

Derh^A

ישער דערהער

כּוֹס יְשׁוּעוֹת אִשָּׁא וּבִשָּׁם ה' אֶקְרָא:

תהלים קמז

"Early Years"

SELECTIONS FROM
THE NEWLY RELEASED
BOOK ABOUT THE
REBBE'S EARLY YEARS

Overflow of Blessings

THE SPECIAL MOMENTS
OF KOS SHEL BRACHA
WITH THE REBBE



NISSAN 5777
ISSUE 55 (132)

Derher**Contents**

NISSAN 5777 ISSUE 55 (132)



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04 **Living in the Trenches**
LESSON FROM THE LIFE OF
THE BAAL SHEM TOV

06 **75 Years**
YUD-ALEPH NISSAN 5737

15 **Undisclosed**
KSAV YAD KODESH

16 **Days of Meaning**
NISSAN

18 **“Early Years”**
FROM JEM'S NEW RELEASE

30 **Energy Independence**
THE WORLD REVISITED

32 **New Farbrengen**
YUD-ALEPH NISSAN 5743

Derher**Editorial**

“כוס ישועות אשא ובשם ה' אקרא”

The word ‘כוס’ indicates concealment (‘כיסוי’). Nevertheless, the *possuk* is telling us that the כוס will bring salvation.

When the [Frierdiker] Rebbe chose a name for an institution bearing the acronym ‘כוס’—he was essentially implying that this *mosad* is his ‘cup’—the Rebbe’s ‘cup’—which ultimately traces its way back to Dovid Hamelech. Our Rabbeim have a special connection to Dovid Hamelech: firstly, because the concept of *nesius*, leadership of the Jewish people in general, is connected to Dovid Hamelech, and also because the Alter Rebbe himself was a descendant of Dovid Hamelech. Hence, each of our Rabbeim possesses a spark of Dovid Hamelech; they are all, in a sense, his successors.

So, this name will bring about כוס ישועות אשא—carrying a cup of salvation, drawing down endless blessings, in *gashmiyus* and *ruchniyus*.

(*Sichas Shabbos parshas Bereishis* 5713).

Approaching Yud-Aleph Nissan, this explanation from the Rebbe on the *possuk* from this year’s new *kapitel* could not have been more timely.

Our *nesi'im* are especially connected with Dovid Hamelech, and as the Rebbe mentions, they in fact descend from Dovid Hamelech.

We mark the day of Yud-Aleph Nissan, the day that the bright light of our *nossi* began shining on earth, the luminary that will continue to shine until the coming of Moshiach. For Hashem promised Dovid Hamelech: “שלא יכבה נור” —his light shall never be extinguished. (See *Sefer Hasichos*—Toras Sholom p. 176).

In spirit of the momentous day celebrated this month, we bring selections of the story of when the Rebbe’s bright light began to shine, based on the newly released book, “Early Years.”

34

Push the Limits

DARKEI HACHASSIDUS

38

Overflow of Blessing

KOS SHEL BRACHA

58

A Hat, a Tailor, and a Promise

A CHASSIDISHER MAISE

60

The Donkey of Moshiach

MOSHIACH UGEULAH

62

A Mezuzah and a City

A STORY

64

Birkas Hachama

MOMENTS

70

Letters to the Editor

Bringing it all “closer to home,” the way we connect with the Rebbe’s light is by learning his Torah—תורה אור. To that end, we have also included an overview of the farbrengen of Yud-Aleph Nissan 5743, recently released on DVD. “The Torah of the Rabbeim is the light shining forth from the luminary,” the Rebbe explains. “By studying their Torah, we can ultimately reach and connect with the *ma’or*, with the Rebbe himself...”

And it is the Rebbe’s bright light that will continue to shine on the path to the *geulah*, may it be *bekarov mammash*, as Chazal say, “בגיןס נגאלו, ובגיןס עתידין להיגאל”.

The Editors
כ"ה אדר, ה'תשע"ז

38

06

18



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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





LIVING IN THE TRENCHES

Jewish soldiers in the trenches of Shanghai, the Baal Shem Tov's poverty-stricken youth, and how it all comes together in the theme of Pesach.

During the war between Russia and Japan in 5664 (1904), the Rebbe Rashab endeavored, and succeeded, to send matzos, wine and all other Pesach needs to the Jewish soldiers on the front lines in Japan. A telegram was sent in response, thanking the Rebbe for his efforts, signed by "Soldiers in the 'akopi' (trenches) of Shanghai."

Years later, during Pesach 5696 (תרצ"ו), the Frierdiker Rebbe repeated this story, and added in the name of the Alter Rebbe, that although the Baal Shem Tov was born in Tlust, he would sometimes sign his name as "Yisrael from Akup." The Frierdiker Rebbe explained:

The city/village of Tlust originally had walls surrounding it. With time, these walls disintegrated, and the only thing remaining from the walls were the trenches dug for

foundations. The Baal Shem Tov's parents were extremely poor, and could not even afford a proper home, and so they lived in these trenches. It was this "home" of his that the Baal Shem Tov referred to when signing as "from Akup."

The Frierdiker Rebbe concluded, "With the power of these 'akopes' [those living in the trenches] we will be able to push away other 'akopes,' because the power of the Baal Shem Tov is unending; we just need to stand close enough.

The connection between this story and Pesach (when the Frierdiker Rebbe said the story):

The experience of *yetzias Mitzrayim* is seemingly paradoxical. At the time, the Yidden were at a spiritual low point. The Arizal writes that the Yidden had sunken to the 49th level of



לזכות
הת' אברהם יצחק הכהן שיחי'
לרגל הגיעו לעול מצוות
ביום י"ז ניסן ה'תשע"ז
נדפס ע"י הוריו
הרה"ת ר' אהרן הכהן
וזוגתו מרת מנוחה רחל שיחיו
פינק
פלענטישן, פלארידא



tumah, and therefore the *geulah* had to be “in the blink of an eye,” because if things had continued any longer they would reach the point of no return, at the 50th level of impurity.

On the other hand, they experienced unparalleled revelations of the highest levels of *Elokus*, where “נגלה עליהם מלך מלכי המלכים הקב”ה בכבודו ובעצמו.”

The truth is, however, that it was precisely because of the depth to which they had fallen that the Yidden were able to reach so high. As the *possuk* says, when we cry out to Hashem “from the depths,” He will respond to us “in expanse.”

Along similar lines, when speaking to people about the possibility of Moshiach coming in a moment from now, they may have their doubts. Considering how dire the situation is in the world at large, as well as their

personal spiritual condition, how can we possibly make such a great switch, from the most deprived to ultimate freedom?! It seems impossible.

So the lesson from Pesach is, that not only is it possible to make that leap, but even the fall itself drives us to reach even higher revelations of G-dliness than ever before.

The story above serves to illustrate this point. When the Baal Shem Tov was born, world Jewry was at its lowest point, and his birth—his life in general—was to be the “wake-up call” from the state of spiritual unconsciousness the Yidden had fallen into. This is also why he was named Yisroel—the collective name for Yidden—because when a person has fainted, one of the most effective ways of awakening him is by calling his name. The Baal Shem Tov’s birth was also characterized by this low-point—

that when he entered the world, his parents didn’t have a house to be in, and he was therefore born in a ditch.

And it is specifically from this depth—the trenches of *golus*—that we will reach ultimate expansiveness, with the *geulah*. As Moshiach told the Baal Shem Tov, the spreading of the wellsprings of Chassidus will lead to the forthcoming redemption.

Every generation since the times of the Baal Shem Tov, and even from year to year, the *geulah* continues to approach even closer, such that although to all appearances the *golus* is as strong as ever, beneath the surface Chassidus has cleansed the world, preparing it for Moshiach’s arrival. Through the continuous spreading of the Chassidic wellsprings, we will be victorious in all our battles. **T**

(Based on the *sicha* of the second night of Pesach 5720)



לעבן מיט'ן רבין

"נודע ביהודה אלקים, בישראל גדול שמו"

75

75 Years

YUD-ALEPH NISSAN 5737





YOSSIMELAWED via JEM 23265

מוקדש לחיזוק ההתקשרות

לכ"ק אדמו"ר

בקשר עם יום הבהיר י"א ניסן

נדפס ע"י

הרה"ת ר' מנחם מענדל

וזוגתו מרת חנה שיינא

ומשפחתם ח' מושקא, לוי יצחק,

רבקה מאריאשא, ברכה,

ויקותיאל זוסמאן שיחיו

גנזבורג

שלוחי כ"ק אדמו"ר לטאראנטא, קנדה

40 years ago, Chassidim celebrated the Rebbe's 75th birthday, singing these words from that year's *kapitel*.

"Hashem is known within the camp of Yehuda," reads the *possuk*. For they served Hashem and let His great deeds be known.

As the Chassidim sang these words, *shluchim*, *rabbonim*, elected officials and distinguished guests approached the Rebbe, presenting proclamations and gifts in recognition of the Rebbe's vast achievements; strengthening education and spreading Elokus throughout the world.

The following are selections of *yomanim* and stories of this memorable Yud-Aleph Nissan.

CHANGE IN CLIMATE

Throughout the day of Yud-Aleph Nissan, 40 mitzvah tanks spread out across New York City. Each tank had 20 "*tankistin*." With special subsidies in honor of the occasion, the "*tankistin*" sold many mezuzos and tefillin on the streets.

The Hebrew speaking division of Tzach sent out messages to all of their contacts, informing them of the Rebbe's *yom huledes* and encouraging them to make resolutions in one of the ten *mitvzoim*. Anyone who decided to make a commitment was asked to send in their resolution to the Rebbe. And the letters arrived in the hundreds.

Reb Zalmon Jaffe relates:

"There was a remarkable and dramatic change in the weather on the eleventh day of Nissan. For many weeks New York had been in the grip of freezing wintry conditions. Now, overnight - Zalmon Jaffe had brought his Shavuos weather with him! Lovely, hot, brilliant sunshine... [Reb Zalmon's usual custom was to travel with his family to the Rebbe every year for Shavuos, but this year he came for Yud-Aleph Nissan as well].



