

# *A Chassidisher* **Derher**

א חסידישער דערהער

/ The Rebbe on the  
assassination attempt  
of President Reagan

/ Uncovering the  
Hidden Treasures Of  
Hemshech Ayin-Beis

**והדליקו נרות בחצרות קדשן**  
CHANUKAH RALLY WITH THE REBBE



*The Complete Story of*  
***Rosh Chodesh  
Kislev***



**KISLEV 5777**  
ISSUE 51 (128)

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KISLEV 5777 ISSUE 51 (128)



## About the Cover:

Pictured on the cover are Doctors Ira Weiss and Louis Teicholtz conversing in the Mazkirus office just days after the Rebbe had a heart attack on Shmini Atzeres.

Photo: 3 Cheshvan 5738, Levi Freidin via Jem 22884

Also pictured are crowds of Chassidim listening to the Rebbe as he speaks from his room in the weeks following Shmini Atzeres.

Photo: 26 Tishrei 5738, Levi Freidin via Jem 22815

The menorah is lit in the Rebbe's presence during a children's Chanukah rally at 770. Photo: 27 Kislev 5737, V Schildkraut via Jem 108635

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# Derher**Editorial**

## Chodesh Kislev

The Rebbe was once asked for a *bracha* by an individual on behalf of his ill daughter. Being in Chodesh Kislev, the Rebbe pointed to the special qualities of the month as a source of blessing:

“You must strengthen your trust in Hashem that He will certainly help you without a doubt, and everything will be alright. We are now in the month of Kislev, ‘the *chassidisher chodesh*,’ [when we celebrate] the days of Chanukah—the victory of one small jug of oil sealed with the stamp of the *Kohen Gadol*, who was the ‘Rebbe’ of that generation. Years later, the Alter Rebbe was also victorious in this month, along with all his Chassidim and descendants, until the coming of Moshiach and beyond. This includes a ‘*geulah*’ in physical matters as well—bringing good health to each one according to their needs...” (Igros Kodesh vol. 7 p. 67)

This fact has been solidified once more in our generation with the advent of a new yom tov—Rosh Chodesh Kislev, celebrating the Rebbe's miraculous recovery from a heart attack in 5738.

As we begin to mark the 40th year since this historic occurrence, an overview recording the events of that first year is presented in this issue.

This year also marks 40 years since the Rebbe commissioned the publishing of what he referred to as “*gedolos v'niflaos*”—the marvels and wonders of Chassidus. At the Yud-Tes Kislev farbrengen of 5737, in an almost mysterious, heavenly chain of events, the Rebbe announced that the Rebbe Rashab's *hemshech* “Ayin-Beis,” the longest series of *maamarim* in Chassidus, would be published through a special campaign.

In this issue, you will read the fascinating story of the making of this *hemshech*, spanning over decades of the Rebbe Rashab's *nesius*, and how it was ultimately published in recent years.

~

The Rebbe Rashab explained that the real intense effort of *הפצת המעיינות חוצה* began on Yud-Tes Kislev with the Alter Rebbe's release from prison in Petersburg. Ever since then,

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**Special Thanks to**  
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Rabbi Mendel Gourarie  
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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](http://TheLivingArchive.org)



Chassidim have taken to the task, bringing the wellsprings of Chassidus to the outside.

In our time, there is an outburst of activity in this regard; for two reasons: a) Because the darkness of *golus* is thicker than ever, the need for *hafatzas hamaayanos* is ever greater; b) We are approaching the time of Moshiach and his light has already begun shining.

"The way to ensure that we are not intimidated by the outside world, but instead will transform it," concludes the Rebbe, "is by maintaining a strong *hiskashrus* to the wellspring, the Rebbe, the source of the words of Chassidus.

"This will indeed be the preparation for the coming of Moshiach, may it be speedily in our days." (Yud-Tes Kislev 5711).

**The Editors**  
כ"ף מרחשון ה'תשע"ז





# Spiritual Parenthood

*In honor of **Yud-Daled Kislev**, wedding day of the Rebbe and Rebbetzin, we present the following lesson the Rebbe discussed in a sicha on the wedding anniversary of the Frierdiker Rebbe.*

*Adapted from Sichas Shabbos parshas Ki Seitzei, 13 Elul 5741.*

The first mitzvah in the Torah is “*Peru U’Revu*—Be fruitful and multiply.” We are commanded to have children, who will then raise their own children, with this cycle continuing until the end of time.

This mitzvah also has a spiritual side, which is applicable even to those who have not yet married or those who have already passed the age of child-bearing.

The task at hand is to “create” new Jews, who will then themselves “create” yet more Jews, adding more and more soldiers to Hashem’s army, reaching the ultimate goal of making this world a place fit for Hashem to dwell in.

By bringing another Jew to add in his observance of Torah and mitzvos, by rekindling his Jewish soul, one

“gives birth”—spiritually—to the person that he has positively affected. Like our Chachamim have said, “He who teaches Torah to the son of his fellow, is considered to be like the child’s [spiritual] father.”

This is the lesson we learn from the date of Yud-Gimmel Elul, the anniversary of the [Frierdiker] Rebbe. For a wedding is the day when the couple potentially draws down Hashem’s infinite power of creating new life in the world.

In order to better understand this concept and explain it to even the simplest of people, we will use an analogy of a concept accepted in the non-Jewish world corresponding with the idea of spiritual birth:

When a couple adopts a child and tends to his needs just as they would





לע"נ  
הרה"ח הרה"ת המשפיע ר' יהושע  
בהר"ר גדלי' ע"ה  
נפטר בה' לנצחון המקדש  
כ"ט כסלו ה'תשס"ח

ולע"נ רעיתו  
מרת חי' רבקה  
בת הרה"ח הרה"ת ר' בנציון ע"ה  
קארף

נתרם ע"י בתם  
מרת בת שבע שם טוב  
ומשפחתה שיחיו  
שלוחה בדעטראיט, מישיגין



*By bringing another Jew to add in his observance of Torah and mitzvos, by rekindling his Jewish soul, one “gives birth”—spiritually—to the person that he has positively affected.*

for their biological child, feeding him, teaching him trade, and so on, after a while, the adoptive parents begin to feel true sentiments towards their adopted child. This affection goes so far that even in the courts of law they take the possibility into consideration as to whether the adopted child has

the right to inheritance just as the biological children.

If the nations of the world respect the true connection between parents and their adopted children, how much more so when it comes to the Jewish people who are naturally inclined to do Hashem's will—that since the Torah

dictates that “Whoever teaches Torah to the son of his fellow, is considered to be like the child's [spiritual] father,” Jewish people naturally feel parental sentiments towards those that they have caused to experience spiritual growth, by bringing them to add in observance of Torah and mitzvos. **1**



לעבן מיט'ן רבין



לזכות החתן התמים  
ר' אברהם שעפסל שי' ראגאצקי  
והכלה מרת  
חי' מושקא שתחי' טרקסלער  
לרגל נישואיהם בשעטומ"צ  
כ"ח חשוון ה'תשע"ז

שיזכו לבנות בנין עדי עד מיוסד  
על יסודי התורה והחסידות לנחת הרבי

מוקדש ע"י הוריהם  
ר' משה וזוגתו מרת שושנה שיחיו  
טרקסלער  
ר' יעקב וזוגתו מרת פייגא שיחיו  
ראגאצקי



M. BARON via JEM147536

# Illuminating the Whole World

CHANUKAH 5747



Every yom tov on the calendar had special *giluyim* in the Rebbe's court that were unique and different than all others, Chanukah included. Beginning in 5734, with the launch of the Chanukah *mitvzoim* campaigns, this took on a whole new dimension<sup>1</sup>.

Standing out as especially unique is Chanukah 5747. With surprise *sichos*, several new projects, a photo album, and a Shabbos at both ends, every day was something special. The excitement

climaxed a few short days after Chanukah, with the court's verdict of *דין נצח* on Hei Teves that year.

The following is a description from some of the events, compiled from four diaries written by individuals who were present at every stage: The Rebbe's *mazkir*, Rabbi Yehuda Krinsky; "Beis Chayenu" from the Israeli *'kvutza' bochurim*, Hatomim Hershel Raskin, and Hatomim Meir Yechiel Hershkowitz.

## LEAD UP TO CHANUKAH

Already at the Yud-Tes Kislev farbrengen, the hype about publicly celebrating Chanukah began. In the third *sicha* of the evening, the Rebbe spoke of the foundation of the United States as freedom **of** religion, not freedom **from** religion. This contrasts with Russia in the time of the Alter Rebbe, as with the Greeks at the time of Chanukah, who openly opposed [other] religions. The government permitting public menorahs, and official recognition of the Seven Mitzvos for Mankind, bring out this difference. The Rebbe blessed the President and thanked him for showing an example by allowing a menorah near the White House and encouraged this to be taken further—that state and local governments across the country and the world at large follow the federal precedent of allowing menorahs to be erected, and help add in *pirsumei nissa*.

In the week prior to Chanukah, a delegation of shluchim led by Rabbi Avrohom Shemtov met with President Ronald Reagan and presented him with a menorah; something that brought great *nachas* to the Rebbe.



RABBI AVRAHAM SHEMTOV RECEIVES DOLLARS FROM THE REBBE AT THE CONCLUSION OF THE YUD-TES KISLEV FARBRENGEN, 5747.

*The Rebbe blessed the President and thanked him for showing an example by allowing a menorah near the White House*

Friday, 24 Kislev

### CHANUKAH BEGINS

*Mincha* on Friday, Erev Chanukah, was held at the regular time of 3:15, and the Rebbe came down in his silk *sirtuk*. Before *Aleinu*, the Rebbe turned to face the menorah. Reb Osher Sasonkin lit the first candle, and the Rebbe joined the crowd in singing Haneiros Hallalu. At '*al nisecha*,' the Rebbe encouraged the singing with energetic clapping.

Following *mincha*, the Rebbe went to the library, where he'll be staying for Shabbos, for about an hour and at 5:30 he came in for *Kabbalas Shabbos*. *Lecha Dodi* was sung to the tune of *Yifrach Beyamav* and the Rebbe turned to the side, where the children stood, and encouraged their singing.

Shabbos parshas Vayeshev, 25 Kislev

During the farbrengen on Shabbos afternoon, the Rebbe spoke about the role played by women in the miracle of Chanukah, and their central role in the education of children. Another important point mentioned was to remind the crowd at public menorah lightings that they are not *yotze* with watching the lighting there, and they must light their own menorah at home.

The farbrengen ended at 5:00 p.m. and was followed by *mincha* and *maariv*. The Rebbe remained at his farbrengen place for davening. After *maariv* two candles were lit on the menorah and then *havdallah* was recited.

Sunday, 26 Kislev

### HALF AN HOUR EARLIER

During the regular Sunday 'dollars,' Reb Zushe Rivkin from Kfar Chabad passed by and told the Rebbe that he is travelling back to Eretz Yisroel today. "People are asking me when the Rebbe is coming to Eretz Yisroel. What should I answer them?" he asked. "Tell them to pray that Moshiach should come half an hour earlier," answered the Rebbe. The conversation continued and the Rebbe gave him an additional dollar.

When Rabbi Shmuel Lew passed by, the Rebbe asked him two times "Is your wife in England?"





KISLEV 5747, YOSSEI MELAMED via JEM 129274

## THE DESIGNER

Yaakov Agam, world-renowned artist and designer of the Manhattan menorah (built this year), came to receive a dollar from the Rebbe. The Rebbe greeted him:

*"Shalom u'vracha; thank you for the menorah in accordance with the Rambam's wishes...May it be Hashem's will that just as we add in the lights of Chanukah from day to day, so too you should add in all your accomplishments from day to day, not only around Chanukah time, but all year...They told me that you will be lighting the public menorahs in Los Angeles and New York; may this be a good beginning for the whole United States and for the entire world...Thank you for visiting and may the lightings be with *pirsumei nissa*."*

Mr. Agam showed the Rebbe a scale model of the giant menorah that he designed in Manhattan and added that he is making a similar but slightly larger one for the Rebbe, with wick holders so the Rebbe will be able to actually use it.

The Rebbe spoke about the name "Agam" which means "lake"—a place where fish reside. The Yidden are compared to fish; just as a fish cannot leave the water—its source of life—so too, the Yidden cannot be separated from the Torah which is their source of life.

The Rebbe concluded: "I am used to giving *brachos*; my *bracha* to you is that you shouldn't be satisfied with your lot and with your accomplishments until now, rather, you should endeavor to go from strength to strength with joy and good health. May we hear good news. Happy Chanukah and may it enlighten the entire year."

and he answered that she is. The Rebbe gave him an additional dollar for her. When he called her later, she said that at that moment when he had passed by the Rebbe, she was on the phone, dealing with an act of *hafatzas hamaayanos* in a different country...

After dollars, the Rebbe went to the Ohel. [In the weeks leading up to Hei Teves, the Rebbe went almost daily to the Ohel.] When he returned, he came in for *mincha* and *maariv* which were followed by the kindling of the third candle and *Haneiros Hallalu*. The Rebbe encouraged the singing and continued to do so even after he turned back to face the wall.



TZACH ARCHIVE

YAAKOV AGAM, DESIGNER OF NEWLY ERECTED MENORAH IN MANHATTAN, COMES TO THE REBBE FOR DOLLARS WITH A MINIATURE MODEL, 26 KISLEV 5747.

*The Rebbe handed the album of pictures from Chanukah 5746 to Rabbi Krinsky and requested that this year a sequel should be published*

Monday, 27 Kislev

## PHOTO ALBUM

Before leaving to the Ohel on Monday, the third day of Chanukah, the Rebbe handed the album of pictures from Chanukah 5746<sup>2</sup> to Rabbi Krinsky and requested that this year a sequel should be published with photographs of Chanukah activities throughout the world. The Rebbe said that all the shluchim should be called and informed immediately about taking photographs of "*mitvza Chanukah*" and that this is a public matter as the pictures will be printed and publicized.

On the way back from the Ohel, Rabbi Krinsky informed the Rebbe that they had already started calling around the world. He also told the Rebbe about a photograph from the meeting of the shluchim and President Reagan a week earlier and that the menorah is visible in the picture. The Rebbe smiled broadly when hearing this and remarked, "This could be utilized!" [I.e. this photograph could be used to further spread *pirsumei nissa* and *hafotzas hamaayanos*.]

Tuesday, 28 Kislev

On his way to 770 on Tuesday morning, the fourth day of Chanukah, the Rebbe asked Rabbi Krinsky about the progress of *mitvza Chanukah*. The Rebbe added that they should once again call all locations and convey that the Rebbe will be going to the Ohel tomorrow, and everyone should send in reports of their Chanukah activities, in time to be brought to the Ohel.

The Rebbe joined the children for the Chanukah rally in 770 as is the custom every year.

Accompanying the Rebbe's entry to the children's rally was the band's rendition of "*Sheyiboneh Beis Hamikdash*." On the way to his place, the Rebbe waved enthusiastically to the singing. Even after reaching his place, the Rebbe put down his *siddur* and turned around to the crowd to join in with them.

Before the lighting of the menorah (five candles), Rabbi Yaakov Yehuda Hecht reminded the children to be quiet, and "remember before whom you are standing." During this, the Rebbe looked on with a serious face, yet a slight smile.

At the conclusion of *Haneiros Hallalu*, the Rebbe counted on his fingers how many times "*al nisecha*" was sung (eight times).

During the recitation of the Twelve *Pesukim*, the Rebbe followed along, word by word (as usual). Several times during Rabbi Hecht's speeches the Rebbe smiled in response to some of his comments. When Rabbi Hecht called for a round of applause to the children's recitation of the *Pesukim*, the Rebbe clapped along too.

As the Rebbe prepared to begin speaking he walked over to the second *shtender* at the end of the platform. In the first *sicha*, the Rebbe said that since last year Chanukah the children have certainly grown in their wisdom, especially Torah wisdom, and that now is time for a "new mission"—they should ask their parents for a special type of "*Chanukah gelt*," that they should make their houses into a Beis Chabad, which means a place of Torah, *tefilla* and *gemilus chassadim*. This will hasten Hashem's giving us "*Chanukah gelt*," most importantly, the coming of Moshiach very soon.

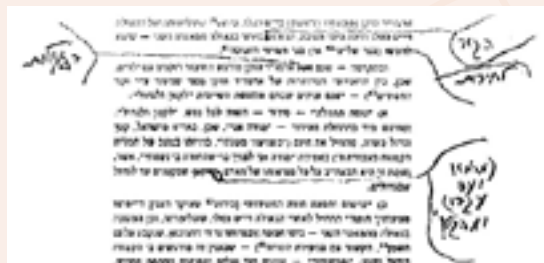
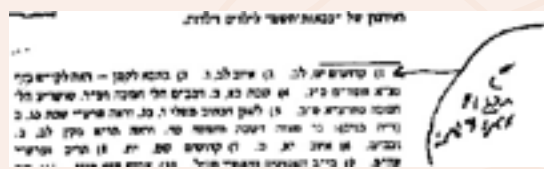
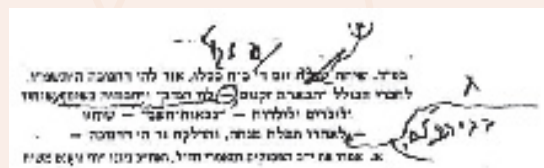
In the third *sicha*, the Rebbe announced that since we need to add in *simcha*, especially with the fifth night of Chanukah being a Chabad yom tov, every child will receive three coins: one for the tzedakah fund of their choosing, the second for a

tzedakah related to Chanukah, and the third for discretionary spending. "In merit of the children," the Rebbe said, "the adults will also receive these coins."

### PA"N FROM THE CHILDREN

Rabbi Hecht then announced that around 770 boys and girls signed (with their names and their mothers' names) on a *pa"n*, with a request of the Rebbe that "Moshiach should come **now**." As the "*d'mei pidyon*" (the donation traditionally given together with a *pa"n*), each child gave 10 cents. Three boys, followed by two girls, will present the Rebbe with the *panim* and coins. The five appointees then ascended the Rebbe's davening platform. At first the Rebbe smiled at them; then, as they approached, the Rebbe's face became very serious. The crowd went silent, watching with emotion. The first two boys brought the *panim*, the third held a beautifully wrapped package of coins. One girl had yet more *panim*, and the other carried another package of coins, identical to the first. The Rebbe accepted the piles, and held on to them with his two hands.

As Rabbi Hecht concluded the customary *bracha* to the Rebbe, the Rebbe turned back to the crowd, placed the *panim* on the *shtender* and, while he continued to hold on to them, the Rebbe announced that as usual, he will bring the *panim* to the Tziyun of the [Frierdiker] Rebbe. He then continued with a short *bracha*, quoting the *possuk*







A DELEGATION OF SHLUCHIM PRESENT PRESIDENT REAGAN WITH A MENORAH.

(from the Rebbe's *kappitel* this year<sup>3</sup>) “הראינו ה' חסדך” —וישער תתן לנו —May Hashem reveal his kindness to each and every one of us among *Klal Yisroel*... with the true and complete redemption speedily in our days and Moshiach Tzidkeinu at our lead; Amen!”

The Rebbe then brought the *panim* to his main *shtender*, and *maariv* began. When the Rebbe finished reciting *shmoneh esrei*, Rabbi Groner gave the Rebbe a large envelope and the Rebbe placed the pile of *panim* and the coins inside of it. After *maariv*, the Rebbe encouraged the singing of *Al Tira* and *Ach Tzadikim* and especially the niggun of *Nyet Nyet*. After descending the platform, the Rebbe distributed coins to the *madrichim* for them to give to the children, and also to the “*tankistin*” for the adults. On the way out, the Rebbe started to sing *Nyet Nyet* a second time, and enlivened it with a wave of his arm.

Wednesday, 29 Kislev

As per the earlier instructions, before the Rebbe left for the Ohel on Wednesday, the fifth day of

Chanukah, reports of Chanukah activities flooded in from all over the world.

Rabbi Avrohom Shemtov was with the Rebbe for a while. It seems that it had to do with his efforts in getting the shluchim around the United States to write letters to President Reagan, thanking him for allowing menorahs on public property, and wishing him a speedy recovery<sup>4</sup> as per the Rebbe's *horaah*. Rabbis Krinsky and Shemtov, along with a team of *bochurim* and *yungeleit* have been working tirelessly, phoning the shluchim across the globe regarding the Rebbe's recent *horaos*.

On the way to the Ohel, Rabbi Krinsky informed the Rebbe about the enormous success with *mitvza Chanukah* so far.

The Rebbe, returned from the Ohel at around 7:30, and ten minutes later came down for *mincha* and *maariv*.

On the way into shul, the Rebbe spent several minutes distributing coins for *tzedakah* to the children in attendance. Once ascending the platform [which was still there from the rally

the day before], the Rebbe continued giving out tzedakah, bending over in order to reach those gathered below.

*Maariv* was followed, as usual, by menorah lighting (sixth night) and *Haneiros Hallalu*; but then, suddenly, the Rebbe started speaking. An immediate hush fell over the crowd, whilst silent pushing ensued, as everyone rushed forward, trying to hear what the Rebbe was saying.

### SPECIAL INSTRUCTIONS

In the *sicha*, the Rebbe placed a special emphasis on *Chanukah gelt* and added *shturem* in *Pirsumei nissa* and “*botei Chabad*.” The Rebbe asked that the public Chanukah events should also be utilized to spread awareness about the Sheva Mitzvos Bnei Noach for all of mankind. The Rebbe said that photographs should be taken of every event and an album should be made out of them. This will bring added encouragement in these activities.

Following the *sicha*, as the Rebbe walked out of the elevator towards his room, Rabbi Yosef Gopin from Hartford, CT was waiting to receive the Rebbe’s *bracha* for a safe trip to Eretz Yisroel. The Rebbe told him that when in Eretz Yisroel he should publicize what was said in the *sicha*, and “Words from the heart will enter the heart of the listener.”

On the way home, the Rebbe told Rabbi Krinsky that he should encourage Rabbi Shemtov with his activities. “I’m sure you understood yourself that all locations should be called once again and informed with a ‘טרַאסַק’—bang’ about the instructions that I spoke in the *sicha*,” the Rebbe said. The Rebbe added that he would be giving \$1,000 to every Chabad House, in connection with the recent *shturem* in establishing new Chabad Houses. In addition, the Rebbe asked that the opportunity of the secular “New Year” should be used out for publicizing the miracles of Chanukah also among the non-Jews.

Thursday, 30 Kislev

Before *mincha* the Rebbe wrote an official *maane* to all the reports from the shluchim of their Chanukah activities:

נַתְּ וְתִחַתְּ ת"ח, וּבִהְמִשָּׁךְ בְּאוֹפֵן דְּחִנוּכָה בִּכ"ז דְּפֶשֶׁט  
שְׂמוּסִיפִין וּמֵהֲדָרִין מִן הַמֵּהֲדָרִין. בּוֹדֵאֵי יִתְקַשְּׁרוּ עִם כָּל הַנִּלְ  
וֹעֵד וְעוֹד - שִׁינְצֵלוּ (כְּמִצּוּדָה - כְּמִצּוּלָה כְּהַנ"ל) הַשְּׁעוֹת שֶׁעַד  
חֹתֵם חֲנוּכָה וּבִהִידוּר מִן הַיִּידוּר.

