words] were sweet to the ears, and all the assembled were amazed...[One of the assembled was Mr.] Vekslir, a quiet man, a big critic, and a great intellectual in his own eyes. He came for the first time to hear with his own ears what he had been told by the *minyán* of Berlin, about the greatness of the [Friediker] Rebbe's son-in-law, *shlita*. He stayed with the Chassidim until 2:00 in the morning. He left with amazement, and told me these words: 'I have never seen or heard anything like this! *Ashrei yoladeto!*'"

From then on, up until 5725, the Rebbe farbrenged every year



להביא לימות המשיח

The Great Wake-Up Call

The Six-Day War

THE REASSURING VOICE

“We’ll throw them into the sea!” said the Egyptians who were about to wage war against the tiny Israel. “We will win this war! And when we do, we will complete that which has begun in Nazi Germany.”

The year was 5727. The Jews were preparing for war with four of their sworn enemies: Egypt, Iraq, Syria and Jordan. Jointly, they boasted nearly double the number of troops and tanks, and four times the air force of the IDF. The world was certain that victory was with the Arab countries. The many Holocaust survivors residing in Israel shuddered at the notion that yet another disastrous Holocaust was on its way, hurling rapidly towards the Jewish people. Parks were being designated as graveyards for the predicted mass casualties, and many foreign citizens attempted to evacuate before catastrophe hit. Amongst the uproar, just one lone voice preached optimism, predicted triumph, and bestowed strength, hope and reassurance to the horror stricken Jewish people.

“Hashem is protecting the Jews living in his Holy Land,” the Rebbe said. “He is sending them his blessings, success and salvation!¹ Do not be afraid! The eyes of Hashem are constantly upon Eretz Yisrael. Hashem is at your side and will guard you as well as all of the Jewish people living in Eretz Yisrael.”²

REAWAKENING

The war turned out to be nothing short of unfathomable miracles, one after another. Syrian soldiers fled in fear even before the Israelis reached them, at times abandoning their weaponry. Some couldn’t explain their actions; whilst others claimed to have seen fictitious visions of giants

לזכות
הרה"ת ר' מרדכי שיחי'
דייטש

נדפס ע"י
בניו, ובנותיו, וכל משפחתו
שיחיו



The many Holocaust survivors residing in Israel shuddered at the notion that yet another disastrous Holocaust was on its way

and frightening images. The world watched in awe and disbelief, as the once doomed Israel rose to a miraculous unexpected triumph! The whole world recognized that Hashem's hand was at play in this miraculous war.

The Jewish people all over were ignited, felt united, and began searching for their heritage. There was an immense aura of *teshuvah*. The Rebbe saw this period of awakening as the final stages prior to Moshiach's coming, and felt that we must utilize the time properly. The Rebbe said that the great Russian Exodus in the summer of 5727 was also another link in the chain of miraculous events that would pave the way for Moshiach himself to redeem us.

In Tishrei the following year, 5728, the Rebbe said three different *maamarim* all beginning with the *possuk* "וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל."³ The Rebbe said a *sicha* on Shabbos Bereishis⁴ about the events of the period, the *hisorerus* that it caused, and the fact that it was a heavenly orchestrated event to prepare the Jewish people for immediate redemption. The Rebbe later edited the *sicha* and had it broadcast over the radio for the world to hear. Here are some of the points the Rebbe spoke about during that Shabbos:

In the weeks leading up to the Six Day War, the Jewish world was shaken to its core. Even the most unaffiliated Jew in the farthest corner of the world was suddenly gripped with fear and panic over the plight of his brethren in the Holy Land. When the wheel eventually turned and the

Jewish people rose to an incredibly miraculous triumph, every last Jew felt uplifted and inspired; he was filled with an outpour of love for his fellow Jews and longing for a deep connection to the Almighty. *Teshuvah* was in the air in a manner not seen by other such occurrences.