A LETTER SIGNED BY ADMORIM OF VARIOUS CIRCLES SENT TO THE REBBE IN HONOR OF YUD-ALEPH NISSAN 5737.

"I had 25 letters for the Rebbe, which I took to the Office. I added these to the three piles of correspondence already lying on the table. I noticed also about 150 cablegrams from all over the world.

"I predicted that it would take the Rebbe about four or five hours to wade through all this correspondence. The Rebbe had also to prepare many Sichos and the Maamar for that evening's

farbrengen. When does the Rebbe prepare, is really a mystery!!! I accepted the inevitable, that I would not receive a reply to my letter whilst I was in Brooklyn.

"To my utter amazement but most welcome surprise, Binyomin Klein handed me a note from the Rebbe - within two hours.

"The Rebbe entered the Beth Hamedrash [for *mincha*], promptly at 3:15pm looking K.H. remarkably fit and well. He is T[hank] G[od] growing younger every day - that is another miracle.

"The Rebbe glanced around and briefly looked at - and through - everyone. In that split second he knew exactly who were present - a rather unique talent.

"The Rebbe very seldom acknowledges any one particular individual. He wishes to avoid favouritism. However, I also have a unique talent - or maybe it is just my expression, but I make the Rebbe smile.

"The Rebbe turned to me and did just that. It was a rather unusual smile which indicated a mixture of pleasure and amusement. This already made my visit worthwhile."

THE U.S. SENATE GIVES HONOR

Reb Zalmon Jaffe writes:

A couple of days previously, a special birthday party was held in honour of the Rebbe at the United States Senate in Washington. Amongst those who were present were fifty-two Senators and a hundred Congressmen together with other notable dignitaries. Former Vice President Humphrey was the Chairman. Hanging on the wall was a large poster which read: "**Celebration 75.**" Underneath this was a plaque with the seal of the USA. Below this was a large photograph of the Rebbe. Many words of praise and blessings were bestowed upon him. The guest of honour, the Rebbe, however was not present personally to hear them. Of course, birthday parties for a King are often celebrated by loyal and devoted subjects even in the absence of His Majesty. It is amazing to see the reverence and the honour given to the Rebbe, even by gentiles. Everyone respects and appreciates greatness.





כתב יד קודש

לזכות החייל בצבאות ה'
יוסף הלוי שיחי'
לרגל הולדתו
ביום כ"ט טבת, ה'תשע"ז
נדפס ע"י הוריו
הרה"ת ר' דוד הלוי
וזוגתו מרת ליפשא מלכה
ומשפחתם שמואל הלוי, לוי הלוי,
הינדא מאטל שיחיו
ויסמון

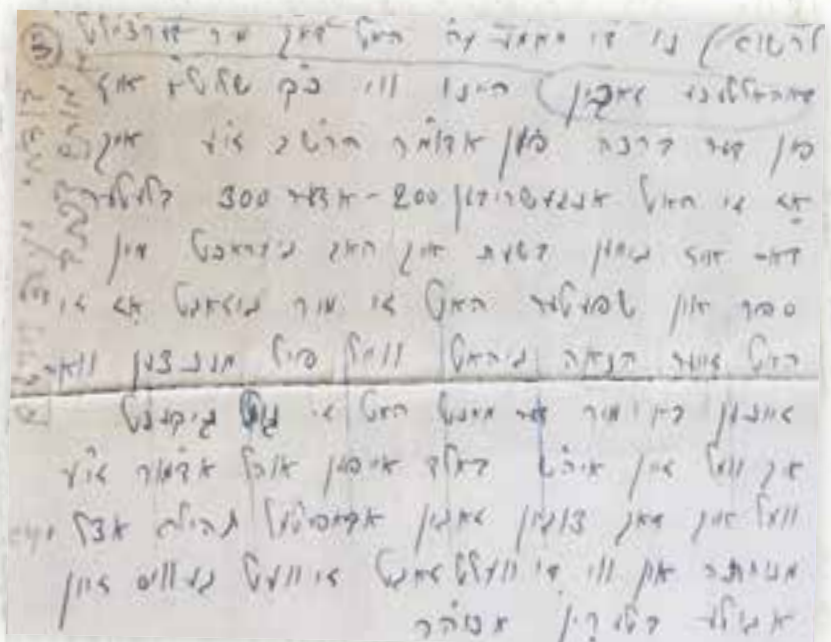
“Undisclosed”

The Rebbe responds to a letter from Reb Zalman Duchman, an elderly Chossid who, with the Rebbe's steadfast encouragement, meticulously recorded his recollections of what he heard and saw in previous generations.

Here he writes to the Rebbe about the many stories and facts he heard from the Rebbe's mother, Rebbetzin Chana, referring to them as “באהאלטענע זאכן”—undisclosed things.

As an example, he cites the fact that the Rebbe was born as a result of a *bracha* from the Rebbe Rashab.

The Rebbe circles the words “באהאלטענע זאכן” and comments:



בודאי יעלה וירשום אותם בכתב

You will certainly transcribe
and commit them to writing.

DAYS OF MEANING

EXPLORING SPECIAL DATES
ON OUR CALENDAR

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2 NISSAN

*Histalkus of the Rebbe Rashab
and Beginning of the
Frierdiker Rebbe's Nesius*

The Rebbe Rashab was *nistalek* in Rostov on Motzoei Shabbos parshas Vayikra, 2 Nissan, 5680 (תר"פ). The Rebbe Rashab's resting place is in Rostov. The Frierdiker Rebbe—the Rebbe Rashab's only son—accepted the *nesius* immediately after his father's *histalkus*.

{IN THE REBBE'S PRESENCE}

The Rebbe did not *farbreng* on the day itself, but on a few occasions, at *farbrengens* in proximity to the day, the Rebbe spoke about the day—about the *histalkus* of the Rebbe Rashab and the Frierdiker Rebbe's acceptance of the *nesius*. On 2 Nissan 5748, the Rebbe said a special *sicha* in his home marking 68 years—*gematriya* חיים (life)—of the Frierdiker Rebbe's *nesius*.

מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר
בקשר עם יום הבהיר י"א ניסן
ולזכות
מושקא שתחי'
לרגל הגיעה לגיל שנים עשרה שנה,
היא עונת בת מצוה
י"ב ניסן התשע"ז
נדפס ע"י הורי' הרה"ר מנחם מענדל
וזוגתו מרת אסתר מרים ומשפחתם שיחיו
ליפשיץ

11 NISSAN

Birthday of the Rebbe

The Rebbe was born in Nikolayev on Friday, Yud-Aleph Nissan 5662 (תרס"ב). The Rebbe was named after the Tzemach Tzedek. The Rebbe Rashab sent six telegrams to the Rebbe's father, HoRav Levi Yitzchok, containing *brachos* and good wishes, as well as inquiries and instructions regarding the Rebbe's birth and education.

[Read more in "Early Years" in this magazine.]

Chazal tell us: "When *tzaddikim* enter the world, good enters the world and calamity leaves the world."

At the second *seider*, in 5699 (תרצ"ט), the Frierdiker Rebbe said, "In 5662, there were evil decrees against the Jewish People, and before Pesach, they were miraculously annulled."

{IN THE REBBE'S PRESENCE}

Chassidim first found out the date of the Rebbe's *yom huledes* from the Rebbe's mother, Rebbetzin Chana, while the Rebbe was in France in 5707. Rebbetzin Chana suggested to the Chassidim there that they should ask the Rebbe to *farbreng* in honor of the *yom huledes*, and the Rebbe agreed.

Yud-Aleph Nissan is a uniquely special day for the Rebbe, for Chassidim of *dor hashvi'i*, for all Yidden, and for all people living in this generation. Chassidim would present gifts to the Rebbe; specifically by increasing in spiritual matters and studying Torah, as the Rebbe requested (Purim *farbrengen* 5732). People from across the globe would send in their *brachos* and good wishes to the Rebbe in honor of the birthday; many Chassidim would also travel to the Rebbe for the occasion. The Rebbe expressed his appreciation for these gestures on numerous occasions. Each year, one of the elder Chassidim would give the Rebbe a *bracha* in the name of all of the Chassidim.

On the occasion of the Rebbe's 60th birthday in 5722, the Rebbe *farbrenged* for the first time (during the *nesius*) on 11 Nissan. Starting from 5731, the Rebbe *farbrenged* every year on this day, until 5745. From 5741 and on, these *farbrengens* were televised live.

In 5746, 11 Nissan was on Sunday, and the Rebbe distributed dollar bills to men, women, and children. This was the beginning of the "Sunday Dollars."

תרס"ב - תרס"ט

EARLY YEARS

1902-1929

EARLY YEARS

The formative years of the Rebbe,
Rabbi Menachem M. Schneerson, as told by
documents and archival data

תרס"ב - תרס"ט • 1902-1929

BORUCH OBERLANDER | ELKANAH SHMOTKIN

מוקדש
לחיזוק ההתקשרות לכ"ק אדמו"ר
נדפס ע"י
הרה"ת ר' זאב
וזוגתו מרת ליבא ומשפחתם שיחיו
גולדברג
להצלחה רבה בכל אשר יפנו
בגשמיות וברוחניות



EARLY YEARS

The Gemara relates that Rabbah was once sitting with two youngsters, Abaye and Rava. Impressed with the depth of their understanding, he said, "Butzin butzin mekatfey yediah—the quality of pumpkins is known by testing the sap from which they are formed." I.e. future scholars are recognizable at a young age.

Similarly, we learn about Moshe Rabbeinu, that when he was born, "the house was filled with light." From his first day in the world, his Divine calling was already evident.

In the case of our Rebbe, his holiness—and his greatness—was apparent from the first day our world was blessed with his holy *neshamah*. This holiness was brought to the fore even more, as the Rebbe spent most of his childhood years, not in a *shtetl* atmosphere but in the big city life of Yekatrinoslav, where the Rebbe's father, Horav Levi Yitzchak Schneersohn, served as the rav. The Rebbe's childhood home was a bastion of Yiddishkeit in an ocean of movements and 'isms' that flooded Russia in the early twentieth century, threatening to drown all vestiges of Yiddishkeit and holiness.

