

שנת
הקהל את העם

A Chassidisher

Derher

סידישער דערהער

רח"ל צו זאגן, אז ס'איז

דורכגעגינגען אזוי פיל און אזוי פיל יארן,

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א שינוי - אן אונטערשייד,

אדרבא! יעדער יאר

ווערט א הוספה אין

דער פארבונדנקייט

פון יעדערן פון

אונז מיט נשיא

דורנו!

—משיחת ליל ט"ו תמוז תשמ"ה



TAMMUZ 5776
ISSUE 46 (123)

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



About the Cover:

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

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

Photo Credits: JEM via Levi Freidin 246376



DerherEditorial / Lift Your Finger

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

The Rebbe explains:

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Editors

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

1. Sichas Yud Beis Tammuz 5710

2. Letter 25 Adar 5710

3. Sicha 24 Iyar 5711

4. Sichas Shabbos parshas Vayera 5748

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

UNDERSTAND THE GOAL AND FULFILL IT

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

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

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

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

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

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

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



Instead of just spying, they attacked, and they captured. Not only did they capture the city, Yaazor, but also all the suburbs. A phenomenal feat.

decided to go all the way. And they did, capturing not only the city but also the suburbs.

YOU NEED IT SPELLED OUT?

There are those that are waiting to receive a written letter from the Rebbe, giving them explicit instructions where they need to apply themselves. Not only to spy, but also to conquer, not only Yaazor, but also its suburbs.

But until then, they behaved as a *chossid shoteh*, fulfilling the minimum demanded of them without investing even a bit *chayus*.

If this had been a “live command” for them, it would have done what living things do: grow and produce fruit. Had they taken these directives properly, they would have followed the dictum, that “one who begins a mitzvah is told to complete it.” The Rebbe, relying on this rule, started them out on this mitzvah, hoping for the Chassidim’s devotion to motivate them to complete the vision.

If we take this initiative, and have trust in the power of our leader, we would not only be able to fulfill the basic shlichus, but to conquer as well. And not only the city, but also the suburbs.

To be clear:

Every single one of us is commanded by the [Friediker] Rebbe to actively spread Yiddishkeit, and the teachings and traditions of Chassidus in particular.

Some people however, convince themselves that their mission is to merely “spy”—to sit in a fine wagon, hitched to four white horses, take a quick ride around Yaazor, another around the suburbs. Then they come back, file a report about what needs to be done and where, and then sit back and relax. Mission accomplished, they proclaim proudly.

If he is looking for validation from the Shulchan Aruch, he has it. But as far as the *meshale'ach* is concerned, as long as the desired result of reaching

the *chutza* was not yet accomplished, not only has he missed the end of the shlichus, it was a failure from the outset.

In simple terms: Even if the original mission was only to spy, and maybe it was only for the city, the true purpose is to lead another Yid to be a *shomer Torah u'mitzvos*. The true purpose is to make another shul kosher, with a *mechitza* and the *bima* in the proper places. The true purpose is to make another kosher mikveh through which holy, healthy children will be born. Healthy both spiritually and physically.

To be satisfied with smaller accomplishments is not the desire of the one who sent you!

This is the Torah’s demand by telling us that they were able to overcome and understand the true mission at hand and to fulfill it in a spectacular fashion. The spies conquered and transformed the region, the land of our enemies, into Jewish land, a part of Eretz Yisroel.

DON'T HIDE!

This is a directive to each Chossid. There is no difference if the mission was given through thought, spoken to him, or written. It is clear that the purpose of the mission is to bring about a practical, tangible, product. A kosher shul, a kosher Jewish home, kosher parents, kosher children. Every Chossid must take upon himself to not only “spy” but to actually do something.

And then he is given the promise that he will be successful, and he will be able to establish a city with Yiddishkeit, along with its suburbs.

There was a time when elevating one's personal “*chutza*” was enough to reach this goal. But now this will not fulfill the obligation placed upon us. The [Friediker] Rebbe demanded that we actually take the physical 248 limbs and 365 organs of our bodies and of the *nefesh habehamis*, and travel to a city, travel to a state, and conquer

it for Yiddishkeit. Not to travel for a visit to leave behind a pair of tefillin, tzitzis or a siddur. The purpose is to conquer, making those cities a place where Yidden dwell, changing the very nature of the space, making it a dwelling place for Hashem.

BREAKING THE RULER

This relates directly to the imprisonment of the Rebbe, who was arrested for sending shluchim to all corners of the country, wherever he could reach. His agenda was clear: Do not only “spy,” but conquer; creating *chadarim*, yeshivos for boys and girls, shuls, *mikva'os*, *batei medrash*, everything needed for Jewish life.

And this arrest only led to the creation of another holiday for Yidden, the one we are celebrating here today!

If this could happen in a country like that one was, where the risk was life or death, all the more so it can happen here. Here one even receives honor and glory for going on this

mission to save another Yid, another shul, or another home. Do it with joy and happiness!

The power for this comes from the *baal hasimcha* himself, the *Nossi*. By going through prison he broke through and destroyed the power of one ruler. It is certainly much easier for him to break the power of the ‘foolish king’ that resides in the heart of those going on the shlichus, making it easier to go without any physical obstacles. All that is demanded is to overcome the imprisonment by the *nefesh habehamis*, which will then crown the *nefesh haElohis*. And this brings to the victory over the city and its surroundings.

Let this bring to the addition of many Yidden to the army of Hashem, which will cause us to “go out with our hosts,” leaving *golus* with joy, walking with upright postures to our land. **T**

(Adapted from *sichas Yud Beis Tammuz 5721*)



21 TAMMUZ 5721



כתב יד קודש

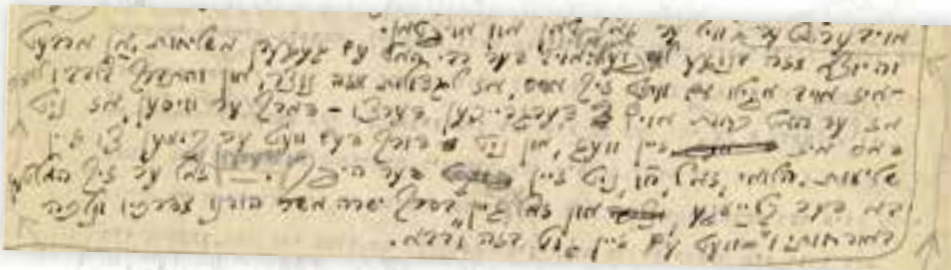
לז"נ
הרה"ח ר' בן ציון שגלוב ע"ה
בן הרה"ח ר' יצחק אלחנן ז"ל הי"ד
נלב"ע י"ב אייר ה'תשע"ו
נדפס ע"י ולזכות נכדיו
הרה"ת ר' אלחנן משה
והוגתו מרת חנה זלאתא טענענבוים
ומשפחתם שיחיו
ולהצלחה רבה במילוי שליחותם
בנאפה וואלי, קליפורני-ה



Follow the Rebbe

Courtesy of Vaad Hanachos B'Lahak

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



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

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

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

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

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

(לקוטי שיחות ח"ב עמ' 517)



לעבן מיט'ן רבין

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



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

Tanks Against Assimilation

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



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

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

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

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



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

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

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

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

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

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

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

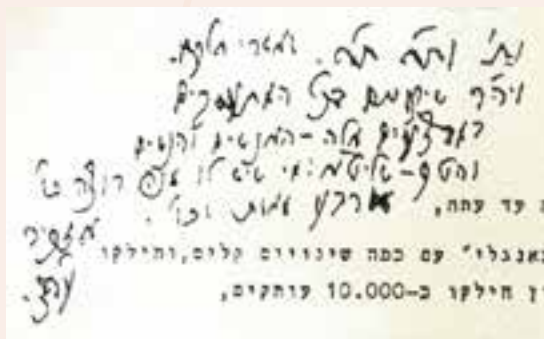
MONDAY, 27 SIVAN

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

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

TUESDAY, 28 SIVAN

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



and mezuzos painted on the sides. When the Rebbe left at night he walked slowly in order to look at the trucks, and the car drove slowly on the street so that the Rebbe could see the trucks from the other side as well.

WEDNESDAY, 29 SIVAN

The Rebbe again looked at the trucks on his way home.

THURSDAY, 30 SIVAN

When the Rebbe left 770 at night, he looked for the trucks which for some reason were not parked there. I heard that the Rebbe remarked to Rabbi Krinsky that the trucks were “tanks against assimilation.”

SHABBOS PARSHAS KORACH, 2 TAMMUZ

The Rebbe arrived from his home at 9:45 AM and looked intently at the trucks parked on Eastern Parkway.

When the Rebbe came down for the farbrengen, he said that he is farbrenging because of the recent *hisorerus* in the *mitvzoim*. Since there was a *shturem* about it, he wants to farbreng about it as well.

The Rebbe spoke about the tremendous success of the *mitvza mezuzah*, and how the general public was responding very well to the campaign.

Regarding the *pushkas* that were being distributed as part of the *mitvzoim*, the Rebbe said they should not have an address where to send the money, so that people shouldn't think that Lubavitch is trying to make money from this. Likewise, the *pushkas* should have pictures of



5734, JEM via V SCHILDKRAUT 108461

tefillin, a mezuzah, and *seforim* on them as well, in order to remind people about them when giving tzedakah.

Tonight there was a *melava malka* for Tzach. *Mezonos* and wine from the Rebbe were distributed.

The attendees pledged money for the *mivtzoim*.

SUNDAY, 3 TAMMUZ

Today, seven trucks of *bochurim* went out to the streets of New York. On the trucks are illustrations of the five *mivtzoim*, as well as speakers playing music. At 9:15 PM the Rebbe returned from the Ohel, and the *bochurim* who had already come back from *mivtzoim* stood by their trucks and sang. The Rebbe encouraged the singing as he left the car.

Someone drew tefillin in the shape of a tank, and the Rebbe said to enlarge it and hang it on the side of the truck.

MONDAY, 4 TAMMUZ

Today we arranged that the tanks should depart as the Rebbe arrived at 770. We stood waiting by the trucks, and as soon as the Rebbe's car appeared we began singing. The Rebbe gave a big smile as he left his car, and encouraged the singing. At the top of the steps to 770, the Rebbe turned around and encouraged the singing until the trucks left (besides for one, which Reb Dovid Raskin told to stay).

WEDNESDAY, 6 TAMMUZ

I went on *mivtzoim* today in Manhattan, and members of our tank put tefillin on 102 people. Tzach received an answer from the Rebbe about the *mivtzoim*: "בכל תקופת תמוז צ"ל השמש (ומגן ה"א) בגבורתה — ת"ח ת"ח — In the month of Tammuz, the sun (שמש) (ומגן ה' אלקים) must be at its strongest. Many Thanks."

THURSDAY, 7 TAMMUZ

The seven tanks were waiting for the Rebbe this morning, just like on Monday. The Rebbe encouraged the singing again, and glanced behind him on his way up the stairs, but did not wait until the tanks left.

There was a big crowd this morning who came to watch the Rebbe see the tanks off, and many people took pictures and videos.

FRIDAY, 8 TAMMUZ

Today I went on *mivtzoim* in Manhattan. I heard that at 6 o'clock the Rebbe went home, just as a



RASKIN FAMILY ARCHIVES

A MITZVAH TANK ON THE STREETS OF NEW YORK CITY.

tank was returning with its music blasting, and the Rebbe encouraged the music.

SHABBOS PARSHAS CHUKAS, 9 TAMMUZ

At 9:55 AM the Rebbe arrived from his home. On the way, he looked at the tanks parked outside. We knew that there wouldn't be a *farbrengen* today, because last Shabbos the Rebbe said that he is *farbrenging* for this Shabbos as well. So Tzach arranged *tahalucha* to Flatbush and Brighton Beach to talk about the *mivtzoim*.

TUESDAY, YUD-BEIS TAMMUZ

We woke up early today to go on *mivtzoim*. The seven tanks drove together across the entire Manhattan to make a *shturem* with the music, and then we split to go to our designated *mivtzoim* places.

At the *farbrengen* tonight the Rebbe spoke about how all the five *mivtzoim* are connected to Yud-Beis Tammuz, and how the Frieddiker Rebbe accomplished all of them while in jail.

Mivtza Torah: While in jail the Frieddiker Rebbe wrote notes on the *maamar* of Shavuot.

Mivtza Bayis Malei Seforim: He took a bag of *sefarim* with him to jail (containing a siddur, Tehilim, Tanya, and Chumash). The *seforim* also

accompanied him through all the rooms he was taken to.

Mivtza Mezuzah: He told his interrogators that the room is not required to have a mezuzah. By this he accomplished *mivtza mezuzah* in two ways: 1. Stating that the room did not need a mezuzah, is also part of *hilchos mezuzah*. 2. When being unable to actually perform a certain mitzvah, talking about its *halachos* is tantamount to it being fulfilled (similar to studying the *halachos of korbanos* today).

Mivtza Tefillin: It is well known that the Frierdiker Rebbe staged a hunger strike until his tefillin were brought to him.

Mivtza Tzedakah: He provided encouragement to his cellmates, and even gave them his own food, the greatest form of tzedakah.

Afterwards, the Rebbe spoke about the tanks, that they are the tanks against assimilation. Not just to defend against it, but to go on the offensive, and conquer the world. The best use of the tanks is alluded to in the word ‘tank’ itself. ‘טנק’ is *roshei taivos*: *Taharos, Nezikin, Kodshim*. First the one going on *mivtzoim* must make sure he is pure—טהורות—of any motives, his only agenda being to help the other person. Then he can influence someone, starting first in סור מרע—refraining from doing bad—נזיקין, and then in עשה טוב—doing good—קדשים.

Later in the farbrengen, the Rebbe said that all the ‘*tankistin*’ should say *l’chaim*.

FRIDAY, 15 TAMMUZ

Today, the following letter from the Rebbe was publicized:

B”h

15th of Tammuz—month of *geula*, 5734—*shnas Hakhel*

Brooklyn, NY

Using the words of the Frierdiker Rebbe, [this letter is addressed] “to all who hold dear the holy Torah, observe mitzvot, and all Jewish people.”

May G-d be with you!

Shalom U’bracha!

I implore you to grow the momentum and add in all the *mivtzoim*, first and foremost in *mivtza mezuzah*. This addition should begin even before the onset of the Three Weeks [on Sunday, two days later]. Discussing matters of public interest and setting aside tzedakah—physical and spiritual—is even permitted on Shabbos. *Yehi ratzon* that these

days should be quickly transformed to days of joy with the coming of Moshiach, “and Yisroel will grow strong” [במדבר כד, יח]...

With respect and blessings for success in all the above,

One must be ‘pure’ of ulterior motives, and go on mivtzoim solely to help another Jew.

SHABBOS PARSHAS BALAK, 16 TAMMUZ

At 1:30 PM the Rebbe came down for the farbrengen. The Rebbe again spoke about tanks, that they can conquer wherever they go. They plow through obstacles, flatten hills, cross ditches, break walls. That is how we must conquer the world, to make it “ומלכותו בכל משלה”.

On Yud-Beis Tammuz the Rebbe said that the ‘ט’ in the word ‘טנק’, stands for ‘*Taharos*.’ Today the Rebbe clarified that one must be ‘pure’ of ulterior motives, and go on *mivtzoim* solely to help another Jew. But there is no reason to wait until you are completely pure and holy, rather you should work on yourself too while you are on *mivtzoim*.

THE SHTUREM CONTINUES

A few days later, on Thursday, the Rebbe told Rabbi Mendel Tenenbaum in *yechidus* that he is demanding now from *anash* to conquer the world.

A week later on Thursday, 28 Tammuz, the Rebbe held a surprise farbrengen. Many Crown Heights locals were in the country, and many *bochurim* were on *Merkos Shlichus*. Even the *bochurim* that were in town, some of them did not know about the farbrengen and were still out on the tanks. As a result the crowd was quite small.

The Rebbe said that the farbrengen is to strengthen the *mivtzoim*, and therefore a collection should be made specifically for the costs associated with *mivtzoim*. In the beginning of the farbrengen the Rebbe connected each of the five *mivtzoim* with ערי מקלט. At the end he said that in those places where it is already daytime people could go on *mivtzoim* now, and if it is still night, they could start preparing for tomorrow’s *mivtzoim*.

Throughout the summer, the Rebbe continued to encourage the *mitvzoim* at every Farbrengen, and the daily *mitvzoim* schedule continued.

At the farbrengen of Chai Elul, the Rebbe touched upon the discussion over whether it is permitted to give tzedakah at night. He said, that since it is a question, he will give out dollars to everyone present now, and they will give it to tzedakah the next day. He will distribute them through those

“who recently have been driving around to help Yidden fulfill the five *mitvzoim*.” The Rebbe then requested that the *tankistin* should come up and take stacks of dollars to distribute, and give one dollar—no more—to each person.

[Later on, this became a regular occurrence, and by virtually every weekday farbrengen in the 5740s, the Rebbe distributed dollars for tzedakah through the *tankistin*.] **T**



20 AV 5734, JEM via V SCHILDKRAUT 108308



Yom Hahilula

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

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



Strengthen Hiskashrus

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

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

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

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

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

Self-Evaluation

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

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

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

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

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

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

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

Going to the Ohel

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

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

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

Five Chapters of Mishnayos

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

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

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

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

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

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

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

Changing Habits

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

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



Rebbe has a great ascension. As a result, those connected [to the Rebbe] also [have a great ascension], for he guaranteed that *nesi'ei Yisroel* will not separate from their flock.

But for this, a preparation and a vessel are required—[this is] the *avoda* of *teshuva*—changing habits, through which we ascend with the Rebbe in all his ascensions. What's more, and more importantly, this is the preparation for the greatest ascension—the coming of Moshiach.

The same applies to the fulfillment of the Rebbe's *brachos* and assurances; the vessel for this is changing one's habits...

...The solution for this is to **change one's habits**. As mentioned, even a small thing; even a minimal amount (just like the dot at the bottom [of the letter Aleph] is a very small thing), but it is something that is beyond the person's nature, [and he does it] out of *kabolas ol*—through this we connect with the upper dot [of the letter Aleph,

which symbolizes] the level of *yechida* of the Rebbe.

As the *piyut* [liturgical hymn] says, “Clings and cleaves to You, who bears Your yoke, the one people to affirm Your oneness⁵.” In order to be “clings and cleaves to You,” there needs to be “Who bears your yoke,” which is *kabolas ol*. And through this, there is “The one people to affirm Your oneness⁶.”⁷

Influence Ten Yidden

There was a suggestion that in preparation for Yud-Tes Kislev, each person should influence a *minyan* of Yidden in thought, speech, and deed. In thought—something specific in regard to *avodas hatefillah*; in speech—in regard to Torah study; and in deed—regarding doing mitzvos.