Never had such a reawakening swept the Jewish people as it had now. Even during the course of World War II, when there was good reason for panic and the result was indeed catastrophic—unfortunately, the Jewish people were not aroused with alarm and worry, and they didn't act with enough effort to save their suffering brethren. In this war on the other hand, in which the threats were not realized, only the fear was enormous, the Jewish people were filled with fright over the state of their fellow Jews, and were stirred to repentance. How can we possibly comprehend this unexpected and extraordinary reaction?⁵

THE SOUND OF THE SHOFAR

The *navi* Yeshyahu prophesied, "And you will gather together the children of Israel, one by one."⁶ The *navi* continues, "And it will be on that day, that the great shofar will be sounded, and those lost in the land of Ashur will come, as well as those persecuted in the land of Egypt, and they will bow to Hashem on the holy mountain in Yerushalayim."⁷ During the dark exile, the Jewish people are dispersed in all corners of the world; it will therefore be necessary to approach each one of them and bring

them to Eretz Yisroel at the advent of Moshiach.

Unfortunately, during the lengthy period of exile, many Jews have gotten lost in the gloomy *galus* night, as result of which they will be unresponsive and uncooperative even when Moshiach will be prepared to release them from their bondage. It is for this reason that the "great shofar"—the great wakeup call—will be sounded. Just before Moshiach's arrival, Hashem will demonstrate such great revelations that they will shake up the Jewish people, and will arouse even those lost and oppressed Jews out of their reverie and misery, so that they too will be prepared to come and serve Hashem in Yerushalayim, with the coming of Moshiach.⁸

But before the sounding of the great shofar, yet another shofar will precede it. As the *navi* Zecharia had told us, "Hashem will sound the shofar and go about in the storms of Yemen."⁹

This is the Shofar of war. It means that Hashem will cause nation to rise up against nation, and they will combat each other so mercilessly that it will eternally transform the world. The Jewish people will suffer unspeakable atrocities as well, which will remind even the most assimilated Jew of his long forgotten Judaism. These atrocities are the "birth pangs" of Moshiach, which the Jewish people will have to endure prior to the redemption.¹⁰

Following this, comes the great shofar, when Hashem will give a loving fatherly call, to reawaken both kinds of Jews.

There are those Jews who are lost in the land of "Ashur." Ashur can also be read as "אושר" which means contentment; referring to those Jews who live in prosperous countries and have sunk in the slumber of worldly pleasures, and have long forgotten their connection to Judaism.



דער רבי וועט געפינען א וועג...

Dedicated By
Chabad Lubavitch of Westport



Open Eyes

AS TOLD BY ELIEZER TUNK (MORRISTOWN, NJ)

Our daughter Zelda Rochel was born this past year on 22 Adar II. According to the standard physical exam they ran within the first 24 hours, she was completely healthy.

Six days later we paid our first visit to a pediatrician in Crown Heights and to our horror, a quick examination of her eyes raised suspicion that our daughter may have been born with a cataract.¹ Although cataracts are very common in aging adults—cataract surgery is one of the most commonly performed operations in the United States—cataracts in newborns and children are relatively rare, affecting only 3 out of 10,000 children.

Our pediatrician referred us to a Manhattan-based medical practice called Pediatric Ophthalmic Consultants where Dr. Marc Lustig ran the full gamut of tests on our daughter. Fundus photography² clearly determined that indeed Zelda Rochel had been born with a double cataract in her left eye.³

Surgery was required to remove the clouded natural eye lens and replace it with an artificial one. Usually surgery is performed within six weeks of birth but because our case wasn't so severe, he felt we could wait six months before going ahead with the procedure. In the meantime the situation would be monitored with monthly examinations.

We were due to spend Pesach in England but before we left we paid a visit to the Ohel where we asked the Rebbe for a *bracha* that her condition should remain stable and the surgery be pushed off as much as allowed.

Upon returning from England, we once again visited Pediatric Ophthalmic Consultants where Zelda Rochel underwent her monthly examination. A different doctor performed the check-up and although no pictures were taken, she confirmed that surgery was still required and urged that it take place imminently.

We grew increasingly anxious at the thought of our precious little baby going under the surgical blade. We once



In honor of
Reb Avraham Hayman
And Reb Shloimy Litzman

Dedicated by
Reb Yisroel Schulman



YOSSI MELAMED via JEM 123955



YOSSI MELAMED via JEM 123961

KAPAROS

Erev Yom Kippur, 5747

It is barely daybreak of one of the busiest days of the year. After *shlogging kaporos* privately in his room, the Rebbe emerges from 770 towards the adjacent courtyard, to bring the chicken to the *shochet*, Rabbi Yisroel Shimon Kalmanson. Following the *shechita*, the Rebbe performs the mitzvah of *kisuy hadam*, covering the spilled blood of a slaughtered fowl.