*Outline of the Rebbe's response:*



M. BARON VIA JEM 14/7/56

[The reports were] received; many thanks. The continuation [must be] in the spirit of Chanukah, when the prevailing custom is to increase daily, in the most efficient manner possible. [Hence] you will certainly contact all those people [who sent reports] and many others, that they should make good use of the remaining hours before the end of Chanukah (maxing out all the available spiritual energy), in the most efficient manner.



Following the Rebbe's exit from the Shul after *maariv*, the Rebbe wrote an addition to his response from before *mincha*:

והרי חנוכה זו תחילתה וסיומה שבת - עונג וכל מלאכתך עשוי, והשנה כולה שבת להו'.

This Chanukah started and ends with Shabbos, which represents pleasure, as all your work is complete, and this year [a year of *shemittah*] is a "Shabbos-year" fully devoted to Hashem.

*Mincha* and menorah lighting were at the usual time of 3:15, and was followed by a surprise *sicha*, lasting around five minutes. The theme was that as "*Chanukah gelt*," children should ask their parents, and spouses of one another, to make their home a Chabad House. This, in turn, will hasten our "*Chanukah gelt*" from our Father in Heaven, Who will bless us with all the good things *בני, חיי ומזוני* especially in relation to creating "Chabad Houses."

After *maariv*, the Rebbe started to speak once again. Rabbi Groner brought the microphone but the Rebbe motioned with his hand that he does not need the microphone. Instead of a regular *sicha* as people were expecting, the Rebbe spoke for only 30 seconds, saying: "Instead of pushing to hear what I have to say, better go out and publicise the miracle of Chanukah with a *shturem*."

As can be well imagined, the mitzvah tanks were immediately filled with volunteers going out to do as instructed. A parade of 15 cars with menorahs on their roofs headed to Manhattan to do *mitzvaim* there and many menorah's were distributed. A special effort was made to bring "*pirumei nissa*" also to the non-Jews, per the Rebbe's *horaah* the previous day. A menorah was also lit near the Statue of Liberty.

When the Rebbe was informed of the menorah by the statue, he said that it is a "גלייכע זאך—a good thing," and asked whether it was erected with permission and whether they took pictures. The Rebbe also inquired whether it remained lit for 30 minutes! Once again the Rebbe asked about the phone calls.

Meanwhile, in the offices upstairs, the phones were running non-stop to inform people across the globe of the Rebbe's answer from yesterday. Tomorrow Rabbi Shemtov will be going to the White House to present the letters from the shluchim.

*Instead of a regular sicha as people were expecting, the Rebbe spoke for only 30 seconds...*

Friday, 1 Teves

#### LIGHTING UP THE WORLD

When the Rebbe came out for *krias haTorah*, Rabbi Moshe Weber from Yerushalayim asked for a *bracha* for his wife. The Rebbe blessed her, and



added, quoting the Gemara, “They [women] too, were part of the miracle [of Chanukah]<sup>5</sup>.”

On the way back to his room, the Rebbe spoke to two Chabad lay leaders in the hallway.

In *Gan Eden Hatachton*, the Rebbe spoke briefly with Rabbi Chaim Gutnick and his son from Australia. After leaving the Rebbe’s presence, Rabbi Gutnick said that the Rebbe had requested—as *Chanukah gelt*—that he put together a booklet of personal *chiddushei Torah*.

As the Rebbe left his room on the way to the library before Shabbos, Rabbi Shlomo Cunin said to the Rebbe that this year, the Rebbe lit up the world tremendously. The Rebbe responded, “It is Erev Shabbos afternoon, things should be done with alacrity. Most important is that Moshiach come promptly...”

Just before Shabbos, a booklet was published with the *sicha* from the rally (*mugah*, in Yiddish) and the *sichos* of the sixth and seventh nights of Chanukah (*mugah*, in Hebrew).

*Shabbos parshas Mikeitz, 2 Teves*

### SEUDAS HODAAH

At the farbrengen on Shabbos afternoon—Zos Chanukah the Rebbe noted that the day’s *haftarah* was on the subject of Shlomo Hamelech building the *keilim*, including the Menorah.

The Rebbe concluded the farbrengen with a request that the last moments of Chanukah be utilized to add in *mivtza Chanukah*, namely adding in light and going from strength to strength in the ten *mivtzoim*. Also, in general, spreading Yiddishkeit and Chassidus through the building of “*botei Chabad*” in every place and in every home, and through following the *horaah* of “*aseh lecha rav*.”

At the end of farbrengen, the Rebbe distributed *mashke* as customary every Shabbos. Rabbi Shmuel Lew received a bottle for Lubavitch House in London, Rabbi Shlomo Cunin for Beis Chabad of California, Reb Yaakov Hanoka for the *pegisha* taking place that week in Crown Heights, Rabbi Zalman Gurary, Rabbi Zev Katz and others. Rabbi Meir Harlig received a bottle for the *seudah* and farbrengen scheduled for Motzei Shabbos in 770 (see below). The farbrengen ended at 5:00 p.m. and was followed with *mincha* and *ma’ariv*.

On Motzei Shabbos, Motzei Zos Chanuka, Rabbi Meir Harlig and a group of *bochurim* and *yungeleit*

organized a large *seuda* and farbrengen in 770, celebrating the beginning of the tenth year since the *seudas hodaah* and farbrengen that the Rebbe held on Zos Chanukah 5738, after the heart attack.

(See Derher Teves 5775 to read more about this farbrengen.) A large sign was put up and the menorah was also lit in honor of the event. Hundreds of *bochurim* and local residents took part in the *seudah*. After the speeches were over, at around 12:00 a.m., the assembled stayed to farbreng until the wee hours of the morning.

Following Chanukah, the book “And there Was Light”—with pictures of all the Chanukah activities across the globe—was published as per the Rebbe’s *horaah*.

### EPILOGUE

Two days later, on Tuesday morning, Hei Teves, at 11:40 a.m., the news arrived with the court’s ruling that דיין וצח, and yet another week of much greater *simcha* and celebration ensued. After such an amazing Chanukah with the Rebbe’s continuous instructions, *sichos* and joy throughout, there could be no better preparation for what was yet to come. **T**

1. See Derher Kislev 5776 “Illumination” for a detailed description of Chanukah 5734.
2. At the Rebbe’s behest, following Chanukah 5746 a book was compiled chronicling menorah lightings arranged by shluchim across the globe. It was titled Let There Be Light.
3. Tehillim chapter 85.
4. President Reagan was battling an illness at the time. The previous week, the Rebbe gave over the above *horaah*.
5. Shabbos 23a.

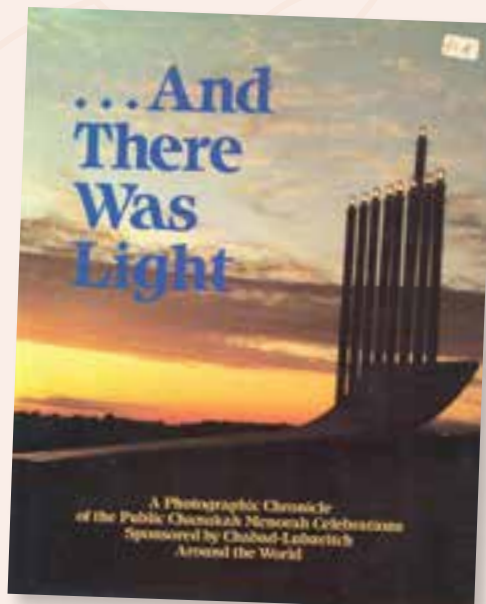


PHOTO ALBUM CHRONICLING THE CHANUKAH ACTIVITIES OF 5747.



## כתב יד קודש

לזכות  
החיי'ל בצבאות ה'  
מנחם מענדל שיח'י  
לרגל יום הולדתו הראשון ביום י"א חשוון  
יה"ר שיגדל להיות חסיד ירא שמים ולמדן

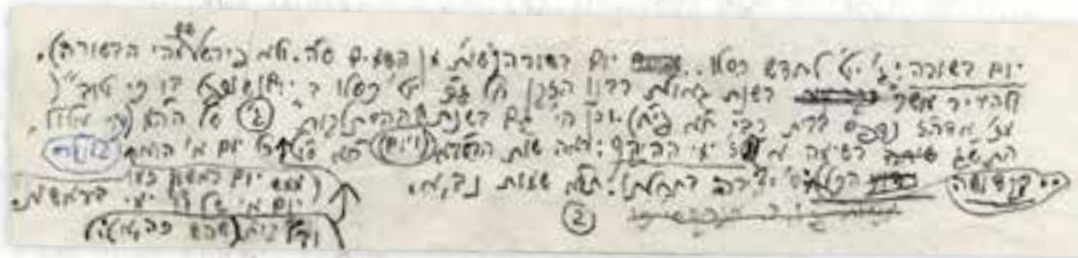
נדפס ע"י הוריו  
חבר מערכת של גליון זה  
הרה"ת ר' אהרן יחזקאל וזוגתו מרת רחל  
שיח'י  
וואגעל



# Day of Good News

The following is a portion of a footnote to a letter written in the Rebbe's holy handwriting, explaining the famous quote from the *sefer "Shaalos U'Teshuvos Min Hashomayim"* that the date of Yud-Tes Kislev is a "yom b'sura"—a day of good news.

The full letter appears in *Igros Kodesh* vol. 22 p. 372.



**A day of good news:** "Tuesday, 19 of the month of Kislev... a day of good news" (*Shu"t Min Hashomayim simon 5*). He does not specify there what the good news is).

It should be noted that in the year that the Alter Rebbe was released, Yud-Tes Kislev also fell out on a "Tuesday, the day of doubled good" (the Alter Rebbe's letter printed in *Beis Rebbe* vol. 1 ch. 18). The same is true of the year and day of the *histalkus* of the *Maagid* (Kuntres Chai Elul 5703 *reshima* 1).

[The term "יום בשורה" comes from the *possuk* in Melachim II 7:9.]

**יום בשורה:** ג' י"ט לחדש כסלו... יום בשורה (שו"ת מן השמים ס"ה, ולא פירש שם מהי הבשורה).

ולהעיר אשר בשנת גאולת רבנו הזקן חל ג' כ"ט כסלו ב"יום ג' שנכפל בו כי טוב" (מכתב אדה"ז נדפס בבית רבי ח"א פי"ח). וכן ה' גם בשנת (ויום) ההסתלקות של הה"מ [=הרב המגיד] [קונטרס חי אלול ה'תש"ג רשימה א]

# DAYS OF MEANING

EXPLORING SPECIAL DATES  
ON OUR CALENDAR

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## 1 (ROSH CHODESH) KISLEV

*The Rebbe Returns Home*

5738 - The Rebbe returns home from 770 for the first time since the heart attack on Shemini Atzeres. This day was celebrated that year and continues to be celebrated each year, thanking Hashem for the great *nes*.

## 3 KISLEV

*Birthday of Reb Dovber, the Rebbe's Brother*

5665 (תרס"ה) - The Rebbe's middle brother Dovber was born in Nikolayev, Ukraine. Reb Dovber was murdered at the young age of 37 by the Nazis, YM"SH in the town of Igren, near Dnipropetrovsk, Ukraine. The date of his passing is not known.

Interestingly, beginning from the early years of the *nesius*, the Rebbe would sometimes use the date 3 Kislev in the introduction to a *sefer* or *kuntres* being printed around then. When Rabbi Leibel Groner asked the Rebbe what the significance of the date was, the Rebbe's response was a smile. Only recently, with the publication of Rebbetzin Chana's memoirs, did we learn that it was Reb Dovber's birthday.<sup>1</sup>

נדפס ע"י ולזכות  
הרה"ת ר' יואל וזוגתו מרת ריקל  
ומשפחתם שיחיו  
ניו

## 6 KISLEV

*The Rebbe and Rebbetzin's Tna'im*

5689 (תרפ"ט) - The Rebbe and Rebbetzin's *tenaim* (the parties' agreement to hold the wedding at a specified place and time, and financial commitments) took place in Riga, Latvia. The Rebbe's father, Horav Levi Yitzchok, sent a special letter wishing them *mazal tov*.

## 9 KISLEV

*Birthday and Yom Histalkus of the Mittler Rebbe*

5534 (תקל"ד) - The Mittler Rebbe was born.  
5588 (תקפ"ח) - The Mittler Rebbe's *histalkus*.

## 10 KISLEV

*Mittler Rebbe is released from Prison*

5587 (תקפ"ז) - The Mittler Rebbe was released from prison.

{IN THE REBBE'S PRESENCE}

The Rebbe farbrenged a number of times on Tes/Yud Kislev.

The Rebbe would say *kaddish* on this day. It is not known whom the Rebbe was saying *kaddish* for.

## 14 KISLEV

*The Rebbe's Chasuna*

The Rebbe and Rebbetzin's *chasunah* took place in Warsaw, Poland on 14 Kislev 5689 (תרפ"ט).

{IN THE REBBE'S PRESENCE}

On milestone anniversaries, the senior Chassidim would give the Rebbe a *bracha* on this day. Chassidim would give the Rebbe and Rebbetzin gifts in honor of the anniversary, for which the Rebbe showed



special appreciation. On Yud-Daled Kislev 5739 (which fell out during the week), the Rebbe held a special farbrengen on this day marking the 50th anniversary.

## 19-20 KISLEV

*Yom histalkus of the  
Maggid. The Alter Rebbe is  
released from prison*

19 Kislev 5533 (תקל"ג) - The  
Maggid's *histalkus*.

5559 (תקנ"ט) - The Alter Rebbe  
was released from prison.

### (IN THE REBBE'S PRESENCE)

The Rebbe would hold a farbrengen each year on Yud-Tes Kislev, always saying a *hadran*—a *sicha* in connection to a *siyum* of a *masechta* or the entire *Shas*. Slips of paper would be distributed for everyone present to take part in the *chalukas haShas*, and the Rebbe would participate as well.

At the farbrengen, the Rebbe would always announce that the assembled should take part in a *magbis*—an appeal—for Kupas Rabbeinu.

The Rebbe would say *kaddish* on 19 Kislev. It is not known whom the Rebbe was saying *kaddish* for.

1. Rebbetzin Chana's Memoirs, part 37.

2. This is according to the version in Megilas Ta'anis chapter 9. However, the Gemara in Yoma 69a states that this story happened on 25 Teves. See the *sicha* inside where the Rebbe explains why this version seems more likely to be accurate -Hisva'aduyos 5745 vol 2, p. 905.

3. Ibid. Shabbos Parshas Vayeishev, 21 Kislev 5745. See also Shabbos parshas Va'era, 25 Teves 5717 where the Rebbe mentions this date.

# HISTORICAL HIGHLIGHTS

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The Rebbe draws lessons from occurrences on dates in Jewish history:

## 21 KISLEV<sup>2</sup>

*Yom Har Grizim*

When Alexander the Great conquered Eretz Yisroel, the Kutim attempted to gain control of the Beis Hamikdash from Alexander, who initially granted their request to buy the land on which the Beis Hamikdash was built.

When Shimon Hatzadik, the Kohen Gadol, found out, he dressed in the *bigdei kehunah* and he and his entourage travelled through the night to meet the Emperor. [The wearing of *bigdei kehuna* outside the Beis Hamikdash was allowed in this instance because of the life-threatening situation.]

After sunrise, the two camps met. When Alexander the Great saw Shimon Hatzadik, he stepped down from his chariot and bowed to him.

He was asked, "A king of your stature would bow to this Jew?"

He answered, "I see his face when I go to battle and I am victorious."

He asked the Yidden why they came. They said, "How can you allow these people (the Kutim) to fool you into giving them the place where we pray for you and for your kingdom's stability?"

Alexander gave the Kutim over to the Yidden, who did to the Kutim as the Kutim had planned to do to them, plowing over and planting on Har Gerizim, where the Kutim would worship.

The day on which this occurred—21 Kislev—was set as a yom tov.

At a farbrengen,<sup>3</sup> the Rebbe discussed this story and taught us a powerful *horaah* from it:

When a Yid hears that Goyim are opposing and threatening the Beis Hamikdash, including the personal Beis Hamikdash within every Yid, he must not lessen his observance of Torah and mitzvos. On the contrary, he must be proud of his Yiddishkeit. This will result in the Goyim realizing that their success is because of the Yid, and they will help him.

When it is necessary to intercede with the government on behalf of Yidden, there are some who think that in order to succeed, one must dress and act in the manner befitting royal surroundings. But Shimon Hatzaddik didn't put on clothing befitting a royal visit; instead, he wore the *bigdei kehunah*, in which he served Hashem. That way everyone, including the king, saw that he was wearing them. Therefore, as soon as the king saw Shimon Hatzaddik, dressed in *bigdei kehuna*, **even before Shimon Hatzaddik said a word**, he got off his chariot and bowed to him.

This teaches us that when something is needed from the Goyim, whether *parnassa* or the like, a Yid must show openly that he is proud of his Yiddishkeit. Through following Torah and mitzvos at every step, even while dealing with a non-Jew, "especially when he speaks with him about keeping the mitzvos that were given to B'nei Noach, which will make the non-Jew feel that he is receiving from the Yid something so very essential, which has an effect on his **spiritual** life, and it even affects and makes a difference in his **physical** life."



Event:

# ASSASSINATION ATTEMPT ON PRESIDENT RONALD REAGAN

Date:

**24TH OF ADAR II, 5741**  
(MARCH 30, 1981)



## THE SHOCK

On 24 Adar II (March 30), President Ronald Reagan delivered a luncheon speech at the Washington Hilton Hotel. The hotel was considered the safest in Washington because of its secure, enclosed passageway called “President’s Walk,” built after the 1963 assassination of President John F. Kennedy. While the Secret Service had made him wear a bulletproof vest for some events, Reagan did not wear one for the speech as his only public exposure would be the 30 feet between the hotel and his limousine, and the agency did not require vests for its agents that day. No one saw John Hinckley Jr. behave in an unusual way.

At 2:27 p.m., as Reagan exited the hotel through “President’s Walk” toward his waiting limousine. Hinckley waited among the crowd of admirers. While the Secret Service extensively screened those attending the President’s speech, in a “colossal mistake” the agency allowed an unscreened group to stand within 15 feet of him, behind a rope line. Unexpectedly, Reagan passed right in front of Hinckley. At that moment,

Hinckley fired a revolver six times missing the President with all but one shot. The first five bullets hit staff and officers around the President. The sixth bullet bounced off the armored side of the limousine and hit the President in his left underarm, grazing a rib and lodging in his lung causing it to partially collapse, and stopping nearly one inch from his heart. The Secret Service pushed him into the limousine as soon as the first shot fired saving Reagan from being hit in the head.

Immediately after the shooting, an Ohio labor official standing nearby hit Hinckley in the head, pulling the shooter down to the ground. Within two seconds other officers dove onto Hinckley and pinned him down.

The car diverted to the nearby George Washington University Hospital.

He was then rushed to surgery. The President returned to the White House on 8 Nissan.

## BIRTHDAY WISHES

Two days later, in honor of the Rebbe’s 79th birthday, the President

participated in the celebrations by sending a telegram (see sidebar).

That evening, at the televised farbrengen, the Rebbe spoke about the President’s birthday wishes:

The Rebbe began by offering his blessings to all those who offered birthday wishes and blessings.

Following the command of התפללו אל שלום העיר—pray for the welfare of the country in which we reside, the Rebbe made a special mention of the leader of this country, thanking him for his wishes, especially considering his recent injury.

There is a well-known saying (based on a *possuk*), לב מלכים ושרים ביד ה'—“the hearts of kings and princes are in the hands of Hashem,” which means that the will of Hashem is fulfilled through him for everyone’s benefit—for the country’s Jewish citizens as well as all others living here. As such, he deserves a special personal blessing.

True, the blessing of the President was in essence intended for the entire movement of Chabad-Lubavitch, which was brought to this country by the Friediker Rebbe. But practically,

April 15, 1981

Dear Rabbi Schneerson:

I am delighted to join with your many friends and followers in wishing you a very Happy Seventy-Ninth Birthday.

Your dedication and devotion to the spiritual and intellectual well-being of the Jewish people are an inspiration to all Americans.

For more than two centuries, the Chabad-Lubavitch Movement has been a vital force in Jewish life and culture and a source of hope and sustenance during many difficult and tragic moments in Jewish history.

With your emphasis on moral and ethical values and your interest in education, you have contributed greatly to both the intellectual and spiritual

## THE REBBE'S RESPONSE

By the Grace of G-d  
12 Nissan, 5741  
(April 16, 1981)  
Brooklyn, N.Y.

President Ronald Reagan  
The White House  
Washington

Greeting and Blessing:

Thank you very much, dear Mr. President, for your good wishes on the occasion of my birthday.

As I noted in my remarks at the annual celebration last night, your kind and thoughtful congratulatory message is doubly reassuring. While all of us are still under impact of the recent trying days for you and the Nation, in connection with the demented attempt on your life (Heaven forefend!), it is remarkable, and most gratifying, that the President has been able to give personal attention also to matters which, under the circumstances, might have justifiably been postponed, or overlooked.

Your message, particularly in reference to the importance of emphasizing moral and ethical values in education, is as meaningful as it is timely. It is heartening to know that you, Mr. President, and your administration are committed to upgrading the education of all the citizens of this country.

לזכות ידידנו, חבר המערכת שפעל  
רבות להרמת קרן המוסד כולו  
הרה"ת יוסף דוד ומשפחתו שי'  
שטראקס  
לרגל יציאתם בשליחות כ"ק אדמו"ר

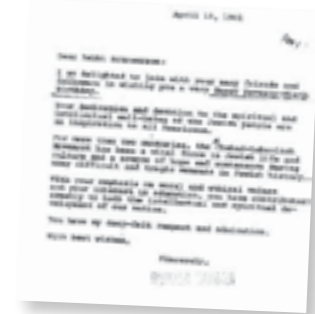
מאחלים אנו בזה שתהי' להם הצלחה  
רבה ומופלגה במילוי שליחותם, ומתוך  
הרחבה

development of our  
nation.

You have my deep-felt  
respect and admiration.

With best wishes,

Sincerely,  
Ronald Reagan



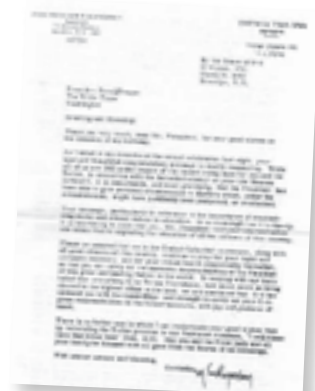
Please be assured that we in the Chabad-Lubavitch movement, along with all good citizens of this country, continue to pray for your rapid and complete recovery, and for your robust health consistently thereafter, so that you can carry out the awesome responsibilities of the President of this great and leading Nation in the world. In keeping with our basic belief that everything is by Divine Providence, how much more so being elected to the highest office in the land, we are convinced that G-d has endowed you with the capabilities and strength to carry out your G-d-given responsibilities in the fullest measure, with joy and gladness of heart.

There is no better way in which I can reciprocate your good wishes than by reiterating the Divine promise to our Patriarch Abraham,

"I will bless them  
that bless thee" (Gen.  
12:3). May you and  
the First Lady and all  
your family be blessed  
with all good from the  
Source of all blessings.

With utmost esteem  
and blessing,

Cordially,  
M. Schneerson





it was extended to an individual who represents the movement, therefore it is important to publicly express personal thanks to him.

## THE GRAVITY OF THE ACT

The Rebbe addressed the recent assassination attempt, saying that the act “is incomprehensible.” But this regretful event did occur, and with Hashem’s help the injuries are being treated, so the present recovery will be speedy and complete.