In what people may think is only a recent phenomenon, the Rebbe actually grew up in a 'Chabad House.' As the oldest son of the rav, the Rebbe took an active part in different activities, and was a living example to everyone who crossed their threshold of how a Jewish child should conduct his life.

The story of the Rebbe's early years has been chronicled in the newly released book 'Early Years,' prepared by Jewish Educational Media and published by Kehos, in over five hundred and fifty pages. Over the past fifteen years, they have invested exhaustive efforts in researching the Rebbe's early years, and chronicling them in an organized format for everyone to read.

Over the next few short pages, we culled specific parts of the book, in an attempt to bring you a glimpse of the Rebbe's years prior to his bar mitzvah, growing up in Nikolayev and Yekatrinoslav. For the sake of flow and clarity, certain parts have been edited and rewritten, however, the stories in their entirety are all excerpted from the new release, and we are indebted to them for their invaluable work and for their graciousness in allowing us to use it in this article.

While preparing this article, Rabbi Elkanah Shmotkin and Rabbi Levi Greisman of JEM graciously shared with us some tidbits and background information about the research that went into the book, and these have been incorporated into some of the sidebars.

While in this article we describe the Rebbe's childhood and early teenage years, the book covers much more than that; it spans all of the Rebbe's childhood, through the Rebbe and Rebbetzin's *chasunah* in Warsaw, 5689. With many previously unknown details and facts, the book is a must read.

Some of these stories are well known, some less so, but all are certainly worthy to hear again.

Negel Vasser

From the very moment of the Rebbe's birth, the conduct surrounding him was on a level befitting a holy *neshamah*.

Rebbetzin Chana related to Reb Berel Junik that "from the day of his birth, my husband instructed me that whenever my newborn son awoke, I should wash *negel vasser* with him before nursing, which he didn't instruct me to do for the other children. Apparently this was a directive from the Rebbe Rashab."

The involvement of the Rebbe Rashab, in truth, began even earlier. Reb Zalman Duchman related that the Rebbe was born following a *bracha* they received from the Rebbe Rashab (see Ksav Yad Kodesh column).

A short time later, the Rebbe fell ill with typhus, and the Rebbe Rashab sent telegrams with his blessings for good health. (Rebbetzin Chana related that they received six telegrams from the Rebbe Rashab when the Rebbe was born. It is not clear if these telegrams were included in those six, or not.)

Very quickly, the Rebbe's unique talent became apparent. Rebbetzin Chana recounts in her diary that on the Pesach just after his second birthday, the Rebbe asked *mah nishtana* at the *seder* table. Rebbetzin Chana writes that the manner of speech was that of a young child, but it was evident that he "understood them like a grown up."

The Rebbe's family was living in Nikolayev, supported by the Rebbe's maternal grandparents, Rebbetzin Rochel and Horav Meir Shlomo Yanovsky, the *rav* of the city, while Horav Levi Yitzchak continued learning.

The political atmosphere of Russia in those days was one of protest and revolution against the Czar. When the Rebbe was nearing three years of age, his grandfather overheard him declaring, "*Daloi samaderzhavye*" ("end the dictatorship!")—a mantra he had apparently overheard from the various groups that were protesting the Czar heavy handed dictatorship.

"I remember how my father of blessed memory feared that he might be overheard and instructed him to stop," Rebbetzin Chana writes.

The Rebbe's upshernish took place a short time later, and Rebbetzin Chana relates that the Rebbe already had a beautiful appearance; when they would walk down the street, people would take notice, and stop to look at him.

As the revolution against the Czar gained momentum, it developed into a series of pogroms against the Jews in cities throughout Russia. At one point, the pogroms reached Nikolayev, and a number of Jews found refuge in the back of a pharmacy owned by a kind non-Jew.

Sensing the apprehension on the faces of the adults, the young children began wailing a great deal, and the noise they made could have revealed their location and endangered the entire group. The Rebbe was only three years old at the time. Yet he walked around the room quieting all the children. "It was too dangerous to talk, lest the voices be heard outside," Rebbetzin Chana writes. "He gestured with his little hands to keep quiet, calming each child in a different manner. The pharmacist kept returning to watch how my son comported himself, and how, with such maturity, he affected those little souls."

REBBETZIN CHANA WRITES
THAT THE MANNER OF SPEECH
WAS THAT OF A YOUNG CHILD,
BUT IT WAS EVIDENT THAT HE
"UNDERSTOOD THEM LIKE A
GROWN UP."



THE REBBE'S BIRTH RECORD IN NIKOLAYEV.



Fulfilling America's Mandate Through

ENERGY INDEPENDENCE



Throughout the second half of the 20th century there were two rivaling superpowers in the world: the USA and the USSR. Whereas the Communists endeavored to promote an ideology of atheism and to stifle human rights and freedom, the Americans stood at the forefront of preventing their expansion.

The Rebbe declared on numerous occasions that the United States of America is a “Kingdom of Kindness” with a divine mission to promote a global awareness in *emunas Hashem*, as stated on every piece of U.S. currency: “In G-d We Trust.”

In an era of technological advancement, discovery and innovation, one of the most valuable commodities is oil to supply energy. Without it, society as we know it cannot operate. For over half a century, the United States has imported oil from foreign countries to meet the demand of energy that resulted from the post WWII economic boom.

This dependence on other nations for such a vital resource has, on numerous occasions, compromised

America's ability to assert its power to ensure that justice, morality, goodness and kindness prevail throughout the world.



On Yom Kippur 5734 (1973) Egypt and Syria declared war on Eretz Yisrael with a devastating surprise attack. During the first week of the war the situation was so desperate that many were certain that it would end in assured catastrophe. On the second day of Sukkos, U.S. President Richard Nixon authorized Operation Nickel Grass, a strategic airlift to deliver weapons and supplies to Eretz Yisrael.

In retaliation for the overwhelming U.S. support to Eretz Yisrael during the war, the Organization of the Petroleum Exporting Countries (OPEC)—an international group of twelve oil rich countries (which included seven Arab countries)—agreed to an oil embargo on the United States. The price of oil greatly increased, causing a major oil shortage in the U.S., which eventually triggered a major stock market crash.

To end the embargo, America pressured the Israelis to make

devastating concessions to their mortal enemies, compromising the security of millions of Yidden to this day. This is one example of how America's great diplomatic weakness was exposed due to its dependence on foreign powers for energy.



In a *sicha* during the historic *farbrengen* of Yud-Aleph Nissan 5741, the Rebbe emphasized the urgency of this matter and advocated for an immediate remedy.¹ The following is a summary of the various points of the *sicha*.²

AMERICA'S MANDATE

Recently, the Soviet Union's policy of expansionism is causing a deterioration in relations between many countries and disrupting the world order. At the same time, Hashem bestowed the United States with the mission and the power to counter this evil. This will not only benefit other countries, it will also result in increased justice for the people of the USSR itself. The freedom to practice their religion, and especially so that the Yidden have the

ability to serve Hashem in spiritual and physical tranquility. Isolationism is an inappropriate policy for this powerful and consequential nation.

USING OUR RESOURCES

To succeed, America must be free of economic pressure from immoral dictatorships. As long as we rely on them for oil, our strength and influence is compromised. Recent events have illustrated that acquiescing to the demands of these rogue dictators and regimes has caused great harm to Eretz Yisrael and in turn harmed the physical and material well-being of the United States as well.

Freedom from this pressure will be accomplished only if this country utilizes the full potential of its resources. It is inconceivable that in this modern era, when oil is such a critical resource, the nation charged with the mission of bringing true peace, justice and morality to the world should depend on and be manipulated by lowly nations.

In truth, beneath American soil there is an abundance of natural resources of energy. If we would only develop our abilities to mine our own oil and coal, we would have long been freed from this irrational reliance on other countries, whose capabilities for exporting oil throughout the world were, ironically, developed by Americans! There is such an abundance of these resources that we can even export energy to others! Failure to do so is blatant ungratefulness to Hashem for the gifts he has bestowed upon us.

This is not simply in order to wield U.S. strength, or increase U.S. power. Hashem placed these resources in this nation's soil, so that, ultimately, it will be able to spread Torah's justice throughout the world, primarily the

observance of the *sheva mitzvos b'nei Noach*.

SOLAR ENERGY

Defeating the arguments of those resisting the development of these domestic resources (for personal gain, etc.³), or effectively ignoring these elements, will take a very long time. Even when this roadblock is finally cleared, it will take a significant amount of time to develop these resources to the point of full energy independence.

There is, however, a clear solution to America's energy crisis: Solar Energy.⁴ To harness the light and heat of the sun as a source of generating energy. Solar technology requires far less time to develop than other energy sources and the southern region of this country is saturated in sun-light. The solar energy that can potentially be generated in those regions can provide ample energy for the rest of the country and even a surplus for export!

The development of this vital resource has already started, albeit on a very small scale⁵ and it should be greatly intensified. Doing so, based on belief in Hashem and in observance of the command to fully utilize the resources He provides, will make us fully energy independent in a very short while.

SHARING THE MESSAGE


What can be accomplished by discussing this topic during a farbrengen, in a shul and *beis hamedrash*, in the presence of Yidden that have no direct impact on governmental policies?

As U.S. citizens we have an obligation to be concerned for the welfare of this country. More importantly, this issue concerns the Yidden behind the Iron Curtain, that

they should be able to learn Torah and observe mitzvos under better conditions than they were able to until now.

The Rambam rules that even a single statement based on Torah, has the power to tip the scales for salvation, and past experiences have shown that issues discussed here have reached Washington.

When hostile nations can no longer use oil to manipulate U.S. policy, America's influence will increase, without having to use force. The mere knowledge of our energy independence will nullify foreign pressure. Hashem has blessed this Nation of Kindness with plentiful sources of energy to accomplish a divine mission—to promote true goodness throughout the world.

