

# Derher

A Chassidisher

א חסידישער דערהער

”וראו כל עמי הארץ  
כי שם ה' נקרא עליך  
ויראו ממך”

**Neshama Unleashed**

THE POWER OF NIGUNIM

**The Desert Blooms**

EXCLUSIVE INTERVIEW WITH

RABBI SHIMON LAZAROFF, HEAD SHLIACH OF TEXAS

## Reconnecting

# 50

YEARS LATER, WE TAKE A NEW LOOK  
AT THE REBBE'S LAUNCH OF  
THE FIRST AND MOST FAMOUS  
OF THE TEN MIVTZOIM-MIVTZA TEFILLIN



IYAR 5777  
ISSUE 56 (133)

# Derher**Contents**

IYAR 5777 ISSUE 56 (133)



Cover Photo: JEM 109415

- 04** **Sharing our Distress**  
DVAR MALCHUS
- 06** **“Saluting the Unity of the Jewish People”**  
YOMAN, LAG B'OMER 5747
- 13** **Saving Lives**  
KSAV YAD KODESH
- 14** **Incarceration**  
THE WORLD REVISITED
- 17** **The Timely Telegram**  
A CHASSIDISHER MAISE
- 18** **Reconnecting**  
THE REBBE'S LAUNCH OF MITVZA TEFILLIN
- 40** **Days of Meaning**  
IYAR

## Derher**Editorial**

When we call upon each and every individual to go out and do the *mitvzoim*, some people ask:

“We never saw the [Friediker] Rebbe standing in Times Square and putting tefillin on with Yidden! In fact, the Rebbe was most probably never even in Times Square at all...”

The answer is: Levi, the son of Yaakov, was exempt from carrying Yaakov's *aron* up from Mitzrayim, because his grandchildren were to carry the *aron Hashem*. Instead, Menasheh and Efraim filled in for him. Similarly, the Rebbe has the responsibility to ensure that his children and grandchildren will carry the “*aron*,” he must abstain from certain tasks.

But all other Yidden need to fill in, acting as Menasheh and Efraim; carrying out the *mitvzoim* as the Rebbe's shlichim and representatives! It's not that the Rebbe doesn't do these things at all; he has shlichim who did it in his stead, and as Chazal say, שלוחו של אדם כמותו—It is as if he himself is doing it...

(*Shabbos parshas Va'era* 5740)

This month marks 50 years since the Rebbe launched the first of the ten *mitvzoim*, the one that has since become synonymous with Lubavitcher Chassidim in Eretz Yisroel and the world over—*mitvza tefillin*.

The Rebbe's call for the new campaign came together with his lone-voice of reassurance during a very trying time for the Jewish nation, just before the outbreak of the Six-Day War. When others predicted doom and destruction, the Rebbe foresaw a great victory in the merit of the mitzvah of tefillin, which is especially potent in protecting the Jewish people.

Read the story of the launch of *mitvza tefillin* in this magazine and be inspired to action—as the Rebbe announced shortly after the war was over that the *mitvza* would continue in full-force.

When we do our part in *mitvza tefillin*, the Rebbe will do his part, as he concludes in the above *sicha*:

“The fact that Levi didn't carry Yaakov's *aron* allowed his descendants to abstain from servitude in Mitzrayim, which in turn assured that Moshe and Aharon could bring about

- 42** **Neshama Unleashed**  
THE POWER OF A NIGGUN
- 46** **The Desert Blooms**  
INTERVIEW WITH RABBI SHIMON LAZAROFF
- 60** **Moshiach & Sefiras Ha'omer**  
MOSHIACH
- 62** **In the Nick of Time**  
A STORY
- 64** **The Chief Rabbis' Visit**  
MOMENTS
- 68** **Derher Letters**



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the *geulah* from Mitzrayim. In our instance as well: if others do the *mitvzoim* as the Rebbe's representatives, he will be able to bring the *geulah* and take all the Yidden out of *galus!*"

May it be *teikef umiyad Mammosh!*

**The Editors**  
אסחה"פ ה'תשע"ז

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# SHARING OUR DISTRESS

*How can the Yidden cope with the hardships of galus?*

*Rashbi explains, Rebbi Elazar expands, and we transform the darkness to light.*

There are several famous sayings of Rashbi. One of these is “בכל מקום שגלו, שכינה עמהן—Wherever Jews were exiled, the *Shechinah* is with them.”<sup>1</sup> Hashem and Yidden are not separated, us being in *golus* and Hashem in heaven. No, Rashbi says, Hashem is with a Jew always; thus, when Yidden are in exile, Hashem is there with them! Further, not only is He with them, but He also shares the sorrows of the exile, “בכל צרתם לא [לן] צר”—In all their troubles, He is troubled.” When a Jew is pained and distressed

by the exile, Hashem too is pained and distressed. And because Hashem partakes of our difficulties, the help Jews receive from Hashem is surely enough to overcome all difficulties.

Because Hashem shares in the sorrows of Yidden in *golus*, the redemption from that exile comes that much more quickly. As it says in Tehillim, “Not for our sake L-rd... but for the sake of Your Name... Why should the nations say, ‘Where, now, is their G-d?’”<sup>3</sup> If the nations of the world taunt Jews with the impotence of their G-d as evidenced by the fact that Jews suffer in *golus*, how much greater is the mockery when Hashem Himself suffers in the exile! And thus, surely Hashem brings the end of the *golus* quickly.

The knowledge that the *Shechinah* is also in *golus* should affect all Yidden, causing them to cry out from their

depths of their hearts, “How much longer!” When will the *geulah* come, when will Hashem leave the *golus*?!

Yes, Hashem is in *golus* with His people. But do not think that Hashem leaves the *golus* before the Jews, leaving them alone even for a minute. As Rashbi continues: “Wherever they are exiled the Divine Presence is with them. And when they are redeemed the Divine Presence is with them.”<sup>4</sup> Yidden—do not worry, says Rashbi. Every moment you are in *golus*, Hashem is with you; He will not leave *golus* before you, but shall go together with each and every one of you.

But even in *golus*, before the *geulah*, Jews will have light, both physical and spiritual—just as in the first exile in Egypt, where the Jews ceased to work as slaves, and “For all B’nei Yisroel there was light in their dwelling places.”<sup>5</sup>



לזכות  
הרה"ת ר' יהודה  
הזוגתו מרת רבקה  
ומשפחתם שיחיו  
שטיינער  
וואשינגטאן די. סי.



YOSS MELAMED via JEM 118345

# “Saluting the Unity of the Jewish People.”

LAG B'OMER 5747



## THE GREAT PARADE

Amongst the various features characterizing Lag B'Omer throughout the years, the grandiose parades conducted in the Rebbe's presence, stood out.<sup>1</sup> In addition to saying a *sicha*, the Rebbe listened to the children's *pesukim* recital beforehand (from the year 5736 and on, when the 12 *pesukim* were introduced), and

stayed afterward to observe the children passing before him, presenting artistic signs and displays about Yiddishkeit in general, and the mitzvot in particular. The glow on the Rebbe's face was evident, as he lovingly gazed at all the passersby, waving his hands, and saluting. It was obvious that this royal *kiddush Hashem*, in the presence of thousands, generated much *nachas ruach* on the

## THE REBBE'S BRACHA FOR THE PARADE

On Friday, 16 Iyar, the Rebbe communicated the following message to the parade committee:

והצלחה למעלה מן המשוער, וביותר מן היותר.  
“[The parade should have] more *hatzlacha* than expected, and even more so.”