Then the Rebbe examined the cause behind the attack and the message it carries on the state of public education:

The rationale that is generally given to crime, is that criminals come from poor and disadvantaged backgrounds, where they feel angry and bitter with the general population and wealthier people in particular. This anger leads them to commit crimes, either directly out of anger, or to “take back their rights.” This perception creates victims out of the criminals and asks us to feel bad for them. Certainly we should not punish a person who commits a crime because his circumstances led him to such a dark and terrible feeling. No human would commit a crime if not for this bitterness or anger, we are told.

However, this attack did not follow that pattern. Hinckley was from a wealthy family and he never lacked anything in his life. Even so, he attempted to murder at the age of 26.

The Rebbe traced the source of the attack back to a major shortfall in public education. During the early 5740s the Rebbe constantly worked on enriching education, not only in the Jewish world, but also in the public, secular world. That was when the Moment of Silence movement began. A moment of silence is when students pause at the beginning of the day to

be silent for a minute. The purpose is to allow the students to think about the meaning of the upcoming day of learning, and to pray if they want to. The teacher or principal is not to tell the child what to think; this they should discuss with their parents. This way, Jewish children will think about Hashem, and while children of other religions would think about G-d in their own way, it would still be about a Creator of the world.

President Reagan believed in much of this as well, and when he became president a correspondence between him and the Rebbe began, not only through letters and telegrams, but also through his public speeches and policies and, *lehavdil*, when the Rebbe spoke about these topics at farbrengens.

This relationship continued to manifest with the President honoring the Rebbe’s birthday every year, designating it as Education Day<sup>1</sup> and by signing a scroll of honor for the Rebbe’s birthday in 5748. In each of the proclamations President Reagan recognized the Rebbe’s influence in the sphere of education. The Rebbe also sent people to encourage Reagan to negotiate the release of Russian Jews with the Soviet government, and in general to keep the plight of Russian Jews on agenda.

The President felt so strongly about these issues, that he would often pen his letters to the Rebbe himself. (Most letters would be drafted by a bank of secretaries and go to him for approval.)

And of course, as was mentioned, two days after returning from the hospital to the White House, Reagan sent his personal wishes for Yud-Aleph Nissan. Now the Rebbe was explaining that the reason behind the attacker’s motivation is precisely the very topic he, and *lehavdil* the President, had

been speaking about for the previous few years.

## THE RATIONALE OF CRIME

The reasons behind the attack, the Rebbe said, has nothing to do with poverty. According to Torah, children of the impoverished are the ones from whom Torah emerges, *הזהירו בבני עוניים שמהם תצא תורה*—Be aware of the children of the poor, for from them Torah will emerge.

This is mirrored in the physical world as well. Children who grow up in poverty are more motivated and driven due to their circumstances. Combined with a healthy character, emphasizing humility and determination, these children, with the proper education, are able to overcome their challenges and reach greater achievements, even more than their affluent friends. Their past is not a liability, dragging them down, rather it is a boost, providing the push to work harder and accomplish more. And they are also usually more charitable than their wealthier friends.

Poverty is not the reason for crime. It can be a catalyst, which when channeled correctly, is the reason for one’s greatest accomplishments.

What is the source of crime?

There are two missing components in modern secular education: 1. Teaching right and wrong, good and bad. 2. Belief in a Creator of this world.

Education has become the equivalent of iPod loading. Bring in the student, plug him in, load his brain with all sorts of tasty bits of information, useful or not, and push him out to the world. There he is left to his own wits, devoid empty of direction.

The goal of this information overload is simply to allow him to



NISSAN 5741, JEM 105381

KISLEV 5777  
A CHASSIDISHER DERHER

52  
 VADNEY HADAY?  
 In his case, but to ~~all~~ children. The failure to instill in children  
 the awareness of G-d causes the eccentric, self-centered life  
 style of today's youth - the "me" generation. Unfortunately, ~~parents~~  
 today do not or cannot provide such an education; the responsibility  
 to do so must devolve on the public school system. I have stressed  
 this in many ~~occasions~~, and indeed, a special Education Day has  
 been enacted to emphasize the importance of education. An education  
 that provides not just knowledge, but that trains ~~the~~ children  
 to be decent and productive citizens.

To all those who have sent their best wishes on this  
 occasion I extend my thanks and appreciation. Especially to the  
 President of the United States of America, who, notwithstanding  
 his state of health, has written to convey his congratulations  
 and best wishes. I am deeply grateful for his kind thoughts  
 and sentiments, and send my blessings for a full and speedy  
 recovery. May he use the powers invested in him as the elected  
 leader of the U.S.A. for the good of America and all Americans.  
 The trust in G-d who gives the abilities and strength to fulfill  
 this mission, will undoubtedly help him to a full recovery, and  
 to achieve the immense tasks and goals that lie ahead.

The first-~~attempting~~ ~~assassination~~ attempt, which thank G-d  
 failed, gives us food for thought. The assailant came from a  
 wealthy family, and no excuses of poverty or hardship can be  
 offered: the cause must be sought elsewhere. The fault lies in  
 the education he received as a ~~child~~. And this applies not just

THE REBBE'S HAGAHOS ON THE ENGLISH TRANSCRIPT OF THE REBBE'S SICHA ABOUT PRESIDENT REAGAN.  
 11 NISSAN 5741.

stand independently on his two feet and survive in the world. Once there, it has no real purpose on its own. The focus should instead be to help myself be the best I can be, help my surroundings be the best they can be. Those are two purposes that would be good, yet the world is lacking them.

Let the child run free, comes the shrill demand, don't mix into his private decisions, his private life. Allow him to find his own path! So what if a person is born as a wild animal? That's none of your business; you should allow him to find his own way.

This is the mistake and it is what is missing in schools. A school is not an information spigot, a place to fill empty brains with knowledge. A school must be a place to better the students; to guide, direct, and educate them on right and wrong, good and bad, what to do and what must not be done.

The only directive the schools offer today is: Don't get caught.



LEVI FREIDIN via JEW 189916



Crime and bad behavior are discouraged merely because society will look down on the violator, and because he will get caught. The lesson learned are do what you want, just remember the cardinal rule of “Don’t Get Caught.”

The independent streak fostered by this purposeless education, in which the goal of study is simply the furthering of self, does not allow for the humility needed to seek a mentor. This student now will never ask for advice or help from the older, more experienced people in his life.

## TRUE PREVENTION

This leads to the second component missing from education, teaching about the Creator.

The students don’t learn or hear about the belief that there is a Creator of this world, and there is an Eye that sees and an Ear that hears every action that takes place.

This is not the space for a comprehensive discussion on the separation (and non-separation) of Church and State. Suffice it to say that the purpose of separation was never to ban Hashem from the public arena, from public sight.

The founders of this country came here specifically because they wanted to be able to worship in their own way, to follow their own religion. They established a country **for** religion. Separation was simply to keep the government neutral in relation to religion and not to lend its weight to any specific one.

In education today there is “no religion” or non-religion preached in the place of separation.

Additionally, when children spend their entire day focused on the greatness of humanity with no focus on the greatness of a Creator, it creates a self-centered, self-indulgent human

being, with no regard towards right and wrong, or the wellbeing of others.


The solutions offered after every major episode to fix the problems with society, are merely bandages on a deeper wound. If the deeper wound will not be healed the problem will never go away.

Children must be taught that there is a Creator, who created everything. And He commanded us not to steal and not to kill. This will direct and educate the students what to do and what not to do. And this will heal the wound, saving all the later wasted efforts.

Once there is this foundation, the child is able to study and become educated. And education is key to allowing him to understand his surroundings, to understand the world, and to become a part of that world as a productive member of society.

This was highlighted recently by the President in his letter of blessing, as he expressed his appreciation for our work in education.

The practical outcome of this is to establish a moment of prayer at the beginning of the school day<sup>2</sup> in which the students are to mention only two things. That there is a G-d, and that this G-d has Eyes that See and Ears that Hear our actions. Nothing else, so as not to make discord between the religions.

When children start their day in this way, and is educated throughout the day with purpose, they will never begin searching for weapons to attack or damage other people. Peace will prevail. 

1. This custom began with President Jimmy Carter in 5738.

2. This was before the Rebbe proposed the “Moment of Silence” idea, in response to fierce opposition from other sources to the Moment of Prayer.

## G-D GIVEN POWER

In the *sicha* that followed, the Rebbe charged Reagan with the gigantic task of ending the Cold War. Because he had survived the attack on his life, and because he had the ability to end the war, he must do his utmost to do so. Reagan would be able to use diplomacy, act tough and nice at the same time, to accomplish this goal, but it must actually be done. Were he not to, it would be a waste of the powers given to him by Hashem, who has not created anything to go to waste.

As we later saw, President Ronald Reagan was indeed the one that brought about the end of Soviet Union and the Cold War.



## TO READ THE ORIGINAL:

For more on the Rebbe’s connection with President Reagan:  
[www.chabad.org/142535](http://www.chabad.org/142535)

To read the original: *Yud-Aleph Nissan 5741 sicha 2-3*,  
*Sichos Kodesh 5741 vol. 3, p. 104*

Video of these *sichos* has also been released in JEM’s  
*Farbrengen Series—Yud Aleph Nissan 5741*

נדפס ע"י ולזכות  
הרה"ת ר' אברהם וזוגתו מרת רבקה  
בערגשטיין  
ומשפחתם שיחיו,  
להצלחה רבה ומופלגה בשליחותם  
להפצת התורה ומעיינות החסידות  
בפייר-לאן, ניו דזשערסי



# The Marvels and Wonders of Chassidus

UNCOVERING  
THE HIDDEN TREASURE  
of  
HEMSHECH AYIN-BEIS

ספרי' – אוצר החסידים – ליובאוויטש

קובץ  
שלשלת האור

שער  
ששי

היכל  
שביעי

# בשעה שהקדימו-תער"ב

– חלק ב –

•

מאת  
כ"ק אדמו"ר  
אור עולם נזר ישראל ותפארתו כקש"ת  
מוהר"ר שלום דובער  
זצוקלה"ה נכב"ם זי"ע מליובאוויטש



יוצא לאור על ידי מערכת  
„אוצר החסידים“

ברוקלין, ניו.

770 איסטערן פארקוויי

שנת חמשת אלפים שבע מאות ששים ושלוש לבריאה



This Yud-Tes Kislev marks forty years since the extraordinary farbrengen where the Rebbe announced that the time had finally come to publish the famous “Hemshech Ayin Beis”—named after the year it began, ה'תרע"ב—the longest hemshech (series of maamarim) in the history of Chabad-Lubavitch—known to be one of the most profound texts of Chassidus. Let us explore the fascinating story of this sefer.

*The Frieddiker Rebbe related to the Rebbe: “The Rebbe [Rashab] נ"ט gave me a ksav [a handwritten maamar] to copy, and settled on the couch, positioned with one foot on the couch, the other on the ground, and a cigarette between his fingers. This was at about 5 o'clock in the afternoon. I [went into his room and] approached him several times [throughout the evening], and saw that he was sitting motionless, with open eyes.*

*“Thus he sat—until 3:45 A.M.! Then he stirred. Glancing quickly at the cigarette, he threw it away. He picked up his watch and was shocked to see the time. Walking over to the window, he remarked, “It seems time to daven maariv,” until I divulged that most of the night had already passed. He had been entirely removed from the world.” –Reshimas Hayoman*

There is something almost “mysterious” about Hemshech Ayin Beis. In truth—and this is sometimes easy to forget—all of Chassidus belongs to the realm of the hidden and esoteric, the “diamond in the king’s crown,” for most of Jewish history it was learned only by a select few who were worthy of contemplating the secrets of creation.

Even after the Baal Shem Tov revealed Chassidus as a way of life for every Jew, it remained uncharted territory. When a colleague of the Maggid observed a paper of Chassidus fluttering in the wind and deemed his outreach activities as having gone too far, it was only the Alter Rebbe’s intervention that saved the Maggid from a heavenly *kitrug*. As a consequence of his own activities in spreading Chassidus, the Alter Rebbe was imprisoned not once but twice. Every time the treasures of the king were dipped into further, a real risk was taken.

There seems to have been something especially tricky when it came to the official publishing of Chassidus. Even as the generations progressed and the Rabbeim were continuously saying new *maamarim*, the *maayanos* of Chassidus gushing forth in an ever expanding manner, the vast majority of Chassidic

writings remained unpublished. Chassidim had to suffice with a few basic *sefarim*—most prominently Tanya, Lekutei Torah and Torah Or—and whichever unofficial, handwritten copies of *maamarim* they somehow managed to obtain. Until about sixty years ago, the entire Chabad library filled maybe one shelf.

Then Lubavitch arrived in America. Once the Frieddiker Rebbe appointed the Rebbe as chairman of the newly established Kehos Publication Society, the floodgates were opened, marking a new era in *hafatzas hamaayanos*. In the following years, thousands upon thousands of writings and *maamarim* of the Rabbeim were typed up and published, complete with cross-references, footnotes and indexes. Some were works that Chassidim had whispered about for years; then there were complete libraries few had ever even heard of before (like the dozens of volumes of the Rebbe Maharash’s *sefarim*). Over a short few decades, the number of published works of Chassidus went from a handful to many hundreds. In the early years, the Rebbe himself did all the work, and later, too, he was personally involved in guiding Kehos on what books should be printed and how. Suddenly, there no longer was such a thing as a *maamar* that was off-limits to be published; nor was there such a thing as printing too much.

With one exception: Hemshech Ayin Beis.



## Twenty six years in the making

The legendary Hemshech Ayin Beis, referred to by Chassidim as Hemshech Te'erav—by reforming the letters of the year תער"ב to תרע"ב (as the Rebbe noted<sup>1</sup>), is by far the longest single *hemshech* in the history of Chassidus, spanning 144 *maamarim* in total. (For comparison's sake, the average *hemshech* has about five to ten *maamarim*; Hemshech Samach Vov, the closest match, clocks in at 61.) And it's not only about the length; in these *maamarim*, the Frierdiker Rebbe said, "the deepest concepts of Chassidus are broadly discussed, as if it were discussing regular, material subjects."<sup>2</sup> The Rebbe remarked at a *farbrengen* that it "has *gedolos veniflaos*, marvels and wonders—even in comparison to the wonders in Hemshech Samach Vov and other *hemshechim*."<sup>3</sup>

If you look at the index of the *hemshech*, which fills three hefty *sefarim*, you will see that it took the Rebbe Rashab almost four years to recite, from Shavuos 5672 (תרע"ב) to Shabbos Parshas Vayeira 5676 (תרע"ו)—though there were several breaks in between), a monumental amount of time for a single *hemshech*, which ordinarily lasted weeks or months. But even this time-span is somewhat deceiving. The Rebbe Rashab continued working on the *hemshech* for years—writing hundreds of pages that were never recited in public, adding lengthy *hagahos* and *kitzurim* (synopses) for each paragraph, and more—all the way up until the year of his *histalkus* in 5680.

Additionally, the work didn't begin just in 5672, when he began delivering the *maamarim*. The early seeds of the *hemshech* were sown many years earlier, in the very first years of the Rebbe Rashab's *nesius*,



as the Frierdiker Rebbe related at a *farbrengen*:

"In 5647 (תרמ"ז), my father toiled much in the study of the Mittlerer Rebbe's *sefer Imrei Bina*...

"...My father later told me that at the time he toiled so much and with such depth that his hair began falling out of his head. From this came the foundations of the *hemshech hagadol*, Te'erav-Ayin Beis."<sup>4</sup>

Thus, the groundwork for the *hemshech* was being laid as far back as 5647, an astonishing twenty-six years earlier!

## He didn't know what day it was...

Fast forward sixteen years, to 5663. This is about twenty years into the *nesius* of the Rebbe Rashab; Tomchei Temimim was flourishing

with the Frierdiker Rebbe at its helm. In the early winter, the Rebbe Rashab traveled to Vienna to consult with the great doctors of the region about his health, and upon their recommendations, he spent several months in Vienna resting up.

"The year 5663 (תרס"ג) was a happy year for me," the Frierdiker Rebbe later said. "I had the great merit, and the spiritual pleasure, of being with my father for a period of three months. Every day, he would spend several hours with me, learning with me and telling me stories."<sup>5</sup>

Several times a week, they would visit the local *shtibel* in the evenings, where they would learn and also spend time with the local Polisher Chassidim, listening to *chassidishe* stories, hearing a *chassidishe vort*, and so forth.

One evening, the Rebbe Rashab told the Frierdiker Rebbe that they



THE FRIERDIKER REBBE IN HIS YOUTH.

would not be going to the *shtibelech* because “he has to go through an *inyan*.”

The Frierdiker Rebbe recounted: “Our rooms were adjacent to each other, with a door open in between. The Rebbe [Rashab] נ”ע gave me a *ksav* [a handwritten *maamar*] to hand-copy, and settled on the couch. He was positioned with one foot on the couch, the other on the ground, and a cigarette between his fingers. This was at about 5 o’clock in the afternoon. I [went into his room and] approached him several times [throughout the evening], and saw that he was sitting motionless, with open eyes.

“Thus he sat—until 3:45 A.M.! Then he stirred. Glancing quickly at the cigarette, he threw it away. He

picked up his watch and was shocked to see the time. Walking over to the window, he remarked, “It seems time to daven *maariv*,” until I divulged that most of the night had already passed. He had been entirely removed from the world; I even had to remind him what day it was. We used to learn Ramban on the Torah together, and this time he began asking me ‘by the way’ which portion we were supposed to learn that day. I realized that he was trying to find out what day it was.”<sup>6</sup>

This episode, the Rebbe said in a *sicha*, is an example of *klos hanefesh* in the modern era, and added, “Some say that the Rebbe Rashab later revealed to the [Frierdiker] Rebbe that the Chassidus that he contemplated in those hours formed the foundation

for the famous Hemshech Ayin Beis.”<sup>7</sup> Thus, the preparations for Ayin Beis, which the Rebbe Rashab had begun years earlier when learning Imrei Bina, continued through his time in Vienna.

This process in preparing a *hemshech* wasn’t unheard of. For example, in the summer preceding the famous Hemshech “Ranat” (תרנ”ט), the Rebbe Rashab would often sit in the garden for hours, deep in thought. “Every *maamar* Chassidus that my father said, every *maamar* Chassidus that my father wrote, was a special experience,” the Frierdiker Rebbe stated.<sup>8</sup> What is unique about Ayin Beis is the fact that this process had begun so many years before the *hemshech* actually began.

The final preparations were made during the winter of 5672 (a few months before the first *maamar* of the *hemshech* was delivered), when the Rebbe Rashab went to Menton, a vacation spot, to rest. The Frierdiker Rebbe relates: “When I was accompanying my father on the trip, [on the first leg] from Lubavitch to Warsaw, he commented that he hopes that in Menton he will have the time to think through a profound, new *inyan* in Chassidus.

“[Later on] in one of his letters to me from Menton at the time, my father wrote that he is B”H happy that Hashem fulfilled his wish and hope. It is no more than the structure of the idea—my father wrote in his letter—and even that is only extremely condensed, but B”H it is already a generally organized concept.

“It is superfluous to say that I had a great desire to know what this new *inyan* in Chassidus that my father was involved in was. But I figured that, in truth, these are things that one shouldn’t want to know....Half a year later, on Shavuot 5672, when my father began the famous *hemshech*... he told me that he had begun it in Menton.”



## The Chassidim's training process

During these many years, as the Rebbe Rashab was preparing “the great *hemshech*” (as it is sometimes called), it seems that he was also readying the Chassidic world for this great revelation. In a lengthy *sicha* in Likutei Diburim, speaking about the *hemshech*, the Frierdiker Rebbe first gave a short overview of the Rebbe Rashab’s revolution in the *haskalah* of Chassidus.

“The entire Chassidus-Maskil world recognized my father as the *gaon* of *haskalah* in Chassidus,” the Frierdiker Rebbe said. “The Chossid, my teacher Rashbatz called my father the Rambam of Chassidus, because with my father every concept was an organized *halacha*, with the entire explanation of the idea, each component in its right place. For my father, every *maamar* Chassidus is a sea of wisdom, an entire *mesechta*.”

The Frierdiker Rebbe begins the history with 5654 (תרנ”ד), when the Rebbe Rashab took upon himself the *nesius* of Lubavitch in a fully revealed manner, and divides the following eighteen years into a series of time periods, each characterized by continuing growth in Chassidus.

The first was from 5654-5657 (תרנ”ד-תרנ”ז). During this time, the Rebbe Rashab began saying *maamarim* consistently, and the *yoshevim* (married Chassidim who spent the year by the Rebbe Rashab) learned the *maamarim* with great diligence. At the end of 5657, Tomchei Temimim was established, and unlike in earlier eras when Chassidus was only an extra-curricular subject, the *bochurim* began learning Chassidus in an organized fashion, which, naturally, greatly enhanced its study. Over the following three years from 5658-5660 (תרנ”ח-תר”ס), as the Chassidim progressed



Walking over to the window, he remarked, “It seems time to daven *maariv*,” until I divulged that most of the night had already passed. He had been entirely removed from the world; I even had to remind him what day it was.

in their learning, the *maamarim* became progressively more complex. Whereas the *maamarim* in early 5658 “discuss topics that even beginners in Chassidus are able to grasp,” the *maamarim* of 5659-5660 were geared towards those with a deeper understanding in it.

The next stage was from 5661-5665 (תרס”א-תרס”ה), as the *maamarim*, *hemshechim*, and *sichos*, became more and more advanced. This set the stage for the famous *hemshech* 5666 (תרס”ו), which marked the beginning of a yet a new era in Chassidus. “The six years from 5666 until 5672,” the Frierdiker Rebbe says “enriched *Toras haChassidus* with truly talented people and certain *baalei avoda*. [Overall]

during these eighteen years from 5654 to 5672, the *inyan* of Chassidus—both the learning of Chassidus, and the *avoda* of Chassidus—was placed on it’s rightful high level, where *Toras* and *avodas haChassidus* should be.”

At the conclusion of this very lengthy *sicha* speaking about the history of Chassidus in that era, the Frierdiker Rebbe said:

“The fact that I have familiarized you with the history of the broadening of Chassidus...up until 5672—this is all in order for you to truly understand the *vort* that my father said, that when he arrives in Menton he hopes to have enough time to think through and organize a new *inyan* in Chassidus.”<sup>99</sup>

“The Chossid, my teacher Rashbatz called my father the Rambam of Chassidus, because with my father every concept was an organized *halacha*, with the entire explanation of the idea, each component in its right place. For my father, every *maamar* Chassidus is a sea of wisdom, an entire *mesechta*.”

### *Like gazing at a beautiful painting...*

Later that year, the Frierdiker Rebbe visited the Rebbe Rashab in Menton for Shabbos. “When I met my father, he was very relaxed and happy,” he later said. “I felt that it was due to his work in Chassidus, which was very enjoyable for him.”

On Purim, the Frierdiker Rebbe was again with the Rebbe Rashab in Menton. During a powerful farbrengen at the Purim *seuda* the Rebbe Rashab spoke profound *sichos* about how a person is capable of truly understanding *Elokus*. As the Frierdiker Rebbe quotes it in the *sicha*,

he was clearly alluding to his own recent work with Ayin Beis.

“When you think deeply...in an *inyan* of Chassidus, you feel the air of Gan Eden,” the Rebbe Rashab proclaimed. True, he acknowledged, it is very difficult. “Businessmen think that they know what toil means, and they know what stress means. A businessman who loses a night of sleep—he surely thinks that that is true work and stress. But even someone that is not all that wise, understands that the toil and stress of ideas is much more than that of a businessman.”