An allowance has been made: this “*minyan*” can include children, in accordance with the Rosh, who says that the *Shechina*'s resting on a group of ten Yidden includes children.

Practically speaking:

Many people completed, thank G-d, influencing a *minyan* of Yidden. However, there are those who did not complete influencing a *minyan*, and there are also those who haven't even begun.

The solution for this, according to the words of my father-in-law, the Rebbe, explaining the lesson learned from Pesach Sheini, that it's never too late (עס איז ניטא קיין פארפאלן); one can always make amends. Furthermore, a Yom Tov is made of this (א גאנצער יום טוב מיט א גאנצן שטורעם) like Pesach, all for the sake of a minority within the Yidden (as most of them were not postponed to Pesach Sheini), even for one individual Yid, because to Hashem, even one Jew is precious and important.

The practical lesson is that anyone who hasn't yet completed his *minyan*, can, and must complete the *minyan* before the *yahrtzeit* on Yud Shevat (and the sooner, the better), and he



should be aware that this is something that affects *hiskashrus* to the Rebbe (through following in his path) in *nefesh, ruach, neshama, chaya*, and *yechida*.⁸

Awakening Divine Mercy

The Rebbe, the *nossi*, writes that on the *yom hahilula*, the *ba'al hahilula* arouses much Heavenly mercy for the Chassidim along with their wives and children. This, however, is a general arousing of mercy; the Chassidim who set times to study the Torah of the *ba'al hahilula*, along with a *chassidishe farbrengen*, [cause] a personal arousing of mercy, as this is the *pan* that the Chassidim send to the *ba'al hahilula*.⁹

The Days Following the Hilula

An additional thing needs to be emphasized as we're coming from the *yom hahilula*, particularly in connection with the guests who came here for the *yom hahilula* and intend to return home.

To preface: Since the *nossi hador* (the *ba'al hahilula*) is one—"One for a generation"—and at the same time, "the *nossi* is everything,"—"the heart of the entire Jewish people," it is clear that his primary purpose is that in him and through him all of the people of his generation are united (particularly those who go in his ways and his path), and they become one entity—"everything is the *nossi*."

This is more revealed and encouraged when many Yidden gather and come from various places in order to be with the community on the *yom hahilula* of the *nossi hador*, the one and only in the generation.

Therefore, when everyone prepares to return home, to their countries, their cities, and their neighborhoods, they need to make a special effort to ensure that the unity present on the *yom hahilula* continues on, even when separated physically, with each person returning home.

This can be accomplished by contemplating that this separation is merely an external [separation], on the part of the physical body. On the part of the *neshamah*, however, ([which is] the main identity of the Yid), we are always united. Therefore, since "a person is wherever his thoughts are," even when each person returns home, in truth, we are all still united.

This is particularly [emphasized] when this unity (on the part of the *neshamah*) becomes apparent in practical action; through everyone adding in their study of the Torah of the *ba'al hahilula* (in addition to the set sessions of Torah study) and in doing good deeds in fitting with the instructions of the *ba'al hahilula* (in addition to fulfilling the mitzvos in general), meaning that despite each person being in his own place, all are united in that practical action.

In order to add even more to the unity, it is necessary to gather together from time to time, in order to study something of the Torah of the *ba'al hahilula*, and to make good resolutions together regarding the fulfillment of the shlichus of the *ba'al hahilula* in spreading Torah and Judaism in every place reachable, in a way of "each man should help his friend" in all of this.

On the same lines, an effort should be made to arrange gatherings at the earliest opportunity when each person returns home, in order to shorten the time of physical separation (until the time of the gathering) as much as possible. It would be best if these gatherings take place during the week that was blessed from the Shabbos following the *yom hahilula*, "from which all the days [of the week] are blessed."¹⁰

The Rebbe Will Walk In

The knowledge that the Rebbe will be with us any moment now adds in our enthusiasm in following in the Rebbe's ways.

As it is now the Shabbos that blesses the month of Shevat, including—especially—Yud Shevat, everyone must resolve to increase one's vigor in the actions, Torah, and *avodah* of the *ba'al hahilula*, my father-in-law, the Rebbe, the *nossi* of our generation, from whose ways we are taught and in whose path we walk forever. In particular, [one should add] *bittul* and *hiskashrus* to my father-in-law, the Rebbe, the *nossi* of the generation, "the *nossi* is everything." In each and every person, his identity and everything about him becomes sanctified to the *nossi hador*, through being filled and permeated with the fulfillment of the shlichus of the *nossi hador*—the Moshe Rabbeinu of the generation, the first redeemer who is [also] the final redeemer—whose main goal is "to bring the days of Moshiach" in actuality.

In addition, the knowledge that my father-in-law, the Rebbe, the *nossi* of our generation, will immediately return (since "those who rest in the earth will awaken and sing"), and will gaze upon every one of the Chassidim and the *mekusharim* to determine their standpoint, encourages and causes the completion of all of our actions and *avodah*.¹¹ ❶

1. Toras Menachem vol. 4 p. 278.

2. Sichos Kodesh 5730 part 2 p. 361.

3. Igros Kodesh vol. 5 p. 212.

4. Toras Menachem vol. 2 p. 125.

5. Hoshanos for the third day of Sukkos.

6. While the translation above is the literal meaning, the words "יחידה לייחדך" *Yechida leyachdach* can also be taken to mean unification with the *yechida*.

7. Toras Menachem vol. 2 p. 183-191.

8. Ibid vol. 2 p. 130.

9. From a *sicha* said the night of 24 Teves, 5723.

10. Toras Menachem Hisva'aduyos 5744 vol. 2 p. 890.

11. Sefer Hasichos 5752 p. 266



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

Guidance *for* life

Exploring
**THE REBBE'S
IGROS KODESH**

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we were greatly assisted by
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An Ancient Tradition

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

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

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

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

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

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

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

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



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

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

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

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

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

letters should be consulted for context):

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

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

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

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

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

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

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

Uplifting and Empowering

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

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

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

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

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

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

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

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

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

himself—how hard he takes and registers them. Who is greater than the Rambam, whose life on the outside was full of pain, calamity, affliction and tragedy rachmana litzlan, much more than is normal—yet his outlook on life, as explained in his sefer Moreh Nevuchim, was very positive, very optimistic. On the other hand, we see many people who in their external life seem to be successful, yet only on rare occasions does one see any type of satisfaction in them.

This difference is found in people's natural disposition. Toras Hachassidus [comes and] helps every single person in this regard...[emphasizing the importance of] 'Serve Hashem with happiness'...

...Obviously, the above is not chas veshalom [meant] in a way of mussar, and more so, it is difficult to say this to someone knowing what they have been through. I am merely coming to show you several things in Torah that can lighten your burden and calm your spirit, at least a bit, until the promise is fulfilled for you...that Hashem, who is good, will give good and shine His face to you in all that you need.⁹

The Rebbe isn't telling this person that everything is okay. What the Rebbe is saying is that it is within his power to be happy. This is found all over Igros; the Rebbe uplifts people by sharing his deep belief in human potential and his fundamentally positive and optimistic view of life.

The Rebbe didn't allow people to get lost in endless inner arguments and self-reflection. Sometimes it is important to figure out your issues in order to deal with it, but you must never get stuck in the mud. The most lofty philosophical thoughts, the Rebbe writes many times, cannot create even a single deed.

In the following letter replying to someone who asked the Rebbe to give him a seder in learning—something you'll again see all over Igros—the

Rebbe shares with him the healthy approach to learning in general, in addition to pointing him to several sefarim.

Who is greater than the Rambam, whose life on the outside was full of pain, calamity, affliction and tragedy rachmana litzlan—yet his outlook on life was very positive, very optimistic.

First the Rebbe begins with some history:

There is a famous possuk, "Hashem made man straight, but they looked for many calculations." For many generations, people learned Torah without much evaluation of how to set up their learning in a way that would be the most successful and the most correct according to the rules of chinuch, etc. וחדשים מקרוב באו, recently people began analyzing and adopting various curriculums and using different ploys.

But the results are the opposite of what one might hope for. Because in the earlier generations, people had a great thirst for learning Torah, without too much sophistication, with the result being that people knew tremendous amounts of Torah, both in quantity and quality. Whereas today, after these curriculums and rules were set up, there are less people learning, and they are less motivated.

Then the Rebbe applies it to him:

The same is true with learning Chassidus—the most correct derech is to not make too many calculations. Rather, one should learn and learn again, without constantly looking at the clock and evaluating how much

one achieved in the past hour. And when you "delve into it and delve into it again," automatically your mind and heart will become purified, and they will become proper vessels to receive the light of Chassidus; and the main thing—[to receive] the maor of Chassidus [Hashem].¹⁰

There's no reason to evaluate what you're doing over and over again. You must simply work hard and put yourself into it. The Rebbe frees all types of people, in all areas of life, from being dragged down in over-evaluation and overabundance of caution, thus allowing them to throw themselves into their avoda.

As you read through more and more of Igros Kodesh, you start learning how to think about types of issues in life. A Chossid must be proud of his heritage, unrelenting in his focus on hafatzas hamaayanos, and firm in his resolve.¹¹ Parnassa must be worked for proactively,¹² but money should never be a source of stress.¹³ Challenges are not to be feared, but expected in life, and overcome. Never get involved in avoidable fights;¹⁴ quiet persistence is often more effective than open war.¹⁵ Think less about yourself and your accomplishments and your issues, and focus on the work you need to accomplish. Approach your mission with ownership and responsibility,¹⁶ but don't get caught up in immediate outcomes.¹⁷ Above all, put your trust in Hashem, and you will find security, contentment and success.¹⁸

The Writing Process

In addition to offering a colorful journey through a vast assortment of subjects seen through the Rebbe's lens, Igros Kodesh also gives a tour of a huge portion of the Rebbe's life, and reflects the challenges and triumphs facing the Jewish nation in general and Lubavitch in particular.

Overall, Igros can be divided into two general parts: 1) Before the *nesius*. Most of these letters are either Torah correspondence with different people (most famously the Rogatchover), or *askanus* related to the Rebbe's work as chairman of Kehos, Merkos, and Machne Yisrael. The Rebbe was also involved with many of the Frierdiker Rebbe's projects, acting as his personal secretary during various periods of time. 2) After the *nesius*, when the focus turned to answering people's

questions, giving advice and *brachos*, and leading the Lubavitch movement world-wide.

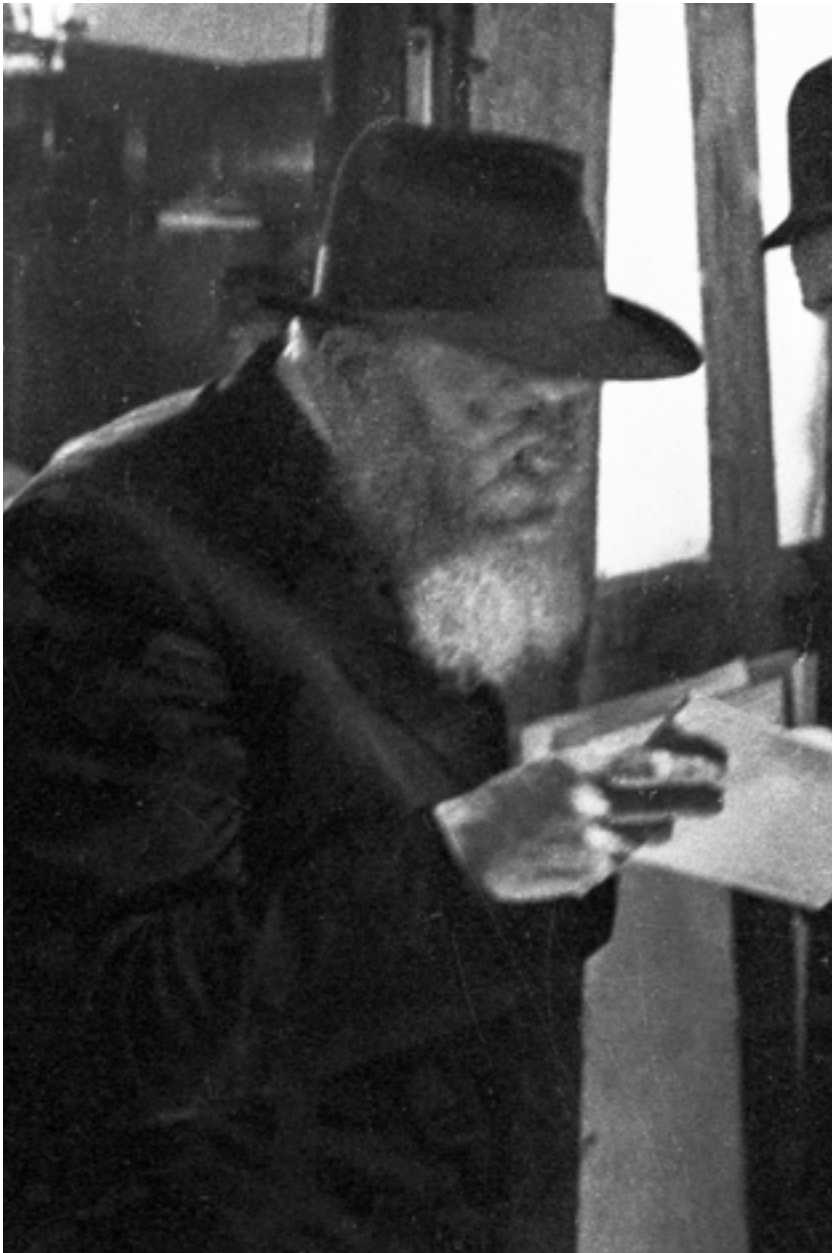
Concurrent with the changes in content, the way they were written changed as well. Until 5701 when he arrived in America, the Rebbe wrote all the letters himself (including four that we know of in French, when he was coordinating the Frierdiker Rebbe's escape from the Nazis and had to get past the censors). Once the Rebbe came to the United States

and got an official office, a secretary would usually type them up. After the *nesius*, in 5710, as the volume of letters increased tremendously, he relied mostly on two secretaries to draft the responses: Rabbi Moshe Leib Rodstein and Rabbi Nissan Mindel. But unlike ordinary public figures who receive voluminous amounts of mail but have very little to do with most of their correspondence—they rely almost completely on their staff to open the letters and answer them—the Rebbe answered all the mail himself. The secretaries' job was limited to the actual drafting of the letters. Occasionally, the Rebbe would write letters himself as well.

Rabbi Dr. Nissan Mindel described the process:

"The Rebbe always attended to his mail personally. He never authorized any of his aides to reply in his name. Because of the intimate and confidential nature of many of the letters addressed to him, the Rebbe would open all incoming mail himself, or have it opened in his presence. The replies, whether signed, mostly, by the Rebbe himself, or by his secretary, would likewise be dictated by himself and none other. Every outgoing letter, not omitting those on Secretariat stationary, would return to the Rebbe's desk for a final perusal before mailing.

"For all the rigorousness of the process, a great many letters succeeded in passing through the various stages in order to be mailed to their destinations. The amazing thing about it is that the Rebbe was able to dispose of this immense volume of correspondence in what was, comparatively speaking, a minimal amount of time. The process of reading and answering his personal mail took the Rebbe probably not more than five to six hours a week, about half the time of which was spent in two, sometimes three, sessions a week, dictating to his personal



29 ELUL 5735, JEM via LEVI FREIDIN 140968

He would sweep through a one or two page letter with extraordinary speed, missing nothing on, or between, the lines.

secretary—although this managed to keep the secretary busy for a goodly part of his working day!

“How did the Rebbe manage to dispose of so many letters in such a short time? Well, for one thing, he was an exceptionally fast reader. He would sweep through a one or two page letter with extraordinary speed, missing nothing on, or between, the lines. Then, putting that letter down and taking another one up, the Rebbe simultaneously dictated his response to the first letter point by point *seriatim*, or in order of importance, as he determined. Thus, while the secretary was racing against time, taking notes in his original steno “code,” (in Hebrew characters and words—because they can more easily be abbreviated and/or cast into acronyms and other time-and-space saving expedients), the Rebbe was already poised to reply to the next letter.”

Rabbi Moshe Leib Rodstein wrote most of the Hebrew and Yiddish letters, while Rabbi Nissan Mindel generally wrote in English or Russian, in addition to the more sophisticated Hebrew and Yiddish ones. The secretary would draft the letter using a *kopir*; thin, onion-like paper, so that two copies were made of each letter, in addition to the original (for a total of 3). One copy stayed with the secretary, and two were sent to the Rebbe: the original letter, which was to be sent to the person, and the second copy, which was for the archives. The Rebbe would check over the letter, editing it as necessary. If there were many edits, the letter was retyped, but if the editing was minimal it was sent as is. Fascinatingly, the Rebbe would almost

always painstakingly copy the edits he had made to the original letter onto the archive copy. When Igros was later printed, the archive copy was therefore able to be used as the final, completed version.

Most letters in Igros are signed by the Rebbe, but many are signed by the secretary “in the name of the Rebbe Shlit”a.” Addressing someone who felt hurt when he received a letter signed by a secretary, the Rebbe once explained: “*Obviously* I read all the letters that are sent to me and also *dictate the reply* [emphasis in original]. Regarding the signature: when the content of a letter requires this, meaning it pertains to *bakashos nafshiyos* or special content in *nigleh* or Chassidus—that is when I sign. Whereas the letter to you, which was mostly to acknowledge receipt of your letter...”¹⁹

As time went on, the amount of people asking for the Rebbe’s advice and *brachos* increased tremendously, eventually reaching sacks of mail a day. In 5709, shortly before the *nesius*, the Rebbe began writing letters which were *kloli-proti* (general-personal), a generic letter related to the *parshah* of the week or the time of year. Several copies would be made, all addressed to “מוהרר, Mr. [Blank]. When sending the letter to someone, the Rebbe would fill in the person’s name, covering over the *yud*, often adding several lines at the bottom, addressed to the specific person. This *kloli-proti* version be used for a few days, after which a new version was drawn up to be used for the next while. Later on, after the letters started being drafted by the secretariat, the Rebbe would indicate



REB MOSHE LEIB RODSTEIN.