Rebbe's part; something that was also expressed in the unique *maanos* the organizers received.

The year 5747 was one of those special years. A grand parade, complete with floats and all, took place. In fact, several months later, Kehos, in conjunction with N.C.F.J.E. and Tzivos Hashem, published “We March as One”: A Photographic Journal of the Lag B’Omer Parade - 5747/1987. This year, marking thirty years from Lag B’Omer 5747, JEM has released newly restored video footage of the parade. We strongly encourage our readership to watch the parade, and “relive” those special moments.

To that end, we are proud to publish descriptive details of that year's parade. The following account is based largely on an article printed in the Kfar Chabad magazine at the time, a *yoman* written by Rabbi Michael Seligson, and various other diaries.

## PARADE PREPARATIONS

In the weeks leading up to this colossal show of Jewish pride, the excitement in the air was palpable. Many volunteered day and night for this grand production, which included constructing floats, and decorating 770 and surrounding buildings with enormous banners exhibiting Jewish ideas. Tens of workers toiled on setting up the children's fair on Empire Boulevard, which was set to take place following the parade on Eastern Parkway.

On Motzei Shabbos, the eve of the parade, Crown Heights was abuzz with activity. Students of the various *mosdos* affixed banners to the buildings, and built educational floats atop flatbed trucks. Tens of *bochurim* worked throughout the night on this



year's main attraction: a display of all the various *galuyos* throughout the ages, culminating with this year portrayed by the words “*Ad Mosai?! “Dalo! Galus!”*” “Enough is enough!” This unique idea, the brainchild of Gershon Eichorn, Heshy Rubashkin, and Meyer Preger, displayed all of *am Yisroel's galuyos*, from *galus Mitzrayim*, passing through *galus Bavel* and *Romi*...up through Auschwitz. Standing out was the exhibit portraying Chabad activities in the current *galus*, in the form of mitzvah tanks standing against Manhattan skyscrapers.

In front of 770, others were erecting the main *bima*, on which the Rebbe would stand the next day and participate in the parade.

Shortly after ten o'clock the following morning, the Rebbe arrived at 770 with a policeman sitting inside the car. The Rebbe exited the car, waved to the crowds already assembled for the parade, and entered his room.

*“By now, I'm sure you all know who I'm talking about,” continued Rabbi Hecht, shortly before 11:15.*

## AN UNFORGETTABLE PARADE

Veteran parade opener Rabbi Yosef Goldstein (also known as “Uncle Yossi,”) began by explaining the meaning of Lag B’Omer—*Yom Hilulah D'Rashbi*. This was followed by an Uncle Moishy concert.

Following the show, Rabbi Goldstein introduced the parade chairman and emcee, executive vice president of N.C.F.J.E. Rabbi Yaakov Yehuda Hecht.



LEVI FREIDIN v/a JEM, 4850



בעומר תשמ"ד  
הילולא דרשב"י  
השמיטה-שבת לה'

תורת ישראל  
התורה והמצוות  
השבת והימים טובים



YOSSI MELAMED via JEM, 129836



# כתב יד קודש

לע"נ  
השלוחה מרת הינדא גיטל אלטע חיי  
בת ר' עזריאל ע"ה  
שיימאן  
נלב"ע כ"ז אייר ה'תשע"ג  
נדפס ע"י  
משפחתה שיחיו



# Saving Lives

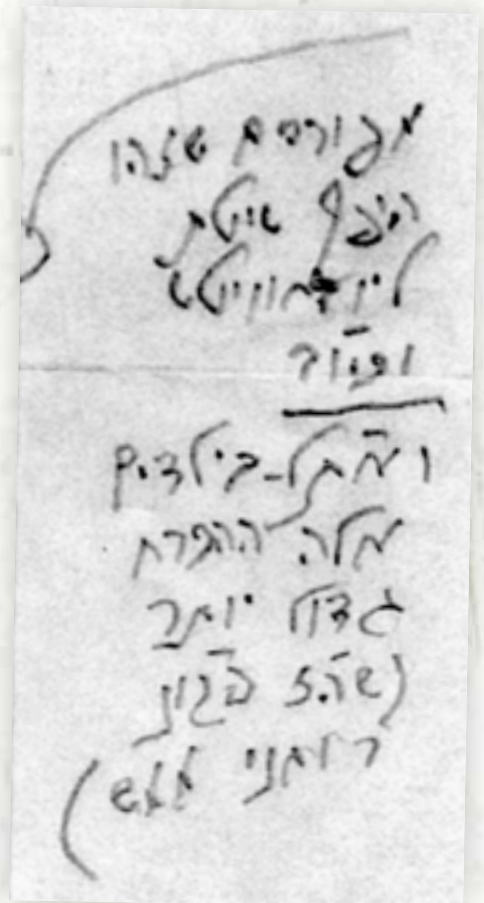
In the following ksav yad kodesh, the Rebbe responds to a rav who wrote about the fact that many frum schools will not accept children from non-frum homes:

מפורסם שזהו היפך שיטת ליובאוויטש וכיו"ב

ואת"ל [=ואם תמצוי לומר] - בילדים אלה ההכרח גדול יותר (שה"ז פקו"נ [=שהרי זה פקוח נפש] רוחני ממש)

As is well-known, this is antithetical to the philosophy of Lubavitch and the like [i.e. those who follow and emulate its ways].

As a matter of fact—[the concern for the education of] these children is even more vital (for their situation is spiritually life-threatening).







## INCARCERATION



The earliest historical record of society penalizing criminals through revoking their right to free movement by confining them to a specific location is in Sefer Bereishis: Potifar imprisoned Yosef HaTzaddik in response to an alleged crime. Several years later the royal butler and baker met the same fate for failing to serve Pharaoh properly. Nevertheless, throughout history, humanity has tended to limit the scope of imprisonment as a means of detaining criminals pending their ultimate verdict and punishment. Serving jail time was not generally considered an adequate or appropriate consequence for criminal behavior.

Then, during the 18th century, governments seeking to abolish the excessive use of the death penalty developed the modern penitentiary: designating enclosed structures or areas where criminals are confined for extended periods of time, while providing for their every need and preserving their health.

During the 1970s, due to the soaring crime rates of the 1960s, the War on Drugs and mandatory sentencing rules, the prison population in the United States boomed. Since then, each year, millions of people have been incarcerated in federal, state and county prisons around the country. Today, just under one-quarter of the world's prisoners are held in American prisons!

During the spring of 5736 and the summer of 5745 the Rebbe addressed this phenomenon at length providing a unique Torah perspective.

### A PUNISHMENT WORSE THAN DEATH

The Torah prescribes various forms of punishments for different sins: Financial penalties, *korbanos chatos* and *asham*, corporal punishment (*malkus*) and capital punishment

(the various forms of death penalty). There is absolutely no mention of incarceration as a standard form of punishment within Jewish law.<sup>1</sup>

Superficially, the banishment of an accidental murderer to an *ir miklat* seems similar to incarceration. This

is not the case however, since *halacha* necessitates that the city of refuge be conducive to a fully productive and free lifestyle. Prison life is quite the opposite.

Man was created to fulfill Hashem's desire to have a *dira betachtonim* in this world. Freedom of movement and behavior is critical to accomplishing this mission.

As a *Toras chessed*, every element of Torah—including punishments—enables a Yid to fulfill this divine mission. Incurring financial loss through the various monetary penalties and *korbanos*, or suffering the pain and shame of *malkus*, allows the offender to start fresh with a clean slate. Exile to the *ir miklat* serves as atonement, and while there, he is accompanied by his Torah teacher to ensure his spiritual advancement as well. If the sin is so grave as to warrant the death penalty *r"l*, the sinner is nevertheless worthy of *Olam Haba*.