It is interesting to note, that during the year of 5741, construction of the very first large scale solar power plant, Solar One, was completed in the Mojave Desert, California, USA. 

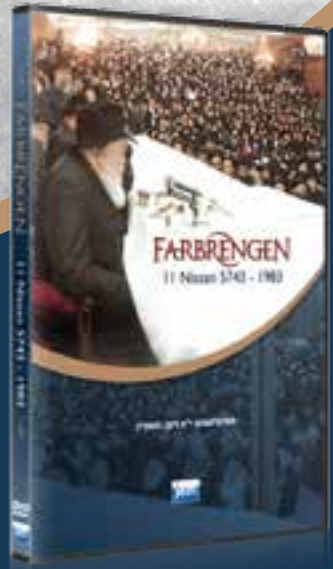
1. While the U.S. and USSR are not specifically named throughout the *sicha*, the Rebbe was clearly addressing the recent turmoil caused by Soviet aggression and the ability of the U.S. to intervene.
2. See the full *sicha* in *Sichos Kodesh*, 5741 vol. 3 page 120 – 126.
3. The campaign to prevent the development of domestic energy resources is significantly funded by the oil monies of these foreign countries!
4. A week before this farbrengen, on 4 Nissan, Yidden around the world observed *birkas hachama* (see "Moments" column in this magazine). According to *nusach Chabad*, Kapitel 19 in *Tehillim* is recited, and it includes the words "ואין נסתר מחמתו" – Nothing is hidden from its heat." This provides a clear lesson for the current discussion.
5. See the end of this article.

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The Shlounge
New Haven, Connecticut

YOSSI MELAMED via JEM 11/7/53

פארברענגען

FARBRENGEN



YUD-ALEPH NISSAN 5743

It's a day of celebration for each and every Yid in the generation. The birthday of the nossi—הנשיא הוא הכל.

And they came. In the thousands.

The Rebbe leads the celebration with a special farbrengen. Drawing on the inspiration of the time, the place, the gathering of people, the Rebbe encourages further action in the year to come.

The topics covered at the farbrengen are many; from the declaration of President Reagan, to the story of a wealthy Jew on his yacht, and the importance and impact of the mitvtzoim. The time in between the sichos is filled with hearty niggunim

and l'chaims to the Rebbe, and a joyous yom-tov like atmosphere prevails throughout.

In honor of Yud-Aleph Nissan this year, JEM has released the full video recording of this memorable farbrengen on DVD. Watching the farbrengen, we can relive the way Chassidim celebrated this day with the Rebbe and learn the timeless lessons of the day from the Rebbe himself.

Below are just a few highlights:

WHAT ARE WE ABOUT?

Elaborating on the significance of this gathering, the Rebbe began by summarizing the objective of why we get together here: to strategize and make *hachlatos* to finally and completely reveal Hashem's presence in this lowly world.

How is this accomplished? By way of Torah and mitzvot, and by teaching and spreading G-dliness to all the inhabitants of the world, along with the observance of *sheva mitzvot b'nei Noach*.

Every Yid can and must involve himself with this task. As the next story shall demonstrate.

THE JEW AND HIS YACHT

There was a Jew ("He is here now," the Rebbe said. "May he enjoy many long years together with his family.") who Hashem blessed with great wealth and many possessions, including a yacht. When it came time to daven as he was out at sea, he approached the captain of his yacht and asked which direction was east. He wanted to daven properly, facing Yerushalayim. After this incident repeated itself a few times, a conversation ensued and the Yid told his non-Jewish captain about his prayers to Hashem.

The Yid's words made a strong impression on the captain, who in turn resolved that he, too, must think more about G-d.

"Let this serve as a lesson for each and every one of us," the Rebbe concluded the story. "Every single Jew, even the least sophisticated, can and must influence his surrounding neighbors to observe the *sheva mitzvot b'nei Noach*. This story proves that doing so is simpler than ever. Even merely going about our personal Yiddishkeit proudly will automatically have an effect on others."

A "CHANCE" ENCOUNTER

With this, the Rebbe brought in the next subject: the power of *mitzvot*.

There are those who ask: what is the value of a one-time mitzvah?

And besides, when standing in the streets you always need to ask the passersby if they're Jewish or not. If they aren't Jewish, you've made a fool of yourself!

After giving a lengthy explanation on the infinite value of even one single mitzvah, the Rebbe said:

Even if the passerby turns out to be a non-Jew, you never know what you can accomplish by merely asking him your question, "Are you Jewish?" It can affect a transformation in his heart and lead to the observance of *sheva mitzvot b'nei Noach*, especially since the question is asked sincerely and from the heart.

ALL ABOUT CHINUCH

Expectedly, a sizable part of the farbrengen is dedicated to discussing the importance of education.

"This time of year is opportune for *chinuch*," the Rebbe explained. "The yom tov of Pesach is all about *chinuch*; teaching our children."

Which brings on the next subject: the need to institute a "moment of silence" in public schools.

If Pesach is an opportune time ("יומין זכאין") to focus on education, then these past few years have been an opportune time to focus on instituting a moment of silence in public schools. The sitting president of the United States has made his view clear that education must be rooted in belief in G-d. If the President has done so, it remains for us to take advantage and act on this endorsement from the highest office in the land and work towards achieving the moment of silence in public schools.

THANK YOU ALL

The Rebbe thanked everyone who sent their birthday wishes in honor of Yud-Aleph Nissan, especially the President, who also sent his wishes. "Not on my personal account," the Rebbe clarified, "but on account of all those who follow in the ways of Chabad, whom I am privileged to represent."

The Rebbe concluded by wishing the President continued success in his important job, most notably in deterring the opposition against ensuring peace and stability in the Holy Land.

ALL THOSE LISTENING

Just before leaving, after reciting the *bracha acharona*, the Rebbe announced that he will distribute dollars to all the participants through the "*tankistin*," asking that each person should only take one dollar, for quantity is of no significance in this matter.

"Those who are listening in through the 'hook-up' or the like, should also give one dollar to tzedakah, either tonight or tomorrow—or at least before Pesach." **T**

Watching the farbrengen on video today, we can be certain that the Rebbe had us in mind as well; those listening on the "hook-up or the like"—as we connect with the Rebbe by studying his Torah, and all the more so by learning his Torah from the Rebbe himself.

There could be no better way to properly celebrate Yud-Aleph Nissan than joining with the Rebbe in this newly released farbrengen.

May we merit to celebrate this Yud-Aleph Nissan with a "new" farbrengen together with the Rebbe, and learn "new" Torah with the coming of Moshiach, "תורה חדשה מאתי תצא".



לעילוי נשמת
יעקב בן אייזיק ע"ה
נלב"ע ח' טבת התשע"ז
תנ"צ'ב'ה'

נדפס ע"י בנו
הרה"ת ר' אלכסנדר
וזוגתו מרת חנה ומשפחתם שיחיו
קאלער



Push the Limits

Going Out of Mitzrayim

מצרים הוא לשון מיצר וגבול. גלות מצרים ברוחניות הוא מה שנפש הבהמית מגבלת ומסתרת על הנפש האלקית, עד שנפשה"א מתצמצמת כל כך שנועשה בקטנות והעלם. ויציאת מצרים הוא הסרת המיצר והגבול. והיינו דהשכל שבמוח מאיר בלב במדות טובות בפועל ממש.

The word "Mitzrayim" expresses constriction, limitation. The *galus* of Mitzrayim in the spiritual sense is how the *nefesh habahamis* restricts and conceals the *nefesh ha'Elohis* so severely that the *nefesh ha'Elohis* is compressed to the degree that it is diminished and obscured. "Yetzias Mitzrayim" is the removal of the constriction and bounds; i.e. the intellect in the brain illuminates the heart, bringing about *middos tovos* (fine character traits) translated into actual practice.

(היום יום ד' שבט)

"זכר ליציאת מצרים"—a phrase that is repeated and referred to quite often in our davening and learning. We are commanded to remember *yetzias Mitzrayim* each and every day (twice a day, in fact), and so many of the mitzvos we do are associated with it.

The author of Sefer HaChinuch, explaining the mitzvah of *sippur yetzias Mitzrayim*, asserts that this mitzvah is "a great foundation and pillar of our faith."¹

But the going out of Mitzrayim was seemingly a one-time occurrence. Why is there so much emphasis on an exodus that happened so long ago?

In truth however, leaving Mitzrayim is an ongoing process.

The Mishnah teaches: "בכל דור ודור חייב אדם לראות"—In every generation a person must see himself as if he personally left Mitzrayim. In Tanya, the Alter Rebbe adds the words "בכל יום ויום"—i.e. the obligation is not only in every generation, but each and every day!

As we know, there is more to going out of Mitzrayim than just leaving the actual confines of

the land of Egypt, and Chassidus explains that the word מצרים can also mean מִצְרִים וגבולים—boundaries and limitations.²

That's why it's so important to **remember** yetzias Mitzrayim:

"The power of memory, imagination, and imagery is such that it can bring the soul of the thinker to a state of being identical to the one he is thinking about. The more control afforded to one's spiritual powers over his body, the closer his soul will be to the original occurrence he is trying to reach...

"For this reason, we are commanded to remember yetzias Mitzrayim daily; because every day we need to free our soul from the confines of the body..."³

THIS IS YIDDISHKEIT

In order to properly fulfill all of Torah and mitzvos, one must do away with all personal limitations and constraints, going out of his personal Mitzrayim. You can't just do the mitzvos that you understand, or learn Torah in the amount that you feel befits you. You need to do things because that's what Hashem wants and no other reason! Otherwise, your performance of mitzvos is for ulterior motives and not in order to fulfill Hashem's Will.

This is one of the principal teachings of *Toras haChassidus*: to put oneself on the side. The Friediker Rebbe related a story about the Tzemach Tzedek, who was approached by a Chossid lamenting of the fact that he has no desire to study Torah ("cheshek"). The Tzemach Tzedek replied: "Fool! What should I do that I **do** have the desire to study?!"