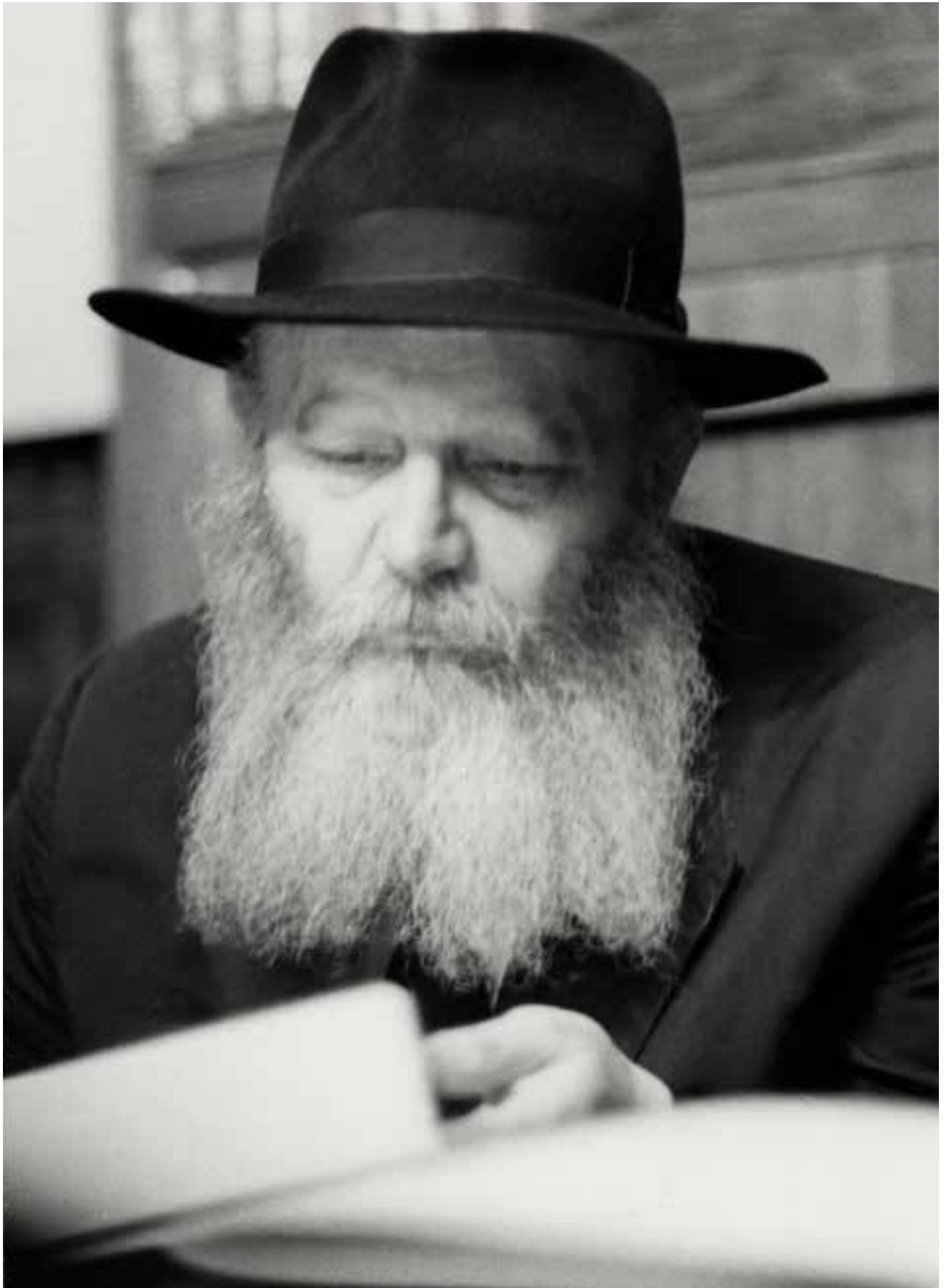
in writing which *kloli-proti* should be used, and in which language.²⁰

The Rebbe also sent *michtovim klolim*, addressed to certain segments of the community, like *Nshei Ubnos Yisrael* or *Anash*, or, more often, to all Yidden across the globe. These letters, which are world famous for their precise style and profound message, is beyond the scope of this article and will be addressed on another occasion *iy”H*.

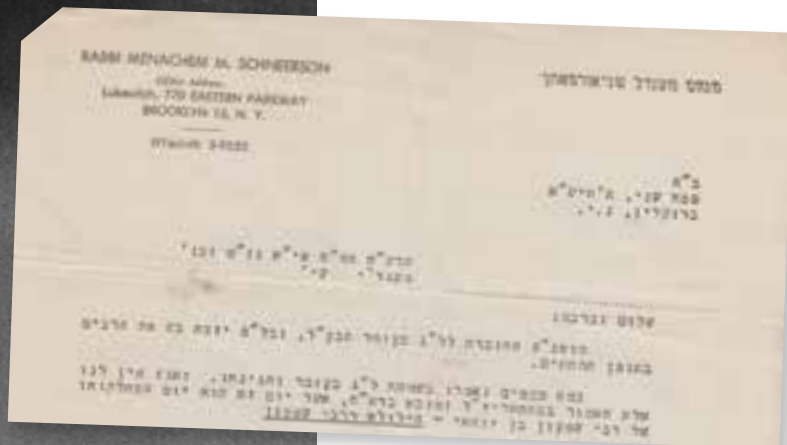
In 5711, the Rebbe began sending a standard letter for *simchos* and special occasions—births, upshernish, bar and bas mitzvahs, weddings, or birthdays—each personally signed. All the generic and standard letters were typed up by Rabbi Shalom Mendel Simpson, who also kept the secretariat archive.

Rabbi Nissan Mindel wrote:

“I was so bold as to suggest to him that, in the case of certain outgoing mail, there might be a way to economize on the time spent at this task. I referred, by way of example, to such standard, or form letters, as Rosh Hashanah greetings, responses to request for the Rebbe’s blessings on happy family events, such as a Bar/Bat Mitzva, a marriage, birthdays,



13 ADAR 5731, JEM 287144



A MICHAV KLOLI-PROTI.

and so on, which when taken all together, though this was not one of my tasks, could easily number several thousand over the course of the year. Now, if the Rebbe would authorize the ‘signing’ of such letters by means of a rubber stamp—a universally accepted practice—it would certainly save a good deal of his precious time.

“With polite acknowledgement of his secretary’s thoughtfulness, the Rebbe nonetheless rejected the idea out of hand, adding a reason, which, presumably, should have occurred to me in the first place. Indeed, I should have known that anything that smacked of “subterfuge” would be repugnant to the Rebbe. That went without saying. The Rebbe’s reason was simple: ‘How can I send prayerful wishes to a person in such an artificial manner, and how would that person feel if he or she received good wishes from his Rebbe in a letter that was signed, mechanically, with a rubber stamps?’ So that was the end of that.”

In the first years of the *nesius*, the Rebbe would sometimes personally give out letters for birthdays for *bochurim* when he came out to *mincha*.

In 5728, Rabbi Moshe Leib Rodstein passed away, leaving Rabbi Nissan Mindel the only secretary drafting letters. The Rebbe began writing many more letters himself—these were typed by Rabbi Simpson—but the bulk of correspondence slowly

shifted to *maanos*; instead of writing up full letters in response to people's questions, the Rebbe would write a very brief, answer on the letter itself, sometimes answering with a simple underline or arrow. The Rebbe would then give the letter to the *mazkir*, who would transmit the answer to the person, either orally or in writing (the Rebbe's *ksav yad kodesh* was never to be given out).²¹ Due to the private nature of the correspondence, the Rebbe would sometimes tear off most of the letter before giving it to the *mazkir*, leaving only the name of the person and the *maane* itself. Similar to the *kloli-proti* letters, there were also *maanos kloli-proti* related to the time of year.

Bringing the Letters to Print

Printing²² the letters of the Rabbeim, and especially the Frierdiker Rebbe, was something the Rebbe was involved in throughout the years,

beginning long before the *nesius*. From as early as 5693 (a few years after the Rebbe's marriage), and possibly even earlier, the Rebbe would be sent a copy of all the Frierdiker Rebbe's letters which were '*tochni*', non-technical. The Rebbe catalogued all the letters and added an index with a short description of each one. From this archive, the Rebbe chose letters for printing in Hatomim, Kovetz Lubavitch, and various other *kuntreisim*, adding *marei mekomos*, *ha'aros*, and the like. In addition, the Rebbe published a *kovetz michtovim* (a collection of letters) about the importance of saying Tehillim, printed in the back of the Tehillim Ohel Yosef Yitzchak.

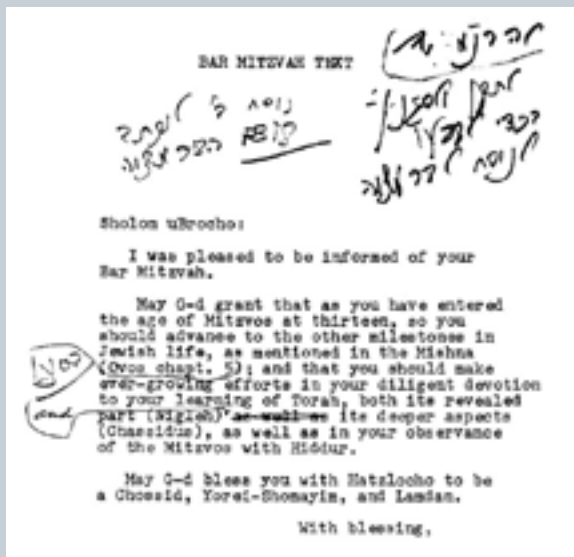
The Rebbe also worked on the Igros of some of the other Rabbeim. When the Frierdiker Rebbe decided to print in Hatomim the letters of the Baal Shem Tov, Maggid (and others of that era), which were found in the "Archive of Kherson," he wrote that

since the letters were very deep—the topics included practical Kabbalah, *tzirufei sheimos*, and the like—their preparation for print had to be given to someone "who is fit for this in his righteousness, fear [of Hashem], and prodigious knowledge in Torah." The Frierdiker Rebbe chose the Rebbe as the person fitting the description.²³

In 5740, the Rebbe instructed Rabbi Shalom Ber Levine to begin printing the Igros of the Alter Rebbe, a project which ultimately grew to include all the Rabbeim. The Rebbe was intimately involved at every stage of the process—in one *maane*, for example, the Rebbe instructed him to ask one of the librarians to find a booklet (*bichel*) of letters from the earlier Rabbeim "which was in the *shaffe* of my father-in-law the Rebbe." When Rabbi Levine gave the Rebbe a copy of the *kisvei yad* which would be printed in the *sefer*, the Rebbe wrote to him that "in general, the more [*kisvei yad*] the better."

One major question was whether to print the Igros by topic or by date. When he was preparing the first volumes of letters, Rabbi Levine presented various reasons for each option and asked the Rebbe what to do. The Rebbe instructed him to do it by date. This question came up again later as well—by the Frierdiker Rebbe's Igros, and again by the Rebbe's Igros, especially since the Rebbe's Igros had always been printed by topic in the back of Likkutei Sichos—and the Rebbe always answered that it should be published by date.

What makes this especially noteworthy is that this goes back to before the *nesius*, when the Rebbe was working on preparing the Frierdiker Rebbe's Igros to print with his guidance. In a long letter to the Rebbe²⁴, the Frierdiker Rebbe explains at length why "in my personal opinion" printing letters in booklets



"To Hora[v]N[issan]"M[indel]

Fix and stylize it in order to make it the standard version for bar mitzva.

[Create] a second version for a letter before the bar mitzva.

by topic is “counterproductive,” listing three reasons:

“Many people do not want to even know about Chassidus...If such a person sees on the cover of the booklet that it explains the idea of *Toras Chassidus Chabad*, he will put it aside, since he doesn’t want to be a Chossid in general, and especially not a Chabad Chossid....Whereas, when there are many different topics...he will end up reading things that he wouldn’t have been interested in reading otherwise.”

Second of all, “a booklet that only covers one topic is heavy on the average reader. The same way that it is a positive for an intellectual person, it is a negative for a regular person... When there are different topics...a person has different things to read.

“There’s a third point here: beauty comes from mixing different colors. Certain topics are lighter, others are heavier, and it is better when they are mixed together.”

Printing the Rebbe’s Letters

In the early years of the *nesius*, the Rebbe’s Igros weren’t officially printed anywhere, aside for the Teshuvos Ubi’urim section in Kovetz Lubavitch, and others scattered in various

publications, and they were a precious treasure passed hand to hand.

After the first few volumes of Likkutei Sichos were published in *sefarim*, in the mid 5720s, selections of letters were printed in the back, categorized by *parshah* and theme—Bereishis would have philosophical letters about creation, and concepts of *emunah*, Lech Lecha about *bris mila*, etc. In the beginning, none of these letters came from the *mazkirus* archive; rather they were gathered by the Vaad L’hafotzas Sichos from collectors and private people who volunteered to give their personal letters for publication.

However, it came a point when it was becoming increasingly difficult to find new letters from private people, so the Vaad L’hafotzas Sichos asked Rabbi Shalom Mendel Simpson, who was in charge of the Rebbe’s archive, to provide for them letters for the upcoming sefer of Likkutei Sichos (vol. 25).

Rabbi Simpson relates:

“I told them that I am not in charge of the letters—the Rebbe is the *baal habos*—and that without the Rebbe’s directive I would never give out a single letter. A few months later, I wrote to the Rebbe [asking if I should do it]. The Rebbe answered that if there are indeed such letters [which

are fit for print]—then I should show them to him. I gathered a folder of letters from 5718—thirty or forty letters—and went in to the Rebbe and gave it to him.

“The Rebbe took the folder, looked through it, and asked, ‘Why from 5718?’ I replied that this what I happened to pick up. The Rebbe looked through it some more, and asked, ‘Are there many more such letters?’ I answered that there are probably several hundred more. [I never imagined that there would be thousands of letters printed.]

“‘You should see to it,’ the Rebbe said, ‘to gather and take out all the letters that are in the file—if you need to, you should even hire people to help you—you should gather all the letters and see that they are published; and do so as soon as possible.’”

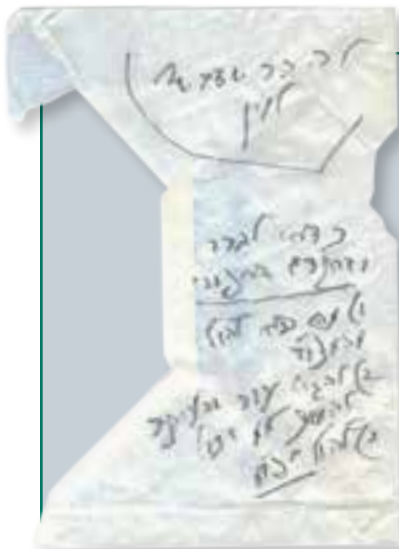
Subsequently, the Rebbe sent out the letters for print. But instead of sending them to the Vaad L’hafotzas Hasichos, as they had expected, the Rebbe sent them to Rabbi Levine, together with a lengthy *maane*:

To Rabbi Shalom Dovber sheyichye Levine

It would be good to figure out, and as soon as possible

1. What is worthwhile to print from the enclosed
2. To edit them and, primarily, to add sources, etc.
3. To publish it in actuality

Rabbi Levine—who, up until that point, hadn’t even considered printing the Rebbe’s letters as a set of Igros, since they had always been printed in Likkutei Sichos—had no idea who had prepared the letters or why. When he found out that it had been collected at the behest of the Vaad L’hafotzas Sichos, he asked the Rebbe for clarity: were these meant to be printed as a new set of Igros Kodesh, or as part of Likkutei Sichos? The Rebbe underlined the first option, and



The original Ksav Yad the Rebbe sent for Rabbi Shalom Ber Levine, initiating the publishing of the Rebbe’s Igros Kodesh.

להר"ר שדב שי' לוי
כדאי לברר ובהקדם האפשרי
(1) מה כדאי להו"ל מהמצו"ב] = להוציא לאור
מהמצורף בזה]
(2) להג' עוד והעיקר להוסיף מ"מ] = מראה
מקומות וכו'
(3) להו"ל בפו"מ] = להוציא לאור בפועל
[ממש]

A Mysterious Name

Rabbi Levine relates:²⁵

“Someone came into the library and brought a copy of the original letter that the Rebbe wrote to the Rogatchover Gaon, which came from his archive. It was written in 1925 [5685], when the Rebbe still lived in Dnepropetrovsk/Yekatrinoslav. We saw right away that it was the Rebbe’s handwriting. But at the end of the letter—in which the Rebbe asks some questions and explains his opinion about some subject in halacha—he signs at the end: ‘M. Gurary.’

I didn’t know why he used the Gurary name; I thought to myself that maybe he used the name for other things as well. Although the letter was written several years before the Rebbe’s chasunah, I thought that maybe the Rebbetzin would know.

So I called her up, told her the story of the letter, and asked for her thoughts.

“I never heard, so I don’t know,” she told me. “But I can ask the Rebbe. Wait a bit, I’ll ask him, and I’ll call you back.”

I was shocked. “I didn’t mean you should call the Rebbe and ask him,” I said. “I just asked if you remember that he used the name, that’s it...”

“It doesn’t matter, it doesn’t matter...” she answered.

Fifteen minutes later she called me back and said, “I called the Rebbe.” He was in his room at 770 at the time and she was at home—she had called him at 770 just to tell him what I asked! I was shocked! I couldn’t believe it.

Then she tells me, “The Rebbe asked if you can please show him the letter.”

So that’s what I did. I wrote in to the Rebbe, asking him if he wrote this name just to avoid Russian censors. (If they would see a letter sent from a Schneerson they would stop it, so instead he signed “Gurary”. In Dnepropetrovsk at the time, there lived a Lubavitcher Chossid named Mordechai Gurary.) I asked if that was the reason, or there was another reason. The Rebbe confirmed that it was because of the Russian censors.

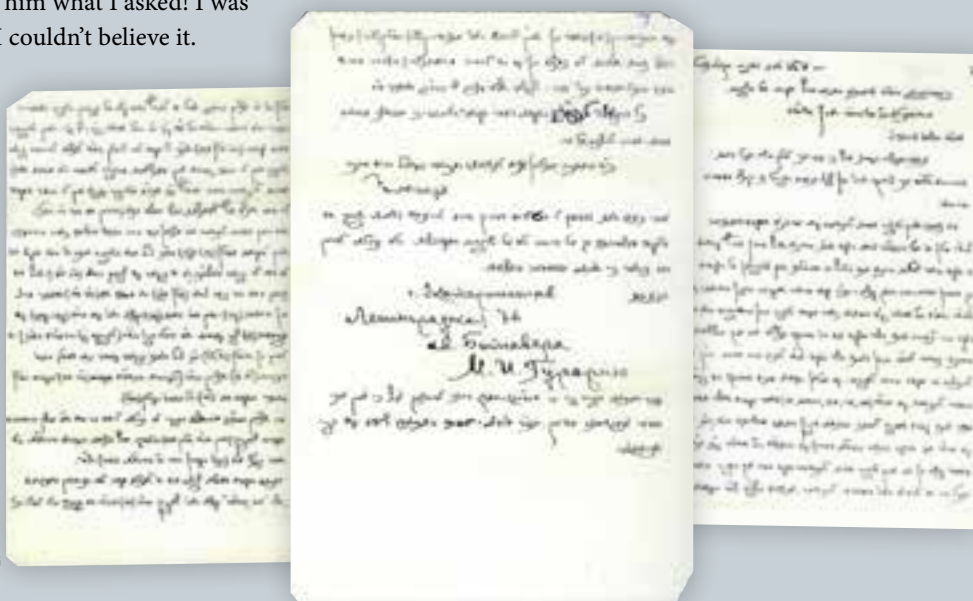
Since the Rebbe already told me to show him the letter, I garnered the courage to ask him: “If the Rebbe wrote to the Rogatchover, the Rogatchover probably answered the Rebbe. Does the Rebbe have the letters the Rogatchover sent, or other letters that the Rebbe wrote to the Rogatchover, that I could incorporate?”