But, the Rebbe Rashab said, when Hashem helps and a person truly

arrives at a profound understanding of the idea, “the pleasure and joy from this knowledge is much more than that of a businessman... When one beholds a G-dly idea that he understands, it is like gazing at a beautiful painting: every stroke in the painting is absorbed into the eye, and the person becomes entirely consumed in the enjoyment. The same, and even more so, is the enjoyment from an idea—to the extent that a person may have *klos hanefesh* from the great pleasure.”

The participants at the farbrengen were overwhelmed by the Rebbe Rashab’s dramatic words. Yet, little did they know that in only a few months, one of the greatest revelations in the history of Chassidus would begin.

The first *maamar* was said on the first day of Shavuot 5672, and the Rebbe Rashab continued delivering them over the following four years.

As mentioned above, even after he stopped delivering the *maamarim* in public, he continued working on this great *hemshech* up until the year of his *histalkus* in 5680.



PORTION OF THE HEMSHECH WRITTEN IN THE HOLY HANDWRITING OF THE REBBE RASHAB.

## What It's All About

While it is impossible to get a true picture of this masterpiece within the confines of an article, we asked **Rabbi Dovid Olidort**, one of the editors that worked on the reprinting of the *hemshech* in 5752 to provide our readers with a taste:

As we all know, the aim of Chassidus in general is to shed new and transformative light on the *avodah* and purpose of Yidden in this world. In *Hemshech Ayin Beis*, the Rebbe Rashab gives a new comprehensive treatment to many key concepts of Chassidus—both in *haskala* and *avodah*—explaining them at length and putting them in a broader perspective. It is important to keep in mind that the sheer amount of concepts covered makes it impossible to truly give any type of synopsis. In very broad terms, the *hemshech* is built in a series of steps:

In the first part (*B'shaa Shehikdimu* 5672—*Velo Yachal Yosef* 5673) the Rebbe Rashab provides a map of *seder hishtalshelus*, giving an extensive explanation on the concept of the ten *sefiros* and various levels in *makif* and *pnimi*, and the concept of *kesser*.

In the second part (*V'asisa Chag Shavuos* 5673—*V'Havaya Omar Hamichasseh* 5674), he explains how through Torah and mitzvos Yidden are able to draw down from the highest levels of *seder hishtalshelus*.

The third part (*Veheye Etzlo Amon* 5674—*V'shavs* 5675) goes to the next step; that through Torah and mitzvos, Yidden are able to draw down from a level far beyond *seder hishtalshilus*, from *atzmus u'mehus* itself—through transforming the darkness of the *tzimtzum* into light, by revealing how essentially, the *tzimtzum* is not really concealing the *ohr ein sof*. Incidentally, within this framework, he also explains the levels of *tohu* and *tikkun*—but in a different way than in most other places in Chassidus.

In the fourth part (*Va'yidaber Elokim* 5675—*V'Havaya Omar Hamichasseh* 5676), and continuing in the part that wasn't recited, the Rebbe Rashab takes it to the next step. Offering a lengthy explanation on the *possuk* . . . אין עוד האלקים, he explains how Yidden draw down from an even higher level, which is beyond the differences between darkness and light, revealing the ultimate *Getlechkeit* within our reality, yet without nullifying the reality (also called the unification of *yichuda ila'a* and *yichuda tata'a*).

To give a simplifying *moshol*:

When a great rav imparts his knowledge to a student—that would be called a *giluy*, a revelation. He's opening himself up and connecting with the student on an intellectual level; on a level that they both relate to.

But when this great rav tries to connect with his young child, as much as he tries, he'll never be able to convey his knowledge—because the child won't understand a word. So in order to relate to him, the father must reach much deeper into himself, to a place beyond intellect—a place where they are innately connected, where they are simply father and son. The connection is much deeper; it is a connection of *etzem*.

In the *nimshal*, this would be the level of *Elokus* that is higher than *seder hishtalshelus*, where we cannot connect to on a level of revelation—only *etzem*.

However, there is still an advantage in the connection with the student, being that it is much more revealed and open. So combining both advantages—revelation and depth—brings us to the highest level—*giluy* and *etzem*; *oros* and *keilim*. This is incomprehensible from a human perspective and is only possible through the revelation of *Atzmus*, which is utterly beyond the differences between revelation and concealment.

This is the final conclusion of the *hemshech*; how ultimately our *avodah* brings about this level of *achdus Hashem* which will be revealed with the coming of Moshiach.



In addition to the general outline, many deep *sugyos* in Chassidus are elucidated within the *hemshech*. Some of these *sugyos* include:

א) נקט כהשיטה דאורות מצויירים, וביאר כ"ק אדמו"ר בשמח"ת תשט"ו שזה עומק חדש באחדות השם (ומבואר היטב ב'ספר הערכים' ערך אורות דספירות, "פשיטותם" ו"צירותם"); (ב) ביאור היטב מהות ענין הספירות; (ג) ענין אורות וכלים וההבדל בין הביטול שלהם, ועומק חדש בענין ביטול האור (נתבאר בד"ה קץ שם לחושך תשכ"ד); (ד) ביאור ארוך במהות ענין חכמה סתימאה; (ה) "אלקות בפשיטות ומציאות בהתחדשות"; (ו) החושך עצמו יאיר; (ז) ג' מדרגות בתענוג שבג' סעודות שבת; (ח) ביאור ארוך מאד בתורת הרב המגיד בפרשת בהעלותך על הפסוק "שתי חצוצרות"—שתי חצאי-צורות; (ט) ההבדל בין צמצום ופרסא; (י) מעלת ישראל ומעלת התורה. (יא) ההפרש בין תורה ותפילה.



## Not for Publishing

And then, it all went quiet. After all the years of toil that the Rebbe Rashab invested in his final *hemshech*—far beyond the work he put into any of his other works—it was never published. Aside for a few hundred pages at the beginning of the *hemshech*, which were given out to Chassidim unofficially and copied by mimeograph, this great manuscript, estimated to be the largest *sefer* in Chassidus, lay silently in the archives, seen only by the Rabbeim themselves.

In the first years after the Rebbe Rashab's *histalkus*, as religious Judaism was fighting for its life in the trenches of Communist Russia and publishing new *sefarim* wasn't a simple undertaking, this may have been chalked up to technicalities.

But then Kehos was established, and *sefarim* were being printed by the dozen; it should have been the perfect opportunity to finally publish this long awaited *sefer*. Yet somehow it never ended up happening.

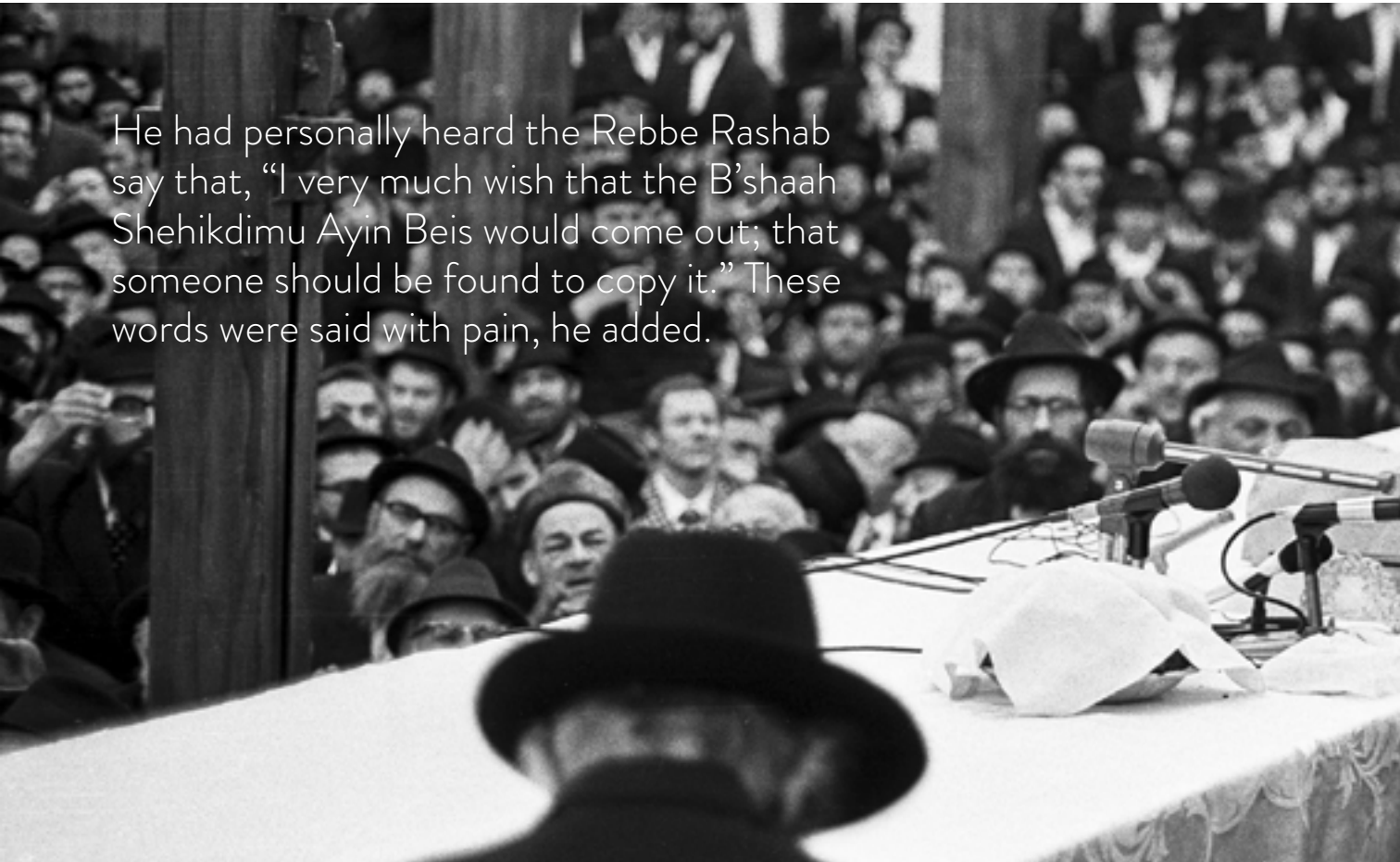
In 5706, Rabbi Yaakov Landau, a known Chossid who had a very close connection to the Rebbe Rashab, wrote to the Rebbe asking about printing the *hemshech*. He had personally heard the Rebbe Rashab say that, "I very much wish that the B'shaah Shehikdimu Ayin Beis would come out, that someone should be found to copy it." These words were said with pain, he added. Now that everything is being printed, isn't it an obligation to fulfill his will?

The Rebbe replied: "I spoke about this several times with *anash* here, but

what does speaking help...The printing will bear a cost of about ten thousand dollars, and who will provide the money? Because, obviously, it cannot be expected that too many people will buy it [in order to offset the cost]..."<sup>10</sup>

When various Chassidim inquired about printing throughout the years, this was the principal explanation given for the delay.

Although Chassidim never saw the majority of Ayin Beis in written form, they came to be familiar with many of the concepts expounded therein, whether they knew it or not. The Frierdiker Rebbe and the Rebbe both said many *maamarim* based on Ayin Beis—specifically the (greater) part, which Chassidim had no access to, even in mimeograph—which they possessed in hand-written form. In



He had personally heard the Rebbe Rashab say that, "I very much wish that the B'shaah Shehikdimu Ayin Beis would come out; that someone should be found to copy it." These words were said with pain, he added.

FARBRENGEN YUD-TES KISLEV 5737, WHEN THE REBBE ANNOUNCED THE PRINTING OF THE HEMSHECH.

fact, over a hundred *maamarim* of the Rebbe recited before 5737 were based on Ayin Beis. The longest *hemshech* of the Rebbe's *nesius*, a nine *maamar* series which began on 25 Elul 5730 and continued through the month of Tishrei 5731, is based on *maamarim* in the *hemshech*. Thus, although it hadn't come time for it to be printed, the lion's share of the *hemshech* was effectively taught orally to the Chassidim over the years.

## *I will put it out among the Chassidim!*

In a striking *sicha* on Yud-Tes Kislev 5737, the Rebbe pulled back the curtain.

The Rebbe began by saying that one of the indications of *hafatzas*

*hamaayanos chutza* is when longer *maamarim* and *hemshechim* are published, in addition to shorter *maamarim*. It had bothered him throughout the years, the Rebbe said, that Hemshech Ayin Beis, which the Rebbe Rashab had *koched* in greatly, had never been published.

The Rebbe revealed that, many years earlier, he had obtained a personal copy of the secret manuscript:

"When my father-in-law traveled away from home," the Rebbe said, "he needed [someone] to guard the *sefarim* and, most importantly, the *kesavim*... It seems that, because of the situation, he was left with no choice and was forced to leave them with me."

The Rebbe was referring to the Frierdiker Rebbe's extended trip to

Eretz Yisrael and America in 5689 (תרפ"ט), when he entrusted his library of *kesavim* and *sefarim* with the Rebbe during his months abroad. Among this library was a brown suitcase, engraved with the Frierdiker Rebbe's initials, J.S., which held the Frierdiker Rebbe's most prized possessions, including: the handwritten letters of the Rabbeim; the *ksovim* of his father, the Rebbe Rashab; the *siddur* of the Baal Shem Tov; and the letter of the Baal Shem Tov to the Toldos. The Frierdiker Rebbe never let it out of his sight. During the Holocaust, when—under an onslaught of relentless bombings—he was fleeing from house to house, he never left anywhere without this suitcase. Although much of his library was left at the American embassy in Poland, this suitcase came to America



YOSSI MELAMED via JEW 23175



THE SUITCASE IN WHICH THE FRIEDIKER REBBE KEPT HIS MOST PRECIOUS POSSESSIONS, INCLUDING THE MANUSCRIPT OF HEMSHECH AYIN-BEIS. IT REMAINS IN HIS YECHIDUS ROOM TODAY.

“When my father-in-law traveled away from home,” the Rebbe said, “he needed someone to guard the *sefarim* and, most importantly, the *ksovim*... It seems that, because of the situation, he was left with no choice and was forced to leave them with me.”

with the Friediker Rebbe, and was kept in his *yechidus* room.

Inside the suitcase was the manuscript of Hemshech Ayin Beis. When the Friediker Rebbe gave it to the Rebbe for safekeeping, the Rebbe immediately seized the opportunity.

In the *sicha*, the Rebbe went on to explain the halachic underpinnings for his following step. As a rule, a person is not permitted to use an object deposited with him, however a *talmid chacham* is permitted to use *sefarim*. The rationale is that everyone knows that a *talmid chacham* would

not be able to resist using them, so when you give him a *sefer* to guard, you automatically assume that he will use it. Although you didn't say it, you essentially gave him silent permission.

The same rationale applied here, the Rebbe said. “For many years, even during the [Friediker] Rebbe's lifetime, the suspicion was that if I was given a *ksav*—especially a *ksav* that the general crowd didn't have—I would definitely make a copy. Just as giving a *sefer* to a *talmid chacham* is tantamount to giving him permission to learn it, if a person gave a *ksav* to someone that is suspected of copying it—and suspected for good reason, with clear proof—it was surely assumed [by the Friediker Rebbe] that a copy would be made.

“And that is what I did. I didn't think too much about the *psak din* in *halacha*; as soon as I realized that the *hemshech* was there [in the suitcase], I immediately jumped at the opportunity—before someone started thinking this way or that way—and I immediately made copies, which I have in my possession until this very day.

“Then I began thinking: *Hayitochen*, how is it possible that all types of *maamarim* are being published, *hemshechim* are being published, yet specifically Hemshech Ayin Beis remains unpublished! This is a *hemshech*...that has *gedolos veniflaos*, marvels and wonders, even in comparison to the wonders in Hemshech Samach Vov and other *hemshechim*!”



THE REBBE'S RESPONSE TO THE BEIS RIVKAH GIRL'S SCHOOL OF FRANCE, ALLOWING THE GIRLS TO PARTICIPATE IN THE PRINTING OF AYIN BEIS.



On the one hand, the Rebbe said, “I am able to see to it that it will be published, and *gelt felt nisht bai Chassidim*—by Chassidim money does not lack—so if I don’t publish it, I have the responsibility of the-opposite-of *hafatzas hamaayanos chutza*. On the other hand, there were many reasons why I was fearful of doing so.

“Until I had an idea: why do I have to carry the responsibility upon myself? I will put it out among the Chassidim!”

The Rebbe added that the intent wasn’t to raise money for the printing, nor for the Chassidim to do the work. “We won’t even force you to learn the entire *hemshech* from beginning to the end! I only wish,” the Rebbe said, “to have others together with me in carrying the responsibility of publishing and publicizing the entire Hemshech Te’erav, including the part that wasn’t said, and the supplements.”

The Rebbe announced that anyone who wished to join this endeavor should give a single dollar towards the project, no more and no less. This

could be given on behalf of every person in the family, even infants. When all the dollars were counted it would be known how many people were taking upon themselves this responsibility. “Surely there will be many participants, not only in quality, but also in quantity...and may it be Hashem’s will that it will be done with the greatest *zrizus*.”

The Rebbe said that these dollars should be given to the *mazkirus*, and in other countries it should be given to the local office of Merkos or Machne Yisroel. The Rebbe took a few coins from his pocket, put it into an envelope on the table, and said: “As soon as the first dollar was contributed—which was already given by [the Rebbe said his name—M.M. ben Chana]—the preparations have already begun, with the hope and certainty that many other Yidden will want to join in the responsibility as well.”

Then the Rebbe added another element to this already *himmel’dike* endeavor. He announced that not

a single personal name would be printed anywhere inside the new *sefer*—not the publishers, editors, or proofreaders. No *hakdashos* were for sale. (If someone wanted to donate, they could buy as many *sefarim* as they’d like and give it out for free.) “Only the name of the author, the Rebbe [Rashab] *nishmaso eden*, and his only son, *nessi doreinu* [the Frieddiker Rebbe].” This is all, the Rebbe said, because “it seems there are reasons for concern about this. Therefore, in order that it should be in the smoothest way possible, with equal responsibility for everyone, it will be done in this way, with Hashem’s help.” (The Rebbe was so careful about this, that he later instructed the publishers not to print his footnotes on one of the *maamarim* (Pada B’shalom 5675), which he had written several years earlier when it was published as a single *maamar*.)

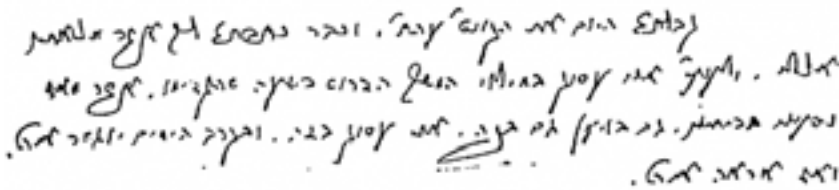
After the two *sichos* on the topic were concluded, the Rebbe said to sing “*Teromamna Karnos Tzadik*.” Then he added: “Since this is being done in the *nesius* of the my father-in-law, *nessi*



THE REBBE'S HAGAHOS ON THE PREFACE OF THE 5752 EDITION.



THE REBBE'S HAGAHOS ON THE PESACH DAVAR OF THE FIRST PRINTING OF THE HEMSHECH.



A LETTER FROM THE REBBE RASHAB TO HIS SON, THE FRIEDIKER REBBE, ABOUT HEMSHECH AYIN-BEIS.

*doreinu* [whose name is Yosef]—we are from the descendents of Yosef, on whom a not-good eye cannot take effect, and therefore ‘they will multiply abundantly in the midst of the land...’”

On the spot, the astonished Chassidim immediately passed up dollar bills to the Rebbe’s farbrengen table, and the project was underway.

## On the Rebbe’s schedule...

Immediately following the farbrengen, the Rebbe sent his copies of Ayin Beis over to Otzar Hachassidim, the editing division of Kehos, and instructed them to move along as quickly as possible.

The project began at the printing company Ezra Press, as with most Kehos *sefarim*. However, they still did

their typesetting by hand, and after a full day’s work they had only managed to complete a single page. When the Rebbe returned from the Ohel and saw their progress, he expressed his dissatisfaction at the snail’s pace.

It was decided to move to Empire Press, a company run by Lubavitcher Chassidim, which at that time had begun using computers, enabling an exponentially faster pace. All other projects were cleared from the schedule. Rotating teams of workers kept the presses running twenty four hours a day, six days a week, and a dozen *bochurim* from 770 were recruited to help with the editing. The Rebbe’s *mazkirus* phoned them every day (!) for updates on the progress.

At a certain point, one of the workers at the press fell ill, potentially delaying the project. They wrote about

it to the Rebbe, who immediately replied that “great is the merit” of all those involved in the project, a merit which would stand by him in his illness. The Rebbe’s *bracha* was fulfilled, and he was promptly able to return to work.

By 7 Adar, only two and a half months after the Rebbe’s announcement, the entire Hemshech Ayin Beis set was complete—a mind boggling achievement, especially at the time. As the *hemshech* was being printed, the Rebbe instructed that *mafteichos*, an index, be prepared as well. These were ultimately published in separate booklets shortly after the *sefarim* themselves. **T**

1. Sichos kodesh 5737 vol. 1 p. 349.
2. Lekutei Diburim vol. 2 p. 305.
3. Sichos kodesh 5737 vol. 1 p. 350.
4. Sefer Hasichos 5680-87 p. 52.
5. Sefer Hasichos 5701 p. 87-88.
6. Reshimos Hayoman p. 210, including some details from Sefer Hasichos Admur Harayatz 5694 p. 45 and Lekutei Sichos vol. 27 p. 275.
7. Lekutei Sichos vol. 27 p. 275.
8. Lekutei Diburim vol. 2 p. 592.
9. Lekutei Diburim vol. 2 p. 600.
10. Igros Kodesh vol. 2 p. 147.

# Timeline of Hemshech Ayin Beis

**5643**

The Rebbe Rashab becomes *nossi*.

**5657**

Tomchei Temimim is established.

**5666**

Hemshech Samech Vov is begun.

**5672, Shavuos**

The first *maamar* is delivered.

**5674, Shabbos**

Parshas Bamidbar Part three begins.

**5647**

The Rebbe Rashab toils in Imrei Bina, setting the groundwork for the *hemshech*.

**5663**

The Rebbe Rashab spends hours in a state akin to *klos hanefesh*, contemplating Chassidus.

**5672, Winter**

The Rebbe Rashab thinks through a new concept in Chassidus in Menton, setting the stage for the *hemshech*.

**5673, Shavuos**

The second part of the *hemshech* starts.

**5675, Shavuos**

Part four begins.

In 5752, a new edition of the *hemshech* was being discussed, as the first edition was out of print. In addition to correcting mistakes, a number of revisions were proposed. First of all, the editors considered changing the font, which until then had been the standard font of the Rebbe Rashab's *sefarim*. Although this would have been a radical change, the editors remembered that, shortly after the first edition had been printed, someone had mentioned to the Rebbe that, in his opinion, the *hemshech* should have been printed in a different font, as befitting such a great manuscript. At the time, the Rebbe had agreed. Now they asked the Rebbe if they should implement the change.

In addition, they proposed splitting up the entire *hemshech* into paragraphs, including the parts that the Rebbe Rashab hadn't completed dividing himself. (In order to avoid confusing these divisions with those made by the Rebbe Rashab, the paragraphs would be left un-numbered.)