It would be inconsistent to keep someone alive in this world, which by definition means that he or she still plays a crucial role in making a *dira betachtonim*, and to limit his or



# The Timely Telegram

לזכות  
החיילת בצבאות ה'  
חיל מושקא שתחי'  
ווצ'רשנסקי  
לרגל הגיעה לגיל שתים-עשרה שנה,  
היא עונת בת מצוה  
נדפס ע"י  
משפחתה שיחיו

## PRESENTED IN HONOR OF BEIS IYAR—BIRTHDAY OF THE REBBE MAHARASH

“A new decree has been proposed? What now?”

“What now?” you ask. Well they want to pass a bill that will further restrict us Yidden from being able to conduct proper business and they want to harshen up the rules about the ghetto we have to live in.”

“Oy! Father in Heaven, who can help in these difficult times?”

Sadly this conversation wasn't unique to two Yidden, it was the feelings of all the Yidden in Russia during Nissan of 5640, who were afraid that they would be further victimized by their cruel anti-semitic Russian rulers.

But there was indeed one person who felt their plight and took it upon himself to

do all he could to prevent these new laws from being passed; the Rebbe Maharash.

The Rebbe Maharash travelled from Lubavitch to Petersburg and began rallying support among cabinet officials and ministers. He spent a considerable amount of time there. And it was time well spent. He made significant progress in convincing the cabinet members to delay the vote and implementation of the new laws until the following year at least.

However, one obstacle stood in his way.

The scheming Jew-hating minister who had designed and authored the terrible decrees had a good friend in the committee and this friend began convincing his colleagues to push the decrees forward and write them into law.

As the days moved on, the Rebbe Maharash had to return home to Lubavitch but his efforts to help Yidden never eased; even from Lubavitch he did all he could by sending letters and messengers to the necessary parties.

On Tuesday, the 2<sup>nd</sup> of Iyar, he called in his son, the Rebbe Rashab, and said:

“From the time I arrived in Petersburg to deal with these decrees, I began saying Tehillim in abundance.<sup>1</sup> Today, when I said the words *כי מכל צרה הצילני ובאיבי ראתה עיני*—For He saved me from every distress, and my eye saw my enemies,” Bentzion [the attendant] walked in and handed me a telegram with important news. The telegram stated that the evil minister had contracted a sickness and died a sudden death.”

The Rebbe Maharash then concluded, “Notwithstanding the good news, I finished the portion of Tehillim.”<sup>2</sup>

1. The Rebbe Rashab explained that this meant that his father took upon himself to say the Tehillim the way it is divided for the days of the week, in addition to the portion for the day of the month.

2. Adapted from Sippurei Chassidim - Moadim ; see also Kovetz Michtavim Tehillim, letter 8 Teves 5696



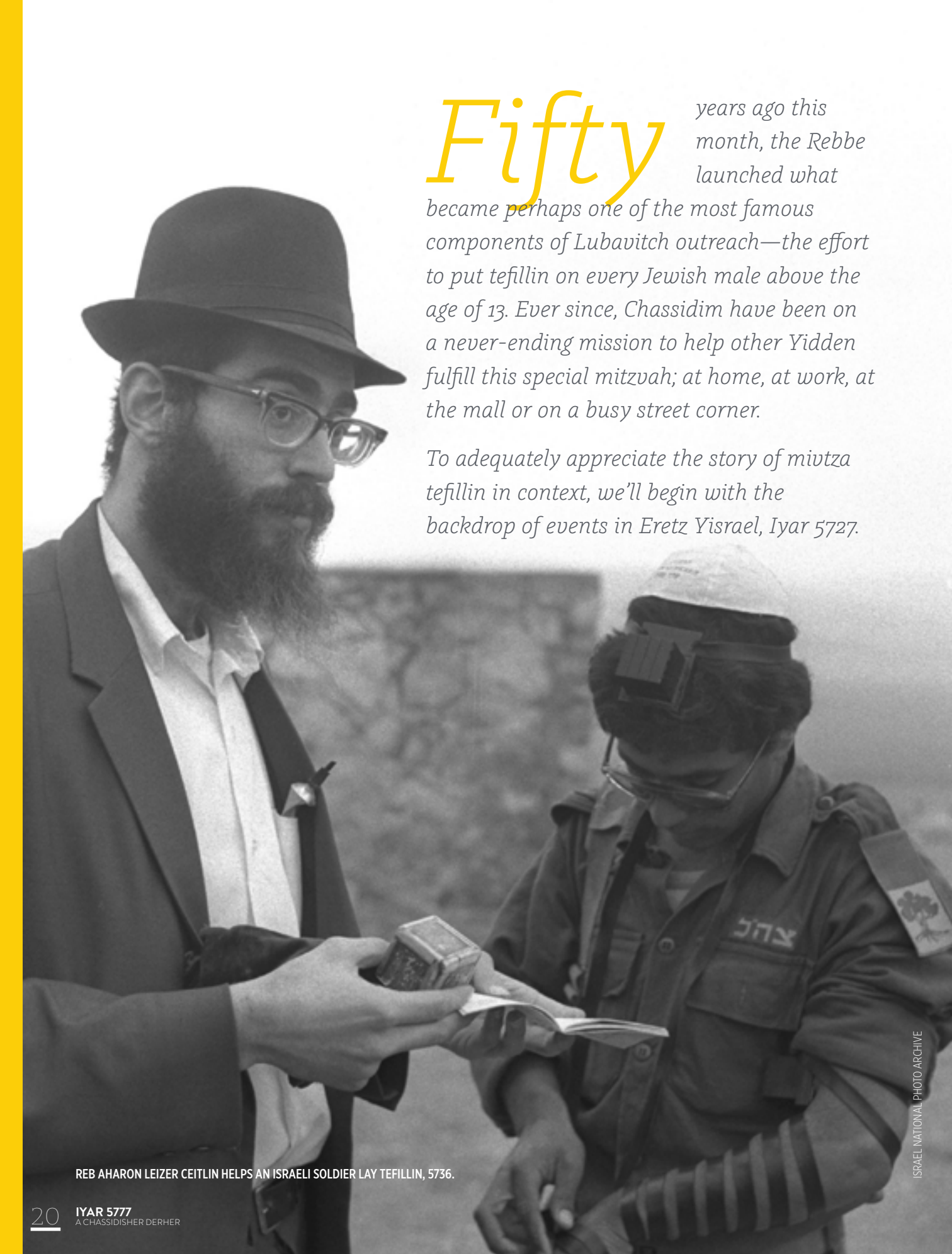
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לזכר נשמת  
שיינא גאלדא ע"ה  
בת יבלחט"א ר' מיכאל הלוי גוטלייזער  
נדפס ע"י זקיניה  
הרה"ת ר' יצחק מאיר  
וזוגתו מרת לאה ומשפחתם שיחיו  
שפאלטר



# reconnecting

*The Rebbe's Launch of Mivtza Tefillin*



*Fifty* years ago this month, the Rebbe launched what became perhaps one of the most famous components of Lubavitch outreach—the effort to put tefillin on every Jewish male above the age of 13. Ever since, Chassidim have been on a never-ending mission to help other Yidden fulfill this special mitzvah; at home, at work, at the mall or on a busy street corner.