The Rebbe replied: “*Lichapes b’ha’arkiyon*—Search the archives.” I didn’t really know what it meant: If he meant the library archives, obviously I had already checked. If he meant the archive in his house, why would he tell me to look there?

Probably it meant that it was in the house, but he didn’t have the time to look for it. He was saying: “When I have time, I will look for it.”

It wasn’t until after Gimmel Tammuz that an additional letter was found, and then printed in the Rebbe’s *Reshimos*.

LIBRARY OF AGUDAS CHASIDEI CHABAD



THE REBBE’S LETTER TO THE ROGATCHOVER GAON SIGNED ‘M. GURARY’.

“Nu,” the Rebbe answered, “*talmidei hayeshiva*—that’s not news. But what’s going on with the *yungelait*?”

for the sake of expediency, he should try finding someone to help him out, but on condition that “it shouldn’t be someone who ‘reveals secrets.’”

Are They Learning the Letters?

In the middle of 5749, Rabbi Simpson brought the Rebbe a big package of letters for printing in the upcoming volume of Igros, volume 10. Suddenly, the Rebbe asked him, “*Vos tut zich? Der oilam tut in der briv? Mi’lernt di briv?* [What’s going on? Are people involved in the letters? Are they learning the letters?].”

Trying to be *melamed zechus* on the Chassidim, Rabbi Simpson said that he had heard that it is learned in the Morristown yeshiva.

“Nu,” the Rebbe answered, “*talmidei hayeshiva*—that’s not news. But what’s going on with the *yungelait*? Until this very day, I have not received a single letter from anyone asking a question, or writing a *ha’ara* about the Igros kodesh.” And the Rebbe then waved his hand signifying his disapproval.²⁶

A little while later, volume 10 of Igros was printed, and Rabbi Simpson suggested that the *bochurim* do something to mark the event. Led by Rabbi Chaim Greenberg, the *bochurim* arranged an event on a grand scale to celebrate the occasion. They invited rebbes, rabbonim, and *roshei yeshivos* from all over New York to join, even publishing a *kovetz* with articles about the Igros from various public figures called *Lichvoda Shel Torah*. Speakers included Rabbi Yosef Wineberg; Rabbi Yoel Kahn; Rabbi Moshe David Steinwurtzel—rosh yeshiva of the Bobover yeshiva in New York; Rabbi Simcha Elberg, chairman of Agudas Harabbonim; Rabbi Boruch Laizerowski, *dayan* of the Bais Din in Philadelphia; and others. The event was successful beyond their



RABBI SHALOM BER LEVINE.

added that he should go back to Rabbi Simpson for many more letters.

It is important to realize just how rare this was for the the Rebbe to instruct on his own accord, *b'isarus d'liaila*, that a *sefer* of his own Torah should be printed. Often, Chassidim had to insist before the Rebbe agreed to edit his *maamarim* and *sichos*, or print his own *sefarim*; even Lekutei Sichos took years to become a set-in-stone project, and for some time it was on and off. Yet here the Rebbe initiated the entire project.

In one of the *maanos*, the Rebbe wrote that the new *sefer* was “connected to the preparations for Pesach—[and should be done with] *chipazon* (in a hurry)...” Rabbi Levine understood that the Rebbe was hinting that it should be ready for Yud-Aleph Nissan—less than a month away—and he threw himself into the project. On 25 Adar—only nine days later!—he managed to come up with the first manuscript for editing, and it was indeed printed by Yud-Aleph Nissan.

From that point on, Rabbi Levine worked on the Rebbe’s Igros Kodesh.

The Rebbe would review each *sefer* before it was printed in order to give his approval—and constantly urged him to publish it as quickly as possible. The Rebbe also encouraged Rabbi Levine to write introductions to the new *sefarim* of Igros, occasionally editing them as well.

Keeping it Quiet

Throughout the publishing of Igros, the Rebbe put an emphasis on discretion, in two specific areas: The first was that private letters should never be published. In fact, when the first two volumes of the Frierdiker Rebbe’s Igros were almost ready for print, the Rebbe wrote a long *maane*: “An observation was made by some, that included [in the *sefer*] are private letters that are utterly unfit for print. It would be good to go over them again, and if he finds any letters like that, he should remove them...”

The second requirement was that those working on the letters should be discrete. When the Rebbe told Rabbi Levine to begin publishing the Frierdiker Rebbe’s Igros, he added that



estimations; 650 *sefarim* of Igros were sold on the spot.

Following the event, Rabbi Greenberg wrote a *du"ch* to the Rebbe describing their success, together with an album of pictures and a write up of the speeches.

The Rebbe wrote a powerful *maane* under Rabbi Greenberg's signed name:

כן יבשר טוב לעת"ל
ובהוספה
והזמ"ג
דמרב"ם בשמחה
אזכיעה"צ

So should he bring good tidings in the future

And with an increase

And the time is fitting

[Adar] when we increase in

happiness

Azkir al hatziyun

The Tanya of Our Generation

In order to gain some possible understanding as to why the Rebbe decided—*b'isarus d'liaila*—to begin publishing Igros Kodesh, we bring excerpts from the introduction to Igros Kodesh volume 12:

From when the Alter Rebbe accepted upon himself the *nesius* of Chassidus Chabad, the idea of *yechidus* began. The Chossid would enter to the Rebbe in order to receive his guidance and directives on how to run all aspects of his life. As the years passed, the amount of Chassidim grew and grew, until it became impossible for every Chossid to have his own *yechidus*. That is when the “rulings of Liozna” were established, which limited travel to the Alter Rebbe and so forth.

A few years later, the Tanya was printed. In the *hakdama* the Alter Rebbe writes that the *sefer* includes “answers to many questions that all Anash in our country have constantly asked, seeking advice...

The responsibility of the *rav* is to counsel his students according to the directives, advice, and guidance of the Rebbe which are found in *Igros Kodesh*.

[This is necessary] because time no longer permits replying to everyone individually and in detail on his particular problem. Furthermore, forgetfulness is common. I have, therefore, recorded all the replies to all the questions...to serve as a visual reminder for each and every person, so that he will no longer press for admission to *yechidus* with me. For in these [responsa] he will find peace for his soul, and true counsel on every matter that he finds difficult in *avodas Hashem*..”

The same can be said, possibly, about the publishing of the Rebbe’s letters. Over the course of decades, the Rebbe received many thousands of people into *yechidus*, giving them advice and guidance in *avodas Hashem*, activism, personal issues, etc. The Rebbe also invested much effort in writing letters to people at all corners of the earth. Like *yechidus*, these letters cover all areas of life; if you look in *Igros*, you will find a wealth of *horaos* and instructions in *halacha*, *avodas Hashem*, activism, personal life, etc.

In the past few years, as the number of Chassidim has grown and grown, personal *yechidus* has ceased; detailed letters are also not as common as previous years. The Rebbe spoke more than once that, in this time, one shouldn’t ask many detailed questions, and instead he should ask his *asei lecha rav*,’ etc.



29 ELUL 5743, JEM via LEVI FREDIN 209341



THE LARGE EVENT CELEBRATING THE RELEASE OF THE TENTH VOLUME OF THE REBBE'S IGROS KODESH.

It is specifically now that we have merited that the Igros Kodesh have been published. Anyone who is interested in knowing the Rebbe's opinion on almost any topic in all areas of life, can find it in Igros. When you think about this, how this set of *sefarim* can teach you the Rebbe's opinion on almost any issue that will ever arise, you realize how important it is to learn these *sefarim* and read them at every opportunity. This is not only in regards to oneself, but in teaching others as well, as the Alter Rebbe concludes his *hakdama*: "As for him whose mind falls short in understanding the advice given in these *kuntreisim*, let him discuss his problem with the foremost scholars of his town, and they will elucidate it for him."

This fits with the Rebbe's abovementioned *hora'a*, that every question should be taken to a

mashpia—your *asei lecha rav*. From this it is understood that the responsibility of the *rav* is to counsel his students according to the directives, advice, and guidance of the Rebbe which are found in Igros Kodesh.

Until we merit the conclusion of the Alter Rebbe's words in his *hakdama*: May the Giver of Life to the living make us worthy to live to see the days when "no longer shall one man instruct the other ... for all shall know Me..." "for the world shall be full of the knowledge of Hasehm..."

The day when the *rav* and the *talmid* will learn together from the Torah and mouth of Moshiach Tzidkeinu. ⑦

1. Igros vol. 11 p. 3
2. Ibid 5
3. Ibid 6
4. Ibid 7-9
5. Ibid 26

6. Ibid 27
7. Ibid 30
8. Vol. 9 p. 338
9. Vol. 4 p. 261
10. Vol. 5 p. 89
11. See e.g. vol. 18 p. 66.
12. See e.g. vol. 16 p. 88
13. See e.g. Vol. 9 p. 338
14. See e.g. vol. 6 p. 250
15. See e.g. vol. 17 p. 340
16. See e.g. vol 10 p. 391
17. See e.g. vol. 14 p. 397
18. See e.g. vol. 6 p. 147; vol. 18 p. 408
19. 28 Tammuz, 5715
20. See introduction to Igros Kodesh vol. 3
21. See *hakdama* to *Avodas Hakodesh* by Rabbi Shalom Ber Levine
22. For this section, see *Avodas Hakodesh* of Rabbi Shalom Ber Levine part 3.
23. See *Yimei Melech* p. 405; 429.
24. Igros of the Frierdiker Rebbe vol. 15 p. 281.
25. Living Torah Program 276, "Letters from Youth".
26. Related by Rabbi Simpson at the *farbrengen* of Rosh Chodesh Kislev 5750.

the Momentous Gathering

and its
message today,

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

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

הקהל את העם
האנשים והנשים
והטף

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

HAKHEL INSIGHT

FOR THE SAKE OF REWARD

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

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

Toras Menachem vol. 27, p. 66)

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



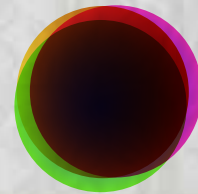
A TIMELY CONNECTION EMPATHETIC EDUCATION

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

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

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

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



WHAT CAN I DO? ASSEMBLE YOUR FACULTIES

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

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

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



BECHATZROS KODSHEINU

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



TRUE LAVISHNESS

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



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

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

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

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



RABBI TZVI ELIMELECH SPALTER

FOR NOW; FOR GENERATIONS

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



Thumbnail: Rabbi Alperowitz as a Shliach in Melbourne.

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

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

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



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

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

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

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

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





If the Rebbe would greet the guests who came for Purim in a *yechidus klolis* in the upstairs *zal*. Since we were to leave the next day, we were given permission by the *mazkir* to join. In another meeting that we had, we spoke excitedly about the good news that we would be joining the *yechidus klolis*, but in my heart of hearts, I felt that this was not the same as a private *yechidus*. When I shared this sentiment with others in the group, one member of our group suggested that we make the best of this situation by remaining in the *zal* until the guests would leave, which would give us the benefits of remaining in the Rebbe's presence as long as possible. Also, and more importantly, if we were the last to leave, we would automatically be in a private *yechidus* with the Rebbe (with the exception of the *mazkir*), albeit for only a few moments. We planned to do this inconspicuously, so that no one else would follow our lead. Even so, I felt it was not the same as a private *yechidus*.

A short time beforehand, it was announced that the *yechidus* would be broadcast live on hook-up. When it came time for the *yechidus*, the Rebbe entered the *zal* from the door on the southern side, and sat in his place on a small platform near the southern wall. We then entered through that same door, gave in our *panim*, and continued inward. The Rebbe began with the following words:

ס'איז דא אזוינע וואס רעכענען אז דאס
וואס ס'האט זיך געביטען אז אנשטאט צו
אויפנעמען יעדערן באזונדער, נעמט מען אויף
אלעמען צוזאמען, איז דאס אן ענין וואס ווערט
ווייניקער.¹

"There are those who think that the fact that there has been a change; that instead of meeting each person separately, we meet everyone together, is a deficiency [in the impact of the *yechidus*]."

When the Rebbe said these words, an immense fear gripped me. My heart

I KNEW IMMEDIATELY THAT THE REBBE IS TALKING TO ME!

was racing and pounding away. I knew immediately that the Rebbe is talking to me! I had had these very thoughts in the past few days! Certainly, I thought, all of my thoughts, words, and deeds from the beginning of my existence are revealed to the Rebbe's holy eyes; how can I be brazen enough to stand here?! In short, I now truly knew that the Rebbe is giving me the merit of true *yeichidus*!

After this incredible opening, the Rebbe went on to explain that in truth, nothing is missing, *chas v'sholom*. On the contrary, there is added benefit in the *yeichidus* taking place with a group and in shul. The Rebbe then moved on to other topics, and *baruch Hashem* I calmed down and I tried concentrating. The Rebbe explained a concept in *nigleh*—an explanation on *Hilchos Pesach* in the Alter Rebbe's Shulchan Aruch; and a concept in Chassidus—an explanation on the *maamar* that the Rebbe said on Purim. As the Rebbe continued, the Rebbe mentioned again that the concept of *yeichidus* has not been lessened whatsoever at this gathering. In conclusion, when the Rebbe spoke about (people who asked if they should travel to the Rebbe for) Yud-Aleph Nissan, he used the expression מ'זועט "פראווען" י"א ניסן - "We will celebrate Yud-Aleph Nissan!" The *zal* wasn't packed, but out of awe, I was soaked in sweat.

At the end of the *yeichidus*, we waited until everyone else left. When we approached the Rebbe's table, Rabbi Leibel Groner told the Rebbe that we were the *bochurim* that

were going to Australia. The Rebbe responded, "Presumably they will be here tomorrow after *mincha* also." The Rebbe's holy face expressed loving *nachas*, as if he identified with our "tactic." The Rebbe gave each of us a dollar and we left the *zal* (by way of the same door through which we had entered) feeling uplifted and elevated.

Another incredible thing happened at that *yeichidus*: Right before our turn, someone who looked like a Chossid of another community (not Chabad) approached the Rebbe and asked the Rebbe something in a low voice. The Rebbe answered in a tone loud enough for us to hear, that the Alter Rebbe explains² that מחשבה טובה הקב"ה מצרפה למעשה - "a good thought is attached by Hashem to a deed" - doesn't mean that there is no deed, and Hashem considers the thought "as if he did it." Rather there is also a deed.

At the time we didn't pay that much heed to it, but later on I realized that it's possible the Rebbe was also speaking to us, negating what we had thought; that now there is no *yeichidus* and the best we can do is study the past *yeichidus* and it will be as if we were in *yeichidus*. Instead, the truth of the matter is that whatever was accomplished in the past in a private *yeichidus* could now be accomplished in a *yeichidus klolis*. As the Alter Rebbe explains, no deed is missing.

Afterwards, a member of our group went into the *mazkirus* to clarify what the Rebbe intended to do, but the *mazkirim* weren't sure. After some time, we were told that at the end of *mincha*, we should wait in the *Gan Eden Hatachton*, where we will receive a parting *bracha* from the Rebbe upon his return from *mincha*!

The next day, before the end of *mincha*, we entered the *Gan Eden Hatachton* and waited near the steps. After *mincha*, when the Rebbe entered the *Gan Eden Hatachton* and the door was shut, the Rebbe immediately

began blessing us. Towards the end of that *bracha*, the Rebbe gave us each the *maamar Balaila Hahu* 5700, which was printed for Purim at the Rebbe's instruction. The *maamar* that the Rebbe said on Purim, which the Rebbe also spoke about during the *yeichidus klolis*, was based on this *maamar*. The Rebbe also gave each of us an Australian two dollar bill. The *maamarim* and bills were prepared inside the Rebbe's *siddur*. The Rebbe then finished the *bracha* and, while still speaking, opened the door to his room and began to enter. This event took about two minutes.³

In the Rebbe's *bracha* to us during this private *yeichidus*, the Rebbe, in an unusual manner, connected it to the *parsha* of the week before we left: "Since we're coming from *Parshas Tzav*, which means 'encouragement' immediately and for generations, may you encourage there immediately and for generations." An amazing thing happened—something that hadn't happened in any of the previous groups in years of shlichus to Australia—a few years after we had returned from the shlichus, one of us returned to Australia to get married. More importantly, two of the members of our group returned to Australia after their marriages and they are on shlichus there to this day. So it turns out that in our group there were two types of shlichus; one that was "immediately," and another that was "for generations." (Of course, even the shlichus of the others, which in a revealed way was only "immediately," certainly had an effect "for generations;" as is the case with every shlichus, the fruit of the shlichus continue on for all generations.) ①

1. The entire *yeichidus* is printed in Toras Menachem Hisva'aduyos 5744 p. 70.

2. Tanya chapter 16.

3. The text of this *bracha* is printed in *Sefer Hashlichus*.



At the Tziyun

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

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

(Yud Shevat 5716)

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

(משיחת יו"ד שבט תשט"ז)

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



"I will mention this at the Ohel," "אזכיר על הצי"ן" are perhaps the most often seen words in the Rebbe's written responses.

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

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

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

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

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

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

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



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

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

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

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



POWERFUL EXPERIENCE

In the year 5645 (תרמ"ה), the Rebbe Rashab was not well and he traveled to see a specialist in Vienna. Before leaving Lubavitch, he visited the Ohel of his father and grandfather, the Rebbe Maharash and the Tzemach Tzedek, in Lubavitch.

"While I was at the Ohel," the Rebbe Rashab relates, "my father told me that I should travel to Vienna through Nyezhin, Haditch, Anipoli, and Mezhibuz, to stop at the holy Oholim [of the preceding Rabbeim]..."

The Rebbe Rashab later described the profound impact these visits at the Oholim had on him:

"What I received during these visits at the holy Oholim was infinite riches (עושר בלתי מוגבל). For the two ensuing years (5645-5646) I was still in awe from that which I saw and heard at the Oholim. Only in the winter of 5647, during my visit in Yalta in the Crimean peninsula, did I begin to get back to myself..."