The Rebbe agreed to both of these changes. With the Rebbe's approval, they also included a number of additions at the end of the *sefer*, including the Rebbe's *sicha* from 5737; a summary of the *hemshech*; and a bibliographical sketch of the handwritten manuscripts. Since the Rebbe had been so careful to avoid mentioning personal names in the *sefer*, they omitted the names of the Chassidim who had originally copied the *hemshech* on behalf of the Rebbe Rashab.

On Chof Cheshvan 5752, the first *sefer* was submitted to the Rebbe so that he could give his final approval and add the date in the *pesach davar*, as was the process with all *sefarim* of Kehos.

Usually, the Rebbe would return the *sefer* with a date and approval within a few hours. To their astonishment, a day passed, two days passed, and the *sefer* remained in the Rebbe's room. Finally, three days later, it was approved. To their surprise, the Rebbe had gone through the bibliographical sketch they had written, and instructed them to add in the names of the Chassidim who had copied the manuscripts. The Rebbe added in the *maane* that the faster it can be printed the better. The complete *hemshech* was re-published within the year.

The set has since been reprinted.

Beginning in the year 5772, marking 100 years since this historic *hemshech*, Kehos began publishing an edited version of the Ayin Beis in periodical pamphlets, including many enlightening footnotes. To date, all the *maamarim* through Tishrei 5675 have been released.



YOSSI MELAMED via JEM 150889

**5676, Shabbos Parshas Vayeira**  
The final *maamar* is recited.

**5676-5678**  
Estimated time that the additional, unrecited sections, were written.

**5680, Beis Nissan**  
The Rebbe Rashab's *histalkus*, and the Frierdiker Rebbe assumes the *nesius*.

**5710, Yud Shevat**  
The Frierdiker Rebbe's *histalkus*, and the Rebbe assumes the *nesius*.

**5737, Zayin Adar**  
The *hemshech* is published.

**5676**  
The Rebbe Rashab moves to Rostov to escape the Germans.

**5679-5680**  
Estimated time that the summaries were written and the chapters were split up.

**5689**  
When the Frierdiker Rebbe travels abroad, the Rebbe obtains a personal copy of the *hemshech*.

**5737, Yud-Tes Kislev**  
The Rebbe announces the publishing of the *hemshech*.



# A visual tour of Hemshech Ayin Beis

As with most maamarim of the Rebbe Rashab, the maamarim in Ayin Beis consist of several elements:

**Gufhamaamar**, the *maamar* itself, excluding the beginning and end sections (see below). The entire *hemshech* is written as a single running manuscript, with the exception of three places where the Rebbe Rashab makes a break and begins a new piece, effectively splitting it into four sections. Each section lasted for about a year, with each new piece beginning on the following Shavuot (just as most *hemsheichim* of the Rebbe Rashab began on Shavuot [or Rosh Hashanah]):

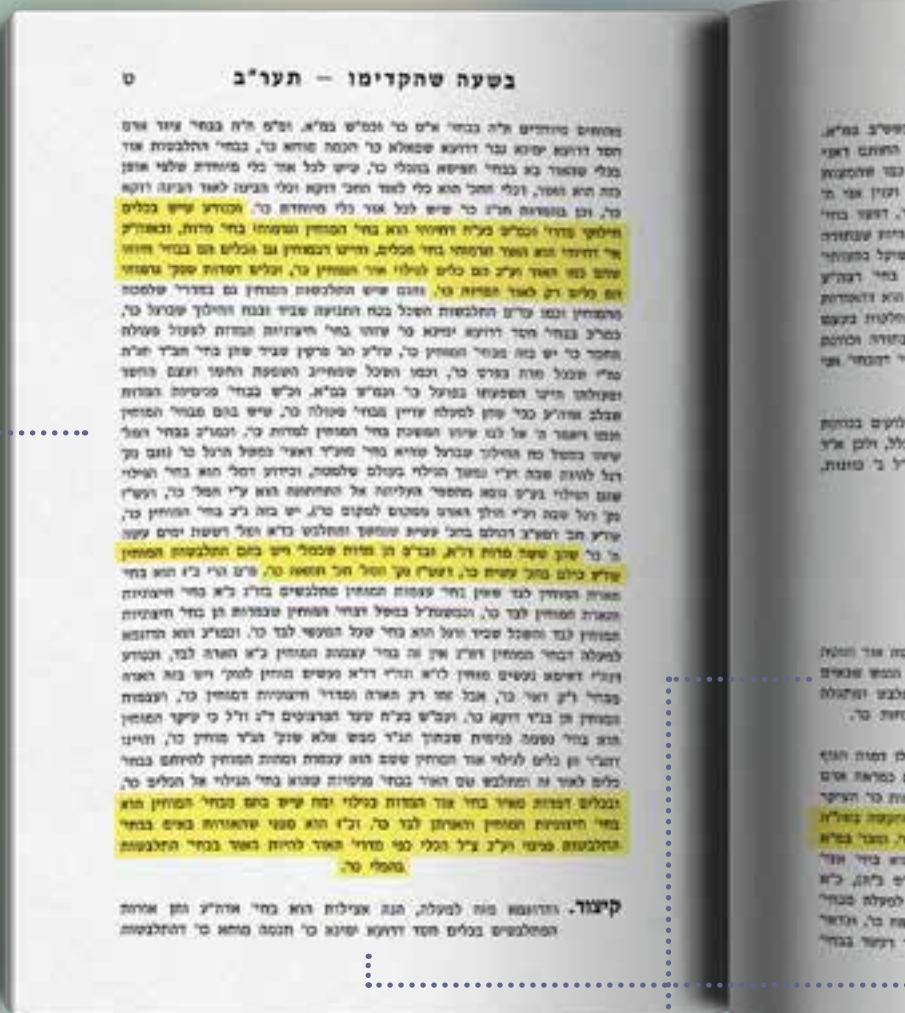
*Bishaa Shehikdimu (Shavuot) 5672 - Vilo Yachol Yosef 5673*

*V'asisa Chag Shavuot (Shavuot) 5673 - V'Havaya Omar Hamichase 5674*

*V'ehey Etzlo Amon (Erev Shavuot) 5674 - V'shavsa 5675*

*Va'yidaber Eloikim (Shavuot) 5675 - V'Havaya Omar Hamichase 5676, the final maamar in the hemshech that was said.*

(This is in addition to the part that was not recited; see below.)



**The beginnings and conclusions:** The *haschalos* and *siyumim*, the beginnings and conclusions: Every *maamar* begins with a list of questions on a *possuk* or *maamar Chazal*. At its conclusion, the *maamar* explains how these questions are resolved through the concepts elucidated within the *maamar* - See above, *siyum* not shown.

In an ordinary *maamar* that isn't part of a *hemshech*, the beginning and end sections were written together with the *maamar* itself. But when penning a *hemshech*, the Rebbe Rashab would first write the entire *hemshech* as one long manuscript, covering tens or hundreds of pages. Later on, when delivering the *hemshech* over a series of Shabbosim, he would begin each *maamar* with a question related to the *parsha* or time of year, which would then lead into the topic of the *hemshech*. Then, towards the end, he would add a conclusion which resolved those questions. These were later written and added to the *hemshech*.

**Hagahos (notes):** These are pieces which were added at a later time. Many are only a few lines, but some go on for a page or more - See below, highlighted text.



The *hemshech* was written in several stages:

First, the Rebbe Rashab wrote the entire *hemshech* as one long manuscript (without the beginning and end sections), the *guf hamaamar*. It was written in twenty-two small notebooks, in miniscule handwriting, covering 173 pages in total.

Next, he wrote the **beginnings and conclusions**, as well as many of the *hagahos*. This part ended up being longer than the *hemshech* itself, as it was written in 45 notebooks covering 343 pages in total.

After these two main elements of the *hemshech* were completed, a number of Chassidim were selected to merge them by copying them all into a new manuscript, for the Rebbe Rashab's private use. When he received the finished copy, the Rebbe Rashab began adding additional edits—correcting printing mistakes, and adding new lines or paragraphs.

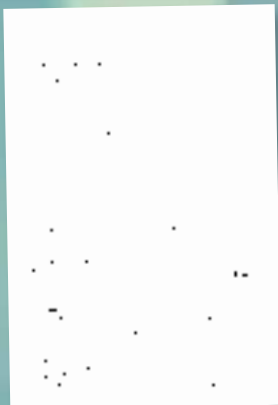
Finally, the Rebbe Rashab began splitting the *hemshech* into *prakim* and writing *kitzurim* on each perek. It is estimated that this took place years after he completed reciting the actual *hemshech*, in 5679-5680. The *kitzurim* covered 46 pages in 6 notebooks.

In addition, he wrote another section of the *hemshech*, that was never said in public, and covered 75 pages. This, too, was divided into two sections. The Rebbe Rashab never added **beginnings and ends** or *kitzurim* to this section, nor was it ever copied, even for his own private use. This is known as the *chelek shelo ne'emar*, the section that was never said (*chelek gammel* in the printed version).



**Prakim (paragraphs):** Towards the end of his life, the Rebbe Rashab began splitting the *hemshech* into numbered *prakim*, an uncommon practice in his *maamarim*.

**Kitzurim (summaries):** A short summary at the end of every paragraph.







לזכות  
החתן הרה"ת ר' חיים אשר הלוי שיחי'  
לנדא  
והכלה המהוללה מרת בתי' פערל שתחי'  
שמוקלער  
לרגל חתונתם ביום י"ט כסלו ה'תשע"ז  
נדפס ע"י הוריהם  
הרה"ת ר' יוסף וזוגתו מרת שפרה שיחיו  
סג"ל לנדא  
הרה"ת ר' מאיר אליעזר וזוגתו מרת לאה שיחיו  
שמוקלער



# Celebrating Our Connection

*The Yom Tov of Yud-Tes Kislev*

“זה היום יוקבע למועד תמידי בישראל, אשר בו יתגדל  
ויתקדש שמיה רבה ויתעוררו אלפי לבבות בישראל  
בתשובה ועבודה שבלב...”

**“This day shall be established as an everlasting  
yom tov for the Jewish people. [A day] when  
Hashem’s great name shall be exalted and  
sanctified, and thousands of Jewish hearts will be  
awakened to teshuvah and avodah of the heart...”**

*(The Alter Rebbe about the yom tov of Yud-Tes Kislev)*

The Alter Rebbe’s release from prison in 5559  
(תקנ"ט) marked the beginning of a new era; not only  
for Chabad Chassidim, but for the world at large.

From after the Alter Rebbe’s release (or in  
Chassidic terminology, “after Petersburg”), the  
mission given to the Baal Shem Tov by Moshiach  
really began its fulfillment: יפוצו מעיינותיך חוצה—  
disseminating the wellsprings of Chassidus to the  
outside.<sup>1</sup>

The Rebbe Rashab declared this day as “Rosh  
Hashanah L’Chassidus.” About Rosh Hashanah it  
is said “זה היום תחלת מעשיך”—this day, the day that  
man was created, is when the purpose of the entire  
creation was potentially fulfilled. The same is true  
of Yud-Tes Kislev: on this day, when Chassidus  
was revealed, the complete and ultimate purpose is  
actualized by bringing G-dliness into this world.<sup>2</sup>

Throughout the generations, this special day  
was celebrated by the Rabbeim and Chassidim with  
joyous farbrengens. It was the day that Chassidim  
expressed their gratitude to Hashem for having  
been exposed to the great light of Chassidus and



being connected with our Rabbeim; אילנא דחיי—the tree of life.

The Alter Rebbe promised that whoever will rejoice in his celebration, he will take them out of distress and bring them to a better place.<sup>3</sup>

## Early Celebrations

The yom tov of Yud-Tes Kislev has been celebrated every single year since the Alter Rebbe's release.

In fact, when the good news spread in towns and cities across the region, the joy erupted instantaneously.

Chassidim were somersaulting in the streets of Petersburg!<sup>4</sup>

In the city of Yas, the news only reached the Chassidim a week later, on the second night of Chanukah.

"There was only a *minyan* of Chassidim in Yas," Reb Berel of Yas told the Frierdiker Rebbe. "The joy was so great that *all* the inhabitants of the city were somersaulting in the streets!"

The Frierdiker Rebbe concludes the story: "This was the *bracha* that the Alter Rebbe gave Chassidim. Whenever they need 'assistants' to help with doing something good, they will always have them..."<sup>5</sup>

About Yud-Tes Kislev the following year and how it was actually established as a yom tov, the Frierdiker Rebbe related an interesting story:

That first Yud-Tes Kislev, in the year 5560 (תק"ס), the Alter Rebbe wanted to be cautious and did not allow the celebration to exceed normal limits. For this reason he had written the letter of קטנתי (printed in Iggeres Hakodesh chapter 2), warning Chassidim not to feel themselves higher than others, and not to antagonize the *misnagdim*, *chas v'shalom*, and so on.

A few months before Yud-Tes Kislev, a decree was issued through the Alter Rebbe's brother, Horav Yehudah Leib, known as the Maharil, that no one is to travel to the Alter Rebbe for Yud-Tes Kislev.

Because of this, Chassidim weren't sure how they were to mark the date; if it would be established as an official yom tov or not. All they knew was that *tachanun* was to be omitted.

There was a "*shadar*" named Reb Yaakov Smilianer who traveled from city to city collecting money for Colel Chabad. He advised Chassidim to give in all their monies earlier so that he'd have time to travel to Liozne before Yud-Tes Kislev, with the hope of

rescinding the decree. Indeed, Reb Yaakov's plan was successful and scores of Chassidim traveled to the Alter Rebbe for the new yom tov.

Establishing the yom tov of Yud-Tes Kislev, the Alter Rebbe delivered a *maamar* on the words "לשנה" "הבאה קבעום" (similar to the statement of *Chazal* about the inaugural celebration of Chanukah "לשנה אחרת" "קבעום"—the following year they established it).

The Rebbe adds that by this comparison to Chanukah the Alter Rebbe was in a sense declaring Yud-Tes Kislev as an everlasting yom tov, similar to Chanukah, which will be celebrated even after the coming of Moshiach.<sup>6</sup>

The Alter Rebbe promised that whoever will rejoice in his celebration, he will pull them out from distress to relief, from the physical to the spiritual, and from *gehinom*. The Tzemach Tzedek explains that to "rejoice in my celebration" means to hold on to the Rebbe's "*kliyamke*" (lit. "doorknob").

Why specifically the doorknob?

The doorknob is not a real part of the door, and it is certainly not a part of the house. However, once it becomes a feature of the door to the house, it is considered to be part of the house, even halachically (with regard to the laws of *tumah* and *taharah*).

The lesson being: even if one feels that he is not "inside the house" of the Rebbe, so to speak—he does not fully comprehend Chassidus—he must make a firm resolution to always grab hold of the doorknob. Then, he will certainly continue to work his way through and eventually enter into the house. The rest, the Alter Rebbe promises that he'll do!



Jews from all backgrounds join the famous Yud-Tes Kislev celebration in Kfar Chabad, 5724.

LEVI FREIDIN via JEM; 284928

## CELEBRATE TOGETHER

Throughout the generations, the farbrengen of Yud-Tes Kislev held a very important place for Chassidim. Even at times when farbrengens didn't occur that often, one of the times they did happen was on Yud-Tes Kislev.

The Alter Rebbe explains in Tanya that the effect of a mitzvah is everlasting on high.

The same could be said of the Yud-Tes Kislev farbrengens; their effect is everlasting. By farbrenging on this auspicious day, we connect with all the farbrengens of Yud-Tes Kislev throughout all the generations up until the Alter Rebbe. We are reconnecting with the first celebration that first year, together with the Alter Rebbe himself!

(Sichas Yud-Tes Kislev 5719)

## Rosh Hashanah L'Chassidus

In the year 5662 (תרס"ב), the Rebbe Rashab was busy with communal affairs, and as it turned out, he was not able to be in Lubavitch for the yom tov of Yud-Tes Kislev. All the Chassidim and *bochurim* of Tomchei Tmimim were devastated. "I saw tears in their eyes," the Frierdiker Rebbe records in his diary about some of the *bochurim*. "It is difficult to describe the *hiskashrus* of the *temimim* to the Rebbe [Rashab] at the time; their deep longing and desire to be in his presence for this yom tov. Even just to see his holy face, and certainly to hear his voice..."

A delegation of elder Chassidim pleaded with the Rebbe's mother, Rebbetzin Rivka, to request of her son to return to Lubavitch, if only for one day. But the Rebbetzin replied that if her son was able to come, he certainly would have arranged his travels in such a manner. He obviously sees it impossible, and she will not ask him to do it.

Instead, the Rebbe Rashab sent a letter to be read at the Yud-Tes Kislev farbrengen, expounding on the meaning of the day and declaring it as "Rosh Hashanah L'Chassidus." The contents of this letter created gigantic waves upon its release, reaching even some of the Litvishe leaders (who received the words very well). It has since become a classic, offering ever-deeper meaning to the auspicious day.

The Rebbe often explained that being Rosh Hashanah, the yom tov of Yud-Tes Kislev carries all the qualities of the head of the year:

Firstly, we call it "Rosh" Hashanah (the head of the year), not "*Techilas*" (the beginning), because it is like a head which contains the *chayus* for the whole year.

On each Yud-Tes Kislev, a new light illuminates the world that was never here before, similar to each year on Rosh Hashanah.

Just like on Rosh Hashanah, when we are judged for the coming year, on Yud-Tes Kislev we are judged for the coming year as well. Hence, the Frierdiker Rebbe instituted the *bracha* (printed in Hayom Yom):  
גוט יום טוב לשנה טובה בלימוד החסידות ודרכי החסידות  
תכתבו ותחתמו.<sup>8</sup>

## THE REBBE; OUR FATHER

You write that people approached you in protest of the fact that Yud-Tes Kislev is referred to as "Rosh Hashanah L'Chassidus"; see the lengthy explanation on this subject in the introduction to Kunters Umaayon. There you will also see the words of the leaders of the *misnagdim* from the previous generation [in defense of this statement], to whom those of today cannot even compare.

Also regarding their criticism of the fact that we refer to the Alter Rebbe as "*Avinu HoRishon*" (our first father); I fail to see the difficulty here altogether! We find in **numerous** places in the words of *Razal* that a student refers to his teacher as "my father." As a matter of fact, this perception finds itself clearly in a *possuk* (Melachim II, 2; 12), "*Avi, avi, rechev Yisroel u'farashav—My father, my father, chariot of Israel and its horseman...*" [where Elisha refers to his Rebbe, Eliyahu Hanavi, as his father] although he was not his physical father.

From this we can discern that the one who was a first teacher in a particular field must be referred to as "our first father." All the more so when this is concerning a leader amongst the Jewish people, whose work, the Shulchan Aruch, has been accepted all across the world as an authoritative voice. A leader of the Jewish people is also called a father **for all generations**, as *Razal* teach us in Talmud Yerushalmi (Nedarim 5;6). If these skeptics don't know the Yerushalmi, why then, do they [have the audacity to] to question our holy Rebbeim?

(Igros Kodesh vol. 10 p. 287)



LETTER FROM THE REBBE RASHAB WHERE HE DECLARES YUD-TES KISLEV AS ROSH HASHANAH L'CHASSIDUS, PRINTED AT THE BEGINNING OF HAYOM YOM.

## The Farbrengen

A most important component of the Yud-Tes Kislev celebration is of course the *chassidisher* farbrengen.

In Hayom Yom for 19 Kislev, the Rebbe categorizes the day as a “יום התוועדות וקבלת החלטות” טובות בקביעות עתים לתורה הנגלית ודא”ח ברבים, וחיוזוק “...דרכי החסידים באהבת רעים” a day for farbrengen and taking *hachlatos* to establish times for study of *nigleh* and Chassidus publicly, and to strengthen the *darkei hachassidim* in true friendship.

Indeed, throughout the generations the Rabbeim all held joyous farbrengens on this day. In fact, one of

the only dates that all the Rabbeim held farbrengens on was Yud-Tes Kislev!

When the Rebbe was a young boy, his father, HoRav Levi Yitzchok used to farbreng for hours late into the night, pouring out words of Chassidus and Kabbalah and offering meaning into the nature of the day and the story of the Alter Rebbe’s liberation.

The children in Yekaterinoslav also held their own special “farbrengen.” Reb Nochum Goldshmid, who was a child there at the time, later related:

“Throughout the year, the Rebbe was generally more reserved and spent little time with other children. He was always engrossed in Torah study. But the one exception was on Yud-Tes Kislev. A few days before the yom tov, the children would put together some money and purchase food and drink for their farbrengen. The one in charge of holding the money and overseeing all the arrangements was the Rebbe.”<sup>9</sup>

In Likutei Diburim, the Frierdiker Rebbe tells the story of a descendant of Chassidim who had gone astray from the ways of Torah and mitzvos. It so happened that one year, while doing business with one of the Chassidim, he ended up at a Yud-Tes Kislev farbrengen with them in Petersburg.

Sitting at the farbrengen, the man was drawn by his surroundings and completely forgot about the



YUD-TES KISLEV 5741.

YOSSI MELAMED via JEM, 129888



tickets he had purchased for the theater that evening. He was so engrossed that he sat there for many hours.

The farbrengen had a deep effect on his conscience and stirred his soul. He was reminded of his rich and fulfilling childhood in the world of Chassidus.

As a result of participating in the farbrengen, the man completely transformed his lifestyle and began leading a Torah life again.

The Friediker Rebbe concludes:

The same *teshuvah* that emerges as a result of a terrible pogrom, *chas v'shalom*, or a wicked king or minister like Haman, can also come as a result of a *chassidisher* farbrengen and chassidic childhood memories. But in this case it is all good, without any pain and suffering.<sup>10</sup>



THE REBBE'S HAGAHOS TO 'MEGILAS YUD TES KISLEV' HEBREW TRANSLATION.

## FARBRENGEN IN HIDING

Even in the toughest times of Communist Russia, Chassidim would not forgo on the Yud-Tes Kislev farbrengen.

At the farbrengen of Yud-Tes Kislev 5719, the Rebbe spoke about the Yidden currently celebrating Yud-Tes Kislev in hiding:

All Yud-Tes Kislev farbrengens are connected; physical space is not a barrier in this instance.

This is true whether these farbrengens are celebrated in the open or as is the case in some places, it is being done in secret. Those celebrating in secret are also connected with the rest of *anash* who are celebrating openly.

We all give strength to one another, as the possuk says, "אִישׁ אֶת רֵעֵהוּ יְעִזְרוּ" (Exodus 17:22). When we here talk about *פדה בשלום נפשי*—the redemption of the soul, this will bring about a complete redemption for all those who stand with *mesirus nefesh* to uphold Yiddishkeit and Chassidus in the land where the Alter Rebbe was born, and where Chassidus was revealed.

The Rebbe often instructed that each place should have two nights of farbrengens in honor of Yud-Tes Kislev. One night should have many smaller ones, reaching smaller crowds in further areas, and one night should have a grand farbrengen at a central location<sup>11</sup>.

At times the Rebbe instructed that two and sometimes three farbrengens are to be held in honor of the yom tov.

## Tachanun

The celebration of Yud-Tes Kislev is not only about what we do. It's also about what we don't do.

After concluding *mincha* on Erev Yud-Tes Kislev 5712, the Rebbe said:

"We have just davened *mincha* and omitted *tachanun*, thereby making a preparation for the yom tov by an act of "סור מרע", abstaining from the bad.