In other words: when someone enjoys studying Torah, even if he is studying *lesheim Shamayim*, he still derives intellectual pleasure, and the mitzvah is not free of ulterior motives. Whereas someone who lacks the desire and pleasure will have an easier time fulfilling the mitzvah properly.

(Yud-Tes Kislev 5714)

Everyday Doings

So what exactly is the *avodah* of leaving our personal Mitzrayim?

The Friediker Rebbe explains:

A person sets up his life by planning and scheduling everything according to his needs, setting up clearly defined limitations on his time.

First and foremost, a person must go out of Mitzrayim. That is, regardless of his plans and schedules, he must add a set time to study Torah every day, and properly devote himself to davening ("ס'זאל זיין געדאווענט; נישט אפגעדאווענט").

Then, after yetzias Mitzrayim there is *krias yam suf*. Once a person starts on the path of *avodah* of yetzias Mitzrayim, he will immediately encounter various disturbances along the way, all of them being powerful and intimidating. For that, you will need Hashem's help, much like *krias yam suf* was performed by Hashem Himself. But in order to receive the Heavenly assistance, one first needs to "jump into the sea"—the approach of *mesiras nefesh*. Then, Hashem will turn the "sea" into "dry land," removing all the obstacles along the way.⁴

The Rebbe takes matters a step further:

We say in *krias shema* that we love Hashem, not only בכל לבבך ובכל נפשך—with all our heart and with all our soul, but also בכל מאדך—with all our might. Meaning, more than our regular capacity, reaching further than what we may have perceived as normal *avodas Hashem*.

"Serve Hashem beyond all worldly calculations," the Rebbe says. "Disregard all the talk of your neighbors and the trends they wish to pressure upon you. Disregard the talk of your own *guf* and *nefesh habahamis*; what it thinks is *geshmak* and what is not. Disregard even the calculations presented by the *nefesh ha'Elohis*. All of these calculations do not matter. The only important thing is to serve Hashem and do what He wants without any limitations whatsoever."

The Rebbe specifies what this *avodah* means practically: "Every person must have his own personal *geulah*; going beyond his limitations and constraints. One must give *tzedakah* without limitations. One must daven properly; even if he thinks that his busy schedule and business life doesn't allow him to daven with a *minyan* and have adequate *kavana*, he should pay no heed to these thoughts. The same is true with setting times for Torah study, especially on Shabbos. One must study Torah in a manner that transcends all limitations."⁵

כוס
ישועות
אשא

Overflow of Blessing

Kos Shel Bracha

MOTZOEI PESACH 5737, YOSSIMELAMED via JEM, 130705

לזכות
הרה"ג הרה"ת ר' שלום דוב בער
וזוגתו מרת ח' מושקא
בנותיהם ברכה ליפשא ועליזה שיחיו
שוחאט



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In the preparation of this article we were greatly assisted by Rabbis Meir Harlig, Yosef Levertov, Yossi Lew, Hirshel Raskin, Yisroel Noach Vogel, and Shlomo Zarchi. זכות הרבים תלוי בהם.



Kos shel bracha is one of those times with the Rebbe that simply defy description. After a full Yom Tov that the Rebbe spent with the Chassidim, this was the finale—when every person had the opportunity to pass by the Rebbe and receive *kos shel bracha* from his hand, while hundreds of Chassidim in bleachers from all sides were watching and singing.

The Rebbe himself was especially *behisgalus* during this time, looking at every person one by one as he encouraged the singing and even danced; there were times when the Rebbe also sang with the crowd. Many people from surrounding communities and states, who weren't able to be in 770 during Yom Tov, came in for *kos shel bracha* in order to see the Rebbe in this special, *yom-tov'dike* mode.

For Chassidim after Gimmel Tammuz, although we cannot experience what Simchas Torah and Yom Tov was like in 770, the videos and photographs of *kos shel bracha* afford us a unique view of the Rebbe—in scenes which were at times even more *freilich* than Simchas Torah itself.

In the following pages, we attempt to give an overview of what *kos shel bracha* was like—how it worked, when it happened, and a bit of what it felt like—though words fail to capture even a fraction of this heavenly experience.



THE REBBE MAKES HAVDALAH ON MOTZOEI YOM TOV FOLLOWING THE FARBRENGEN, PRECEDING KOS SHEI BRACHA.

When it happened

Every time the Rebbe washed for *hamotzi* in public and *bentched* over a cup of wine, he would distribute from that wine—the *kos shel bracha*, the cup of blessing—to those who were present (as is brought down in the Alter Rebbe's Shulchan Aruch¹).

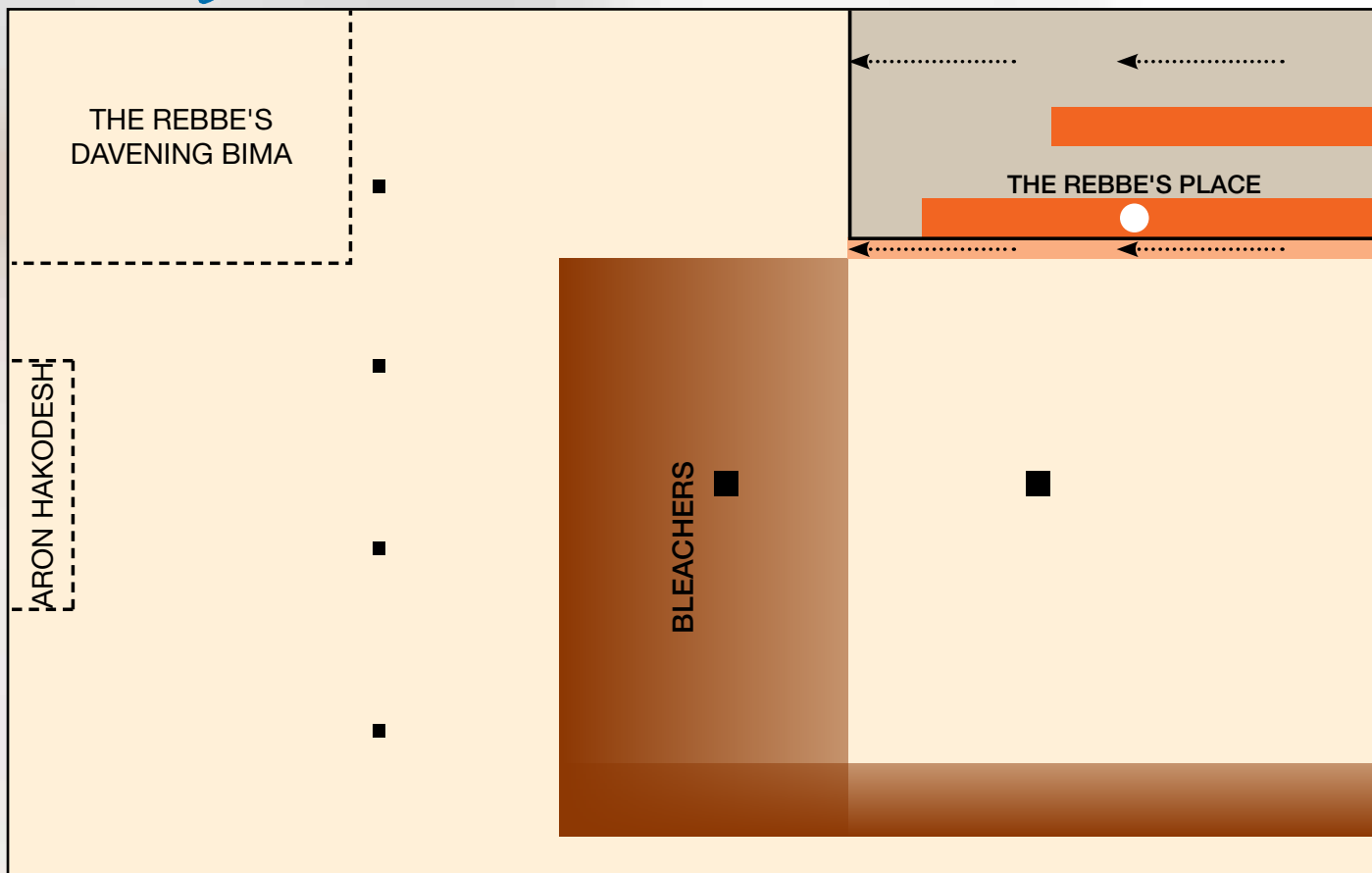
However, at regular farbrengens the Rebbe did not wash for *hamotzi*. The exception to this (aside for certain rare occasions) was the farbrengen held at the end of a Yom Tov, when the Rebbe would wash and continue the *seuda* and farbrengen for hours into the night of Motzoei Yom Tov. This happened several times a year: the second day of Rosh Hashanah, Simchas Torah, Moshiach's *seuda* on Acharon Shel Pesach, and the second day of Shavuot. (Until 5731, there was also a farbrengen and *kos shel bracha* on the second day of Sukkos.)