"...The *maamar* I recited on Shavuos 5647 is based on my great-grandfather, the Mittlerer Rebbe's *maamar*, which I heard while visiting his Ohel in 5645..."

(Based on the Frierdiker Rebbe's *reshima*,
Sefer Hasichos 5703 p. 164)

"I Promised My Father"

In his *sefer* "*Ashkavta D'Rebbe*," Rabbi Berel Rivkin records how the Frierdiker Rebbe visited the Ohel of his father, the Rebbe Rashab, during the first year after his *histalkus*. Rabbi Rivkin would accompany the Frierdiker Rebbe to the Ohel and then walk out leaving the Frierdiker Rebbe alone in the room. "From behind the fence, I could hear his voice and his cries," he writes.

Once, Rabbi Rivkin noticed that the crying subsided, and he peeked in through a crack in the wall. "I saw how the Rebbe stood quietly, not crying anymore, the Tehillim in his hand was closed, and he was speaking softly while making small gestures with his hand. It was as if he was speaking to someone in person..."

Arriving later at home, the Frierdiker Rebbe told Rabbi Rivkin to come into his room and hear a *maamar*. "I promised my father I would say Chassidus," he explained.⁴

Gut Yom Tov Rebbe!

As is well known, the Rebbe visited the Frierdiker Rebbe's Ohel quite frequently and brought *panim*

and requests for *brachos* there. Obviously, we do not attempt to have even the slightest clue as to what the Rebbe accomplished with his visits at the Ohel. Nevertheless, the following story may, in some way, be telling of how the Rebbe approached the Frierdiker Rebbe at the Ohel.

Rabbi Moshe Herson relates:

“It was Yud-Beis Tammuz 5710. There was a bus that went to the Ohel, and the crowd was scant. I was from the first people to get off the bus, and I walked behind the Rebbe towards the Ohel, and stood right near him throughout the recital of Maane Lashon. Upon its conclusion, the Rebbe closed the *sefer* and whispered in so low a voice, I doubt anyone standing further away than myself was able to hear it: ‘*A Gut Yom Tov Rebbe!*’ Then he took a few steps backwards and cried bitterly.”⁵



Just as In his Lifetime

In addition to our Rabbeim's holy and lofty accomplishments with their visits at the Oholim, they taught Chassidim as well how to properly approach a visit to the Ohel.

In the “*Maamar Hahishtatchus*” by the Mittlerer Rebbe, he speaks of various reasons for visiting the Ohel of one's Rebbe, with in-depth explanation to the meaning behind this practice.

The Mittlerer Rebbe compares this to a Chossid who travels to the Rebbe during his lifetime. Sure, one can learn the words of his Rebbe in the book-form, but it will not have the same impact on him as a real visit in his Rebbe's court. Chazal say, אינו דומה שמיעה לראיה. In order to have a real, internal connection with his Rebbe, the Chossid must travel to see him from time to time. The frequent visits with the Rebbe will refresh the natural love of the Chossid to the Rebbe and help him internalize the Rebbe's words and live with them day by day.

The same applies after the *tzaddik's histalkus*:

“Once the *tzaddik* passes on, even though his true force of life, (his *emunah*, *ahava*, and *yirah*) is still very much accessible for his *talmidim*, nevertheless, while each one is preoccupied with everyday living (worrying about *parnassa*, etc.), the *tzaddik's* light could be extinguished from within them. Therefore, it is imperative to travel to his resting place and rekindle the love from the depth of one's heart.



29 ELUL 5742. JEM via LEVI FREDIN 209094



Certainly the light is not completely extinguished—there is still a remnant left inside...

"...This is why a person feels the wish to travel to the resting place of a *tzaddik*; in order to rekindle the love. For if it was totally extinguished *chas v'shalom*, he would not feel the wish to go at all..."⁶

On this note, the Frierdiker Rebbe once told a Chossid who was about to embark on a trip to the Rebbe Rashab's Ohel on his behalf: "Do you know how to speak to my father? You should speak to him just as you would at *yechidus*... You should say, 'Rebbe, I am a shliach of your son and your Rebbetzin. They sent me here.' And then you should recite the Maaneh Lashon."⁷

In clearer terms, we learn from the following story:

The Rebbe was once asked if it is appropriate to visit the Ohel on a *yom segula* (either Chol Hamoad or Isru Chag), although according to some sources, one should not visit a cemetery on those dates. The Rebbe responded: "If you consider it as visiting a cemetery, then you indeed should not go. But if you hold that the Rebbe merely moved a few blocks away, then what is the difference between being here [at 770] or there?"⁸

When speaking of the fact that all the Rabbeim chose to have their holy resting places specifically outside of Eretz Yisroel, the Rebbe explained:

The fact that we find ourselves in close proximity to the *tziyun* brings tremendous assistance in our *avodas Hashem* and weakens the temptations of the *yetzer hara*. Halacha maintains that when one has

bread within his reach ("פת בסלו"), he won't actually hunger for it. When one is close enough that he has the ability to be at the Ohel, his *yetzer hara* won't bother disturbing his *avodas Hashem*.⁹

רבי!

In addition to being at the Ohel, the Rebbe explains that it is possible to accomplish *hishtachus* in a *ruchniyus* sense, without actually having to be at the Ohel physically. "Nevertheless," says the Rebbe, "this cannot compare to actually being at the Ohel בגשמיות כפשוטו."¹⁰

In this regard, the Frierdiker Rebbe says in a *sicha*: אין א' עת צרה, ר"ל, שרייט מען דאך: טאטע! זיידע! מען דארף זיך מכין זיין אויף זאגען דעם אלטען רבי'נס גיגון, און מען דארף זיך מצייר זיין ווי מען איז אין האדיטש אויפן אהל און מען קלאפט אן אין טיר און מ'זאגט: רבי!

(משיחת פורים תש"ו)

Chassidim and Their Rebbe

The stories quoted above are about our Rabbeim's visits to the Oholim and the heavenly *giluyim* they were prone there. As Chassidim who follow in their footsteps, we were also taught by the Rabbeim to visit the Ohel from time to time.

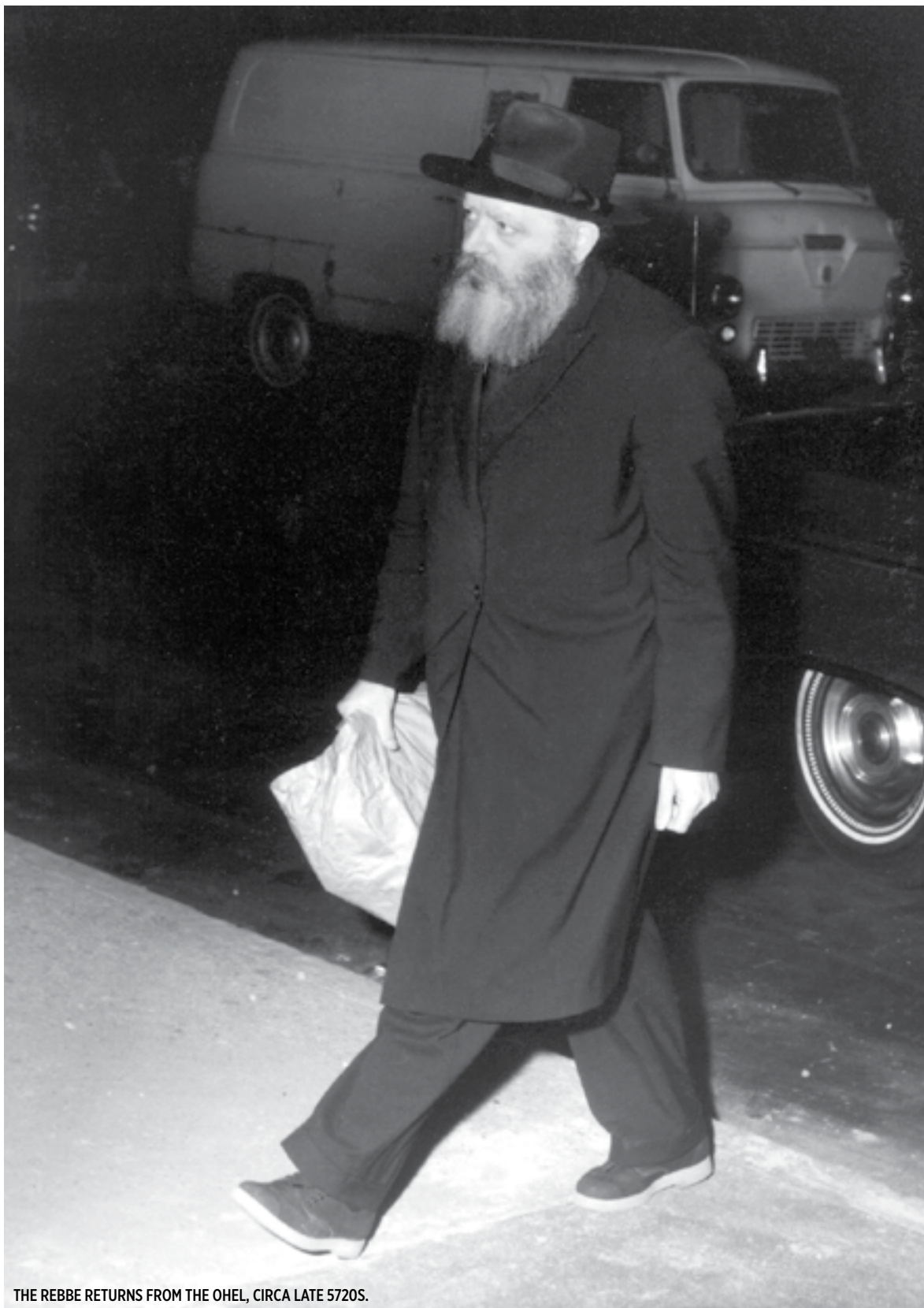
Most importantly, the Rebbe taught Chassidim after the Frierdiker Rebbe's *histalkus* that the way to receive his *brachos* and guidance in these times is by being at the Rebbe's Ohel.

Today as well, hundreds of thousands of Yidden flock to the Rebbe's Ohel each year seeking his *brachos* and *yeshuos*, and so many relate their stories of open miracles after being at the Ohel. (Some of these incidents are published in our monthly column "דער רבי וועט געפינען א וועג".)

Below are examples from previous generations, telling how even an ordinary Chossid can reach great *giluyim* by visiting the Ohel of his Rebbe.

The Living, The Living

In his diary, the Frierdiker Rebbe speaks of an elderly Chossid named Tzemach Dovid of Luzhin (Latvia). He had seen the Tzemach Tzedek in his youth, and the Tzemach Tzedek told him a seemingly mysterious *vort*: "ח"י ח"י יודוך"—two-times "ח"י has the *gematriya* of thirty-six." [The quote is based on a *passuk* in Yeshayahu,¹¹ literally meaning: The living, the living, they shall thank You.]



THE REBBE RETURNS FROM THE OHEL, CIRCA LATE 5720S.

Seventy years later, Reb Tzemach Dovid visited the Ohel of the Tzemach Tzedek and the Rebbe Maharash in Lubavitch. Standing there, he recalled the Tzemach Tzedek's words about two-times ״ן, when suddenly he envisioned the Tzemach Tzedek's holy face. In his vision, the Tzemach Tzedek said: "Tzemach Dovid! This is your thirty-sixth time visiting Lubavitch. Two-times ״ן has the *gematriya* of thirty-six!"

"Immediately," Reb Tzemach Dovid later told the Frierdiker Rebbe, "I fell on the holy ground of the Ohel and cried bitterly from the depth of my heart, 'My Rebbeim, grace me with the ability to accomplish, now at the end of my life, all that I need to do in this world...'"

"I remained in Lubavitch for a full week, spending each day, from morning to evening, at the Ohel."

Reb Tzemach Dovid then told the Frierdiker Rebbe that he feels his strength slowly diminishing, so he is now on his way to Rostov where he will receive blessings for a "safe trip" from the Rebbe Rashab, and then to Lubavitch to receive this blessing from the previous Rebbeim. "I will then return home to prepare for my journey onward [to the next world], for I am already ninety-three years old," Reb Tzemach Dovid completed his tale.¹²

"My Father Came to Me..."

Reb Yaakov Landau, the longtime rov of B'nei Brak, once related:

"At the time of the Rebbe Rashab's *histalkus* I was very ill and no one informed me of its occurrence. Learning about the news later on, I was devastated and could not get back to myself. I went to the Ohel

THE REBBE AT THE OHEL SHORTLY AFTER YUD SHEVAT 5710,
BEFORE THE STRUCTURE OF THE OHEL WAS BUILT.



JEM 109445

and wrote in my *pan* that since the Rebbe is no longer with us here on earth, I request of the Rebbe that I should at least be buried within fifty *amos* of the Ohel.

“The next day, the Frierdiker Rebbe told me that his father, the Rebbe Rashab appeared to him and said: ‘Tell Yankel to stop speaking in this manner...’

“I asked the Frierdiker Rebbe what sort of speech he was talking about, and he replied, ‘You should know on your own...’”¹³



In conclusion, a powerful *sicha* from the Rebbe:

On Shabbos parshas Vayechi, 5747, the Rebbe spoke about the fact that the entire *Sefer Bereishis* ends on what would seem to be a negative note, that Yosef was buried in Mitzrayim and not brought up to Eretz Yisroel. Why would we conclude a *sefer* with such a story, and immediately proclaim “*Chazzak, Chazzak*”?

The answer, says the Rebbe, is because Yosef specifically remained in Mitzrayim to allow *b'nei Yisroel* the necessary *kochos* to survive and thrive in *galus*.

In our time, our Yosef, the [Frierdiker] Rebbe, has his resting place (מנוחתו כבוד) right here with us in *galus*, and more specifically in the “lower

hemisphere” (in the United States). The reason is in order to help us retain “*Chazak, chazak, ve'nischazek*,” a double and triple measure of strength; because our Yosef, the essence of Yosef (עצמות יוסף), is with us in *galus*!

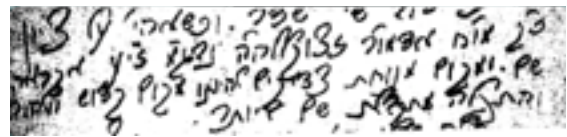
Hence, there is no need to be intimidated by the trials and tribulations of *galus*. We will outlive them all; we will strengthen ourselves in Torah and mitzvos, and we will continue on the path he set for us. We will go out spreading Torah, Yiddishkeit, the *ma'ayanot* of Chassidus everywhere, until the coming of Moshiach!¹⁴ ⑦

Text of the Rebbe's written response about the special value of *tefillos* at the Ohel:

קבלתי הפ"נ שלו ע"י... וכשאהי על ציון כ"ק מו"ח אדמו"ר
וצוקללה"ה נבג"מ זי"ע אקראהו שם.
ומקום מנוחת צדיקים להיותו מקום קדוש וטהור התפלה
מתקבלת שם ביותר.

I received your *pan* through... When I will be at the Ohel of my father-in-law I will read it there.

The resting place of tzaddikim, being a holy and pure space, is where prayers are well-answered.



1. Toras Menachem vol. 1 p. 108
2. Kitzurim V'haoros on Tanya p. 127
3. Reshimas HaYoman p. 192
4. Ashkavta D'Rebbe p. 125
5. Rabbi Herson's interview with A Chassidisher Derher, Iyar, 5774.
6. Maamorei Admur Ha'Emtzoi Kuntreisim p. 23-24
7. Zikaron L'vnei Yisroel p. 102
8. My Encounter interview with Rabbi Herschel Feigelstock, Living Torah disc 110 program 437
9. Toras Menachem vol. 11 p. 30
10. Sichos Kodesh 5741 vol. 1 p. 114
11. 38:19
12. Based on the Frierdiker Rebbe's *reshima*, Sefer Hasichos 5687 p. 130
13. Kovetz Od Avinu Chai (Lubavitch Wisconsin) p. 47
14. Sefer Hasichos 5747 vol. 1 p. 256



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THE REBBE'S WIGGUMIM

70

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



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

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

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

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

(משיחת ל"ג בעומר תש"ח)

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

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



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

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

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

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



THE YEARNING OF THE SOUL

Tzamah Lecha Nafshi SHABBOS PARSHAS KEDOSHIM 5714

צִמְאָה לָךְ, נַפְשִׁי כְּמָה לָךְ בְּשִׁרִי; בְּאַרְץ-צִיָּה וְעִיף בְּלִי-מַיִם.
כֵּן, בִּקְדֹשׁ חֲזִיתְךָ לְרֵאוֹת עֵזְךָ, וּכְבוֹדְךָ.⁶

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

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



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

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

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

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

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

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

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

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

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

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

Later in the *farbrengen*, the Rebbe commented:

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

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

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

“A FEINER NIGGUN”

Vehi She’amdah PESACH 5715

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

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

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

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

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

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





"SIMCHAS TORAH SHADT NISHT"

Darkecha SIMCHAS TORAH 5716

דִּרְכָּךְ אֶלְקִינוּ לְהַאֲרִיךְ אִפְּךָ. לְרַעִים וּלְטוֹבִים וְהִיא תְּהַלְתֶּךָ.
לְמַעַן אֶלְקִינוּ עֲשֵׂה וְלֹא לָנוּ. רֵאֵה עֲמִידָתְנוּ דְּלִים וְרָקִים.

This was the first time the Rebbe taught a *niggun* on Simchas Torah.

In the early hours of Simchas Torah morning, the Rebbe came downstairs to the *shalash* and after encouraging the singing, started giving out *l'chaim* to all those who took upon themselves to add to their study of Chassidus.

Suddenly, the Rebbe stood up on a milkcrate and said: "Shemini Atzeres and Simchas Torah are like Rosh Hashanah, therefore this hour [the Rebbe looked out the window] before daybreak, corresponds to the time of *selichos*. Therefore, we will now sing the *niggun* 'Darkecha.'"

After singing it a number of times until everyone had grasped it, the Rebbe explained that the reason for singing this *niggun* now,

on Simchas Torah, is based on a saying of the Rebbe Rashab at a Simchas Torah'diker farbrengen, that "שמחת תורה שאדט נישט—Simchas Torah causes no harm." Therefore, although we are speaking negatively about ourselves when we say "*Darkecha...dalim v'reikim*" (we are poor and empty), since it is Simchas Torah, it will not harm us; we only take out of it that which is good for us. The advantage is that we know our situation—וואו מען האלט—that we are at the level of empty vessels, ready to receive¹⁰.

At the farbrengen the next day, the Rebbe elaborated more, saying that it is imperative that each person present utilize the *eis ratzon* to reach greater heights in his *avodas hateshuvah*, no matter where he was holding until now¹¹.