"In order to also include the element of "עשה טוב"—adding a positive deed, the appropriate thing to do now would be to say *l'chaim* and break out in a dance, as a prelude to the farbrengen."<sup>12</sup>



JEM 110591

YUD-TE'S KISLEV FARBRENGEN 5724.

The Rebbe was once asked whether others in the shul are allowed to say *tachanun* when the *minyan* skips it for Yud-Tes Kislev. The Rebbe explained:

By reciting *tachanun*, a person shows that they do not hold the Torah of the Alter Rebbe—whose vindication we celebrate on Yud-Tes Kislev—to be true, *chas v'shalom*!

Additionally, since so many hundreds of thousands of Yidden, through the span of seven generations, have celebrated this day as a yom tov, it is a day when there are less *dinim* (heavenly severities). When one person says *tachanun*, they could effectively be arousing *dinim* on a day when they're uncalled for!<sup>13</sup>

## Yud-Tes Kislev

*Ashreinu ma tov chelkeinu*. How fortunate we are to be connected with *toras haChassidus*. Each and every one of us has the inherent connection.

But we were also tasked with the duty of spreading the wellsprings of Chassidus to the world. Yud-Tes Kislev is the day to revitalize our connection and recommit ourselves to the task of bringing this precious treasure to the outside.

The Rebbe explains that the only way to carry the *maayan* to the *chutza*, is by maintaining an interminable connection and an ever-growing

connection with the Rebbe, the source of the wellsprings:

“ע”י התקשרות שאינה פוסקת עם המקור, התקשרות...  
הולכת ומתחזקת עם הנשיא הוא כ”ק מו”ח אדמו”ר הכ”מ מקור  
הפצת מעינות אלו בכל קצוי תבל...”<sup>14</sup>

With Hashem's help, our efforts will indeed bring about the desired effect that Moshiach promised the Baal Shem Tov: אתי מר דא מלכא משיחא—the coming of Moshiach now! **1**

1. Sefer Hasichos Toras Shalom p. 112.
2. The Rebbe Rashab's letter printed at the beginning of Hayom Yom.
3. Sefer Hasichos 5699 (תרצ”ט) p. 315; see there for the exact terms used.
4. Likutei Diburim vol. 1 p. 83; see beginning of sichas Yud-Tes Kislev 5722.
5. Sefer Hasichos 5697 (תרצ”ז) p. 211; see conclusion of sichas Chof Kislev 5717.
6. Sefer Hasichos ibid. Sichas Shabbos parshas Vayeshev 5717.
7. Sichas Yud-Tes Kislev 5712.
8. Sichas Shabbos parshas Vayeshev 5714; see detailed explanation, Igros Kodesh vol. 19 p. 179; vol. 10 p. 291.
9. Yemei Melech vol. 1 p. 125.
10. Likutei Diburim vol. 1 p. 241.
11. Sefer Haminhogim p. 93.
12. Toras Menachem vol. 4 p. 165.
13. Igros Kodesh vol. 7 p. 125.
14. Ibid. vol. 4 p. 60.

לזכות  
שלוחי כ"ק אדמו"ר בכל אתר ואתר  
שיצליחו בשליחותם הק' בהצלחה  
מופלגה מתוך הרחבה בגשמיות  
וברוחניות ולגרום נח"ר אמיתי  
ולבשר אך ורק בשו"ט ומשמחות

נדפס ע"י  
הרה"ת ר' אהרן וזוגתו רבקה שיחיו  
סלונים  
בינגהמטאן, נ.י.



# WITH *the* SHLUCHIM

*In honor of the Kinus Hashluchim,  
presented here is a selection of  
encounters during "Sunday Dollars"  
of shluchim with the Rebbe*



## KEY TO THE CITY ▷

*Rabbi Eliezer Shmulevitz, Ohr Akiva, Israel*

*Rabbi Shmulevitz presented the key to the city of Or Akiva to the Rebbe, along with its residents' brachos.*

**The Rebbe:** This is from which city?

**Rabbi Shmulevitz:** Ohr Akiva in Eretz Yisroel.

**The Rebbe:** May there be much success. It should be a mother city in Israel (עיר ואם בישראל). Explain to them that halachically, when a key is given to someone, that person acquires all of the possessions [accessible with the key] so presumably they will conduct themselves as I see fit. [May there be] good news.

Don't be afraid; people are already used to the fact that I demand so much (they consider it to be a lot). [I do so] because [the demands] aren't my own; I say that what is written in Shulchan Aruch must be fulfilled in actuality. May it be with joy and glad hearts.<sup>1</sup>

C. B. HALBERSTAM via JEM 36975



## SHOW THE WAY ◁

*Rabbi Sholom Ber Lipskar,  
Bal Harbour, Florida*

*The Rebbe gave him two dollars.*

**The Rebbe:** [This is] for the entire group. Have tremendous success. May you merit that it should be an "Aleph." An "Aleph" means that you show the way; the letter Aleph shows the way for all the letters in the Aleph-Beis. May your "Aleph" also be like this.<sup>2</sup> *Bracha v'hatzlacha.*

**The Rebbe:** To Mrs. Lipskar: You presumably help your husband out.

**Mrs. Lipskar:** I try.

**The Rebbe:** Trying is not enough; one must also do.

**Mrs. Lipskar:** I will do.

**The Rebbe:** Do even more. [May we hear] good news. Much success.<sup>3</sup>

C. B. HALBERSTAM via JEM 81608

## AN EXAMPLE ▽

*Rabbi Eliezer Lazaroff, Houston, Texas*

**Rabbi Lazaroff:** I'm going on shlichus to Texas this Wednesday, ה"א, and I ask for the Rebbe's approval and *bracha*.

*The Rebbe gave him another dollar.*

**The Rebbe:** Give this to tzedakah there.

**The Rebbe:** *To Mrs. Lazaroff:* You are also going?

**Mrs. Lazaroff:** Yes.

*The Rebbe gave her two dollars.*

**The Rebbe:** Give [one] to tzedakah here and [one] to tzedakah there.

*The Rebbe pointed to their infant son and said:*

**The Rebbe:** He is also going with you.

*The Rebbe gave a dollar, saying: Bracha and hatzlacha.*

*The Rebbe gave another dollar, saying: Give this to tzedakah there, in his shlichus; he must show an example for the children there.<sup>6</sup>*

C. B. HALBERSTAM via JEM 80722



## FIERY WORDS △

*Rabbi Shmuel Greisman,  
Eretz Yisroel*

**R. Leibel Groner:** He is travelling today to Eretz Yisroel.

*The Rebbe gave him another dollar.*

**The Rebbe:** Give this to tzedakah in Eretz Hakodesh.

**R. Leibel Groner:** He will be at the *Kinus Hashluchim*<sup>4</sup> there.

*The Rebbe gave him another dollar.*

**The Rebbe:** You should give this [to tzedakah] at the Kinus and deliver a fiery address. Make sure that it doesn't set the place ablaze—a holy fire doesn't burn, rather, it strengthens. It should be in a good way. [May we hear] good news.<sup>5</sup>

C. B. HALBERSTAM via JEM 81607



## GOOD HEALTH

*The Rebbe asked one of the shluchim who came to the Kinus Hashluchim in 5751:*

**The Rebbe:** Are you already completely healthy?

**The Shliach:** Baruch Hashem.

**The Rebbe:** What does “Baruch Hashem” mean? Does it mean that you are already well, or not yet?

*The shliach did not respond.*

**The Rebbe:** Do you need to come to a conclusion?

*The Rebbe gave him another dollar.*

Come to a conclusion, and you’ll give this to tzedakah. [May we hear] good news.<sup>7</sup>

## PUBLISH A KOVETZ

*During the Kinus Hashluchim in 5752, the Rebbe gave two dollars to each shliach that passed by, asking several times whether it was still shluchim passing by. When Rabbi Lipa Brennan and the other organizers of the Kinus passed by, the Rebbe gave each of them two dollars and told them: You must see to it that a kovetz is published about how the Kinus went. Kein ayin hara, there is a large crowd here. You should discuss it with Rabbi Krinsky (the Rebbe pointed to him), [and] with the mazkirus (the Rebbe pointed towards R. Leibel Groner) so that you will be able to print a kovetz. The earlier, the better, וממנו יראו וכן יעשו.<sup>8</sup>*

## BIRTHDAY

*Amongst the shluchos that came to New York for the Nshei Chabad convention on 23 Shevat 5749, a shlucha passed by with her infant daughter.*

**R. Leibel Groner:** This girl is named Chaya Mushka. Her birthday is Friday.

*The Rebbe gave another dollar.*

**The Rebbe:** Give it [to tzedakah] for the birthday. Is her picture there [in the album<sup>9</sup>]?

**The Shlucha:** (*in English*) She should have been. I sent it in.

**The Rebbe:** [May we hear] good news.<sup>10</sup>

1. 3 Teves 5750.
2. A reference to the Aleph Institute, which serves the needs of Jews isolated from their communities, particularly those in the military and in prison.
3. 24 Menachem Av 5751.
4. The Kinus Hashluchim takes place every year on Chof Av for the special groups of shluchim sent by the Rebbe to Eretz Yisroel.
5. 17 Menachem Av 5751.
6. 24 Menachem Av 5751.
7. Rosh Chodesh Kislev, 5751.
8. 26 Mar Cheshvan 5752.
9. After the passing of Rebbetzin Chaya Mushka, an album was prepared for the Rebbe with pictures of the girls named after the Rebbetzin.
10. 23 Shevat 5749; Living Torah disc 97 program 388.





נדפס ע"י ולזכות  
הרה"ת ר' יהושע דוד  
וזוגתו מרת אייל חנה ומשפחתם שיחיו  
שפוטץ



*The Complete Story of*  
***Rosh  
Chodesh  
Kislev***





FOR CHASSIDIM IN DOR HASHVI'I, ROSH CHODESH KISLEV IS ONE OF THE MOST JOYOUS DAYS ON THE CALENDAR. THE DISTRESS OF SHEMINI ATZERES 5738, AND THE DOUBLE-FOLD SIMCHA OF ROSH CHODESH KISLEV, ARE MEMORIES THAT ARE ETCHED INTO THE HEARTS OF EVERY CHOSSID THAT EXPERIENCED THEM. THIS DAY HAS SINCE BEEN ESTABLISHED AS A FULL-FLEDGED YOM TOV, REplete WITH A SEUDAS HODA'A AND FARBRENGENS LATE INTO THE NIGHT.

IN THE FOLLOWING PAGES, WE BRING THE STORY OF THOSE CHARGED DAYS. THE FULL SEQUENCE OF EVENTS WOULD BE ABLE TO FILL AN ENTIRE BOOK; HERE WE HAVE CHOSEN TO FOCUS PRIMARILY ON THE EVENTS OF SIMCHAS TORAH, ROSH CHODESH KISLEV, YUD-TES KISLEV, AND ZOS CHANUKAH.

THE STORY PRESENTED HERE HAS BEEN COLLECTED FROM NUMEROUS SOURCES; DIARIES OF MAZKIRIM AND BOCHURIM, AND AN INFORMATIVE SPEECH BY DR. IRA WEISS, THE REBBE'S PRIMARY CARDIOLOGIST THROUGHOUT THAT PERIOD. PIECING TOGETHER THE ENTIRE STORY, THERE ARE SOME MINOR DIFFERENCES IN THE VARIOUS SOURCES. WE HAVE ATTEMPTED TO BRING THE VERSION THAT SEEMS THE MOST ACCURATE.

## Hoshaanah Rabbah

*Zeman Simchaseinu* 5738 began on a high: Tishrei had seen larger groups of *orchim* than ever before, and right before Sukkos additional groups had arrived from Eretz Yisrael and France.

A special joy was noticeable on the Rebbe's face throughout Yom Tov and Chol Hamoed. At each davening, the spirited atmosphere prompted the Chassidim to sing joyously as the Rebbe entered the shul, and usually, upon arriving at his place on the *bimah*, the Rebbe would turn around and enthusiastically encourage the singing and dancing.

On Hoshaanah Rabbah morning, the Rebbe once again turned around to the crowd and clapped vigorously with the singing, bringing it to higher and higher tones of excitement.

The lengthy davening proceeded as usual. Some time after its conclusion, the Rebbe came out into the sukkah to distribute *lekach* to whoever had not received on Erev Yom Kippur, including women and children. It was many hours before this distribution was completed.

As the Rebbe was leaving 770 for home to prepare for Yom Tov, he noticed that a new line



ZITSHREI 5738, LEVI FREIDIN via JEM 22593





21 TISHREI 5738. LEVI FREIDIN via JEM 22661

JUST HOURS BEFORE SHEMINI ATZERES, THE REBBE STANDS AT THE DOOR OF THE SUKKAH HANDING OUT LEKACH.

had gathered at the sukkah, hoping to receive *lekach*. The Rebbe stopped over there once more and gave out *lekach* for another few minutes, and only afterwards did he go home, where he spent just a few short moments, as Yom Tov was fast approaching.

That day, the Rebbetzin had called *mazkirus* and asked them to see to it that *hakafos* be shorter than usual, and not to strain the Rebbe too much. Rabbi Yehuda Krinsky relates that when he drove the Rebbe back to 770 before Yom Tov, he noticed that the Rebbe's face was pale.

As Yom Tov set in, the doors to the big *zal* were opened, and the run for places began. At nine o'clock, the time set for *hakafos* (which took place after *maariv* and a short break), the shul was packed wall to wall, with bleachers reaching all the way up to the ceiling. 770 had never before seen such a packed Simchas Torah.

**AS THE REBBE WAS LEAVING 770 FOR HOME TO PREPARE FOR YOM TOV, HE NOTICED THAT A NEW LINE HAD GATHERED AT THE SUKKAH, HOPING TO RECEIVE LEKACH. THE REBBE STOPPED OVER THERE ONCE MORE AND GAVE OUT LEKACH**



21 TISHREI 5738. LEVI FREIDIN via JEM 22597

SHACHARIS ON HOSHAANAH RABBAH.

The Rebbe entered the shul, and the singing and dancing reached the high heavens. Reaching the *bimah*, the Rebbe turned around and encouraged the exuberant song for a few minutes, and then turned around to his place. The singing subsided; this was the signal for Atah Hareisah to begin.

As usual, the Rebbe was honored with reciting the first and last *possuk* of each round, and in between each round the Rebbe turned around and began a *lebediker niggun* (as is done every year). Then the *hakafos* began.

The small *sefer Torah* was passed to the Rebbe before making his way to the center of the shul with Rashag following closely behind. The Rebbe danced with more enthusiasm than usual, encouraging the joyous song, and the *hakafah* ended only when Rashag was no longer able to continue.

## SUDDENLY, THE REBBE LEANED HIS WEIGHT ON THE SHTENDER, AND ASKED RABBI GRONER FOR HIS CHAIR. HE SAT DOWN AND LEANED BACK, AND IMMEDIATELY THE ENTIRE ROOM WAS THROWN INTO A TUMULT.

*Hakafos* continued, and the Rebbe encouraged the singing from his place with much energy and gusto. Then came the fourth *hakafah*.

### Pandemonium

The fourth *hakafah* was led by the guests that had arrived from throughout the world, and they began singing “*Al haselah hoch*.” Unlike before *shacharis* that morning, when the Rebbe had encouraged the singing with vigor, now the Rebbe was barely clapping along.

In his *yoman*, Rabbi Yitzchok Meir Sassover, a *bochur* in 770 at the time, describes what happened next:

“Suddenly, the Rebbe leaned his weight on the *shtender*, and asked Rabbi Groner for his chair. He sat down and leaned back, and immediately the entire room was thrown into a tumult. No one understood what was going on; some began crying, while others began singing even louder, for one of the *mazkirim* had motioned to continue singing.

“Some of the *vaad hamesader* instructed that the bleachers near the *aron kodesh* be cleared to allow for fresh air. Others instructed that those standing on the bleachers across them remain in their place. Add to that Rabbi Groner motioning

that the *hakafos* should be concluded quickly, and the entire 770 was in total disarray.

“The fifth *hakafah* was quickly started, and meanwhile, the crowd, beginning to comprehend what was going on, began moving outside so that the Rebbe could have fresh air. Some also shattered the windows separating the *ezeras nashim* from the main shul so that fresh air would be able to come in from there as well.”

Meanwhile, the Rebbe was sitting back in his chair, his face chalk white, visibly in pain. A doctor who had been standing nearby approached the Rebbe and said that the Rebbe should be brought water, but the Rebbe refused to drink it.

After a few minutes, the Rebbe motioned for the continuation of the *hakafos*. The fifth and sixth *hakafos* were finished quickly, and then came time for the seventh *hakafah*, which is customarily led by the Rebbe.

Someone suggested that the Rebbe conduct the *hakafah* in the front of the shul near his place, but the Rebbe insisted on going to the middle of the shul and dancing with Rashag.

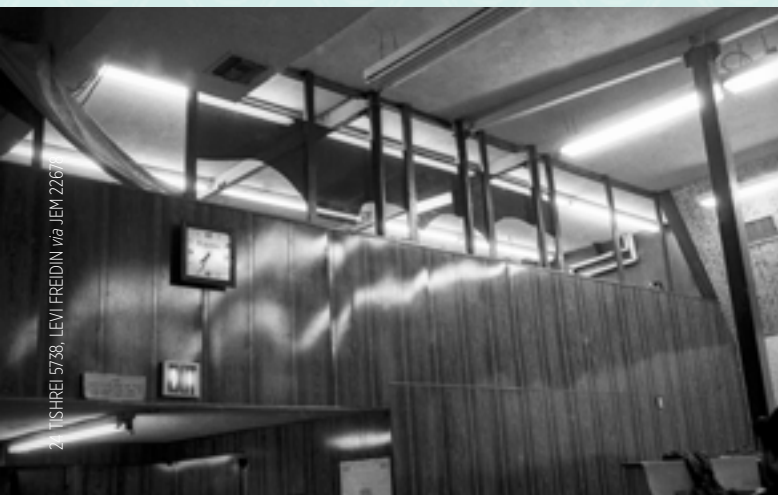
*Aleinu* was recited quickly, and the Rebbe exited the shul, while (weakly) encouraging the singing of “*Vesamachta*.”

### “Kiddush is recited on wine”

Just a few minutes after the Rebbe entered his room after *hakafos*, Dr. Mordechai Glazman was called to check the Rebbe.

“I quickly came to the Rebbe’s room.” Dr. Glazman relates. “The Rebbe was pale and sweating, and I realized that the situation was dire. I told the Rebbe that I think he is going through a heart attack, and the Rebbe answered me that he did not eat a whole day, and he first wants to go into the sukkah and make *kiddush*.”

A few minutes later, the Rebbetzin arrived from home, and the Rebbe entered the sukkah to make *kiddush* and partake in some food.



THE SHATTERED GLASS OF THE EZRAS NASHIM, TO ALLOW CLEAN AIR TO ENTER 770.





THE LOCAL ROAD OF EASTERN PARKWAY IS BARRICADED, ISRU CHAG.

LEVI FREIDIN via JEM 22679

Taking note of the situation, grape juice had been prepared for the Rebbe, which he rejected, saying, “*Kiddush* is recited over wine.”

After partaking in a small *seudas yom tov*, the Rebbe seemed to regain a bit of strength. Leaving the sukkah, the Rebbe said to sing *Vesamachta* (a worried crowd was standing around, waiting to receive even the minutest piece of information regarding the Rebbe’s health), and even encouraged the singing twice with his hand. A message from the Rebbe soon arrived; everyone should go home and eat *seudas yom tov*, and those who did not yet conduct *hakafos*, should do so now with great *simcha*. Meanwhile, a bed had been brought from the Friediker Rebbe’s apartment into the Rebbe’s room so that the Rebbe would be able to rest.

Rabbi Krinsky relates what happened that night:

“We had managed to call four doctors; two from Manhattan, a heart physician from Long-Island who was acquainted with Rashag, and an additional doctor from Brooklyn, whom I knew personally. One of them brought a cardiograph machine, which enabled us to check the Rebbe’s heartbeat.

“The doctors, all of whom arrived between nine-thirty and twelve, agreed that the Rebbe had suffered a major heart-attack and that he needed to be transported to the hospital immediately, since there were no proper

machines or medication on hand in the Rebbe’s room. However the Rebbe was adamant that he would not go. The doctors, not willing to take responsibility, put on their coats and left. The situation was very serious, and not a single competent doctor was on sight...”

## “For me, this room is *kodesh kadashim*”

Dr. Glazman relates:

“When asking that the Rebbe go to the hospital, I said to the Rebbe that in topics of Yiddishkeit and Torah I listen to the Rebbe, but in medical issues I request that the Rebbe should listen to me. The Rebbe answered, ‘In principle you are correct, but in this specific situation you do not know all of the details and therefore you are not qualified to decide.’

“I asked the Rebbe, ‘What do you mean that I don’t know all the details? What is there for me to know?’

“I prefer to stay here. Do you have an idea of what happened in this room, on my table?’ the Rebbe said.

“I don’t know, but I can imagine,’ I answered.

“I can’t begin to tell you what has taken place at this table,’ the Rebbe said. ‘For me this room is Holy of Holies, and you want me to leave the Holy of Holies to the hospital?’

“‘The *refuah* will come from here,’ the Rebbe declared.

At some point, when Rabbi Hodakov entered the Rebbe’s room to give over a message from a few rabbonim that the Rebbe must go to the hospital, the Rebbe spoke first:

“Since I follow the instructions of rabbonim, I request that they should not give over a *psak*, because I do not want to go to the hospital.”

At four o’clock in the morning, Reb Leibel Bistritzky, head of Hatzalah in Crown Heights came outside and asked that Tehillim be recited. The request brought great worry to those



**“THE REBBETZIN ANSWERED, ‘IN ALL THE YEARS THAT I KNOW MY HUSBAND, THERE WAS NEVER A MOMENT WHERE HE WAS NOT IN FULL CONTROL OVER HIMSELF.’ SHE MADE IT VERY CLEAR THAT UNDER NO CIRCUMSTANCES SHOULD WE MOVE THE REBBE WITHOUT HIS CONSENT.**

assembled. A group of *bochurim*, together with Reb Yoel Kahan, began walking to the Ohel to daven there. Other groups of *bochurim* began walking to different neighborhoods to inform people of what had happened, so that they would be able to say Tehillim as well.

Rabbi Krinsky continues:

“In the early hours of the morning, we saw on the machine that the Rebbe was going through another serious heart-attack, worse than the first one. We didn’t know what to do. The doctors that were on site (not heart specialists) said that we have no choice but to take the Rebbe to the hospital. Between all the commotion, the Rebbetzin came down and was updated, and we asked her what to do.

“The Rebbetzin answered, ‘In all the years that I know my husband, there was never a moment where he was not in full control over himself.’ She made it very clear that under no circumstances should we move the Rebbe without his consent.

“I walked from *Gan Eden Hatachton* to the office of the *mazkirus*, and as I was pacing back and forth pondering what to do, I heard the Rebbetzin’s voice.

“‘Rabbi Krinsky’, she said, ‘you know so many people. Can’t you find a doctor for my husband?’

“As she said those words, I jumped. I knew just the doctor for this. Dr. Ira Weiss from Chicago. He was a young cardiologist, trained in Harvard, who was a student of my brother-in-law, Rabbi Hershel Shusterman in Chicago, and I knew that he was an *eideler Yid*.”

## The Rebbe’s Doctor

Dr. Weiss relates:

“It was early Shemini Atzeres morning, I was in my home in Chicago, when my emergency phone rang; it was Rabbi Krinsky on the line. I had never spoken to him before, but I did know that he was one of the Rebbe’s executive secretaries, and I was aware of the Rebbe’s greatness and had great reverence for him.