*To adequately appreciate the story of mitvza tefillin in context, we'll begin with the backdrop of events in Eretz Yisrael, Iyar 5727.*

REB AHARON LEIZER CEITLIN HELPS AN ISRAELI SOLDIER LAY TEFILLIN, 5736.

ISRAEL NATIONAL PHOTO ARCHIVE

## Mortal Danger

Since Jews began to resettle in Eretz Yisrael, the surrounding Arabs never accepted the Jewish presence. Over many years, in their attempt to “demand vengeance... [through] Israel’s death”<sup>1</sup> the Arab countries continuously murdered, robbed and pillaged from Eretz Yisrael, employing both military units and *fedayeen*, terrorists.

By the mid-5720s (1960s), the situation was rapidly deteriorating. From the north, Syria was using the Golan Heights, which soar 3,000 feet over the Galilee, to bomb Israeli villages and *kibbutzim*, forcing families to sleep in bomb shelters. The PLO, which had recently been founded by the Arab League to fight Eretz Yisrael, was conducting increasingly frequent terrorist raids. Egyptian President Gamal Abdul Nasser—who was the leader of the largest country near Eretz Yisrael and was leading the efforts against it—announced, “We shall not enter Palestine with its soil covered in sand; we shall enter it with its soil saturated in blood.”

On 12 Iyar 5727 (May 22, 1967), the Egyptians closed the Suez Canal to Israeli ships and cargo, a legal act of war. The countdown to war had begun.

Two days later, in a telegram to the *vaad* of Kfar Chabad, the Rebbe sent a powerful message of reassurance to the Yidden in Eretz Yisrael: “You have the *zechus* to be among thousands of Yidden in Eretz Hakodesh, which “Hashem’s eyes are constantly upon.” Surely the Guardian of Israel will neither slumber nor sleep. May Hashem be at your right hand side, and may [He] watch you, and all *b’nei Yisrael shlita*, now and forever. I am anticipating good news, in a clear and revealed manner, and soon.”

Meanwhile, the situation continued to worsen. Egypt, which had already agreed to join arms with Syria, signed a military agreement with Jordan, effectively tying a noose around Israel’s neck; the Jews in the Holy Land were surrounded by almost half a million soldiers and thousands of tanks and planes. Whereas a larger sized country might retreat and hunker down closer in to the mainland, Eretz Yisrael, especially at the time, was tiny; if its defenses



**May Hashem be at your right hand side, and may [He] watch you, now and forever.**

were broken, the entire country would be overrun within a matter of hours, *r”l*.

All army reservists were called up for duty, while bomb shelters and bunkers were prepared. With the possibility of tremendous losses looming in the horizon, rabbis inspected public parks to be converted into giant cemeteries, with space for twenty five thousand bodies or more. “Our goal is clear—to wipe Israel off the map,” President Abdur Rahman Aref of Iraq announced. To a nation made up largely of

**“You have the great obligation and merit to assist them. When you learn one more *possuk* in Torah, fulfil one more mitzvah...This will save every Jewish person wherever he is from his hardships...”**

Holocaust survivors—which was still a very fresh memory—these words sounded eerily familiar.

As the specter of war came closer, and even more so after it began, Jews around the world began to realize that, come what may, the Jewish people were, once again, alone. Whereas the Arab countries were receiving arms and political support from the Soviet Union, as well as from many other Arab governments including Pakistan and Saudi Arabia—the American government announced that “our position is neutral in thought, word and deed.” Even the French government, which at the time was Israel’s closest ally, enforced an embargo on Israel.

The Israeli government was in urgent need of economic relief, and staggering amounts of money started pouring in from Jews in the diaspora. The speed and magnitude of the response was reported to have been “unparalleled in American Jewish history.” Beyond borrowing in order to make such gifts, some had reduced their estates and inheritances, so that their children in effect are also sharing their contributions, one newspaper reported.<sup>2</sup>

Foreign embassies called on their citizens to leave for safer areas, and many Jews followed their advice. But the Rebbe was absolute in his reassurance, sending a flurry of telegrams and letters to Eretz Yisrael urging confidence. The Rebbe instructed everyone to stay put, and even told a family who had planned on holding their son’s wedding in Eretz Yisrael to go ahead with their plans. In this atmosphere of isolation and fear, at least six Israeli newspapers, from across the ideological spectrum, featured the Rebbe’s encouraging words, many carrying the same headline: The Lubavitcher Rebbe sends Letter of Encouragement.



JEM 109410



JEM 109415



JEM 109422



JEM 109423



TISHREI 15736, LEVI FREIDIN via JEM, 143470



25 TISHREI 15741, LEVI FREIDIN via JEM, 191492



MITVZA TEFILLIN OUTSIDE 770.



# DAYS OF MEANING

EXPLORING SPECIAL DATES ON OUR CALENDAR

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## 2 IYAR

*Rebbe Maharash's Birthday*

On 2 Iyar 5594 (תרי"ד), the Rebbe Maharash was born in Lubavitch.

During the *seuda* of the *bris*, one of the Tzemach Tzedek's sons, Reb Yehuda Leib, asked the Tzemach Tzedek, "Who was the child named after? This name (Shmuel) doesn't seem to run in our family. Was it perhaps after Shmuel Hanavi?" The Tzemach Tzedek replied, "[He was named] after a water-carrier from Polotzk, who was named Shmuel, for a wise man is better than a prophet [*chacham adif minavi*]." (Sefer Hatoldos Admur Maharash p. 7).

{IN THE REBBE'S PRESENCE}

In 5710, the Rebbe held a special farbrengen on this day for the *bochurim*.

In 5736, the Rebbe farbrenged on 2 Iyar, as a continuation of the Rebbe's initiative of *mitvza chinuch*, which he announced a few days earlier. (Read more about this farbrengen, Derher Iyar 5776 "Children Educate.")

## 13 IYAR

*Passing of the Rebbe's Brother, Reb Yisroel Arye Leib*

On 13 Iyar 5712, Reb Yisroel Arye Leib, the Rebbe's youngest brother, passed away in Liverpool, England at the young age of 45.

As a young child, Reb Yisroel Aryeh Leib had an incredible memory, was acute and one who delved into study. He absorbed the *chassidische* atmosphere of his childhood home, as well as much Torah knowledge. His diligence was so strong, that his mother, Rebbetzin Chana, often had to tear him away from his learning to make sure he ate.

For some time, Reb Yisroel Arye Leib was in Leningrad in the Frierdiker Rebbe's court, and the Frierdiker Rebbe was very fond of him. The Chassidim liked him as well, often surrounding him and discussing various questions of *nigleh* and Chassidus with him.

Reb Yisroel Arye Leib left Russia and settled in Berlin in 5690 (תר"צ). In 5694 (תרצ"ד), he moved to Eretz Yisroel and settled in Tel Aviv, where he married. In 5710, he moved to Liverpool, England, where he passed away a few years later. As per the Rebbe's request, his *aron* was brought to Eretz Yisroel, and his resting place is in the Chabad part of the Cemetery in Tzfas.

When the Rebbe was told about Reb Yisroel Arye Leib's passing, he asked that it be kept a secret from their mother, Rebbetzin Chana. The Rebbe took great effort to make sure that she wouldn't be informed about this, continuing to do so until her passing, 13 years later.

The Rebbe sat shiva in his room that week. At the end of the week, the Rebbe said a *sicha*, and gave money for a farbrengen in Reb Yisroel Aryeh Leib's memory.

{IN THE REBBE'S PRESENCE}

The Rebbe said *kaddish* on this day every year.

In the later years, in *sichos* around the time of the *yahrtzeit*, the Rebbe spoke about the *hora'ah* in *avodas Hashem* that can be learned from his name.