SILK SHEETS

Asader L'seudasa SHABBOS PARSHAS BALAK 5716

אַסְדֵּר לְסֵעוּדָתָא...וְאֵלֵין מְלִיא יְהוֹן לְרַקִּיעִיא, וְתַמֵּן מֵאן שְׂרִיא, הֲלֵא הוּא שְׂמָשָׁא...

"It happened once that a Yid came to the *tzaddik* of Vilednik, the author of Shearis Yisroel, and asked him for a *bracha* for a son. The rav told him, go home and hang up silk curtains in his bedroom and that will be a *segula* to be blessed with a baby boy. His students then asked him for the source to this *segula*.

"He replied that the *makor* is in the hymn *Asader L'Seudasa*: וְאֵלֵין מְלִיא—And these words—יהוֹן לְרַקִּיעִיא—will become

firmaments—וְתַמֵּן מֵאן שְׂרִיא—Who will reside therein?—הֲלֵא הוּא שְׂמָשָׁא—none other than the [*Shechina* known as the] sun.

"[The following is a wordplay in Yiddish, Aramaic, and Lashon Kodesh:] "When you take מְלִיא—Aramaic for silk—and place them in the sky—לְרַקִּיעִיא—[hang them up], then יהוֹן—who is found there? שְׂמָשָׁא—הֲלֵא הוּא שְׂמָשָׁא—[the "sun" in Yiddish is *zun*¹² which can also mean a "son"]. And so it happened, the man had a child."¹³

This story was told over by the Rebbe on Shabbos Parshas Balak 5716, as a preface to teaching the *niggun* of *Asader Lseudasa*.

The Rebbe said that *Bnei Heichala* is already sung to the famous *niggun* of the Alter Rebbe, and for *Azamer Beshvachin* we use the *niggun* of Reb Hillel Paritcher. For the words of *Asader Lseudasa* there is a *niggun* that they used to sing in Lithuania and Ukraine. The *niggun* is a march-like song.”

The Rebbe then taught a tune that some Chassidim already recognized, but now the Rebbe sang it with the words of *Asader Lseudasa*.

Rabbi Sholom Feldman a”h, who was present at that farbrengen, related:

“When the Rebbe finished telling the story, the crowd was smiling, having found this *pshetel* amusing. But then the Rebbe became serious and he said that the *kuntz* here is not the explanation of the word; the point is that the person had a child. This Yid followed the advice of his Rebbe and he merited that his wish was granted.

“At that farbrengen, there was a man who was in need of a blessing for children. He took the Rebbe’s words wholeheartedly with pure simple faith. When he returned home he bought a silk sheet and hung it in his house. Not long after his wife gave birth.”

NIGGUN OF THE IGUD

Ki Anu Amecha SIMCHAS TORAH 5717

כִּי אֲנִי עֹמֵךְ וְאַתָּה אֱלֹקֵינוּ, אֲנִי בְנִיךְ וְאַתָּה אָבִינִי
אֲנִי עַבְדְּךָ וְאַתָּה אֲדוֹנֵינוּ, אֲנִי קַהֲלְךָ וְאַתָּה חֲלָקְנִי

In middle of the customary distribution of *lchaim* to those who would add to their study of Chassidus, the Rebbe stopped and asked:

“Is there someone that can catch on to a *niggun* quickly? Where is Reb Yoel? Reb Moshe Teleshevsky? They can learn a *niggun* quickly.”

The Rebbe then taught the *niggun* of ‘*Ki Anu Amecha*.’

Two days later, at the Shabbos Bereishis farbrengen, the Rebbe spoke about the objective of the newly founded ‘Igud Talmidei Hatmimim,’¹⁴ and then said:

“The custom in this country is that even before a child is born they give him a name, they appoint a president and a vice president, etc. etc. All as a preparation for his work in *maaseh b’poel*.

“Amongst all of the *hachanos*, [for the new Igud Talmidei Hatmimim] they should also choose a *niggun* as an anthem, and since the chairman and the *menahel* are both present, they should choose a *niggun* and proceed to sing it.”¹⁵

The *niggun* they chose was the new *niggun* of ‘*Ki Anu Amecha*,’ which the Rebbe had taught two nights earlier.

THE DUEL WITH THE YETZER HORAH

Tzamah-Ech Ti SIMCHAS TORAH 5718

צָמָאָה לךְ נִפְשִׁי, כָּמָה לךְ בִּשְׂרִי
אֵי טִי דוֹרְעָן מֵאַרְקָא, טִשְׁטֵא טִי עֲדִישׁ נֵאִיאַרְמֵאַרְקָא
נִיעַ קֶאָפֿלאַיִשׁ, נִיעַ פֿראַד־אִיִּשׁ, טֶאָלְקֶא רֶאָבִישׁ סְבֵאַרְקֶא

"Oh, you Marco fool, what are you doing at the fair? You do not buy or sell; you just create controversy."

Unlike the previous 'Tzamah,' taught in 5714, this *niggun* is lively, with a quick beat, and includes the above additional line in Russian.

Before teaching the *niggun* in the early hours of the morning on Simchas Torah 5718, the Rebbe explained that the derisive line is directed towards the *yetzer hara* inside of us. We say to him that he is unproductive and useless, and all he tries to do is create friction between the Yidden and the *Aibershter*.¹⁶

A few months later, at the Yud Shevat farbrengen, the *niggun* was sung again, and the Rebbe added a lengthier explanation:

Before entering the body, a Yid's *neshamah* was located near the *kisei hakavod*, as a *chelek Elokah mima'ul* without any needs or worries. But then it was sent on a painful journey; to spend time in a physical body, surrounded by the mundane matters of a materialistic world.

This unappealing endeavor is not a punishment for the *neshamah*, nor is it



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necessarily a real *yeridah*, for it is sent to this ‘marketplace’ on a mission, to fulfill Torah and mitzvos. It is expected to return with a profit so desirable, which it could not have obtained in its original surroundings.

In order for the *neshamah* to properly deserve the gain that it wants to earn, the *Aibershter* created an antagonist, whose sole task is to incite the person and attempt to distance him from the proper path. However, the true purpose of the *yetzer hara* is not to actually cause one to sin, but to give the person a chance to find the *kochos* within himself to withstand the temptation and to choose to serve the *Aibershter* anyway. If the *yetzer hara* is too successful at his profession and a Yid actually does make the wrong choice because of his work, the *yetzer hora* has in reality failed at his mission. He was really sent to supplement a Yid’s *avodah*, not to take away from it.

In the *niggun*, we admonish the *yetzer hara* for failing at his job, by doing it too well. He has come to the marketplace with the intent

to gain, to bring out new levels of resistance within a Jew, but he has failed miserably, and has only succeeded at causing the Yid to distance himself from *Elokus*. “He does not buy or sell”—he sees no profit from his dealings, and he is only successful at creating friction between the Yidden and the *Aibershter*.

However, this remark at the *yetzer hora* comes after we acknowledge that he initially did fulfil his job. The unfriendly surroundings in which the *neshamah* finds itself—due to the presence of the *yetzer hara*—awakened within him a thirst and a yearning to be closer to Hashem, to a state of “*tzamah lecha nafshi*—my soul yearns for You.” But now that the *yetzer hara* has fulfilled his mission, and the Yid already yearns for the *Aibershter*, the “fool Marco,” the “*melech zaken u’chsil*—old and foolish king” has no right to mix in anymore. For when he does, he has a negative impact, and is only successful at bringing *machlokes* between the Yidden and their Father in Heaven¹⁷.

WE WILL BE FREE ONCE MORE...

Shamil *SIMCHAS TORAH 5719*

‘*Shamil*’ is the only *niggun* from the Rebbe that has no words. Once, on Rosh Hashanah, the Rebbe explained¹⁸ that the *hiskashrus* brought about through the *niggun* of a Rebbe is even stronger when it has no words. Then the Rebbe asked that all the *niggunim* of the Rabbeim be sung without words, so ‘*Shamil*’ was sung as the Rebbe’s *niggun*.

As the Rebbe prepared to teach the new *niggun* in the early hours of Simchas Torah morning, he suddenly grew very serious, and gave an introduction:

“I heard this *niggun* from Chassidim together with the following story.”¹⁹ With great emotion, the Rebbe told over the entire story of Shamil, and its explanation in *avodas Hashem*.



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Those who were in attendance relate: “The *sicha* was accompanied by piercing sobs, which was uncharacteristic of those occasions, and the teaching of the *niggun* was also interrupted by the Rebbe’s continuous weeping. The feeling in the room was one of solemnity, similar to the feeling on Rosh Hashanah, when the Rebbe would blow *shofar*.

“When the Rebbe finished singing the *niggun* once, he asked Reb Moshe Teleshevsky to repeat it, but Reb Moshe had not succeeded in learning the tune, and was not able to reach the high note that the Rebbe had sung at the conclusion of the *niggun*. When the Rebbe saw that he wasn’t able to sing it properly, he waved his hand dismissively, and stopped teaching the *niggun*.

The entire scene took over an hour and a half until the Rebbe went up to his room (usually it would be about forty five minutes).”

The story and the meaning of the *niggun*, as the Rebbe explained then and more at length at the Farbrengen the following day²⁰, is as follows:

When the Russian Czar began to spread his kingdom, he wished to conquer also the Caucasian mountains, which was home to various uncivilized tribes. Despite the Russian Empire’s fierce army and powerful weaponry, he was unable to conquer the region, due to the tribes’ superior position on the high mountains. This situation continued until the Czar came up with an idea; he deceived them, promising them that they would make peace, and he gave their leader—Shamil—a number of assurances. Not suspecting a trap, Shamil

agreed to meet with the Russian’s unarmed, and they managed to capture him, exiling him to the depths of Russia.

While he was in exile, he would often recall his time on the high mountains, when he was free like an eagle, and did not have the constraints of exile, the city or cultured living in general. Feelings of yearning would awaken within him, and he would sing this tune, which begins with an expression of yearning, and ends off with a spirit of hope, that ultimately he will be able to return to his people, his land, and his freedom.

When a certain Jew heard this song, he translated it into his own meaning, relating it to the descent of the *neshamah* “from the highest roof to the lowest pit.” When it was with the *Aibershter* it was free, but then it was ‘tricked’ and sent away from its place, to descend into a body and a *nefesh habehamis*.

When the *neshamah* contemplates this, feelings of yearning awaken within him. Although he understands that he was sent in order to reach new heights, he is nevertheless pained by the current *yeridah*.

This is the feeling expressed in the first part of the *niggun*—the longing and the thirst of the *neshamah*. The second part of the *niggun* expresses the knowledge that there is hope, as he will yet achieve his goal and ascend to his proper place, a higher level, to which he could not have gone on his own beforehand.

In a *yechidus*, Reb Reuven Dunin asked the Rebbe:

If ‘Shamil’ is a *mashal* for the *neshamah*, then it would seem that it is possible to trick the *neshamah* and to bring it to total failure and descent; for that is what happened to Shamil—he was tricked into capture and remained in exile for the rest of his life.

The Rebbe answered him, that this is not the case. The *neshamah* will always return to its source; it may have to go down a second or third time to continue the process, but it will ultimately return.

The Rebbe added, that the entire story of Shamil only took place for the purpose of the lesson in *avodas Hashem* that we learn from it. Our *avodah* needs to resemble the end of the song, with the hope to return. For ultimately that is the case; the *neshamah* always returns. And if *chas veshalom* one falls at times, he must still continue going forward with happiness, for that is Hashem’s will²¹.



THE NIGGUN OF THE BROKEN HEARTED

Rachamana SIMCHAS TORAH 5720

רַחֲמָנָא דְעָנִי לְעָנִי עֲנִינָא, רַחֲמָנָא דְעָנִי לְתַבִּירִי לְבָא עֲנִינָא

Rabbi Leibel Raskin a”h related:

“On Simchas Torah 5720, I went to visit the Rebbe’s mother, Rebbetzin Chana, and she asked to hear the new *niggun* that the Rebbe had taught. I told her that it was ‘*Rachamana*,’ and I attempted to sing it for her, although I was not yet fluent in it. She, however, did not need to hear it for long; she immediately recognized it, and told me that this was a *niggun* of her father, Horav Meir Shlomo Yanovsky.”

This *niggun* is initially sung slowly, and afterwards with a faster beat. When the Rebbe taught it, he explained that this is because it is first a *niggun* of supplication, and as we go on singing, the feeling becomes one of

demanding, as well as *bitachon*, that Hashem will fulfill our request. Since we are in a state of *s’virei liba*—broken hearts—surely *aneina*—Hashem will answer us.²²

When the Rebbe finished teaching the *niggun*, he asked Reb Moshe Teleshevsky to repeat it, and Reb Moshe proceeded to sing it in a *chazzanishe* style. The Rebbe commented that it didn’t fit with the *toichen* of the *niggun*; “*S’virei liba* (broken hearts) with *chazzanus*?”

The Rebbe explained that in the *niggun* we ask the *Aibershter*, the *Av harachaman*, to answer the *aniyim*—the poor, which refers to us, all of the Yidden in *golus*, for our natural state is one of *geulah*.



THE NIGGUN OF DOR HASHVI'I

Atah Vechartanu SIMCHAS TORAH 5721

אַתָּה בְּחַרְתָּנוּ מִכָּל הָעַמִּים, אֲהַבְתָּ אוֹתָנוּ וְרָצִיתָ בָּנוּ
וְרִמַּמְתָּנוּ מִכָּל הַלְשׁוֹנוֹת, וְקִדְשְׁתָּנוּ בְּמִצְוֹתֶיךָ
וְקִרְבַּתָּנוּ מִלִּפְנֵי לַעֲבוֹדָתְךָ, וְשִׂמְךָ הַגָּדוֹל וְהַקְדוֹשׁ עָלֵינוּ קְרֵאתָ

Throughout the years, this *niggun* received special attention from the Rebbe, who requested that it be sung on many occasions. Often, when the *niggunim* of all the Rabbeim were sung, the Rebbe asked that 'Atah Vechartanu' should be sung at the end.

When teaching this *niggun*, the Rebbe began by saying that there is a tune on the words of 'Atah Vechartanu' that has two parts; the first is that of *tzaddikim*, and the second is of *baalei teshuvah*. In the stanza of *baalei teshuvah*, each part is repeated twice, because *baalei teshuvah* go about their *avodah* with

stubbornness, repeating their work again and again until they are successful²³.

[The next day, the Rebbe added that this *avodah* of a *baal teshuvah* is expressed in Tanya, where the Alter Rebbe tells a person to push himself a bit more than what he is used to; "If he is used to learning one *daf*, he should learn two *dafim*."²⁴ Additionally, that part of the *niggun* has no end; it is repeated *ad ein sof*, for a *baal teshuvah* is always striving higher, no matter how much he has accomplished in the past.]



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א ניגון וועלכן ער האט מחבב געווען

בהמשך צו דעם וואס מ'האט ערשט געזונגען די ניגונים פון רבותינו נשיאינו, אנהויבנדיק פון די שלש תנועות פון דעם בעש"ט, דער מגיד, און דער אלטער רבי. און די ניגונים פון דעם אלטן רבי'ן, פון מיטעלן רבי'ן, פון צ"צ, פון רבי'ן מהר"ש, פון רבי'ן נ"ע, און פון כ"ק מו"ח אדמו"ר נשיא דורנו. וכידוע דער ביאור פון כ"ק מו"ח אדמו"ר בנוגע צו דעם ענין פון א ניגון, און נוסף אויף דערויף וואס עס שטייט אין ירושלמי אז ווען מ'זאגט איבער א מאמר איז "יהא רואה בעצמו כאילו בעל השמועה עומד לפניו", איז ווען עס רעדט זיך וועגן א ניגון, איז דאס נאכמער ווי מ'זאגט איבער א מאמר אין הלכה און אגדה וכו', וויבאלד אז דאס איז זיינער א ניגון, אדער א ניגון וועלכן ער האט מחבב געווען, ביז וואנעט אז ער האט געוואלט אז עס זאל אנגערופן ווערן על שמו.

וואס דערפאר זאל מען איצטער זינגען דעם ניגון "אתה בחרתנו".
(משיחת ראש השנה תשל"ט - הנחה בלתי מוגה)

THE POLISHER CHOSSID

An'im Zemiros *SIMCHAS TORAH 5722*

אָנעם זמירות וְשִׁירִים אָאָרֹג, כִּי אֵלֶיךָ נַפְשִׁי תַעֲרֹג
נַפְשִׁי חֲמֵדָה בְּצֶל יְדֶךָ, לְדַעַת כָּל רֵז סוּדְךָ

"The seder is, that on the morning after Yom Kippur... we daven early in the morning. It so happened in a certain village, that when the congregants arrived for *shacharis*, they found a *Poishler Chossid* dancing next to the *chazzan's amud* singing the *shir hakavod* (*An'im Zemiros*) with this tune. The Chossid was so engrossed in his song, he had entirely forgotten to break his fast".

This tune, set to the words of *An'im Zemiros*, with its intense yearning and *gaaguim*, was taught by the Rebbe together with the above story. The Rebbe explained:

"There are a number of *tefillos* and *piyutim* that the Alter Rebbe did not include in his *siddur*, but they nevertheless carry meaning,

and often *Toras Hachassidus* itself explains them. One of those tefillos is the *shir hakavod* (*An'im Zemiros*), which was not included in davening, but nevertheless is a lofty idea.

"The Yid that stood a whole night singing the *niggun* did so out of his intense yearning for the holiness and lofty levels of Yom Kippur.

"On Yom Kippur, we are compared to *malachim*, and when the end of Yom Tov arrives, we return to the *avodah* of the weekdays with *simcha*, for we know that it is the will of the *Aibershter*. Nevertheless, we will miss the holiness of Yom Kippur, and it is expressed in the wish 'לדעת כל רז סודך'—to know all Your ways,' to know *pnimius haTorah*."²⁵

Everyone is Capable

On Shabbos Parshas Noach 5727, the Rebbe spoke about the need to extend the *simcha* of Tishrei into the whole year, and at the same time there should also be the longing and yearning for the month of Tishrei. Once again, the Rebbe told the story of the Polisher Chossid, and continued to say as follows

“Even though we cannot all compare ourselves to that chossid, nevertheless, every Yid has a “*shemetz mimenu*” - a small amount of every good thing, to the point that we say that each Yid has a part of Moshe Rabbeinu inside of himself, and each one is able to reveal that small part, so that it may take root inside of him²⁶.