These photos were photographed by Levi Freidin and Yossi Melamed respectively, and have been made available by Jewish Educational Media's Living Archive project.

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.



Merkos Shlichus Gift

Dear Editors,

In the article about Merkos Shlichus [“One Spark at a Time” Derher 47 (128) Av 5776] you mentioned that in the early years, the *bochurim* would have a special group *yechidus* with the Rebbe before the trip.

I merited to go on Merkos Shlichus a few times in those early years (once I went with Reb Yoel Kahn to Lakewood, another time with Reb Gershon Mendel Garelik, etc.) and I remember those group *yechidus*’n quite distinctly. The Rebbe would give us a *bracha* and words of encouragement for the shlichus.

Just to mention one specific *yechidus*. It was 5716 and a new small print of the Siddur Tehillas Hashem had just been printed for the first time. The Rebbe said that since a new *siddur* just came from the press, he will give a copy to each one of the *bochurim* going on Merkos Shlichus as a מתנה. We then all passed by the Rebbe’s desk and the Rebbe handed each one of us a small blue *siddur*.

Mayer Harlig
Brooklyn, NY



He’s Going With

Dear Editors,

Following up on the Merkos Shlichus article [“One Spark at a Time” Derher 47 (128) Av 5776], I would like to share my own personal Merkos Shlichus story which took place in 5718.

I was a *bochur* in 770 at the time and I had arranged with Merkos to go on Merkos Shlichus with Reb Yankel Holtzman to North and South Carolina and Georgia. Yankel had a driver’s license and we planned to drive down from New York to meet with the Yidden there.

My uncle Reb Hendel Lieberman was unwell at the time and I was the one taking care of him. When he heard of my plans to leave him for a few weeks in the summer he told me that I must stay because he needs my assistance. I wrote this to the Rebbe.

The Rebbe responded that I should explain to my uncle that with him allowing me to leave, although he is in need of my help, it is as if he too is travelling on the Rebbe’s shlichus. Of course I relayed to him what the Rebbe had said and he agreed wholeheartedly that I go.

(In the article you wrote that “every *bochur*... would usually receive a dollar from the Rebbe through *mazkirus* in connection with their trip.” When I returned from the trip and received my dollar, my uncle asked that since the Rebbe had said that it is as if he went; he too should receive a dollar.)

Berel Futerfas
Brooklyn, NY



Av and Sad Occurrences

Dear Editors,

Firstly, thank you for your constant supply of authentic *chassidische* content each and every month. I am especially appreciative that you are careful to include the sources for the information written in the articles.

Which brings me to my question:

In the Editorial for the Av magazine [Derher 47 (128) Av 5776], you wrote that the word “Av” reminds us of the sad occurrences that befell the Jewish people during this month, and that “Menachem” is the consolation and healing, so to speak, for those tragedies.

This statement struck me as interesting, so I decided to check out the quoted source (Sichas Motzei Shabbos parshas Pinchas 5738), but I did not find any explanation for this. Please enlighten.

Also, I have always wondered why it says in your ‘mission statement’ that your wonderful publication is geared toward *bochurim*. I think that anyone who has a love for

Lubavitch history and a love for the Rebbe will greatly enjoy and draw inspiration from your publication. For me, when I am reading it, it feels like I’m living before Gimmel Tammuz, like it never happened!

I eagerly look forward to to the Derher and read it on Shabbos. I am so glad it is monthly and arrives before the month it discusses actually begins. Great work and please never stop!

Sincerely with much appreciation,

Pinchas Winograd
Las Vegas, Nevada



Dear Pinchas,

Thank you for the tremendous feedback!

Regarding your question:

Indeed, in the *sicha* of Motzei Shabbos Pinchas this fact is not explained so clearly.

But it is explained in many places in Chassidus (see ד”ה נחמו עת”ר that the name “Av”—meaning “father”—alludes to the fact that Hashem, as our father, has to punish us at times in order to cleanse us of our sins. He is acting as a merciful father, although His kindness and mercy may be hidden in this instance.