Rabbi Levi Bistritzky of Tzfas informed [the Rebbe] that most of the *anash* in Tzfas visited Reb Yisroel Aryeh Leib's *kever* to recite Tehillim and give tzedakah on his *yahrtzeit*, 13 Iyar.

The Rebbe wrote in response: *Tach tach* (Many thanks). May it be [Hashem's] will that all of the *tefillos* should be accepted among the *tefillos* of all of *B'nei Yisroel sheyichyu*, "and they should accomplish everything."



לזכות  
 הרה"ת ר' יהודה אריה לייב  
 וזוגתו מרת שרה גוטל שיחיו  
 פערלמוטער

בקשר עם נישואיהם  
 כ"ט אדר ה'תשע"ז

נדפס ע"י הוריהם  
 הרה"ת ר' אברהם אלי  
 וזוגתו מרת עלא שיחיו פינסאן  
 הרה"ת ר' אברהם אבא  
 וזוגתו מרת חנה שיחיו פערלמוטער



# Neshamah Unleashed

## The Power of a Niggun

“א חסידישער ניגון שטארקט די תקוה ובטחון,  
 בריינגט שמחה, און שטעלט אוועק די הויז מיט  
 דער הויז געזינד אין קרן אורה.”

“A chassidisher niggun fortifies hope and  
 bitachon, brings joyousness, and places the  
 home and family in a state of light...”

(היום יום כ"ב תמוז)

Once, while still a young man before going to Mezrich, the Alter Rebbe was invited to a wedding in Vitebsk and asked to say a *pilpul*. The Alter Rebbe delivered a deep founded *pilpul* professing thought provoking theories, speaking very quickly, leaving an ample impression on the crowd. Then the Alter Rebbe said: “Speech is the pen of the heart.”

After that, they asked the Alter Rebbe to sing a *niggun*. They knew that the Alter Rebbe sang very well. Hearing his singing while davening or learning, one was mesmerized and couldn't leave his presence.

The Alter Rebbe indeed sang a *niggun*, and then said: “Speech is the pen of the heart; song is the pen of the *nefesh*.”

Later, when the Alter Rebbe came to Mezrich, he learned that *niggunim* are actually a part of *avoda* according to Chassidus.<sup>1</sup>



## New Life in Song

Chassidus did not come to add, or *chas v'shalom* to diminish, from the existing truths of Yiddishkeit, but only to infuse life and joy in its everyday practice.

And so did Chassidus do to Jewish song.

Music has been a part of the fabric of our nation throughout all of our ancient history. But with the bitter hardships of *galus*, our song was sucked dry and lost its sense of life.

The Baal Shem Tov and his *talmidim* awakened this sleeping *neshama*.

The *niggun* became the catalyst, allowing the Chossid to reach further in his *avodas Hashem*. Some of the most important teachings of Chassidus are the emphasis on joy of the heart and “*d’veikus*”—a heartfelt connection to Hashem, expressed by a longing and yearning to our father in heaven.

It is the *niggun* that will help drive the Chossid in this direction, lifting his heart up the steps of the spiritual ladder.

Chassidus Chabad took the *niggun* a step further.

For Chabad Chassidim, the *niggun* expresses a deep-founded connection to Hashem as a result of hours-long contemplation and enlivened davening. Chassidim are not so meticulous about following the musical “rules” and structure with their songs. The *niggun* is an expression of the *neshama*, and therefore cannot be subject to these restrictions. Likewise many of the *niggunim* are wordless tunes. For words would only restrain the boundless message conveyed by the *niggun*.<sup>2</sup>

So powerful is the *chassidisher niggun* that Reb Hillel Particher summarized it: “One who has no ‘sense’ for music (חוש אין נגינה) has no ‘sense’ [understanding and feeling] for Chassidus.” Or in a slightly different variation: “One who has a ‘sense’ for music also has a better understanding and feel of Chassidus.”<sup>3</sup>

## THE GATEWAY

A *niggun* shows the Chossid where he stands in *avodas Hashem*; where he should be and where he can be. It reveals the essence of his being, the *etzem haneshama*.

The *niggun* is a gateway to reaching the place where he needs to be.

(*Sefer Hasichos* 5706 p. 52)

The Alter Rebbe said:

A *niggun* has the power to *shlep* one out of the deepest “mud.”

(*Ibid.* p. 47)

## A Different World

When the Rebbe Rashab founded Tomchei Tmimim, a structured system was put in place for the *talmidim* to learn and sing *niggunim* regularly. “*Seder niggunim*” took place twice during Shabbos, on Friday night and Shabbos evening (“רעוא דרעוין”), where a special group of “*menagnim*”—talented singers—led the singing of heartfelt *niggunim*.

Reb Nochum Shmaryahu Sassonkin, who studied in Tomchei Tmimim Lubavitch, later recounted:

“The Rebbe [Rashab] used to come out to the *zal* every Friday night and deliver a *maamar*. Before he arrived, we prepared the *zal* with four long tables forming a square across the entire room. On the northern side, a chair was set for the Rebbe.

“After everyone had their places, the group of *menagnim* began their song. The *niggunim* included some heartfelt ones, some joyous, and others were ‘*niggunei ga’agum*’ (expressing a sense of yearning).

“These *niggunim* lifted our souls; we felt like we were being transferred from the weekday mode to a holy one (מחול אל הקדש). I remember the first time witnessing this scene; it was awe inspiring! The holiness of Shabbos shined on the faces of everyone present, as their hearts were captivated by these beautiful *niggunim*. For a moment, I soared to another world and couldn’t even realize where I was!

“Then the Rebbe’s footsteps were heard and total silence fell on the room. Everyone’s eyes turned eastward watching the Rebbe as he walked in, like an angel appearing from heaven.”<sup>4</sup>

לעילוי נשמת  
הרה"ח הרה"ת עוסק בצ"צ וכו'  
ר' יהודא ליב"ז"ל  
בן הרה"ח הרה"ת ר' יעקב יוסף שו"ב ז"ל  
רסקין  
גלב"ע י"ב אייר התשס"ד  
נדפס על ידי ולזכות משפחתו  
שיחיו לאורך ימים ושנים טובות



# THE DESERT BLO

An exclusive interview with  
**RABBI SHIMON LAZAROFF**



# OMS



THE REBBE WISHES "MAZAL TOV, MAZAL TOV" TO ZALMAN LAZAROFF UPON HIS BAR MITZVAH, AS RABBI LAZAROFF STANDS BY HIS SIDE.

21730 ייזק

Rabbi Shimon Lazaroff — Shiminkeh, as he is fondly known — is a respected and beloved figure amongst the senior shlichim. Always lively, with a witty comment quick off his tongue, the head shliach to the state of Texas is unceasingly ready to delight young and old alike with simple yet keen messages about the life of a Chossid in general, and a shliach in particular.

Rabbi Lazaroff was born in Russia, and his childhood followed the path of many Lubavitcher Chassidim of his day; crossing the border, emigrating to Eretz Yisroel, and ultimately being a *bochur* near the Rebbe in the early years in 770. Later, he merited to be sent by the Rebbe—as one of the first shlichim—to the state of Texas.

The staff of A Chassidisher Derher was honored to sit down with Rabbi Lazaroff for a comprehensive interview about his early life, and most importantly, his years as a *bochur* near the Rebbe, and his shlichus to Detroit and Texas. Presented here is a selection of some of the *hor'os* he was privileged to receive from the Rebbe and some of those riveting stories and important lessons we heard.