“Rabbi Krinsky explained to me what had happened, and he asked if it was possible for the Rebbe to be treated in his room in 770. I told him that I thought it was possible, if a doctor would be there on sight to treat the Rebbe privately and nurse him back to health.

“Rabbi Krinsky asked me, ‘Can you be that doctor?’

“I was too far away, and the Rebbe needed immediate treatment. I said I would get to the airport right away, but for immediate treatment, I called Dr. Tishholtz, a very prestigious doctor and the head of the cardiac department at Mt. Sinai, and asked him to go over to 770.

“When I landed in New York, I was whisked to Brooklyn by police motorcade, and rushing into 770 on my way to see the Rebbe, I was intercepted by the Rebbetzin. I was hurrying to see the Rebbe, but she told me I don’t need to worry. ‘Dr. Tishholtz came and took care of everything, and my husband’s condition has stabilized.’ Dr. Tishholtz had dropped everything, including an important lecture he was supposed to give that morning, and made it to 770 in forty minutes.

“The Rebbetzin told me that since it is Yom Tov, I should first make *kiddush*, eat something, and afterwards I would go see the Rebbe.”

Dr. Weiss promised that he would remain with the Rebbe until he recovers fully. “Although I am not a big doctor, I know what a Rebbe is

and I hope to give the best possible treatment,” he said. Unlike the other doctors, Dr. Weiss was of the opinion that it was better for the Rebbe to be treated in his room, and not go to the hospital. This way he would have a private doctor—he would be able to give his opinion on the treatments, and he would not have to separate from the Chassidim.

The Rebbetzin would come down from the second floor every two hours to be updated on the situation. Surprisingly, each time she would enter the Rebbe’s room, the Rebbe’s face would appear to be normal.

### Joy on Yom Tov

On Shemini Atzeres afternoon, Reb Shlomo Aharon Kazarnovsky came into the Rebbe’s room, and wished the Rebbe a *refuah shleima*, his voice choking with tears.

The Rebbe rebuked this, “It is a contradiction to *vesamachta bechagecha*. If you want my health to improve, it will be specifically through *simcha*. Crying is against my will.”

### Der Rebbe iz gezunt

In his *yoman*, Rabbi Sassover describes the atmosphere on the night of Simchas Torah in 770:

“Despite the worry about the Rebbe’s condition, we had been explicitly instructed by the Rebbe himself to add in *simcha*, and not *chas veshalom*, to decrease. Hakafof were conducted in that spirit.

“The first and last *pesukim* of Atah Horeisa—the Rebbe’s *pesukim*—were recited by the entire crowd, in the merit of a complete recovery for the Rebbe *shlita*.

“At the start of the *hakafof*, they announced that the Rebbe is honored with the first *sefer Torah*. The Rebbe said that *hakafof* should be conducted with a *shturem*, and everyone danced with enthusiasm in 770 and outside, along the entire block. All together, as one voice, we sang “*Zol shoin kumen di refuah, der Rebbe zol shoin zein gezunt*” (the recovery should come fast: the Rebbe should be healthy) to the tune of “*Zol shoin zein di geulah*.” Then we went on to sing more pointedly, “*Der Rebbe iz gezunt*



MOTZEI SIMCHAS TORAH, 770 IS SWARMING WITH PEOPLE, HOPING TO HEAR AN UPDATE ON THE REBBE’S HEALTH.





KOS SHEL BRACHA SENT BY THE REBBE IS DISTRIBUTED IN THE MAIN SHUL AT 770 ON MOTZOEI SIMCHAS TORAH.

(the Rebbe IS well), *Moshiach zol shoin kumen.*” These words fired up the crowd even more. The *simcha* and *lebedikeit* that was on that night is indescribable. ‘*Mi shelo ra’ah simcha zu, lo ra’ah simcha m’yamav.*”

Meanwhile, the Rebbe was listening to the singing from his room, and hearing the words the Chassidim were chanting, the Rebbe commented to the doctor, “This is what Chassidim are.’ When asked if the loud noise from downstairs is disturbing him, the Rebbe replied, ‘*Es iz a geshmaker muzik*—it is pleasant music!’ ‘If the Chassidim would have seen the smile on the Rebbe’s face they would have bought out all the *mashke* in New York City,’ the doctor said.

“The dancing went on until morning. In middle of the night the Rebbe asked Rabbi Groner if they are dancing downstairs ‘with a *shturem*,’ and Rabbi Groner answered in the affirmative. The Rebbe continued, ‘With a big *shturem*? Go downstairs and tell them that just as they danced tonight with a *shturem* they should dance tomorrow with a bigger *shturem*.’

“Rabbi Groner gave over the message word-for-word, and also reported that the Rebbe is already walking back and forth in his room. All of this news elated the atmosphere, and our spirits were on a high.”

## Vacuum

When a doctor prepared to take a blood sample from the Rebbe, the Rebbe asked him what causes the blood to leave the body; the stab of the needle or the vacuum created by the empty space in the vial. When the doctor replied that it is caused by the vacuum, the Rebbe related that someone once came to him and complained that he is void and incapable of accomplishing anything, and the Rebbe had answered him that “on the contrary, emptiness suctions in much more; the fact that he feels empty means that he is capable of being an even better vessel for all things good and holy.”

The Rebbe concluded:

“On Shemini Atzeres, rabbis have a custom to speak sermons. Since I am not allowed to speak, tell over what I said to the rest of the Chassidim.”

On the night of Simchas Torah, the Rebbe said over this point to Rabbi Groner, telling him to speak it over with Reb Yoel Kahan and repeat it at the next day’s farbrengen. The *tochen* was what the Rebbe had told the doctor, that emptiness should bring about more activity. The Rebbe added in this light, that his absence should not be a cause for decline; instead it should inspire more.





DR. AVRAHAM ABBA SELIGSON IS SEEN EXITING 770, 26 TISHREI 5738.

## Surprise

On the following day, upon the Rebbe's instruction, thousands of Chassidim gathered in 770 at the time scheduled for the Rebbe's *farbrengen*. Some of the *elte* Chassidim spoke, the *sicha* (see sidebar) was given over and *niggunim* were sung. In the afternoon the Rebbe once again asked Rabbi Groner what is going on downstairs, to which he replied that everyone is very *besimcha*. The Rebbe said, "Tell the *olam* that the continuation should be with even more enthusiasm."

Rabbi Sassover writes:

"Towards the end of Yom Tov, Rabbi Groner came down with a surprise: the Rebbe had sent *kos shel bracha* to distribute after *havdalah*, and in addition, the Rebbe had told him to give over a certain message before *havdalah*. We felt that something exciting was in store for us.

"After *maariv*, he announced that the Rebbe would be saying a *sicha* from his room via hook-up to the big shul. Hearing the news, the entire crowd was elated and everyone began dancing in their places. Meanwhile, the *kos shel bracha* was distributed, and we prepared to hear the Rebbe speak."

Preparing to speak, the Rebbe donned his *sirtuk*, hat and gartel. The doctors gave the Rebbe permission to speak for five minutes, but he went on to speak for twenty-two. During the *sicha*, the Rebbe spoke about the *achdus* brought about through the hook-up, despite the physical separation. The Rebbe cried a few times, and when the doctors asked what he had been speaking about when he was crying he answered



THE REBBETZIN'S CAR, PARKED IN FRONT OF 770.

that he had blessed the Chassidim and spoke about the coming of Moshiach.

## An Addiction

In his *yoman*, Rabbi Michael Seligson, a *bochur* in 770 at the time, writes:

"After Yom Tov, the Rebbe requested the mail that had arrived over the past few days. The doctors didn't want the Rebbe to go right back into his regular schedule, and suggested that the Rebbe rest for two weeks and then go back to his regular work.

"The Rebbe rejected the idea, explaining that he is accustomed to constantly receiving questions and answering letters, and if he will stop it could negatively affect his health, like the hazard of trying to pry someone too quickly off an addiction.

"Still trying to lighten the Rebbe's load, the doctors came up with another suggestion:

"The secretaries should read the letters, and they would give over a synopsis to the Rebbe. The Rebbe rejected this offer as well. Imagine if a doctor would get a general synopsis of the patient's condition, without actually doing an examination, the Rebbe told them."

When a few of the elder Chassidim came into the Rebbe's room with a similar request not to work too hard, the Rebbe answered that "*breingen Moshiach iz noch shverer*—bringing Moshiach is even harder."

Over the next few weeks, Yidden throughout the world would add in their prayers and Tehillim, and multitudes of people sent in letters, wishing the Rebbe a "*refuah shleimah u'krovah*." In an effort to bring the Rebbe *nachas*, many



RABBI Y. KRINSKY AND DR. WEISS IN CONVERSATION.

*anash* and *bochurim* across the globe took upon themselves to spend extra time doing *mitzvot*, and to add in their *shiurei Torah*. Each day, a *minyan* would travel to the Ohel (and the *tziun* of Rebbetzin Chana) to daven for the Rebbe's speedy recovery.

The initial worry and concern that Chassidim had felt on Yom Tov passed once the Rebbe's condition had stabilized, and it was clear that he was on the way to recovery. Still, no one was sure how long it would take for the Rebbe to return to complete health, and how the Rebbe would continue his schedule and activities afterwards. No one could guess when they would actually be able to see the Rebbe once again.

The guests that had arrived from overseas were especially dejected. Many were unsure when they would have another opportunity to make the trip, and while *yechidus* was obviously out of the question, they still hoped to be able to see the Rebbe once more before they leave, albeit even for a short moment.

On *isru chag*, to everyone's surprise, the guests were notified that the Rebbe would receive them by the door of his room. The encounter would be brief, and the Rebbe would not be reading the *panim* on the spot, and would suffice with a short *bracha*.

That evening, for the first time since Shemini Atzeres evening, the *orchim* were able to catch a glimpse of the Rebbe. The Rebbe sat at the doorway in front of a table as each guest passed by, and wished them a *shnas hatzlacha b'gashmius ubiruchnius*. These *yechidusim* were held a few

times over the next few days, until all of the guests had the opportunity to see the Rebbe.

## Take Down the Barriers

In a diary written at the time, Rabbi Groner related that when Dr. Weiss entered the Rebbe's room a few days after Yom Tov, the Rebbe told him that he had read in the newspaper that barriers had been put up on the sidewalk in front of the windows to his room, in order to maintain the quiet. Walking over to the window while talking, the Rebbe noticed that there were barriers at the front entrance as well. The Rebbe asked that they be removed, and requesting as well that the small *zal* (which had been blocked off) should be reopened for the *bochurim* to learn there.

When Dr. Weiss agreed to do so, the Rebbe commented that now he knows that the doctors feel his situation is truly improving.

Dr. Weiss relates that as Shabbos Bereishis was approaching, the Rebbe had a request:

"The Rebbe told me, that it was his father-in-law's wish, or really, directive, that he hold a *farbrengen* every Shabbos Mevorchim.

"I told the Rebbe that it was out of the question to hold a public appearance so soon after the heart attack, but maybe the Rebbe should speak on the air, and anyone who wants



can tune in and listen on the radio, (as we did on Motzei Simchas Torah).

“The Rebbe agreed, and I asked the Rebbe to limit it to twenty minutes. We went on the air, the clock was ticking, and when fifteen minutes passed, I signaled to him that there were five minutes left; the Rebbe responded with a friendly nod. But five minutes passed, then ten, and soon I was motioning to him that it was double the time that we had agreed on. In the end he spoke for a good forty five minutes.”

These Motzei Shabbos hook-ups continued over the next two months, slowly becoming lengthier as the Rebbe’s health improved. This was the case even after the Rebbe began holding some weekday farbrengens downstairs. Those *sichos*, which usually included a *maamar k’ein sicha* and were basically a short synopsis of an entire farbrengen, were edited by the Rebbe each week.<sup>1</sup>

## The Motzei Shabbos Farbrengen

Towards the end of Kislev, when the Rebbe’s health had considerably improved, the Shabbos farbrengens were once again held downstairs in 770, but they continued to be held on Motzei Shabbos for the next two years—until the winter of 5740. All of these farbrengens were broadcast live via hook-up, which was a major blessing for Chassidim living out of town. It enabled Chassidim throughout the world to listen in to the Rebbe’s farbrengen on a constant, almost weekly basis.

The recordings of these farbrengens are an invaluable treasure. The Shabbos farbrengen is a genre for itself; its unique style with a distinct *seder* and special characteristics—Rashi *sichos*, a more informal style, etc.—are very different from the weekday farbrengens that we are accustomed to, and those were unrecordable throughout the years. But with the advent of the Motzei Shabbos farbrengens, we now have access to two years worth of Shabbos-like farbrengens that we can listen and learn from.

## Catching A Glimpse

Towards the beginning of Cheshvan, Dr. Weiss returned to his practice in Chicago which he had so suddenly left a few weeks earlier, and Dr. Larry Resnick arrived to take his place. They would be in touch regularly by telephone.

Starting Shabbos Parshas Noach, the Rebbe began participating in some of the *tefillos* in the small *zal*; first just for *krias haTorah*, and later for the entire davening. The crowd was kept to a minimum, due to health concerns, and lots were drawn to determine who would be allowed to participate in these *minyanim*.

Many of those who did not win the raffle would crowd onto benches in the *chatzer* to catch a glimpse of the Rebbe’s face, and those close enough to the window would even manage to hear the Rebbe recite *maftir*.

The Rebbe’s health improved by leaps and bounds, to the surprise of the doctors and the delight of Chassidim. At times, the upstairs floor of 770 would be closed off, and the Rebbe would take walks along the hallway together with Dr. Resnick. Being a learned young man, Dr. Resnick would use such opportunities to ask the Rebbe questions in his Torah learning, often bringing up questions on Rashi *sichos* and the like.

Towards the end of Cheshvan, the *sefarim* that had been stranded in Poland for many years—since WWII—arrived in New York.<sup>2</sup> For the first time in over a month, the Rebbe walked out of 770 on his way to the library next door in order to see the books. The news spread on wings, and crowds of people came to catch a glimpse of the Rebbe. For many, this was the first time they merited to see the Rebbe’s holy countenance since Shemini Atzeres, more than a month earlier.

## Rosh Chodesh Kislev

Five weeks had passed since Shemini Atzeres, and the doctors determined that the Rebbe had recovered enough that he no longer required constant medical supervision, and was well enough to suffice with frequent examinations.



This meant the Rebbe would be able to return home, after spending the previous weeks in his room in 770.

On Thursday afternoon, Erev Rosh Chodesh Kislev the news spread. The Rebbe would be returning home. Comprehending the meaning of the occasion, Chassidim were elated. The

Rebbe's return home seemed to signify that the period of *he'ellem v'hester* was over, and the Rebbe was well enough to return and be with the Chassidim once again. While the Rebbe had not yet returned to his full health, as that would take many more months, this night was a turning point—the Rebbe was leaving the supervision of



CHASSIDIM LISTEN AS THE REBBE SPEAKS FROM HIS ROOM VIA INTERCOM.

the doctors, and reverting to his normal schedule and activities.

Hours before the set time, crowds began to gather in front of 770, anticipating the moment that the Rebbe would leave his room and make his way outside.

Rabbi Sassover writes:



26 TISHREI 5738, LEVI FREIDIN via JEM 22815

“At seven forty, the Rebbe appeared at the doorway, holding a brown bag—as usual—and spontaneously the Chassidim began singing Napoleon’s March with the gusto usually reserved for Simchas Torah. The Rebbe walked slowly down the walkway, encouraging the singing with his arm just like in the past; in a manner that tells us to begin singing and dancing with no limits or boundaries.

“As the Rebbe’s car pulled away, the crowd turned into many circles of jubilant Chassidim, joyously celebrating the Rebbe’s recovery without stop. After two hours of dancing, everyone came into the shul and we attempted to “redo” Simchas Torah. The *pesukim* were sold, and the proceeds dedicated for buying *mashke*; someone sponsored a full *seudas mitzvah*. The first *hakafah* was given to the *mashpi'im*, and the following ones to the *bochurim*.

“Seven *hakafos* were not enough, and the dancing continued throughout the night. ‘*Es iz geven oif tish un oif benk.*’ Reb Sholom Marosov and Reb Itche Shpringer farbrenged the whole night as well.”

When the Rebbe was preparing to leave 770, the Rebbetzin was standing at the window of the Friediker Rebbe’s room, on the second floor, watching the proceedings below. Reb Mendel Notik, who was there with the Rebbetzin and another fellow, describes the emotion in the air: “It was absolutely electrifying. I glanced at the Rebbetzin and it seemed to me that her eyes became teary.” Observing the celebration and the outburst of love from Chassidim to the Rebbe, she commented, “*Ah-zelche maladyetz’n*” (roughly translated: Such great boys).<sup>3</sup>

The following day, Friday, the celebration continued, albeit in a different fashion. Many mitzvah tanks went out into the streets of New York, with Chassidim putting tefillin on hundreds of Yidden, and promoting the other *mitvzoim*.





DR. WEISS AND DR. TISHOLTZ IN CONVERSATION, 3 CHESHVAN 5738.

LEVI FREDIN via JEM 22884

On Shabbos, a large *kiddush* was organized in honor of the occasion, and the elder Chassidim led spirited farbrengens throughout the day. Even a children's program, a *mesibos Shabbos*, was organized in honor of the auspicious time. The farbrengens lasted until after Shabbos, and when the crowd heard that the Rebbe was about to leave for home, they all piled out of 770 to accompany the Rebbe with joyous song, and the Rebbe encouraged the singing on his way out.

On the morning of Rosh Chodesh Kislev, when the Rebbe arrived back in 770, he met Dr. Resnick. "I heard," the Rebbe told him "that everyone was dancing last night, besides for two people: you and me. Tonight, I want you to make up for it, and dance for me as well..."

Hearing the Rebbe's comment, Chassidim understood that they had the Rebbe's explicit approval for the celebrations. With that, the celebrations continued uninterrupted through Shabbos.

## Yud-Tes Kislev

The first farbrengen after Shemini Atzeres that the Rebbe held in a public setting, downstairs in 770, took place on Yud-Tes Kislev, some two and a half weeks after going home for the first time. In a *yoman*, one *bochur* describes the excitement, and the sequence of events:

"This morning the news was confirmed: the Rebbe would conduct a farbrengen tonight at nine o'clock, in honor of Yud-Tes Kislev.

**ON THURSDAY AFTERNOON, EREV ROSH CHODESH KISLEV THE NEWS SPREAD. THE REBBE WOULD BE RETURNING HOME! ...THE PERIOD OF HE'ELLEM V'HESTER WAS OVER, AND THE REBBE WAS WELL ENOUGH TO RETURN AND BE WITH THE CHASSIDIM ONCE AGAIN.**

"The news brought a lot of buzz and excitement to 770. The farbrengen *bimah* was entirely renovated; it was totally dismantled and rebuilt in a sturdier fashion, and tiles were laid across its entire length.

"The *mazkirus* thought to publicize the occasion in the media, but the Rebbe didn't allow it.

"At nine o'clock, the Rebbe came down and the crowd spontaneously began joyously singing Napoleon's March. Intense emotions gripped the hearts of the multitudes seeing the Rebbe enter with confident and energetic steps. The Rebbe alighted onto the *bimah*, sat down in his spot, and after a few moments began the *sicha*.

"Despite the fact that the farbrengen had been kept quiet, many guests arrived. Most notable was Dr. Weiss from Chicago, who was responsible—*b'derech hatevah*—for the Rebbe's quick recovery. When he entered the shul (ahead of the Rebbe) he was greeted by clapping and cheers for his work, dedication, *menschlichkeit*, and love for the Rebbe. During the farbrengen the Rebbe motioned to him to say *l'chaim*, and after he did so, it is fair to say that both of their faces were shining with happiness, satisfaction, and pleasure. The whole team of doctors sat close to the *bimah*, and after the first *sicha*, they sent up a note to the Rebbe".



Dr. Weiss relates:

“Sitting at the farbrengen, after the Rebbe entered, everyone sat down and sort of looked down to concentrate on the first *sicha*, and I was looking down as well; parked under us was a telemonitor showing us the Rebbe’s heart rhythm.

“As the Rebbe started the *sicha*, for the first time in all these weeks, the rhythm went way off the deep end. We got very worried, but what were we supposed to do? Go up and derail the farbrengen? Or maybe let him go on and see what happens, and hope for the best.

“After the first *sicha* the singing began and the rhythm straightened out, and I signaled to the Rebbe that the rhythm is not right and we should not go into the *sicha* again. The Rebbe went on to the next *sicha*, and once again the rhythm went off, and the same happened in the third *sicha*.

“Then the Rebbe went into a *maamar*, and then the Rebbe’s rhythm was perfect, as it had been throughout the past few weeks.”

## *Seudas Hoda’ah*

Some days after Shabbos Bereishis, the Rebbe had mentioned to Dr. Weiss that to compensate the Chassidim for the missed farbrengens of Simchas Torah and Shabbos Bereishis, he will probably hold a special farbrengen.<sup>4</sup>

At noon on Zos Chanukah, the final day of Chanukah, the Rebbe summoned Rabbi Yaakov Yehuda Hecht and asked him to prepare challah and other basic staples for a farbrengen, which he would hold after *mincha* that afternoon. The Rebbe instructed him to keep the knowledge to himself, and even the *mazkirus* should not find out about it.

This surprise farbrengen constituted a *seudas hoda’ah* and a compensation for Simchas Torah. The Rebbe washed for bread, and afterwards gave out *kos shel bracha*. In the *sichos*, the Rebbe connected Zos Chanukah with Shemini Atzeres, and conducted the entire farbrengen with much joy and *lebedikeit*. The Rebbe also stated that



YOSSI MELAMED via JEM129158

THE REBBE FARBRENGS FOR THE FIRST TIME SINCE THE HEART ATTACK, YUD-TES KISLEV 5738.



FARBRENGEN 30 KISLEV 5738.



the *kos shel bracha* he is distributing now is “like the distribution of Motzei Simchas Torah; even though it was distributed then through a *shliach* and *shlucho shel adam k’moso*.”

Over the next few months, the Rebbe continued with a theme of *hashlama*: the Rebbe distributed *kos shel bracha* a total of six times throughout the winter.

## A Yom Tov for Generations

The next year on Zos Chanukah, the Rebbe again held a farbrengen, explaining that as time passes and the *golus* grows increasingly darker, we need to add more spiritual light.

“This is why we find that Chassidim added new *yomim tovim* to the calendar—and specifically in the month of Kislev; like Yud-Tes Kislev and Yud Kislev,” the Rebbe explained. “More recently, we also mark the date of Yud-Beis Tammuz, celebrating the *geulah* of the [Friediker] Rebbe. The joy is a boundless and very personal one for each and every Jew in this generation...”

In our time as well, the yom tov of Rosh Chodesh Kislev has been added to the calendar. A joyous day for the *nossi hador*, and by extension, for each and every Yid in this generation.

It is said that the doctors would have allowed the Rebbe to go home earlier, but the Rebbe wished to wait the extra time until Rosh Chodesh. As Chazal say, “מגלגלין זכות ליום זכאי”—a meritable act is reserved for an already meritable day.