[If it was a three day Yom Tov (with Shabbos following Yom Tov), the Rebbe would farbreng Friday evening with *hamotzi*, but hold the *kos shel bracha* until the following day. Then he would usually hold two farbrengens on Shabbos: a short one at 1:30 p.m.—the regular Shabbos farbrengen—and another right before *shkia* as a continuation to the Yom Tov farbrengen, after which he would distribute the *kos shel bracha*. However, if Rosh Hashanah was a three day Yom Tov there was only one farbrengen, and *kos shel bracha* would be distributed on Shabbos itself.²]

Schematic of Kos Shel Bracha

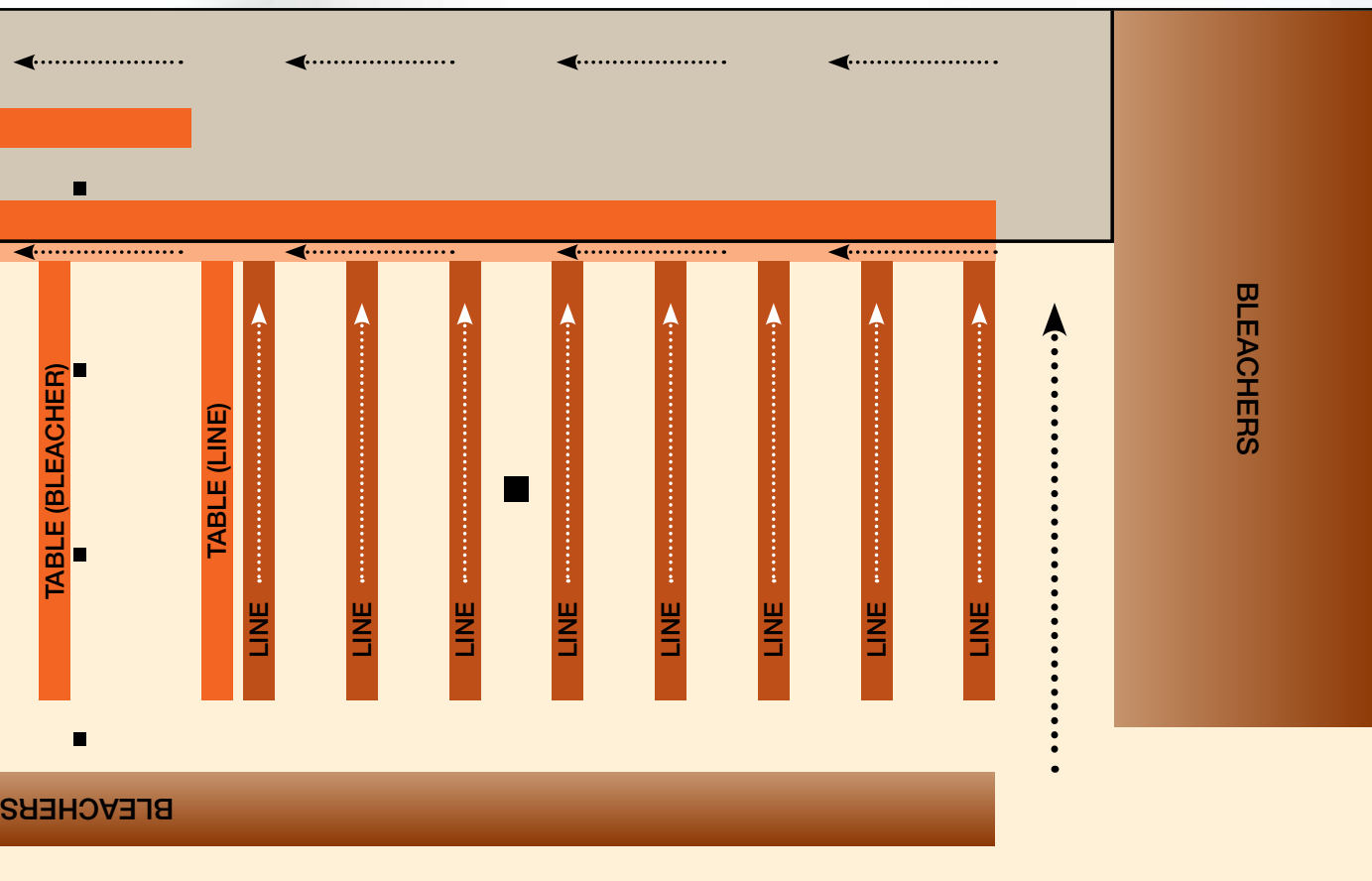
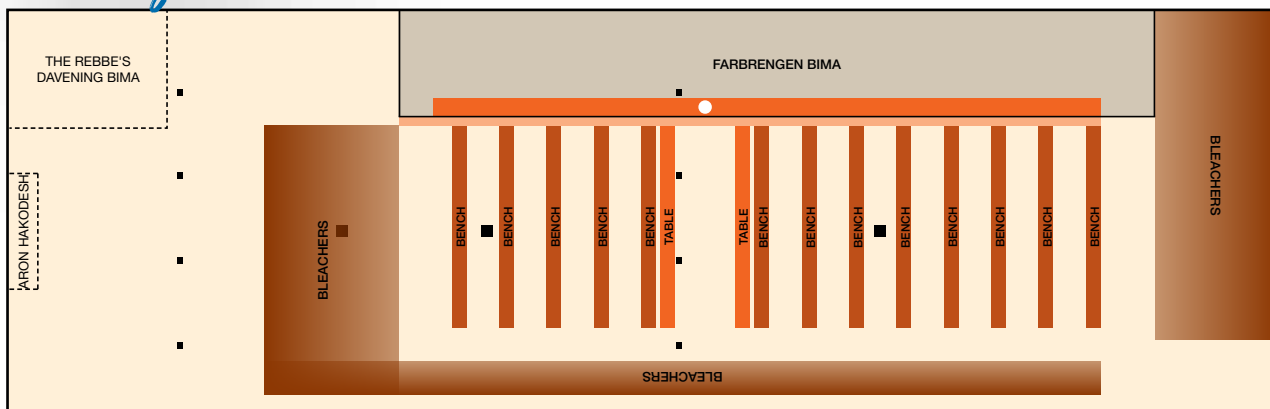
- After *benctching*, the Rebbe davened *maariv* at his *shtender* which had just been brought over.
- The Rebbe recited *havdallah*.
- As the Rebbe began giving out *kos shel bracha*, the benches on the left of 770 were moved out of the way to make room for the crowd.
- Meanwhile, people got up on the bleachers to watch the Rebbe.
- The Rebbe distributed *kos shel bracha* near the east end of the bima (left). The east table (to the left) became a bleacher, and the west table (to the right) was a line. (After 5746, the Rebbe distributed at the *farbrengen* place, near the middle; the left table was taken out and the right table became a bleacher.)
- In order to receive *kos shel bracha*, you would join one of two lines:
- **The back line:** you would go to the rear of 770, where a line went up the stairs and onto the back of the *farbrengen bima*.
- **The front line:** you would join one of several lines on the benches. Under the direction of several volunteers from the *vaad hamesader*, these would feed into one single line on the table alongside the front of the *farbrengen bima*.
- Standing between the tables, the Rebbe would switch between the lines at his discretion.
- After receiving *kos shel bracha*, you would leave the *bima* using the stairs.

Kos Shel Bracha



It should be noted that this is only a rough approximation, as the exact setup of 770 often changed over the years.

Farbrengen





A Hat, a Tailor and a Promise.

“Let’s make a deal,” said one Chossid to his fellow. “From here on I won’t say *lchaim* without you and you won’t say *lchaim* without me!”

And so it became their practice; Reb Tuvya the *melamed* and Reb Shmuel the businessman would never say *lchaim* one without the other.

It was Purim and the *lchaim* was flowing freely in the city of Vietka, and indeed at homes of Jews all over, which meant that the Chassidisher pair Reb Tuvya and Reb Shmuel were in close proximity of each other. As the hard liquid took its effects, Reb Tuvya began toying with his friend’s hat; pulling and turning it, twisting and schlepping.

“What do you have with my hat?” Reb Shmuel exclaimed.

There, in the depth of a Purim *seuda*, Reb Shmuel

received a history about hats.

“At first,” Reb Tuvya began, “Yidden would wear round hats without a brim so that it would be easy for them to raise their eyes to our father in heaven.

“After a while, our cursed enemies decreed that we have to only wear hats with a brim in the front (*“kasket”*) so that we wouldn’t be able to turn our eyes heavenward. As terrible as this was, at least there was some comfort in the fact that throughout the day, as Yidden were busy with their daily activities, the hat got pushed around and the brim wasn’t covering their eyes.

“Following this, however, the *satan* grew even more clever and brought about hats with a brim all the way around (the *“shlyapah”* in Russian). And that’s what we have today. He wants to stop up us from looking up to our source of life,” he concluded.

“WHAT DO YOU HAVE WITH MY HAT?” REB SHMUEL EXCLAIMED

The Russian government’s eyes were always open, searching for a new opportunity to complicate the lives of its Jewish citizens, even if it meant taking simple things and turning them into big problems. For this reason, in their war against religion and Yiddishkeit in particular, Czar Nicholai instituted laws even about which hats were legal ware and which were treated as contraband.

Of course there were Chassidim who weren’t influenced or frightened and that is precisely the reason why Reb Hillel Paritcher found himself in a filthy Russian prison cell.

For refusing to wear the designated hat, he was thrown into jail and his acquaintances and fellow

Chassidim began searching for ways to free him.

“The tailor!”

That was the answer.

The tailor of the local governor was very well connected in high places and he agreed, with the aid of a bottle of alcohol, to see that Reb Hillel would be released. The tailor quickly made his way over to the governor’s house and gave his wife the bottle, while convincing her to accompany him to the jail to free the prisoner.

When the tailor stood before Reb Hillel and related to him that he was now a free man, Reb Hillel asked with emotion, “With what can I repay you for this act of kindness?”

The tailor had one but simple request: “I would like to be buried next you,” he said. Reb Hillel assured him



The Donkey of Moshiach

READY FOR MOSHIACH

In the beginning of Parshas Vayishlach the Torah tells us of the message that Yaakov sent to his brother Esav in anticipation of their impending reunion.

“ויהי לי שור וחמור צאן ועבד ושפחה ואשלחה להגיד לאדני למצא חן בעיניך...”

“...I have acquired oxen and donkeys, flocks, manservants, and maidservants, and I have sent to tell [this] to my master, to find favor in your eyes.”

The Midrash¹ opens our eyes to the deeper meaning contained in this message. Yaakov was telling Esav that his *avodah* was complete and he was thus prepared for the coming of Moshiach.

This is alluded to in the words “I have acquired...donkeys.” As the Midrash says, “This refers to Moshiach as it says, ‘עני ורוכב על החמור [Moshiach will arrive as] a poor man riding on a donkey.’”²

The Gemara³ tells us that Moshiach can appear in one of two ways, depending on the level of the spiritual readiness of the generation. If the generation is meritorious Moshiach will come on a cloud, however if the generation is not meritorious then he will come on a donkey.