As one who merited to receive guidance from the Rebbe at every step of the way, his life story is a source of inspiration and direction for all.

*In preparation for this article, we were greatly assisted by Rabbi Chaim Lazaroff, who graciously provided us with many pertinent pictures and documents.*



A YOUNG SHIMON LAZAROFF, APPROX. FIVE YEARS OLD.

## KUTAISSI, PARIS

I was born in Kutaisi, Georgia, in the midst of World War II, where a large number of Lubavitcher Chassidim had gathered. A few months before I was born, my father, Reb Eliezer Gershon Lazaroff *hy"d*, was drafted into the Russian Army and sent to the German front, never to return.

After the war, the famous Lubavitcher escape from Russia took place, through the border city of Lvov. The Lubavitcher community of Kutaisi joined the great escape as well, so I, along with my mother and sister, made our way to Lvov, and we crossed the border into Poland. From there we traveled through Czechoslovakia, and then we reached France. The Rebbe's mother, Rebbetzin Chana, also left Russia together with our group.

After crossing the border we traveled until reaching Paris, where we attempted to settle down for the time being, until we would be able to continue to our final destinations. Shortly after that, our Rebbe—then the son-in-law of the Frieddiker Rebbe—arrived in France (from the United States) to arrange immigration papers for his mother, Rebbetzin Chana. My mother's brother, Yankel Lipsker, was tasked with arranging the food for the Rebbe during his stay, and he, in turn, asked my mother to cook the food;

so my mother merited to cook the Rebbe's food during those months.

The Rebbe would stay, especially on Shabbos, in Reb Zalman Schneerson's house, and I was one of the few children that would be present while the Rebbe was there.

Now, the Rebbe had known my father, as well as my grandfather, Harav Shimon Lazaroff, from Russia. In fact, in 5687 (תרפ"ז), the year of the Frierdiker Rebbe's arrest, the Frierdiker Rebbe had held two important meetings in Leningrad, and there had been a total of three participants: The Frierdiker Rebbe, our Rebbe, and my grandfather, who served as the *chassidische* rov of Leningrad.

So the Rebbe knew me, so to speak.

During his three month stay in Paris, the Rebbe held a number of *farbrengens*, and as customary by many *chassidische* *farbrengens*, at the conclusion, the participants would dance. I was a five year old child, so I would hold onto the Rebbe's jacket, and dance along. On one occasion, the Rebbe even held my hands and danced with me.

## ERETZ YISRAEL

From France, the Chassidim began moving to different parts of the world, according to the instructions of the Frierdiker Rebbe. Many Lubavitchers traveled to Eretz Yisrael, while others went to Australia, England, Canada, and the United States. The largest group emigrated to Eretz Yisrael, and in 5708 my mother received instructions from the Frierdiker Rebbe to travel to Eretz Yisrael as well.

When we arrived there, I joined the Lubavitcher *cheder* in Tel Aviv led by Rabbi Fulle Kahan. My family then moved to Lod. The Lod yeshiva at the time had only five students: two Lipskers—Zalman and Eli, two Kaplans—Boruch and Nochum, and

me. That was the beginning of the yeshiva in Lod.

Being that we were the first *chassidische* yeshiva with a dormitory, the yeshiva began to grow. There actually were *bochurim* from *chassidische* (non-Chabad) backgrounds who joined us as well.

Then, the Yemenite Jews arrived in Eretz Yisrael, and no yeshivos wanted to accept them into their institutions. The Rebbe insisted that Chabad accept their children, even though the yeshiva was in dire financial straits. The Yemenite group was so significant in the Rebbe's eyes, that the sub-title of Tomchei Temimim in Lod became "*Olei Russya, Olei Teiman*—Russian Immigrants, Yemenite Immigrants."

Those were very special days. We were located in the depths of an orchard (the "*Pardes*"). The *mashpia* was Reb Shlomo Chaim Kesselman, the *rosh yeshiva* was the *gaon* Reb

Boruch Shimon Schneerson, and there was a wonderful atmosphere. It was very spiritual; the *nigleh*, the Chassidus, it was all very special.

My class, over the next few years, was very blessed by this inclusiveness; my classmates were Reb Yossel Uminer, Reb Meilach Zweibel *a"h*, Reb Mottel Ashkenazi *a"h*, Reb Zushe Feldman and Reb Nochum Sternberg; besides for Rabbi Ashkenazi *a"h* and יבלח"ט Rabbi Feldman, none of them were from Lubavitch families.

As I grew older, many of my friends began traveling to the Rebbe. Nachman Sudak *a"h* and יבלח"ט Gershon Mendel Garelik, Yisroel Friedman, etc.—they were all going to New York, so I wanted to join as well. My mother said that I was too young; I was only fifteen years old, how could I travel to the Rebbe on my own? I, on the other hand, would tell her that if I

I WAS A FIVE YEAR OLD CHILD, SO I WOULD HOLD ONTO THE REBBE'S JACKET, AND DANCE ALONG. ON ONE OCCASION THE REBBE EVEN HELD MY HANDS AND DANCED WITH ME.



CLASS PICTURE OF THE YESHIVA IN LOD, 5715. SHIMON LAZAROFF STANDING ON FAR RIGHT.



# Moshiach & Sefiras Ha'omer

## A Practical Discussion

We are all aware that the coming of Moshiach and the future *geulah* are not abstract concepts, but rather part of our everyday consciousness, as it is said, "I await his coming every day, that he should come."

There is a lesson from Sefiras Ha'omer: When the Yidden left Mitzrayim, they counted the days leading up to the giving of the Torah at Har Sinai, yearning for the day to come. This needs to be our approach as well—waiting and yearning every day for Moshiach to come.

In addition, the mitzvah of *sefiras ha'omer* has another obvious connection to this idea of constantly yearning for the coming of Moshiach:

According to most opinions, the mitzvah of counting Sefiras Ha'omer only applies when the *Beis Hamikdash* is standing. In the time of *golus*, the *sefiras ha'omer* that we count is not a *d'oraysa*, but rather instituted *mid'rabbanan* as a *zecher l'Mikdash*—commemorating the *sefrah* in the times of the *Beis Hamikdash*.

This is why we say a special *tefillah* right after Sefiras Ha'omer asking for the *Beis Hamikdash* to be rebuilt. We are acknowledging that we have not fulfilled the mitzvah in the most complete way, and requesting that very soon we merit to have the *Beis Hamikdash* and perform the mitzvah *d'oraysa*.

### COMPLETENESS IN SEFIRAH

Regarding *sefiras ha'omer* the Torah says "Seven complete weeks you shall count..."—there is a special command that the weeks be whole and complete.

It is brought in the Midrash,<sup>1</sup> "Reb Chiya says, When are the weeks complete? When the Yidden are fulfilling Hashem's will."

The Rebbe explains this Midrash to mean, that when the Yidden will fulfill Hashem's will and merit the coming of Moshiach, then the mitzvah will be complete. I.e. we will fulfill the mitzvah of *sefirah* in its complete manner, as a *d'oraysa*.

This brings us to a very interesting question:

If Moshiach were to come during the days of *sefirah*, would we have the mitzvah *d'oraysa* of counting from that point on? Or would we need to wait until the next year to count from the beginning of *sefiras ha'omer*?

### THE PROBLEM

Why might you think that the mitzvah does not begin immediately, and we would need to wait until the next year?

לזכות  
מרים מינדל שתחיל בת רייזל  
שיקויים בה  
ברכת כ"ק אדמו"ר אליה  
"...ביחד עם בעלה שי' לגדל  
כיו"ח שי' לתחומע"ט מתוך  
שמחה והרחבה..."