We would like to turn your attention to another *sicha* said by the Rebbe a few weeks later, on Motzei Shabbos parshas Ekev 5738 (*se’if* 4 and on), where the Rebbe says that although the tragedies are indeed the work of a merciful father, the mercy is hidden within the tragic events. In order to reveal the kindness and mercy, manifest in the reality of *olam hazeh*, we add

the name “Menachem,” which can mean “reconsideration” (as in מִנְחָם השם).

The reason why the *sicha* of Motzei Shabbos Pinchas was referenced, is to explain why specifically in recent times, as we draw closer to Moshiach, the word “Menachem” was added to the name of the month.

Thank you for bringing this to our attention and giving us the opportunity to revise and explain.

All the best,

The Editors

”



Begin Visit

Dear Editors,

Job well done on the Av Derher.

I would just like to point out that the *bochur* mentioned on page 14 [“Prime Minister Begin Visits The Rebbe” Derher 47 (128) Av 5776] who *chazzered* the Rebbe’s *sicha* for the Israeli delegation while Begin was in *yechidus* was Rabbi Menashe Perman (today the Rebbe’s shliach in Chile). He was part of the Vaad HaMesader then and had a badge. He often dealt with the Israelis that would come to the Rebbe.

I have also enclosed a picture of the “R” badge which was worn by people with permission to be in the building during the visit, as mentioned in the article.

Mendy Schmukler

Brooklyn, NY

”

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר
נדפס ע"י
הרה"ת ר' לוי יצחק שיחי'
וואגעל
בקשר עם יום הולדתו ביום ו' תשרי
ולזכות זוגתו מרת חי' פריידא ומשפחתו שיחיו

לזכות
מרת חי' ברכה בת ר' יצחק ע"ה
נלב"ע כ"ח אדר ה'תש"ע
הקיצו ורגנו שוכני עפר והיא בתוכם, בגאולה האמיתית והשלימה
בקרב ממוש נאו
ת.נ.צ.ב.ה.
נדפס ע"י
הרה"ת ר' יצחק וזוגתו מרת חי' ומשפחתו שיחיו
פרוס

נדפס ע"י ולזכות
הרה"ת ר' אברהם יצחק
לרגל יום הולדתו ביום ח' תשרי
ולזכות בנותיו
שיינא מוסיא, וחיה גיטל
לרגל יום הולדתם ביום ב' דראש השנה
ולזכות אשתו מרת מינא רחל
שיחיו
ריטשלער

לזכות
בנינו ובתנו
מנחם מענדל, רבקה, יוסף יצחק, שלום דובער
נדפס ע"י הוריהם
הרה"ת ר' ישראל וזוגתו מרת חנה שיחיו
זבדי

לזכות
הרה"ת ר' משה וזוגתו מרת שרה חנה
וילדיהם חי' מושקא, רחל, מנחם מענדל, דבורה לאה, שיינא, נתן,
מנוחה מינדל, שירה, שמואל אייזיק שיחיו
גורארי'

לע"נ
הרה"ת ר' אליהו אריה לייב בן הרב יוסף ע"ה
גראסס
נלב"ע בליל שמע"צ אחר הקפות ה'תשנ"ה
נדפס ע"י משפחתו
הרה"ת ר' אברהם נחום וזוגתו רחל ומשפחתם שיחיו
גראסס

לזכות הורינו
הרה"ח ר' משה וזוגתו מרת פערל הערסון
הרה"ג הרה"ח ר' אברהם וזוגתו מרת חי' בלומא אודאבא
להצלחה רבה ומופלגה לאורך ימים ושנים טובות מתוך בריאות הנכונה
נדפס ע"י בנו וכלתו
הרה"ת ר' אשר וזוגתו מרת שרה שיחיו
הערסאן

לע"נ
הרה"ח הרה"ת אהרן בן הרה"ח הרה"ת ר' יהודה ע"ה
חיתריק
נלב"ע כ"ט תשרי ה'תשע"ה
נדפס ע"י משפחתו
הרה"ת ר' אברהם נחום וזוגתו רחל ומשפחתם שיחיו
גראסס