A CHESHBON TZEDEK

Stav Ya Pitu SIMCHAS TORAH 5723

סטאַוו יאַפּיטוּ פֿיאַטניצו, אױ, פֿיאַטניצו (סובאַטו)

I started to drink on Friday, on Friday (second round - on Shabbos)

פֿראָפּואוו יאַ, יאַ פֿראָפּו, סװאַיו טעליצו (ראבאַטו)

I had drunk, had drunk, my calf away (with my drinking I lost my calf (second round - my job))

טֿרעבאַ טֿרעבאַ זנאַטי יאַק גולאַטי,

One must, must know, how to be merry

טֿרעבאַ טֿרעבאַ זנאַטי יאַק ברעכאַטי

One must, must know, how to talk

אױ, חֶשְׁבֹן צֶדֶק אַדאַוואַטי, פֿרעד פֿאַנאַם, חאַזאַינאַם, אָטוועטשאַטי

Oh, how to give a just reckoning (an honest report). Before the Landowner, G-d, O justify yourselves

אױ, מײַ פֿיעם, דאַ פֿיעם, דאַ מײַ גולייעם,

But we drink, we drink, and we revel

אַון מײַר טרינקען יִין אַזוי ווי מײַם, און מײַר זאַגן אַלע צוזאַמען לַחַיִּים, וְאַתָּה תִּשְׁמַע מִן הַשָּׁמַיִם.

And we drink wine like water, and we all say L'chaim together, and You, please listen to us from heaven

Rabbi Shlomo Zarchi relates:

“At the farbrengen on the day of Simchas Torah, the Rebbe burst out: “*Oy gevald, cheshbon tzedek utdavat*”... when explaining the meaning behind the *niggun* ‘Stav Ya Pitu,’ which he had taught the night before. The crowd watched the Rebbe intently, but the Rebbe had stopped singing. Looking at those standing next to him, the Rebbe said:

“Why are looking at me? This applies to me—pointing at himself—and you—pointing at another individual—and you’—pointing at another.

“This is not a laughing matter,’ the Rebbe exclaimed. ‘If it would be a *gelechter, volt geven*

gantz gut—It may have been better for it to be a joke.”

Most of the words were in Russian and Ukrainian, so when the *niggun* was taught by the Rebbe on that Simchas Torah morning, the Chassidim had a difficulty catching the words to the *niggun*. The Rebbe repeated it many times, until Reb Yoel Kahan grasped it.

The Rebbe then proceeded to explain—albeit briefly—the deeper meaning of the words:

“This is a *niggun* that Chassidim in Ukraine heard from the simple folk (the following day, the Rebbe added that it was heard from Russian shepherds), and they used it out in

their *avodas Hashem*. The point is, that upon arriving at Simchas Torah, after the lengthy *avodah* of Elul, Rosh Hashanah, etc., one suddenly comes to the realization that he is lacking in several issues, even in central issues, and because of this he needs '*yayin hameshaker*'—intoxicating wine.

“In other words, '*yayin hamesame'ach*'—wine that makes one rejoice, refers to a *hisbonenus* in the greatness of Hashem, which brings joy. But when he realizes that

the *hisbonenus* has not had the proper effect, he needs the '*yayin hameshaker*,' which will inebriate the body and the *nefesh habehamis*. This '*yayin hameshaker*' state does not come from *hisbonenus* in the greatness of Hashem, rather from a realization about his own personal state of affairs in *avodas Hashem*. The realization that he is not in his true home, in the source of all *neshamos*, will bring him to a state of *teshuvah* which is in a way of drunkenness, without any limitations.



“And then the *niggun* says, ‘*treba znati yak gulyati*’—we must know how to take the wine, so that it should have the proper effect, and ‘*yak brechati*’—we must know how to talk, we must know how to bring it out in *poel mamash*.²⁷”

At the next day’s farbrengen, the Rebbe gave lengthy explanations about the meaning

of the new *niggun*, also explaining why the words change a bit on the second round.

[The *sichos* of that farbrengen are quite long, and are beyond the scope of this article. In order to properly understand the meaning of the *niggun*, see the *sichos* in their full form, in *Toras Menachem* vol 35, p. 160.]

HIGHER AND HIGHER

Ki Anu Amecha II SIMCHAS TORAH 5724

כִּי אֲנִי עֹמֵד וְאַתָּה אֶלְקִינִי, אֲנִי בְּנִיד וְאַתָּה אֲבִינִי
אֲנִי עֹבֵדֶיךָ וְאַתָּה אֲדוֹנֵינוּ, אֲנִי קַהֲלֶךָ וְאַתָּה חֲלֻקְנוּ

When teaching this version of ‘*Ki Anu Amecha*,’ the Rebbe related that he had learned the *niggun* from an elderly Chossid who sang the tune during the davening of Yom Kippur. At the words of ‘*Ki anu amecha*,’ and at the end of the fast, he broke out into an enthusiastic dance while singing the *niggun* over and over again.

This was the second *niggun* that the Rebbe taught to these words, so the Rebbe explained that the previous *niggun*, which he had taught

in 5717, is a *niggun* of *tzaddikim*, while the *niggun* he is teaching now is of *baalei teshuvah*.

“This *niggun*,” the Rebbe explained, “expresses a feeling of *teshuvah*. It therefore has no end in a normal musical fashion, and it is repeated over and over again. For *Teshuvah* is a never ending process, and a person must never be content, and never feel satisfied with himself, rather he must always want to reach higher and higher.”

The following day the Rebbe elaborated:



“This is a *niggun* of *baalei teshuvah*, and therefore its tone is one of stubbornness. A *baal teshuvah* is one who pushes forward, and does not pay attention to what is being said on high—that perhaps it is too late for him to do *teshuvah*, because he knows that he has no other option. He knows that it must be ‘*anu amecha v’Atah Elokeinu, anu vanecha*

v’Atah avinu.’ He does not care about what has happened in the past, nor does he pay attention to the higher standing that he will gain as a *baal teshuvah*. He is like someone running away from something destructive, who does not pay attention to any side issues—negative or positive—all he cares about is fleeing the danger.²⁸

BITACHON IN THE GEULAH

Hu Elokeinu

הוא אֱלֹקֵינוּ, הוא אָבִינוּ, הוא מִלְכֵנוּ, הוא מוֹשִׁיעֵנוּ הוּא יוֹשִׁיעֵנוּ וַיִּגְאֹלֵנוּ שְׁנֵית בְּקָרוֹב וַיִּשְׁמִיעֵנוּ
בְּרַחֲמָיו לְעֵינֵי כָל חַי לֵאמֹר: "הֵן גָּאֻלְתִּי אֶתְכֶם אַחֲרִית כְּבָרָאשִׁית, לִהְיוֹת לָכֶם לְאֱלֹקִים"

After teaching the *niggun* of ‘*Ki Anu Amecha*,’ the Rebbe continued giving out *lchaim*. The shul was extremely crowded and there was terrible pushing.

At 5:30 AM the Rebbe said, “In fifteen minutes I must go home.” Five minutes later the Rebbe said, “In ten minutes I have to go home.” The Rebbe continued to give out *mashke* until there were two minutes left. Then the Rebbe said, “I think this will be the last time we will give out *mashke*. People are not

keeping their *hachlatos*. How can little children be standing here in line? Will they also add in their learning of Chassidus this year? And regarding the *niggunim*, I don’t know what will happen next year, so therefore I will teach an additional one now.”

The Rebbe requested a *siddur*, and began to sing the *niggun* ‘*Hu Elokeinu*.’ He explained that the *niggun* was sung in Rostov and Lubavitch before the Rebbe Rashab; and



apparently also before the Friediker Rebbe on Rosh Hashanah during *Kesser*.

After the Rebbe finished teaching the *niggun*, he turned to Reb Reuven Dunin and asked him to sing. Reb Reuven hesitated, saying that he didn't yet manage to catch the tune, and the Rebbe answered him that in this *niggun*, the tune is not so important; what is important are the words, which clearly express our *bitachon* in the *geulah*.

The next morning during *mussaf*, the Rebbe himself began the new *niggun* of 'Hu

Elokeinu' in a loud voice, and when he entered for *mincha*, he again said to sing it.

At the farbrengen that day, the Rebbe asked Reb Shmuel Zalmanov, being that he is a *chazzan*, to fit the tune to the words. Reb Shmuel tried, but his efforts didn't bear much fruit. Then the Rebbe began to sing it on his own, with Reb Shmuel singing quietly along. The Rebbe commented to him, that if the *niggun*'s composer, Reb Yechiel Der Chazzan, would hear that his *niggun* is being sung quietly, he would have screamed 'gevald'...²⁹

A Command

While today, every single Shabbos we sing the Rebbe's tune during *Hu Elokeinu*, this was not always the case. Initially, they would sing it in 770 only when the Rebbe would bang on the *shtender*, which was understood as a sign that it should be sung.

During a *seudah* in the Friediker Rebbe's apartment on Shavuos 5730, Reb Zalmon Jaffe asked the Rebbe why there is no custom to sing 'Hu Elokeinu.'

Reb Zalmon: "Today the *oilam* is more modern, and need to sing happy *niggunim*. It is surprising that the whole world has learned to sing happy *niggunim* from here, but here they don't sing..."

The Rebbe: The fact that they didn't sing 'Hu Elokeinu' *iz doch ayer shuld*—is your fault [for not initiating it].

Reb Zalmon: "I am only a soldier."

The Rebbe: "If so, I am commanding you to sing."³⁰

The Rebbe held the *niggun* of *Hu Elokeinu* in very high esteem, and referred to it as one of the "ten songs of Moshiach's time."³¹

A FRENCH NIGGUN

Hoaderes V'haemunah SIMCHAS TORAH 5734

הַאֲדָרָת וְהָאֱמוּנָה לְחֵי עוֹלָמִים / הַבִּינָה וְהַבְּרָכָה לְחֵי עוֹלָמִים / הַגָּאוּה וְהַגְּדֻלָּה לְחֵי עוֹלָמִים
הַדְּעָה וְהַדְּבוּר לְחֵי עוֹלָמִים...

"It is well known that each country has a national anthem, which is sung on special occasions in the country...The song represents the style of the land, and in this case it is especially clear; as it is well known that the song was composed during the revolution.

"A few years ago, Chassidim began to sing the French national anthem to the words of 'Hoaderes V'haemunah,' and a short time later, a strange thing happened—the French

government changed the notes of the *niggun*, altering its beat and softening its tone.

"Chassidim explain, that once the *niggun* was brought to *kedusha*, the *sar* and *mazel*—protective angel—of France felt it, and that brought about the change." (Shabbos Parshas Vayeshev 5752³²).

The Rebbe was referring to what took place during *hakafos* on Simchas Torah 5734:

Ten years had passed since the Rebbe had taught a *niggun* on Simchas Torah; the last time was in 5724. The Rebbe explained that he stopped this custom along with a number of other things because Chassidim had not appropriately appreciated them,³³ so what took place during that *hakafos* came as a total surprise.

On the night of Simchas Torah³⁴, the Rebbe called the group of French visitors for a *hakafah*, as he had done the previous two years as well. Waiting for all of them to gather at the *bimah*, the Rebbe commented—in French—to one of the guests that, “I called all of the Frenchmen; did they all come? I see one there, and another there... Someone should go to the middle of the shul, and announce that all of the guests from France should come to the middle.”

Then, unexpectedly, the Rebbe turned around to the crowd with his *siddur* in his hand, walked to the edge of the *bimah*, and began to sing the words of ‘*Ho'aderes Vebaemulah*’ to the tune of the *Marseillaise*, the French national anthem. Excitedly, the French guests joined in with the Rebbe, and later that night, they taught the new *niggun* to the rest of the Chassidim in 770.

On Shabbos Bereishis the Rebbe explained that although ‘converting’ *niggunim* is not a capability within the spiritual reach of our generation, nevertheless, since the Alter Rebbe ‘opened the faucet’ and ‘converted’ Napoleon’s march, it has become possible for us to do the same.³⁵

After the *sicha*, the Rebbe once again called the entire group to come onto the *bimah*, and went on to do something unprecedented: He said a short *sicha* entirely in French, telling the Jews of France to make a revolution against the *yetzer hara* “as soon as possible”!³⁶

From then on, singing this *niggun* became quite common. When the guests from France would come to the Rebbe for a Yom Tov, the Rebbe would ask them to sing ‘their *niggun*.’

~



The Rebbe's *niggunim* are a major part of *dor hashvi'i* and serve as yet another means of connecting ourselves with the Rebbe, and in a most profound and deep manner, as noted at the beginning of this article.

About the Alter Rebbe's *niggun*, the Frierdiker Rebbe said³⁷:

"When we sing the [Alter] Rebbe's *niggun*—the *niggun* of *Daled Bavos*—we bring about the revelation of the *neshamah* of the Rebbe. We merited

to hear from my father, that when the Tzemach Tzedek sang the [Alter] Rebbe's *niggun* during a gathering of Chassidim, each one of the Chassidim assembled looked around to see if the Rebbe was standing by his side."

When we sing a *niggun* that was sung by the Rebbe—how much more so, when we sing a *niggun* that was taught by the Rebbe—we raise ourselves to a totally different space; to a place where we can remember and connect to the Rebbe on the deepest of levels.



Like those Chassidim who were able to sense אז דער רבי שטעהט באַ זיין זייט, the Rebbe is standing at their side.

On one occasion, the Rebbe asked that all the Rabbeim's *niggunim* be sung, specifying each of the Rabbeim by name, and then concluding: "Until we reach the [Frierdiker] Rebbe's *niggun*, the one with which we finish off the *galus*, and go to the *geulah ha'amitis ve'hashleima*, with the "*Shira ha'asiris*"—"the tenth song," *teikef umiyad Mammosh!*³⁸ **T**



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1. Sefer Hasichos 5708, p. 226
2. In the later years (5749-5752) this was customary on the other Yomim Tovim as well; Simchas Torah, Acharon Shel Pesach and Shavuot.
3. See the Farbrengens of Rosh Hashana 5745 and 5746.
4. Sichos Kodesh 5732 vol 1, p. 5
5. Likkutei Dibburim vol 1, p. 204
6. Tehilim 63:2-3
7. Toras Menachem vol 11, pgs 242-245; 251
8. See Keser Shem Tov, p. 315
9. Read more about these farbrengens—Derher, Nissan 5776, "The Rebbe's Seder"
10. Toras Menachem vol 15, p. 114
11. Ibid, 132
12. The Rebbe said "a zin" (poilisher Yiddish pronunciation), adding "he was yet a poilisher".
13. Toras Menachem vol 17, p. 97
14. "For the *talmidim* that have already entered the 'world,' and the objective is that the *talmidim* should strengthen each other wherever they are spread out, and conduct themselves in a manner befitting the *talmidei hatmimim*, in addition to the conduct of Chassidim in general."
15. Toras Menachem vol 18, p. 140
16. Toras Menachem vol 21, p. 113
17. Toras Menachem vol 22, pgs 41-45
18. Hisvaaduyos, 5745 vol 1, p. 29
19. Toras Menachem vol 24, p. 133
20. Toras Menachem vol 24, pgs 170-173
21. Mikdash Melech vol 2, p. 418
22. Toras Menachem vol 27, p. 94
23. Toras Menachem vol 29, p. 106
24. Iggeres Hateshuvah, Perek 9
25. Likkutei Sichos vol 39, p. 409
26. Toras Menachem vol 48, p. 239
27. Toras Menachem vol 35, p. 145
28. Toras Menachem vol 38, p. 123
29. Diaries of Reb Berke Wolf and Reb Aharon Halperin
30. Hamelech Bimsibo vol 2, p. 141
31. Shabbos parshas Tzav 5751 - *bilti mugah*
32. Sefer Hasichos 5752, p. 184
33. Sichos Kodesh 5732 vol 1, p. 74
34. Read about the events preceding this—Derher Tishrei 5776, "B'chatzros Kodsheinu" from Rabbi Shimon Druk.
35. Sichos Kodesh 5734 Vol 1, p. 101
36. Read an account from Rabbi Chaim Melul on these events - Derher Shevat 5776, "The French Revolution- למעליהם".
37. Sefer Hasichos 5707, p. 146
38. Shabbos parshas Nasso 5751 second farbrengen, *bilti mugah*



A World in Balance

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

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

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

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

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

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פיעקארסקי

maamarim. In the Rebbe's Torah too, one might notice that as the years progress, its mention becomes more and more common, as the Rebbe becomes ever more vocal about the imminent coming of Moshiach and our obligation to hasten his arrival.

During the Purim farbrengen in 5747², the Rebbe spoke about this phenomenon, and explained:

"Throughout the generations, there have been numerous *sefarim* that have set *kitzin*—dates for the coming of Moshiach. Among them, the *kitzin* of the Alter Rebbe, Rebbe Rashab, and most recently, the Frierdiker Rebbe. Nevertheless, generations have passed, and we have remained in *golus*!

"I searched for a possible explanation, and the only reason I could find was that now the role has moved from the *nosi* to the nation, and is now the job of every single Yid."

The Rebbe explained that in previous generations, being that Yidden were dedicated to their *nosi*, they were able to rely on his work to hasten the coming of Moshiach. For those Yidden, the Rambam's message could remain in theory, and its fulfillment was through its study as a *halacha* in Torah.

Now however, every Yid has become personally responsible to bring Moshiach. It is therefore imperative to impress the Rambam's message upon each and every man, woman, and child; they must constantly remember that the destiny of the entire universe rests on their shoulders, and every action they do might be the one to tip the scale.

A HEADACHE

"If he performs one mitzvah, he tips his balance and that of the entire world to the side of merit, and brings deliverance and salvation to himself and others."

This passage sounds like a soundbite from an inspirational

sermon; perhaps the creation of an expert *maggid's* imagination. Does the whole world really rest on my shoulders? I go about doing numerous mitzvos throughout the day; why has it not brought about the desired effect?

The answer to this question, the Rebbe said, can be derived from a discussion regarding the cure that the Gemara says will heal all of our ailments. If you have a headache, the Gemara says "learn Torah." If you have a throat ache, "learn Torah." If you have a stomach ache—you guessed it—"learn Torah."

Generations of yeshiva *bochurim* have been reminded about this timeless cure from their *mashgichim*, *roshei yeshiva*, and *mashpi'im*, but when they actually attempt to bring it into action, they are often disappointed. Their ailments remain obstinately entrenched in their bodies, and the Gemara's cure seems to remain entrenched in theory, lost amongst the many large pages of Gemara which lay before them.

In the same Purim *sicha*, the Rebbe explained that the problem is not in the cure; the issue is that we simply do not know which part of Torah relates to our heads, which to our throats, and which to our stomachs. Each part of Torah corresponds to a part of the human body, and to cure a specific ailment, one simply needs to learn the corresponding part of Torah. It is only incidental, that we have no knowledge in this field, and which remains a mystery to us; our only option is therefore, to learn as much Torah as possible, and hope that we will cover the necessary segment as well.