May the *zechus* of this *yom zakkai*, the day that marked the end of a short period of *he’elem v’hester*, extend even further to end our current *golus* and we will celebrate a new yom tov with the Rebbe, speedily. **1**

1. These *sichos* and *ma’amorim* were later printed in Likkutei Sichos vol 20.

2. See Derher, Adar II 5774

3. See Derher, Kislev 5772 (“Maladetz’n”)

4. See Derher, Teves 5775, (“Seudas Hoda’ah”) for a full description of the farbrengen.



CHASSIDIM'S JOY KNEW NO BOUNDS AS THEY HEARD THE NEWS OF THE REBBE'S RECOVERY AND RETURN HOME.





# Every Yid in Eretz Yisroel?

לזכות  
החייל בצבאות ה'  
אפרים אברהם שיחי'  
לרגל הולדתו  
ביום ז' אלול ה'תשע"ו  
נדפס ע"י הוריו  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת לאה שיחיו  
בלעכער

Where will we live when Moshiach comes?

In Eretz Yisroel of course! Really?

It is well known and often quoted that when Moshiach comes, the entire Jewish nation will return to Eretz Yisroel. Flying to Eretz Yisroel on the wings of eagles is a scene that has captured our imagination since we were young children.

Have you ever stopped to think about what this would mean in practical terms? Did you ever ponder how exactly everyone will be able to live in Eretz Yisroel? The figures of the Jewish population are currently known to be over 15 Million (*kein yirbu*); that would mean more than doubling the current population in Eretz Yisroel!

That will be a truly wondrous feat, but it is still well within the realm of possibility. However if you take into account *techiyas hameisim*—after which every Jew who ever lived, will again live in a physical body—we then run into a very real dilemma; how will everyone fit in Eretz Yisroel?

To give us further insight into the status of Eretz Yisroel in the times of Moshiach, it would be beneficial to look to a few sources that discuss this fascinating topic. This may shed light on our dilemma, and give us some possible answers.



How many people could actually live in Eretz Yisroel? There is a famous Gemara<sup>1</sup> which describes an area in Eretz Yisroel called Tur Malka, which was destroyed around the time of the *churban Bayis Sheini*. According to one Amora there were 600,000 cities each with a population of 600,000 people; an astronomical figure, and almost unbelievable!<sup>2</sup>

In describing how this was possible, Rav Chanina gave a *masnal* from the skin of a deer (for Eretz Yisroel is called

There were 600,000 cities each with a population of 600,000 people; an astronomical figure

“Eretz Tzvi” which can also be interpreted to mean “the land of deer”). If removed from the body, the skin of a deer may seem too small to cover a whole deer, however it has great elasticity when it is still on the deer, giving it the capacity to stretch and thereby contain the deer’s whole girth. So too the land of Eretz Yisroel had a miraculous capacity to contain many more people than what appears possible when it is not inhabited.

Perhaps after *techiyas hameisim* we will be able to rely on the miraculous capacity of “Eretz Tzvi,” and Eretz Yisroel will once again expand, this time to include the totality of the Jewish nation.

However, the Maharal explains that the Gemara does not mean to say that the land of Eretz Yisroel can expand indefinitely, containing an infinite number of people, rather that Eretz Yisroel can contain many more people than it seems naturally possible.

Another thing to take into account is the future expansion of Eretz Yisroel to contain the three lands of Keini, Kenizi, and Kadmoni. These new areas will be added to Eretz Yisroel in the times of Moshiach, allowing for many more inhabitants to dwell than in Eretz Yisroel alone.

There is one final concept, found in the Midrash, which can greatly inform our knowledge of the future status of Eretz Yisroel, in the times of Moshiach.

It says in the Midrash that in the future Yerushalayim will be the whole of Eretz Yisroel, and Eretz Yisroel will be like the whole world. Chazal tell us, that quite literally: “In the future, Eretz Yisroel will spread over all the lands.”

What does this mean practically? How can Eretz Yisroel expand to include the whole world?

Chazal explain that as a king of the Jewish nation, Moshiach will literally conquer the lands of the 70 nations, and his reign will extend over the whole world. According to the Rambam<sup>4</sup>, any land that a Jewish king conquers in an expansion sanctioned by Beis Din, attains the halachic status of Eretz Yisroel. This means that quite literally the entire world will have the halachic status of Eretz Yisroel. Thus, “in the future Eretz Yisroel will spread over all the lands.”

On a deeper more spiritual level as well, this concept rings true. In Chassidus<sup>5</sup> we are taught, that in Eretz Yisroel G-dliness is revealed in a greater degree than in the rest of the world. This is due to the fact that throughout the world, G-dliness undergoes various concealments and *tzimtzumim*. In Eretz Yisroel, however, G-dliness can be manifest in the physical world without the same degree of concealment.

When we say that when Moshiach comes, the whole world will be like Eretz Yisroel, it means that on the spiritual level, G-dliness will be revealed throughout the entire world without the concealments that we experience now.

This is a process that we have actually already started through our current *avodah*. The Rebbe often repeated the famous instruction of the Tzemach Tzedek to “make here (*mach duh*) Eretz Yisroel” through refining this world and spreading G-dliness wherever we go. Through the *avodah* of the Yidden throughout the world during the time of *golus*, we refine the world and prepare it for a time when G-dliness will be revealed without concealments.<sup>6</sup>



After examining these three ideas we have some possible clues of how the whole Jewish nation will come to live in Eretz Yisroel. Ultimately as the Rambam<sup>7</sup> writes “in all these matters we will only know how they will be once Moshiach comes.” If the Aibershter is able to perform *techiyas hameisim*, then He surely has a way to resolve the question of how to fit the entire Jewish nation in Eretz Yisroel.

May we be *zoche* through our *avodah* of “*mach duh Eretz Yisroel*,” to the fulfillment of the words of the Midrash, and very soon see the day when Eretz Yisroel will spread to the whole world! **1**

1. Gittin, 57a.

2. See Maamor עיירות רבוא ד"ה ששים from the Tzemach Tzedek (Kehos 5774).

3. Daniel 11:6.

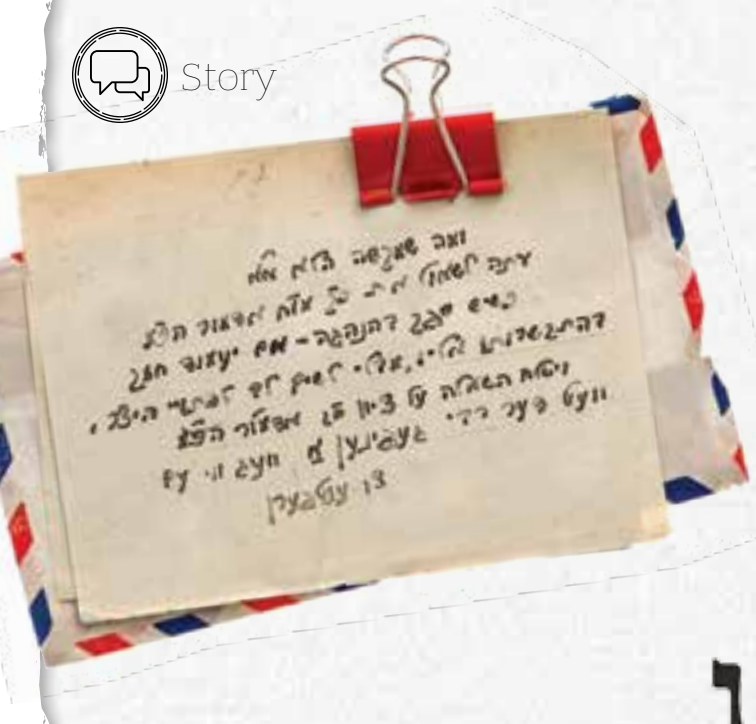
4. Hilchos Terumos 1:2; Hilchos Melachim 5:6.

5. Likkutei Torah, Masei 89b.

6. Michtav Kholi 25 Elul 5750. See also Sichas Shabbos Bereishis 5714 (2).

7. Hilchos Melachim 12:2.

This means that quite literally the entire world will have the Halachic status of Eretz Yisroel; “in the future Eretz Yisroel will spread over all the lands”.



# דער רבי וועט געפינען א וועג...

נדפס ע"י ולזכות  
מנחם מענדל בן אסתר גאלדע,  
חי' מושקא בת חוה,  
חנה בת חי' מושקא,  
לוי בן חי' מושקא,  
לחיזוק ההתקשרות לכ"ק אדמו"ר  
ובתפילה ובצעה עד מתי?  
רצוננו לראות את מלכנו!

## Our Special Connection

AS TOLD BY RABBI ZALMAN DRIZIN (BROOKLYN, NY)

I used to give a weekly shiur at a family business on Coney Island Avenue; a phone motor business, owned by an individual named Mr. Shlomo Shemiah and his two brothers.<sup>1</sup>

Every week when I would arrive, the brothers would encourage all of their employees—about twenty in total, all of them Yidden—to take a break from their work and listen to the message that I gave over.

Now, the Rebbe says that the reason Chassidus is called *Divrei Elokim Chaim*, and the act of spreading Chassidus *hafatzas hamaayan*, is because it has to be with a *lebedikeit*—like a *maayan*, a spring. I didn't just show up,

say a *vort*, and leave. I tried to give it over with *chayus*, conveying a powerful message each time, and in such a manner, it has an effect on the listener. The fellows in the office responded very well, and it was clear that they enjoyed the weekly dose of Yiddishkeit and Chassidus during a busy day of materialism.

Over time they developed a liking to me, and more importantly, a trust developed between us, and after about a year, Shlomo called me aside and confided in me.

He told me that he had been married for a number of years but he and his wife were not able to conceive. They had been involved in various fertility treatments for a



period of time, spending tens of thousands of dollars, but to their consternation, none of them produced the anticipated results.

Hearing his predicament, the first thing that came to my mind was to check his tefillin and mezuzos, but Shlomo assured me that they had all been checked and were perfectly kosher.

I told him what he needs to do is to go to the Rebbe and ask for his *bracha*, and we will definitely see a *yeshua*. He always heard me talking about the Rebbe, so he understood what I was saying. But before doing so, I told him, he has to fulfill the Rebbe's directives, and in this case, there was one specifically pertaining to the success of his marriage.

I myself am married to a *bas Kohen*, and before my wedding, I became well acquainted with the many letters of the Rebbe, in which he quotes the *halacha* that if an *am ha'aretz* married a *bas Kohen*, "*ein zivugam oileh yafeh*"—the marriage does not go well, *chas veshalom*. The Rebbe therefore instructs those *chassanim* to master at least one complete *masechta*, even if it will be only a small one, like *Maseches Kallah*.

Shlomo's wife is also a *bas Kohen*, so my suggestion to him was that we should learn *Maseches Kallah* together, and upon concluding it, we would go together to the Rebbe to ask for a *bracha*.

He agreed to go along with my plan. Over the next few weeks, he came over to my house to learn, and after a few sessions we completed the *masechta*.

We then prepared for our trip to the Ohel. He had never been to the Ohel before, so in the duration of the trip I explained to him the meaning of what he was about to do. We are not simply going to a *kever* of a *tzaddik*, I told him. There are *kevarim* of holy men all over the world, but here we are going to a *lebedike* Rebbe, whom we are going to connect with. In other words, I gave him the full 101 training of a Chossid.



We arrived. He wrote a *pan* for a long time. I told him to picture the Rebbe's holy face in his mind, and he went into the Ohel. Afterwards, I asked him how he felt and he replied that he felt an energy that he had never felt before. I also felt that something special had occurred, and I waited to see how events would play out.

Over the next few months I didn't see him often. His business underwent a transition and they couldn't hold the weekly lessons during that period of time.

About five months later, he called me with the good news; his wife was expecting a child. He told me that only weeks after the visit to the Ohel, his wife had returned home, and conceived naturally for the first time since their marriage.

His wife gave birth to one child, and then to another. He now has four daughters. He later told me, in his own words, "I think about the Rebbe every day; there is no way I can forget." **T**

1. The details of this story have been confirmed by Mr. Shamiah as well.

## YOUR STORY

Share your story with A Chassidisher Derher by emailing [derherstories@gmail.com](mailto:derherstories@gmail.com).



לזכות  
החייל בצבאות ה'  
שאול אלישע הלוי שיחי  
ליווי  
לרגל הולדתו ביום  
ד' תשרי ה'תשע"ז

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# CHANUKAH RALLY

Sunday, 27 Kislev 5737, third day of Chanukah

The annual Chanukah rally with the Rebbe was first established in 5731, and became a longstanding tradition for the Jewish children of New York city. It was organized by NCFJE's released time program, and would attract hundreds of Jewish public school children each year. Here is a pictorial overview of the rally of 5737, captured by Reb Velvel Schildkraut's photography team.

As busses arrive from all across New York, the *madrichim* welcome the children, escort them into 770 and hand them raffle tickets. The program begins with a magic show and clown skit, followed by the raffle.

At 3:30, the Rebbe enters for Mincha, smiling at the children as the band plays a joyful *niggun*.

Following *mincha* the menorah is lit, and the band leads the crowd in *Haneros Halolu*. Throughout the singing the Rebbe gazes at the children, encouraging the singing as the *niggun* comes to its joyous ending 'Lehodos U'lehalel.'

Following some more *niggunim*, Rabbi Y. Y. Hecht delivers a *dvar Torah* and then leads the children in the 12 *Pesukim*, with the Rebbe joining in their recital.

As the rally comes to a close, the Rebbe unexpectedly instructs that he wishes to personally give each child *Chanukah Gelt*, a rare occurrence in those years<sup>1</sup>. The Rebbe stands at the door leading outside and hands each child a coin as they pass by. After all the children receive coins, the Rebbe gives coins to each of their *madrichim* as well.

1. See Derher Magazine, issue 27, Teves 5775, p. 41.





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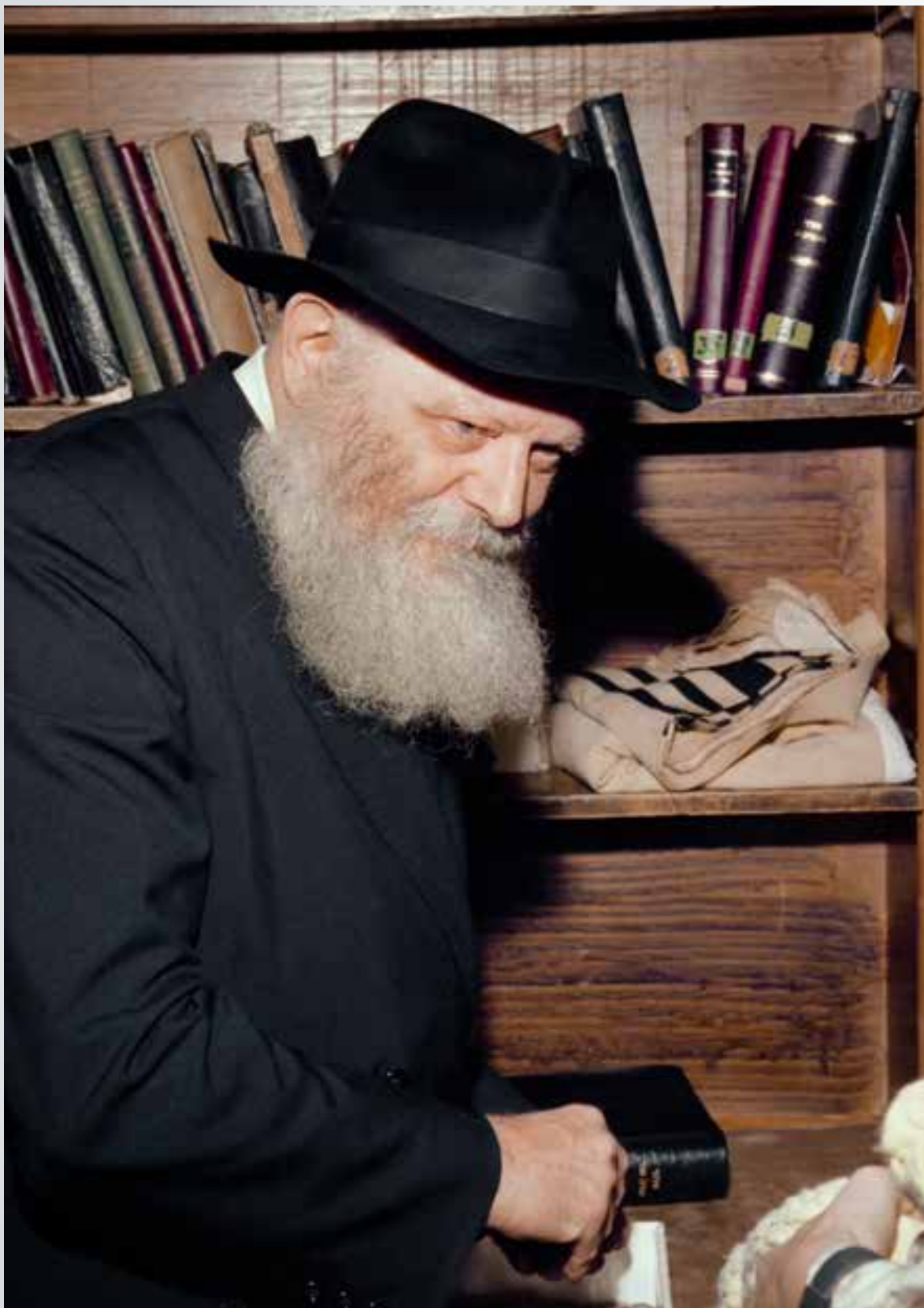


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# THE REBBE: “THANK YOU”

**THIS COMING MONTH, CHASSIDIM AROUND THE WORLD  
WILL MARK 30 YEARS SINCE HEI TEVES 5747.**

Thirty years ago, as the week-long celebration of the Hei Teves victory was drawing to a close, the Rebbe thanked all those who had expressed good wishes in honor of the occasion, and even more so to those who took the “trouble” of traveling to celebrate in the Rebbe’s presence:

ס'איז דאך געווען כו"כ וואס האבן אויסגעדריקט זייערע ברכות בכמה אופנים, ביז טלטולא דגברא וטלטולא דנשי, כדי אויף מבשר זיין א בשורה טובה אדער מתבשר ווערן בבשורה טובה; און פרייען זיך צוזאמען... איז כאן המקום להוסיף נאך א דיבור טוב: א נתינת תודה צו די אלע וואס האבן זיך משתתף געווען בבשורות טובות, און אין מעשים טובים, און אין משתה תמיד, און אין התועדות צוזאמען... (משיחת עשרה בטבת תשמ"ז)

*There were many people who expressed their blessings [on occasion of the victory] in various forms, even to the extent of traveling [here]—both men and women—coming to bear and hear good news, and celebrate together.*

*Let us add to that an additional good word: we extend thanks to all those who took part in this [episode of] good news, by ‘farbrenging’ together, and increasing in good deeds and celebration...*

# Derher**Letters**

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



## Tekios Children

Dear Editors,

Shalom Aleichem!

I just read in your Tishrei issue, in the interview with the 5 Chassidim about Rosh Hashanah [“Rosh Hashanah with the Rebbe” Derher 49 (130)], Rabbi Kessleman spoke about a story that occurred one time when it seemed that the Rebbe was having a hard time blowing the *tekios* and someone present made a *hachlata* which the Rebbe later followed up on.

I heard the story with more complete details from two different *mashpi'im* here in the yeshiva in Migdal Haemek, who were there at the time—Rabbi Yosef Yitzchak Gurevitch, and Rabbi Akiva Goldschmidt (who was at the time with his older brother, though I haven’t asked which one):

The man who made the pledge in his heart hadn’t yet had any children after being married for quite a few years, and he promised that if he had a baby born that year, he would bring him next year to *tekios* with the Rebbe.

That is what I heard from them, and what they both bore witness to is what occurred at that moment the Rebbe

suddenly and unexpectedly turned and took a look at that man, for just an instant, before returning to his shofar and finally succeeding the final blow.

The following year, after indeed the man had bore a son, he brought him to *yechidus* with the Rebbe and the Rebbe asked him, “Is this one of the *tekios* children?”

Rabbi Yossi Siegel

Migdal Haemek, Eretz Yisroel



## The Simchas Torah Aliyah

Dear Editors,

I would like to express my gratitude to you for publishing this monthly wealth of Chassidus and *hiskashrus* to the Rebbe. The extent of your impact on our youth who were not *zoche* to see the Rebbe בעלמא הדין בחיים, as well as on those who were *zoche*; and also on our more *pnimiyus'dige mekurovim* is beyond measure. May you continue מחיל אל חיל!

In the Tishrei issue you printed a diary of Shemini Atzeres-Simchas Torah 5744 in the Rebbe’s court [“The Power to Bless” Derher 49 (130)]. In it is

mentioned that the Rebbe was called up for Chosson Bereishis as customary.

I think it should be pointed out to the esteemed readership that there was something unique customary at this calling up of the Rebbe to the *sefer Torah*, בבחינת אחת בשנה. Namely 1. the Rebbe was called up to the Torah with his name (the rest of the year the בעל קורא would call up the Rebbe יעמוד אדוננו מורנו ורבינו בן הרב רבי לוי יצחק, but on Simchas Torah יעמוד אדוננו מורנו ורבינו רבי מנחם מענדל בן הרב רבי לוי יצחק), and 2. that the Rebbe was called up together with the Friediker Rebbe to the Torah יוסף רבי יוסף רבינו מורנו ורבינו רבי שלום דובער יצחק בן אדוננו מורנו ורבינו רבי וואדוננו...!

It's interesting to note that when called to the Torah throughout the year, the Rebbe recited the *brachos* while holding directly onto the *atzei chayim* without using his *tallis*. On Simchas Torah, however, the Rebbe did hold on with his *tallis*. Perhaps the reason for this change is because the Friediker Rebbe was careful to hold onto the Torah with his *tallis* (as stated in a footnote to Sefer Haminhagim p. 13). Therefore, when being called up together with the Friediker Rebbe, the Rebbe did not want to act differently.

*Hatzlachah rabbah,*

**Rabbi Pesach Schmerling**  
Far Rockaway, NY



## Rov of Dobrinka

Dear Editors,

Thank you for your most inspiring monthly editions of A Chassidisher Derher.

I read with interest the article on the Rebbe's maternal grandfather, Reb Meir Shlomo Yanovsky, in your Elul edition ["בית הרב" Derher 48 (129)], and would like to make a small addition to it.

You mention there that Reb Meir Shlomo married Rebbetzin Rochel, the daughter of the rov of the neighbouring town, Dobrinka.

The fact is that this rov of Dobrinka was Horav HaChosid Hagaon Isser Pushnitz, whose son (Horav Hachossid Menchem Mendel Klugvant–Pushnitz) married Reb Meir Shlomo's sister, Rebbetzin Mindel. Rebbetzin Rochel's maiden name was therefore Pushnitz.

I mention this to you because, my late father, Reb Isser Klugvant z"l was a nephew of Horav haChossid HaGaon Meir Shlomo and Rebbetzin Rochel. His father, Horav Hachossid Menchem Mendel Klugvant–Pushnitz was the *memaleh makoim* of his father, Horav Isser, in Dobrinka.

The reason why our surname became Klugvant is because Horav Isser had two sons, and in order to avoid either of them being taken by the Russian army, my grandfather, Reb Menachem Mendel was adopted by a childless couple with the surname of Klugvant. Out of respect and gratitude to that couple, their surname stayed with us. (The rule was that the Russian army didn't enlist the son of a family if he was an only child.)

Wishing you all much continued *hatzlacha*.

Kind regards,

**Rabbi Sholom Mendel Klugvant**  
Melbourne, Australia



# BRING *it* HOME!

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