# דער רבי וועט געפינען א וועג...

לע"נ  
יעקב ליבער בן גמליאל ליב ע"ה  
גלב"ע ט"ו אייר ה'תשס"ד  
תנ"צ'ה'  
נדפס ע"י בנו  
הרה"ת ר' ישראל ליב  
וזוגתו מרת פרומא רחל  
ומשפחתם שיחיו  
רעזניק

## In the Nick of Time

AS TOLD BY RABBI ELIE FILLER (PRESCOTT, ARIZONA)

Our shlichus began in the beautiful, mountainous town of Prescott, Arizona two years ago. After a year, we were gifted with access to a substantial amount of cash to purchase a suitable building for a Chabad House. The layout of the city is quite scattered and we felt that the strategic location for a Chabad House is in the downtown area.

Buildings for sale are hard to come by and we spent several months scouting the area for the perfect fit. We finally settled on a structure that is both commercial and

residential. The posted price was above our means, so we made an offer that was considerably lower yet reasonable. The owner stubbornly refused our price and compromised for a price that was still more than we could afford.

I consulted with several older shluchim and I received conflicting advice. Some felt that acquiring the building was important enough to accumulate some debt and others felt that the stubbornness of the owner was a concern.

I sent a *tzettel* to the Ohel detailing the entire episode and included the conflicting messages I was receiving. I





CB HALBERSTAM via JEM, 101892

## THE CHIEF RABBIS' VISIT

11 Iyar, 5749

This month we feature photos of a *yechidus* of Eretz Yisroel's chief rabbis, Rabbi Avraham HaKohen Schapiro and Rabbi Mordechai Eliyahu, the Ashkenazic and Sephardic ("Rishon Ltziyon") rabbonim respectively.

לע"ג אבי מורי  
הו"ח אי"א נו"ג יעקב בן יצחק ע"ה  
ד' אייר תשע"א  
תנ"צ'בה'  
נדפס ע"י בנו הרה"ת ר' יצחק  
וזוגתו מרת פנינה חנה  
ומשפחתם שיחיו  
חנוכה

# 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](mailto:feedback@derher.org).

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



**Dear devoted staff of  
A Chassidisher Derher,**

The subscription we made for the year has been the best purchase we've ever made. Each issue is packed full of such amazing and detailed information.

I was really enjoying the article about Reb Mendel Futerfas and, obviously, there is no shortage of what can be written and told about him.

I was wondering, based on the fact that the Rebbe spoke of telling stories of "ordinary Chassidim" for us to relate to and feel that we can accomplish more too (*halevi* we were as ordinary as Reb Mendel!), if perhaps A Chassidisher Derher could include a section of stories of such Chassidim in each issue, or "sprinkle" them throughout each issue.

Lastly, have you ever interviewed those involved or written a history on Hadar HaTorah? Being our longest standing *baal teshuva* yeshiva, the founding and growth of such an institution—given the Rebbe's focus on Jewry worldwide—would give great insight into how, perhaps, the Rebbe guided *baalei teshuva* once they "entered the fold" and give insight to current *baalei teshuva* as well.

**Avrohom Kaufman**  
Monsey, New York

”

**Dear Editors,**

In the Adar magazine, you presented an article detailing the Rebbe's launch of Tzivos Hashem [*On the Front Lines* Derher issue 54 (131)]. I'd like to share some additional background information, a story which I had the *zechus* of having a part in.

Every summer, when Camp Gan Yisroel ended, we would daven *mincha* with the Rebbe, and then the parents would pick up their children. I was in 770 after the summer of 5737, when suddenly someone tapped me on the shoulder and said, "Rabbi Hodakov would like to see you and your friend." My friend and I went to his office.

Rabbi Hodakov told us how special it was that we keep a connection with these children all year, and being that my friend and I were very involved in the camp, and last year we sent out a Camp Gan Yisroel magazine twice after the summer, he wants us to go now and make a magazine once a month and send it to every one of the kids in camp. The magazine should contain stories and projects, and the kids should mail back to us, informing us of what they accomplished, and they should be able to get points and go up in ranks. In this way, throughout the winter the kids will be able to grow in the mitzvos that they learned from last year's summer. In effect, if you think about it, this is the concept of Tzivos

Hashem, but he didn't use the words Tzivos Hashem.

I loved the idea, but the *bochur* that was with me looked at Rabbi Hodakov and said, "I can understand one magazine, two magazines, but you want us to make one every month? I can't; I'm a *bochur*, I have to sit and learn, that's my priority." There was no way he was going to do it, and I looked at Rabbi Hodakov and I said, "I need him to do it, what should I do?" Rabbi Hodakov said, "Nu nu, he wants to sit and learn, that's a good thing," and that was that. We never heard of it again until a few years later.

The first time that the Rebbe spoke about Tzivos Hashem was during a rally on Chol Hamoed Sukkos 5741 (as mentioned in the article). I was outside, as only teachers were allowed in. The Rebbe spoke about how kids should be able to have the concept of an army and they should have points and ranks and so on. While standing outside, I thought to myself, "Wow! This is almost word for word the same thing we heard from Rabbi Hodakov." I felt bad that we hadn't acted earlier. The Rebbe didn't say at that time that publications should be mailed and that the children should mail reports back, but I knew what the Rebbe wanted.

Then something special happened.

As you described in the article, the Rebbe danced a *hakafa* on Shemini Atzeres and Simchas Torah together with the children. I had a beautiful place—I was on the top row, with an unobstructed view. As the Rebbe was walking around and letting the children kiss the Torah I started realizing more and more the Rebbe is the general leading these children to a new place. They started singing the Rebbe's father's *niggun* and the Rebbe was waving the Torah around and around. At that moment, it entered my head that I have to do what Rabbi Hodakov told me, and I decided that after Simchas Torah I would write to the Rebbe and take upon myself to do

what the Rebbe wanted. The moment my thoughts went there, the Rebbe looked way up, right at me, and waved the Torah right at me. Tears were literally coming down my cheeks. The Rebbe turned around, and the second time that the Rebbe turned around, the Rebbe was looking straight at me and I said the words, "Rebbe, I'll take care of it," and the moment I said that, the Rebbe waved the Torah up towards me again.

After putting my thoughts together after Yom Tov and the next day, I walked over to my *chaver*, I sat him down, and I said, "I know what the Rebbe wants for Tzivos Hashem." I told him the whole story about Rabbi Hodakov's office. The friend I spoke to this time was Levi Fogelman, today a shliach in Natick, MA. He agreed to join my team. A day or two later, while on our flight back to California, where we were learning in Yeshiva Ohr Elchonon Chabad, we put together a whole plan: we would make a book of eight mitzvos and publish it for Chanukah.

We decided to use a character for the cartoons—Beetle Bailey—who has a sergeant giving him orders. We would draw pictures of various things, including Chanukah. But could we be sure it was the right thing? On the flight, we consulted with the rosh yeshiva, Rabbi Ezra Schochet. He looked at us and he said, "That's exactly what the Rebbe wants—a booklet that will be sent out every month and the kids send back a report."

The next day in *zal* I began the work. With us was Meir Gitlin, today a shliach in Markham, Ontario. He drew the cartoons, Avraham Weg took care of the layout, Shimon Yurkowitz coordinated the many initial school visitations, and our production was underway. Remember, it was already Cheshvan and we needed to have this ready for Chanukah.