Why then does Yaakov refer to Moshiach using specifically the word “donkey”? Why refer to Moshiach using the term that refers to a generation that is not meritorious?

This is especially puzzling since Yaakov himself was on a very high spiritual level, having already completed his *avodah*, and was certainly meritorious.

THE SAME DONKEY

In Pirkei D'Rebbi Eliezer⁴ it says that the donkey that Moshiach will arrive on is the same donkey that Moshe Rabbeinu used to bring his family from Midyan to Mitzrayim, and it is the same donkey that Avraham used by *akeidas Yitzchak*.

What is the significance in it being the same donkey?

לזכות
החתן הרה"ת ר' אליהו שיחי'
סאפאטשקינסקי
והכלה מרת שיינא רוחמה שתחי'
אלבסקי
לרגל בואם בקשרי שידוכין
י"ד שבט ה'תשע"ז
נדפס ע"י הוריהם
הרה"ת ר' חיים ברוך וזוגתו מרת
שטערנא שרה שיחיו אלבסקי
הרה"ת ר' יצחק זאב וזוגתו מרת
ברכה שיחיו סאפאטשקינסקי





דער רבי וועט געפינען א וועג...

A Mezuzah and a City

AS TOLD BY RABBI YISROEL ARYEH LEIB RABINOVICH (ASHKELON, ERETZ YISRAEL)

This story took place last summer, around the month of Av.

My wife and I are shluchim in Ashkelon, in the south of Eretz Yisrael. One Shabbos morning, at around seven o'clock in the morning, we woke up to a frightening cry.

"Abba, Ima, I can't walk..."

It was the voice of our two year old daughter Sheina. She had been walking for quite a while by that time, and her call had us jump out of bed and run to her room. To our consternation, we saw her attempting to stand, but with each try, her feet would just buckle and she would collapse on the ground.

Needless to say, we were very frightened. By *hashgacha pratis*, my sister was visiting our home that Shabbos and we

were able to leave the rest of our children with her, and we immediately prepared to take Sheina to the hospital.

As we were gathering a few things to bring along, she simply returned to being a small baby, crawling around on the floor, and from time to time she would forget her new situation, and she would attempt to stand only to fall back down again.

The hospital in Ashkelon is a short walk from home, so *baruch Hashem* we did not need to enter a dilemma about *chilul Shabbos*, and we walked her there in a stroller, arriving very quickly at the emergency room.

In Eretz Yisrael, the main population is Jewish, and therefore, visiting the hospital on Shabbos, if it is not a situation of *pikuach nefesh*, entails extensive *chillul Shabbos* through every step.



BIRKAS HACHAMA

4 Nissan 5741

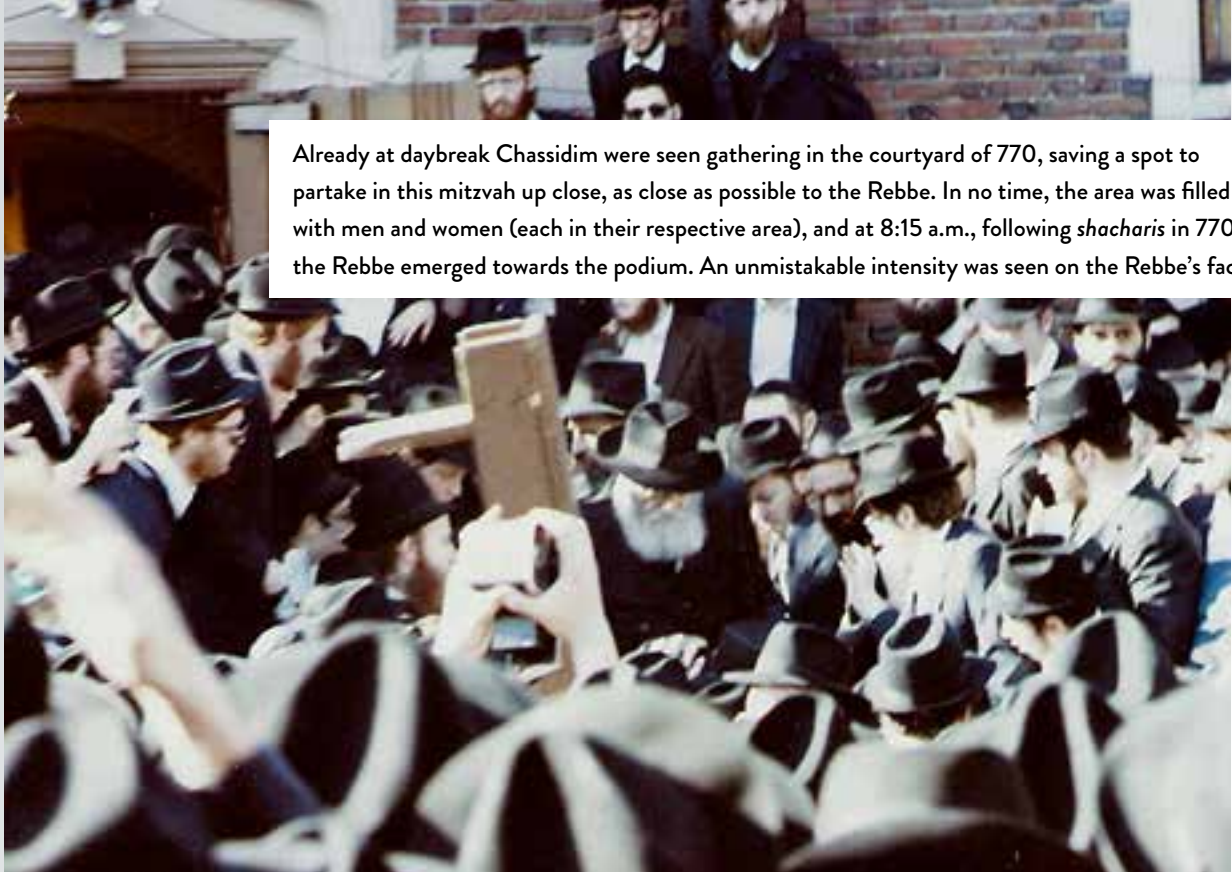
Anticipation filled the air for days. A truly historical moment was about to unfold. True, this rare ritual was being observed throughout the world, but standing there at this awesome moment with the Rebbe was a most memorable experience not to be missed.

Every 28 years, as the sun completes its orbit and returns to the very spot where it was first created, we perform the mitzvah of *birkas hachamah*. The days surrounding 4 Nissan, 5741 were overcast and cloudy, but on that Wednesday morning the sun radiated with an intensified shine, setting the scene for this special moment.



לזכות
פריידא שתחי'
לרגל הגיעה לגיל שתים עשרה שנה,
היא עונת בת מצוה
ד' ניסן ה'תשע"ז
נדפס ע"י הוריה הרה"ת ר' אברהם דוד
וזוגתו מרת שיינא ח' שיחיו
ווייסיש





Already at daybreak Chassidim were seen gathering in the courtyard of 770, saving a spot to partake in this mitzvah up close, as close as possible to the Rebbe. In no time, the area was filled with men and women (each in their respective area), and at 8:15 a.m., following *shacharis* in 770, the Rebbe emerged towards the podium. An unmistakable intensity was seen on the Rebbe's face.

JEM 105362



Facing east, towards the sun, the Rebbe instructed the Chassidim to sing the Alter Rebbe's *Niggun of Daled Bavos*. Throughout the *niggun* the Rebbe's eyes were closed, his hand lightly banging on the *shtender*. Afterwards the Rebbe instructed that his father's *hakafos niggun* be sung, this time encouraging the *niggun* and banging on the *shtender* stronger.

In between and following the three *sichos*, the Rebbe instructed for various *freiliche niggunim* be sung, some even started by the Rebbe himself. Throughout the singing, the Rebbe joyfully encouraged, clapping vigorously and turning to all sides.



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The Rebbe then requested that the 12 Pesukim be recited by six boys and six girls, yet another unexpected development. Following the Pesukim, amidst joyous singing, the Rebbe returned to his room at 770.

Derher**Letters**

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

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



Yud Shevat 5750 Niggun

Dear Editors,

I read the Shevat magazine with interest, *yasher koach* for another great issue.

In the article about Yud Shevat 5750 ["Celebration 40" Derher 53 (130)], you mention the *niggun* composed in honor of Yud Shevat with the *pessukim* "ויתן בפי שיר חדש תהילה לא-לוהינו", "[ולא] נתן ה' לכם לב לדעת ועינים לראות ואזנים לשמוע [עד היום הזה]. I must point out that the *niggun* we sang had 3 *pessukim*. The last *pessuk* of the *niggun* was the last one of *kapitel mem-alef* - ברוך ה' אלקי ישראל מהעולם ועד - העולם אמן ואמן.

Dovid Pink

Manchester, England

”

‘Mir zegenen zich nit tzvei mol’

Dear Editors,

In regards to what Rabbi Menachem Junik recounted ["In the Presence of Royalty" Derher 53 (130)] about his encounter with the Rebbetzin, that "As I began to say goodbye for a second time, she stopped me. 'Mir zegenen zich nit tzvei mol—one doesn't say good bye twice'" --

There's an interesting story that was actually on the Living Torah's My

Encounter a few months ago (Disc 156, Program 624) that Rabbi Yaakov Spitzetzky, a *bochur* at the time, was returning home to France. As customary before leaving town, he stood in Gan Eden Hatachton and waited for the Rebbe to pass by and wish him a *bracha* of "צאתכם לשלום". Next to him stood other travelers with their luggage, and the Rebbe indeed blessed each one "צאתכם לשלום", "safe travels," etc., but the Rebbe did not say anything to him. Shortly after, Rabbi Groner came out of the Rebbe's room and told him, "The Rebbe said I should tell you that the reason he didn't say anything to you is because this morning, the Rebbe answered your letter asking for a *bracha* for your trip to Paris, and there is a *kabbalah* from Rabbi Yehudah Hachassid that one doesn't say goodbye twice!"