לזכות
החתן התמים מנחם מענדל הלוי שי' בייטעלמאן
והכלה מרת לאה תחי' ראזענברג
לרגל חתונתם ביום כ"ב אלול ה'תשע"ו הבעל"ט
נדפס ע"י
הרה"ת ר' יחיאל מיכל וזוגתו מרת חנה שיחיו בייטעלמאן

לזכות
מנחם מענדל ב"ר דוד הי"ו
אסתר חנה מושקא ב"ר משה אברהם דוד הי"ו
וכל יוצאי חלציהם הי"ו

לע"נ
הרה"ת ר' ישראל מנחם בן הרה"ח ר' אלתר חלל ע"ה
רבינוביץ
נלב"ע כ"א סיון ה'תשע"ו
ת.נ.צ.ב.ח.
נדפס ע"י
משפחתו שיחיו

נדפס ע"י ולזכות
הרה"ת ר' לוי וזוגתו מרת יהודית ומשפחתם שיחיו
פייגענסאהן

נדפס ע"י
הרה"ת ר' לוי יצחק וזוגתו מרת חנה שיחיו
באנון
לזכות ילדיהם מנחם מענדל, חי' מושקא, שרה, חנינא, ישראל שיחיו
לחיווק התקשרותם לכ"ק אדמו"ר

לזכות
החייל בצבאות ה'
מנחם מענדל שיחי'
גליצנשטיין
לרגל ה'אפשערניש' שלו ביום י"ג תמוז ה'תשע"ו - שנת הקהל
נדפס ע"י זקניו
הרה"ת ר' יוסף יצחק וזוגתו מרת אסתר גאלדע שיחיו
גרינברג

לזכות
הרה"ת ר' מנחם מענדל וזוגתו מרת נחמה דינה ומשפחתם שיחיו
מאנעל

GMAR CHASSIMAH TOVA, AND A GUT YOM TOV TO THE ENTIRE COMMUNITY
CHABAD OF BEL AIR, CA
RABBI CHAIM AND CHARNA MENTZ

לזכות
מרת מרים שתחי'
לרגל יום הולדתה ביום כ"ף מנחם אב
לשנת הצלחה בגשמיית וברוחניות

נדפס ע"י
בעלה הרה"ת ר' שניאור זלמן ומשפחתה שיחיו
פעלליג

לזכות
החתן התמים ר' יעקב מנחם מענדל שיחי' יוניק
והכלה המהוללה מרת רענדל לאה שתחי' לוין
לרגל חתונתם ביום י' אלול ה'תשע"ו - שנת הקהל
נדפס ע"י הוריהם
הרה"ת ר' דובער וזוגתו מרת שושנה שיחיו יוניק
הרה"ת ר' יוסף יצחק וזוגתו מרת חנה שיחיו לוין

לע"נ
הרה"ח מוה"ר שניאור זלמן בן הרה"ח ר' נתן ע"ה
גורארי'
מקושר בכל נימי נפשו לרבותינו נשיאנו, ומקורב לבית רבי כל ימיו
נלב"ע ביום השבת
א' דראש השנה ה'תשס"ד
נדפס ע"י משפחתו שיחיו

מוקדש לחיזוק ההתקשרות
לב"ק אדמו"ר
נדפס ע"י
הרה"ת ר' יצחק וזוגתו מרת לאה שיחיו
גניביש
לרגל יום נישואיהם ביום י"א אלול לאריכות ימים ושנים טובות

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

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

לזכות

הבת הנולדת, חיילת בצבאות ה'

שיינא

ולזכות הוריה

ידידנו הנכבד, עמוד התווך של גליון

"א חסיד ישער דערהער"

הרה"ת **שלום דובער** בן רבקה נעמי

וזוגתו מרת **אסתר** בת מרים

ומשפחתם שיחיו

לאורך ימים ושנים טובות

ליין

שיזכו לגדלה יחד עם שאר ילדיהם שיחיו

"לתורה לחופה ולמעשים טובים"

מתוך הרחבה

ובהצלחה רבה ומופלגה

בכל אשר יפנו בגשמיות וברוחניות

A Chassidisher Derher
Vaad Talmidei Hatmimim



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Brooklyn, New York 11213