The same applies to the scale of the universe; the Rambam's quote is not inspirational talk; Torah is after all *Toras emes*! The whole world really does rest on his shoulders, and all we need is one more specific action to bring about the *geula*. But the identity of that one action remains a mystery;

we must accomplish as many good deeds as we possibly can, and hope that we will manage to catch the one last elusive action.³

THE MIDGET AND THE GIANT

Going about the chase for the mitzvah that will tip the scale, a Jew might be bogged down by doubt. Is it really possible, being just a small person within a universe of endless proportions, for him to change the entire world? It would seem that a transformation of such proportions would have to be the result of a mammoth group effort, accomplishing immense projects of goodness and kindness that affect people the world over. It is unfathomable, that the future of so large a universe, be dependent on so small an action.

The answer is that the question is, in fact, valid; to bring about Moshiach's arrival, millions upon millions of mitzvos are needed. But those mitzvos have already been fulfilled; we are thousands of years into the job, and previous generations have fulfilled the main bulk of the work. We are like midgets on the shoulders of giants: the height of the mammoth creature below, gives a diminutive being the power to see distant sights, beyond his normal capabilities, and even beyond the view of the giant carrying him. We, and our actions, are quite small; but we come with the backing of thousands of years of *avodas Hashem*.⁴

The Rebbe added meaning to this explanation:

"A person is obligated to say 'the world was created for me,'" says the Gemara. This, as the above statement of the Rambam, is not merely an idea meant to inspire the simple folk. Chassidus explains that a Yid is created parallel to the entire world; each part of the universe corresponds

to a part in him, and every action that he does can affect the entire world.⁵

In another *sicha*, the Rebbe explained the relation of a singular action to the specific occurrence of the redemption:

The highest element of our *neshamos*, the level of *yechidah*, is interconnected and one entity with the *yechidah* of the Melech Hamoshiach, which is the *yechidah haklalis*. Every thought speech and action of mitzvos that we do reveals our *yechidah*. And based on the Baal Shem Tov's teaching, that "an *etzem*, when you grasp part of it, you grasp it in its entirety," the revelation of Moshiach's *yechidah* should be taking place many times at every given moment! This being the case, the question of "how can I affect the whole world?" loses its potency; in its place come an opposite claim: We have fulfilled more than just one mitzvah; our *yechidah* has been revealed many times over. How is it then, that Moshiach has yet to have arrived?!⁶

WHO CARES?

It is now clear that the Rambam's statement is factual; your next move has the potential to be the one that will flip the switch for all of us and for all past and future generations. We no longer doubt the

power of our seemingly minute and inconsequential actions.

This knowledge is important. Each mitzvah that we do comes along with its proper intent and *kavanah*, without which the mitzvah has not been accomplished in its full sense. The general intent is the fact that he is fulfilling the will of his creator; the particular intent varies, depending on the nature of the mitzvah. And with this *halacha*, the Rambam taught us the third element of *kavanah*, which must accompany us in every part of our lives. "A person should always look at himself"—he must recognize the power of his next action, and complete each one with the knowledge that it will have everlasting effect, and bring about the ultimate redemption, may it be speedily, in our days.⁷ **T**

1. Mishneh Torah, Hilchos Teshuva chapter 3 halachos 4.

2. Toras Menachem Hisvaaduyos 5747 vol. 2 p. 613-626.

3. See also Toras Menachem Hisvaaduyos 5746 vol. 2 p. 458.

4. Toras Menachem Hisvaaduyos vol. 51 p. 319.

5. Sichos Kodesh 5734 vol. 2 p. 352.

6. Sefer Hasichos 5747 vol. 1 p. 240 footnote 123.

7. Toras Menachem Hisvaaduyos 5744 vol. 1 p. 309-314.

8. See A Chassidisher Derher, Iyar 5775 interview with Rabbi Itche Meir Gurary p. 70.

BACK TO BASICS

Rabbi Itche Meir Gurary, the *mashpia* of Yeshivas Tomchei Temimim in Montreal, entered the Rebbe's room for *yechidus* on 19 Teves 5730.

In his letter, he asked the Rebbe for advice:

Farbrengens have always been a venue for giving over values of Chassidus, he wrote to the Rebbe. Stories of Chassidim who lived in past generations, and *chassidisher hergeshim* were always the staple of his farbrengens. Now, however, he sees that *bochurim* sometimes need to hear about basic concepts in *yiras Shamayim* and Chabad *minhagim*, but he was not sure how to go about doing it. Which *osiyos* should be used, he asked the Rebbe, when encouraging them to fulfill the bidding of Shulchan Aruch?

The Rebbe told him (among other things) that his message should be based on the Gemara in Kiddushin, "עולם כולו שקול"—he should impress upon the *bochurim* that each action that they do, no matter how small or insignificant, carries with it great opportunity; it could be that small action that will bring the *geulah ha'amitis vehashleima*.⁸



לזכות

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

Lost and Found

JOURNEY OF A SPECIAL NESHAMAH

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

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

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

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

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

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

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

The Baal Shem Tov consoled them with the following story:

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

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

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

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

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

“MASTER OF THE WORLD, PLEASE SEND ME DOWN TO THE PHYSICAL WORLD. I WILL BE BORN AS THE SON OF THE KING, JUST SO LONG AS IT SAVES THE YIDDEN FROM THIS TERRIBLE DECREE.”

the *Kisei Hakavod* and said, “Master of the World, please send me down to the physical world. I will be born as the son of the king, just so long as it saves the Yidden from this terrible decree.”

It was agreed in *Beis Din Shel Maalah* that this holy *neshamah* would be sent down as it had requested. Sure enough, before the year was over, a son was born to the king.

The king was very proud of his son, and derived much joy and pleasure from seeing him grow. As soon as he was old enough to learn, the king hired the wisest professors to be his teachers. The young prince proved to be extremely bright and quickly progressed in every area of his studies. He soon outgrew his teachers, and was no longer satisfied with the subjects he was taught.

The prince complained to his father, and expressed to him his lack of satisfaction with his studies. The king looked for the wisest and most advanced scholar to teach his son. Finally, he decided to send the young prince to study with the pope, and receive private instruction from him. The pope agreed to serve as a teacher and mentor to the young prince, but with one condition. For two hours every day the prince would not be allowed to enter the pope’s study. During that time, the pope said, he would lock himself in the room and ascend to heaven. The king agreed to this condition, and the prince traveled to begin his studies with the pope.

The young prince however could not contain his curiosity. It bugged him to know what exactly the pope was doing during his time alone. One day the prince obtained a copy of the key to the pope’s private study and during the pope’s private time he suddenly entered the room.

The prince was surprised to find the pope wrapped in tallis and tefillin, swaying back and forth deeply involved in studying Torah!

The pope was frightened; his long kept secret identity as a Jew had been discovered. The prince calmed him, and explained that for a very long time he had been attracted to Judaism. “Now that I know you are a Jew, please show

me the way to learn about Judaism, so that one day I can convert, and join your faith.”

The pope agreed, and soon after, the prince traveled home. He did not mention anything of what had transpired to the king. After making his preparations, the prince left the palace, never to return. He dressed in the clothes of a poor farmer, and made his way to the border, eventually settling in a different country. There, he went through the process of conversion, and lived out the rest of his days as a Jew.

When his *neshamah* came once more before *Beis Din Shel Maalah*, none of the *malachim* dared to prosecute. This holy *neshamah* who had displayed such self sacrifice for the Jewish nation was held in the highest merit. However, there was one *malach* who came forward with a charge, how could this *neshamah* return to Gan Eden when for two years he had been taught by a non-jew? Therefore the decision was made in *Shamayim*, that for two years the *neshamah* would be sent down to be cared for by Yidden.

The Baal Shem Tov then told Reb Yaakov and his wife that this *neshamah* was born to them as their son. He explained to them that for two years they had been given the *zechus* to care for this holy *neshamah*, thus rectifying its one and only fault.

When Reb Yaakov and his wife heard this amazing story about their son’s *neshamah* and the incredible *mesirus nefesh*, they burst into tears. They explained to the Baal Shem Tov, that they had no idea of the holiness of their child. They asked for a *tikkun*, for maybe they had not treated the *neshamah* with the purity that it deserved.

The Baal Shem Tov thought deeply for a moment, and then said: “Reb Yaakov, you should become the *shamesh* in a shul. Pay close attention to the young children that come to shul but don’t yet know how to daven. Gather them in one place, and while the *minyan* davens, teach them to answer “Amen,” “*Yehei shmei rabbah*,” “*Borchu*,” and *Kedusha*. When the *sefer Torah* is carried to the *bimah* and then back to the *aron kodesh*, pick up the young children so that they can kiss the *sefer Torah*.”

To Reb Yaakov's wife the Baal Shem Tov said, "You should become a midwife, and take care of the newborns of the poor. When boys are born, be very careful that until the *bris*, *Krias Shema* be recited in the presence of the child. Distribute sweets so that children say *brachos* in front of the newborns. From the *bris* and onwards the boys should wear a *yarmulke*, and the parents should wash the baby's hands *negel vasser*, when they wake up.

The Baal Shem Tov then blessed them that Hashem bring them comfort, and heal their broken hearts.

Reb Yaakov and his wife returned home, and did as the Baal Shem Tov had instructed them. Reb Yaakov immediately became the *shamesh* in a very large but poor shul in Pinsk. His wife became a midwife. They both followed the Baal Shem Tov's instructions very carefully.

Reb Yaakov would gather the small children who came to shul, and during davening he would teach them to say "Amen," "*Yehei shmei rabbah*," "*Borchu*," and *Kedusha*. He would lift the children to kiss the *sefer Torah*, and to kiss the mezuzah when leaving the shul.

His wife became a midwife, and took special care of the infants of the poor. She would have the children who came to visit read *Krias Shema* with the infant, and would give them sweets in order that they say *brachos*. She made sure that after the *bris* the boys wore a *yarmulke*, even when they slept, and washed *negel vasser* when the woke up.

Two years passed, and Hashem finally blessed Reb Yaakov and his wife with a son, whom they named Aharon. This child would grow to become the great and famous *tzadik*, Reb Aharon of Karlin.

The Alter Rebbe repeated this story, and said, that there are seven lessons that can be learned:

1. We can see from here the incredible *mesirus nefesh* of the Baal Shem Tov. For it is known amongst *tzadikim* who have *ruach hakodesh* and *gilui Eliyahu*, that revealing secrets regarding *gilgulim* of *neshamos* is worthy of punishment. Nevertheless the Baal Shem Tov had *mesirus nefesh* to reveal the

story of the *neshamah* to Reb Yaakov and his wife in order to comfort them from their pain.

2. One must understand a hint, even from a single word. (For the Baal Shem Tov never told them, yet they understood that his directions were in order that they merit a second child. -Ed.)
3. When someone needs a *bracha*, the way to awaken Hashem's mercy is through practical *avodah*.
4. When a couple needs a *bracha*, although they are one unit, they each must do their own practical *avodah* to merit Hashem's mercy.
5. The great *zechus* of answering "Amen," "*Yehei shmei Rabbah*," "*Borchu*," and *Kedusha*, especially by young children.
6. The importance of Yiddishe *minhagim*; specifically, kissing the *sefer Torah* when it is removed from, and returned to the *aron kodesh*, and kissing the mezuzah.
7. The great *zechus* of *chinuch* of young children, starting when they are newborns, for *chinuch* is a vessel for *Emunah*.¹



The Frierdiker Rebbe once said²:

The Father of Reb Aharon Karliner was Reb Yaakov Shammes, one of the hidden *tzaddikim*, and a Chossid of the Baal Shem Tov. He would visit the houses of the poor women who had recently given birth and light the stove to feed their children.

That which is stated in Torah Ohr³, "Aharon shares the same letters as *nireh* (seen)", is a quote from the Baal Shem Tov regarding Reb Yaakov the Shamesh. The Baal Shem Tov said that Reb Yaakov sees *Elokus bemuchash*—perceptible G-dliness—and from that level of seeing will grow Aharon. The Baal Shem Tov said this a long time before Reb Aharon was born. **1**

1. This story was told by the Frierdiker Rebbe to Reb Avrohom Paris A"H in order that it be publicized. Printed in *Sefer HaToldos Rabbi Yisroel Baal Shem Tov* p. 419.

2. *Sefer Hasichos* 5701 Page 152

3. *Parshas Tetzaveh* 82, B1

**REB YAAKOV WOULD GATHER THE SMALL
CHILDREN WHO CAME TO SHUL, AND DURING
DAVENING HE WOULD TEACH THEM TO SAY AMEN,
YEHEI SHMEI RABBAH, BORCHU, AND KEDUSHA.**



דער רבי וועט געפינען א וועג...

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

Blessed Rains

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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



LAKE ORVILLE, CA WITH A DRAMATICALLY LOW WATER LINE, AT 49% OF CAPACITY, ELUL 5750.

לכ"ק אדמו"ר שליט"א
אנו, שלוחי כ"ק אדמו"ר שליט"א
בצפון קליפורניה, מבקשים ברכת
כ"ק לגשמי ברכה, היות וכבר חמש
שנים שאין מספיק גשם ויש פה
בצורת קשה.

יוסף יצחק בן רחל הלוי לוין
חיים יעקב בן מרים דלפין
יודה יצחק בן בריינא שרה פערס
יוסף בן חנה דבורה לאנגער
אהרן בן ליבא העכט
ישראל נח בן איטא בתיה ריס
נח בן איטא וואגעל

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לזכות
הרה"ת ר' דניאל זכריה אליעזר
וזוגתו מרת פערל
ומשפחתם שיחיו
גולדהירש



After the Dust Settled

BRACHA TO SHLUCHIM AT
MACHNE ISRAEL DEVELOPMENT FUND MEETINGS

The very personal attention that the Rebbe devoted to the creation and guidance of the Machne Israel Development Fund,¹ was indicative of this being a project that went far beyond the ordinary. The Rebbe even personally drafted the mission charter of MIDF in his holy handwriting. Shluchim considered it a privilege to be able to participate in the fund by involving their own supporters to contribute, and join its bi-annual meetings with the Rebbe.

These events were held in great fanfare, with the climax being the opportunity to hear a *sicha* from the Rebbe, and a few minutes for private conversation.

As is well known, the men and women who participated were given the rare opportunity to

speak in private with the Rebbe, and receive his holy counsel and *bracha* in their business, family life, and more.

The shluchim that attended, however, acted more as liaisons to introduce their supporters to the Rebbe, only at times did they speak with the Rebbe on their own.

Yet, at the event's end, when the *baalei batim* would leave, and the shluchim were thus absolved of their formal responsibilities towards their guests, they naturally all gravitated towards the Rebbe, accompanying the Rebbe back to his room upstairs in 770. Many of those who participated fondly recall this special moment, as the zenith of their own attendance at the MIDF. The shluchim together, standing before the *meshale'ach*, after



4 TISHREI 5750, JEM via S SHLAGBAUM 148596

a whirlwind of emotions, seeing the Rebbe's satisfaction.

On the first few occasions, the Rebbe would address the shluchim—standing crammed together at the threshold of his room, with a brief remark—thanking them and *benching* them with *hatzlacha* in the continuation of their shlichus, and for *parnasah*.

Later on, as the Rebbe's delivery of this *bracha* became longer and the crowd grew larger, it was moved to the downstairs shul, where it was either prefaced or followed by a distribution of *lekach* or dollars solely for the shluchim.

On one occasion, on 4 Tishrei 5750, the Rebbe *bentched* the shluchim with many attributes, each

beginning with a different letter of the *Aleph-Bais*, in alphabetical order.

Another time, the Rebbe began singing his father's *hakafos niggun*, while waiting for the dollar bills to arrive for distribution.

Pictured here we can see the evolution of this *bracha*. First in a more casual fashion in *Gan Eden Hatachton*, as all the shluchim gathered there, subsequently being delivered downstairs at the end of the program, with the Rebbe sitting and a microphone at hand, and finally the distribution of *lekach* which either followed or preceded the *sicha*, as mentioned. ¹

1 See *A Chassidisher Derher* issue 35 - Elul 5775 for a comprehensive overview of the creation and history of MIDE.



5 TISHREI 5748, JEM via LEVI FREIDIN 7291

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.



Details Matter

Dear Editors,

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

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

Keep up your great work with the Derher.

Michoel Muchnik
Brooklyn, NY

”

Story Behind the Letter

Dear Editors,

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

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

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

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



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

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

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

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

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

Mottel Chein
Brooklyn, NY

”

Lag Baomer 5720

Dear Editors,

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

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

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

Menachem Schmerling
Tomchei Tmimim - Morristown, NJ

CORRECTION

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

—The Editors

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בת יבלחט"א הרה"ח השליח ר' ישראל הכהן שליט"א דערען

נלב"ע כ"ב אייר ה'תשע"ו

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משפחתה שיחיו

לע"נ

הרה"ת ר' יוסף מנחם מענדל ב"ר יצחק ע"ה
ווגתו ומרת ויסל דבורה בת אליהו הכהן ע"ה

טענענבוים

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משפחתם שיחיו

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הרה"ת ר' אברהם יואל ווגתו מרת

גאלדא שיחיו

קיעוומאן

לרגל יום נישואיהם ט"ו תמוז

לזכות

מרת חנה שתחי' בת חי' סימא

לרפואה שלימה וקרובה

לזכות שלוחי המלך בכל מקום שהם

נדפס ע"י הרה"ת ר' שי שחר ווגתו מרת נחמה דינה שיחיו

עמר

לזכות שלוחי כ"ק אדמו"ר בכל אתר ואתר

נדפס ע"י

הרוצה בעילום שמו



כ"ז אדר ראשון, ה'תשנ"ב

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

לזכות
הת' שמואל שיחי'
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יה"ר מהשי"ת שייגדל להיות חסיד ירא שמים ולמדת
נדפס ע"י
הרה"ת ר' אשר וזוגתו מרת רבקה שיחיו קרנובסקי

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע
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ולזכות הוריה
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ולזכות אחיה ואחיותיה
צמח מענדל, חנה, שרה, אסתר, שיחיו מעצגער
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הרה"ת ר' אלתר בנציון ומרת יהודית שיחיו מעצגער
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קרינסקי
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נדפס ע"י ולזכות
משפחתו שיחיו

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

לע"נ
מרת רבקה דינה ע"ה מינקאוויטש
נלב"ע כ"ד אדר ב', ה'תשע"ו
נדפס ע"י בתה וחתנה שלוחי כ"ק אדמו"ר לבאל
הארבער, פלארידא
הרה"ת ר' שלום דובער וזוגתו מרת חנה שיחיו
ליפסקער

לזכות
הרה"ת ר' משה וזוגתו
מרת פערל שיחיו
הערסון
וכל יוצאי חלציהם שיחיו
ולחיזוק ההתקשרות
לכ"ק אדמו"ר זי"ע

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

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

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

A Chassidisher Derher
Vaad Talmidei Hatmimim



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