Baruch Shmotkin

Stamford, Connecticut

”

Mincha-ma'ariv after the Ohel

Dear Editors,

There is a lot of interesting, rich content in the Teves issue. However, I must point out a few small inaccuracies which I came across.

In the article about the “Brazilian Delegation” that visited the Rebbe in Teves 5739 [Derher 52 (129)], it speaks about the Rebbe’s conversation with the group, and how they decided to push off their flights to participate in *mincha* with the Rebbe, after his return from the Ohel. You write that “When the Rebbe came in for *mincha-ma’ariv* after his return from the Ohel, the group was there. The Rebbe looked at them with a big smile and a surprised look. After *mincha* the Rebbe spoke again briefly with Rabbi Alpern and Mr. Rosen in *Gan Eden Hatachton*”.

“*Mincha-ma’ariv*” seems to be a mistake as in those years the Rebbe would not daven *mincha* and *ma’ariv* together on his return from the Ohel. Even when the Rebbe would return at a time that was late enough to daven *ma’ariv*, he would daven *mincha*, go back to his room and daven *ma’ariv* at the set time. Only later, in the 5740s, did the Rebbe daven *mincha* and *ma’ariv* consecutively when he returned from the Ohel late.

A member of the *hanhalas hayeshiva* in Morristown told me that in his years as a *bochur* during the 5730s, the Rebbe almost never came back from the Ohel late, and that there were times when a small *minyan* for *ma’ariv* בִּזְמַנָּה would take place in Gan Eden Hatachton so the Rebbe could participate and return home earlier, having not eaten the entire day. However the yeshiva *Minyan* took place at its regular time—6:45 in the winter and 9:30 in the summer.

Another small inaccuracy is in the Days of Meaning column [Derher 52 (129)] where it speaks about the farbrengens that took place in connection with Chof-Daled Teves 5723. You write, “The Rebbe held three farbrengens, one on Shabbos, 23 Teves, one on Motzei Shabbos, eve of Chof-Daled Teves, and a third one on Sunday, Chof-Daled Teves itself. While the first and **third** farbrengens were

publicized in advance, the one on Motzei Shabbos was a surprise farbrengen.”

In fact, both the second and third farbrengens (Motzei Shabbos and Sunday) were surprises. The Sunday night farbrengen was announced only that night at the end of the yeshiva dinner, and it started at 11:45 PM! [See Derher 7 (71) “The story of Shnas Hakan” for more about these farbrengens.]

Yitzchak Green

Morristown, New Jersey



Transcribing the Sichos

Dear Editors,

Last year I shared with you the story of our *yechidus* before we moved out on shlichus to Ann Arbor. In the article about *chazzara* [“Retaining Chassidus, part 2”] Derher 42 (119)], it says that in the *yechidus* I “gave the Rebbe a binder of *sichos* from 5732-5735 that hadn’t previously been published,” and continues to talk about the rest of that *yechidus*.

As I related at the time, I presented the Rebbe with a **number** of binders of *sichos* that I transcribed based on the *chazzara* from 5727-5735.

Another interesting and important part of the history of *chazzara* that was not included in the article, is that although four *bochurim*, Shlomo Zarchi, Ephraim Piekarski, Leibel Schapiro and Shalom Ber Levitin officially took on the responsibility of assisting Reb Yoel in his role of *chazzara* (as mentioned in the article), the one who would actually transcribe most of the *sichos* was Reb Avrohom Gerlitzky, also a *bochur* at the time. Reb Yoel would *chazzer* the Rebbe’s farbrengen on Motzei Shabbos and if he had difficulty, those *bochurim* who were the official *chozrim* would give him a hand, but the *hanacha*—transcription of

the many *sichos* from then—is credit to Reb Avrohom.

Until 5726, it was unheard of for anyone to publish an official *hanacha* of the Rebbe's *sichos* besides for Reb Yoel, but once these *bochurim* became involved Reb Avrohom's *hanachos* from those Motzei Shabbosim were put out on the tables of the *zal* and later sold to the public.

Aharon Goldstein,
Ann Arbor, Michigan



“Celebration 40” Article

Dear Editors,

I just spent the last half hour reading to our children from the Shevat Derher. We

read the article on 40 years [“Celebration 40” Derher 53 (130)] and every part of it was fascinating. I especially appreciate it as I was there for that Yud Shevat and reading this amazing article really brought it alive for me.

We were also thrilled to find my grandfather in a picture.

Thanks so much for all that you are doing to provide us with phenomenal reading material and really describing the amazing times that I was fortunate to experience. In this way our children could really understand and experience those amazing times.

I look forward to reading the rest of this amazing magazine.

Anonymous

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הרה"ח ר' אליהו ציון בן הרב חנני' ע"ה
נלב"ע כ"ז ניסן ה'תשע"ז
ת"נ צ"ב'ה'
נדפס ע"י בנו
הרה"ת ר' יגאל ישראל וזוגתו מרת ח' שיחיו
ניאווף

ליזכות החייל בצבאות ה'
מנחם מענדל בן ליבא דבורה
לרפו"ש ובריאאות הנכונה
ולזכות אחיותיו עטל צערנא, וחוה גיטל,
שיזכו כולם להיות מקושרים אמיתיים
לב"ק אדמו"ר נשיא דורינו
נדפס ע"י הוריהם
הרה"ת ר' יוסף וזוגתו ליבא דבורה שיחיו
ראפפורט

מוקדש לחיזוק ההתקשרות
לב"ק אדמו"ר
בקשר עם יום הבחיר י"א ניסן
נדפס ע"י
משפחת פעלדמאן
פלארדא. טעקסאס.

מוקדש לחיזוק ההתקשרות
לב"ק אדמו"ר
בקשר עם יום הבחיר י"א ניסן
נדפס ע"י הרוצה בעילום שמו

ליזכות החייל בצבאות ה'
משה שיחיו
לרגל ה'אפשערניש' שלו ביום י"ב אדר ה'תשע"ז
נדפס ע"י הוריו
הרה"ת ר' ברוך יודא מנחם וזוגתו מרת איטא שיחיו
גאנץ

מוקדש
לחיזוק ההתקשרות לנשיאנו כ"ק אדמו"ר
בקשר עם יום הבחיר י"א ניסן ה'תשע"ז

ליזכות החייל בצבאות ה'
שמואל דוד הלוי
לרגל יום הולדתו י"א ניסן
ולזכות אחותו רבקה לאה
נדפס ע"י הרה"ת ר' יוסף יצחק הלוי וזוגתו מרת שיינא גיטל שיחיו
רייטשיק

ליזכות
הרה"ת ר' דובער וזוגתו מרת רחל
ומשפחתם
שיחיו
גרינבערג



מוקדש
לחיזוק ההתקשרות לנשיאנו
כ"ק אדמו"ר
בקשר עם יום הבהיר י"א ניסן ה'תשע"ז
מאה וחמש עשרה שנה להולדתו

*

ולזכות
הת' **מנחם מענדל** הכהן שיחי'
בקשר עם יום הולדת שלו יו"ד ניסן
ולזכות אחיו ואחיותיו שיחיו
שיחיו לאורך ימים ושנים טובות ובריאות

*

נדפס על ידי ולזכות הוריהם
הרה"ת ר' **צבי הירש** הכהן וזוגתו מרת **עלקא** שיחיו זרחי
ולזכות זקניהם שיחיו



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

נדפס ע"י

הרה"ת ר' **פינחס** וזוגתו מרת **חנה** שיחיו
איזאווי
ולהצלחה רבה בכל אשר יפנו בגו"ר

לזכות
החיילת בצבאות ה'
מירל שתחי'
לרגל יום הולדתה ביום י"א אדר
נדפס ע"י הוריה
הרה"ת ר' יוסף וזוגתו מרת **חנה** שיחיו
בוימגארטן

לזכות
מירל שתחי'
לרגל הולדתה למו"ט כ"ג חשון ה'תשע"ז
נדפס ע"י
הרה"ת ר' אליעזר וזוגתו מרת חי' מושקא שיחיו
גורארי'

מוקדש לחיזוק ההתקשרות לנשיא דורנו
כ"ק אדמו"ר זצוקללה"ה נבג"מ זי"ע

בקשר עם יום הבהיר י"א ניסן קט"ו שנה

נדפס ע"י הרה"ת ר' שלום וזוגתו מרת שרה
וילדיהם ישראל, ריסא, חי' מושקא, אמונה מלכה, ויעקב יהודה שיחיו
איזיקוביץ

לזכות החתן הרה"ת ר' **יצחק נתן דוד** שיחיו קאלטמאנן

והכלה **שרה** תחי' חאנאוויטש

לרגל חתונתם בשעטומ"צ ט' ניסן ה'תשע"ז

נדפס ע"י הוריהם

הרה"ת ר' משה ליב וזוגתו אסתר שיינדל שיחיו חאנאוויטש

הרה"ת ר' אריה וזוגתו אסתר שיחיו קאלטמאנן

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נדפס ע"י ולזכות אשר יעקב בן חדוה והעניא בת ברכה דבורה לאה

וילדיהם חי' מושקא, מנחם מענדל, יצחק לייב, לוי, שניאור זלמן, חנה, פייגל, זעלדא רחל, ויהודא שיחיו
פדרמן

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ולזכות חנה בת מושקא לרפואה שלימה וקרובה

נדפס ע"י הרוצה בעילום שמו

HAPPY BIRTHDAY
BLIMA SMILOWITZ

MAY HASHEM BLESS YOU
WITH LONG LIFE IN GOOD HEALTH,
WITH MUCH NACHAS AND
GREAT SUCCESS IN ALL YOU DO.
THANK YOU FOR EVERYTHING!

לזכות הילד החייל בצבאות ה'

שניאור זלמן שיחיו

לרגל הולדתו למז"ט ביום כ"ד כסלו ה'תשע"ז

ולזכות הוריו הרה"ת ר' יחיאל מייכל

וזוגתו מרת רויזא שיחיו גאנץ

נדפס ע"י זקניהם

הרה"ח ר' אליקים געצל איצינגער ומשפחתו שיחיו

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