Within three weeks we had the book and one layer of the color; it was going to be a two-layer color book. On that

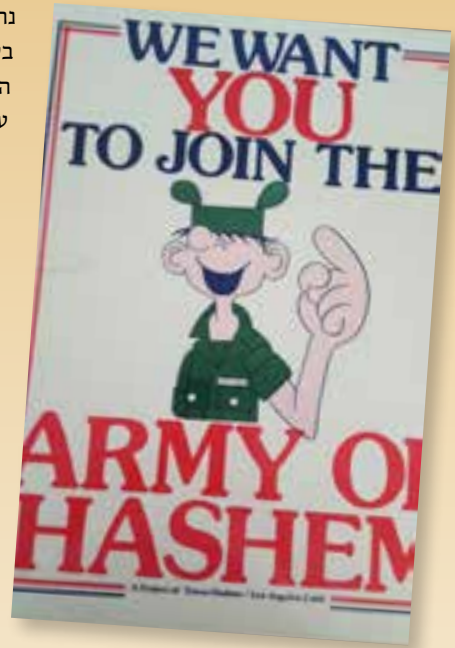
Friday, before Shabbos Mevorchim Kislev, everything was ready to go to print, and we just awaited Rabbi Cunin's arrival back from New York to secure his financial backing.

However, that Motzei Shabbos we learned that the Rebbe was quite unhappy that nothing had been done for Tzivos Hashem. There was a farbrengen in LA that night to celebrate Rosh Chodesh Kislev, which was Sunday, and from there we called Rabbi Cunin and told him that we have something to put on the Rebbe's desk in the next week or two, because printing takes time.

In those days, fax machines weren't yet commonplace, but there was a new machine called the Exxon Qwip. To send something through this line took a long time, about 45 minutes a sheet. Rabbi Krinsky had such a machine in his office in New York, as did Rabbi Cunin in LA. Over the phone, Rabbi Cunin said, "Get in there, and start sending it to me!" We had a booklet of 8 or 10 sheets and it would take many hours to send. We came to the office and it was locked—nobody had the key except Rabbi Cunin, who was still in New York—and the office had a big heavy wooden door. We asked Rabbi Cunin what we should do? He said, "Take an axe and smash down the door!" That's what we did, and all night we were Qwipping the booklet to him. Rabbi Cunin went into Rabbi Krinsky's office at around 9:45 AM and picked up the sheets of paper. He stood near the Rebbe's door, and he told the Rebbe that in California we have this ready to make for Tzivos Hashem and this is the first edition. He also told the Rebbe that the 12 Pesukim would be printed to be given out as a package to all the children in California. The Rebbe took it, and just a few hours later, we received a reply. It was about 4:10 PM so it must have been after *mincha* and *maariv* in New York. We received a phone call from Rabbi Cunin, who told us the Rebbe's answer:

נתקבל ות"ח דבר  
בעתו סמוך לוייעקב  
הלך לדרכו אזכיר  
על הציון

"It was received, thank you, it is timely—close to 'And Yaakov went on his way' [i.e. after the festive month of Tishrei], I will mention it at the Ohel."



The Rebbe also gave a few pointers that we should add into the book: the first was that it should be made clear that this booklet of eight commands is only eight commands out of the 613 commands that the Commander-In-Chief has given us. Also, it has to be clear that it's for boys and girls. The Rebbe also wanted to make sure that being that there are *brachos* being mentioned in it, the booklet shouldn't be defaced or discarded.

We wrote that we were going to do it multicolored, the Rebbe underlined the word multicolored twice and we took it that the Rebbe wanted 4 colors so we added 2 more layers of colors to the project. The Rebbe also said he wished to participate in the costs, and we got from the Rebbe 18 dollars; a 10, 5, 2, and 1 dollar bill. And we were off to the races; we were so excited that we printed 10,000 copies, sending them out to all the Jewish children. Thousands of children were signed up, and by Shevat, we already had edition number two. That, my friends, is how Tzivos Hashem began.

**Rabbi Chaim Mentz**  
*Bel Air, California*

לזכות  
החתן הרה"ת ר' לוי יצחק שיחי'  
והכלה המהוללה מרת דבורה לאה שתחי' שטיינמין  
לרגל חתונתם ב' ניסן, ה'תשע"ז

נדפס ע"י הוריהם  
הרה"ת ר' שניאור זלמן וזוגתו מרת רחל שיחיו צירקנד  
הרה"ת ר' חיים שאול וזוגתו מרת שרה שיחיו שטיינמין

לע"נ  
הבחור הת' מאיר יעקב יוסף ע"ה  
בן יבלחט"א ר' מנחם מענדל שיחי'  
הלל  
נלב"ע ז"ך טבת ה'תשע"ז  
תנ"צ'ב'ה'  
DEDICATED BY  
THE SHINE CORP

לזכות החייל בצבאות ה'  
ישעי' ארי' שיחי'  
לרגל האפשרנישו' שלו  
ביום ל"ג בעומר ה'תשע"ז  
נדפס ע"י הוריו  
הרה"ת ר' איסר וזוגתו מרת דבורה לאה שיחיו  
נין

לזכות  
אהרון ברוך ב"ר מנחם מענדל הי"ו  
לרגל יום ההולדת שלו ב"ז ניסן

לזכות החייל בצבאות ה'  
מנחם מענדל שיחי'  
לרגל הולדתו ביום כ"ז שבט ה'תשע"ז  
ולזכות אחותו חנה שתחי'  
נדפס ע"י הוריהם  
הרה"ת ר' שלום דובער וזוגתו מרת מושקא שיחיו  
קסלמן

לזכות  
חנה בת מושקא  
ולזכות חי' רחל דבורה בת לאה  
לרפואה שלימה וקרובה בכל אבריהן וגידיהן  
נדפס ע"י  
הרה"ת ר' מאיר יצחק וזוגתו מרת חוה שיחיו  
שטיינער

לע"נ  
ר' מנחם נחום בן הרב משה יצחק ע"ה  
נלב"ע כ"א תמוז ה'תשמ"א  
פראגער  
נדפס ע"י  
משפחתו שיחיו

לזכות חנה בת מושקא  
לרפואה שלימה וקרובה  
נדפס ע"י משפחתה שיחיו



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

DEDICATED IN HONOR OF  
**RABBI YOSEF AND REBBETZIN MIRIAM GOPIN**  
SHLUCHIM OF THE REBBE TO GREATER HARTFORD, CONNECTICUT  
MAY YOU CONTINUE TO GO FROM STRENGTH TO STRENGTH  
GIVING THE REBBE MUCH NACHAS!  
BY YOUR GRATEFUL ADMIRERS AT THE CHABAD HOUSE



לע"נ  
הרה"ח הרה"ת ר' דובער בן הרב ר' נפתלי ע"ה  
יוניק

זכה לשמש את כ"ק אדמו"ר קרוב ליובל שנים  
בקשר עם יום ה'אראצייט' שלו הי"ב ט' אייר  
ולזכות תבלחט"א זוגתו מרת פרומא שתחי'  
DEDICATED BY **DOVID AND CHANIE JUNIK** AND FAMILY  
AND IN CELEBRATION OF HIS BIRTHDAY 12 IYAR

לזכות  
הבחור הת' שניאור זלמן הכהן שיחי'  
זרחי

לרגל הגיעו לעול מצוות ביום ועש"ק כ"ג אייר ה'תשע"ז  
שיגדל להיות חסיד ירא שמים ולמדן כברכת כ"ק אדמו"ר הנשיא  
נדפס ע"י זקניו הרה"ת ר' יעקב ליב זוגתו מרת חוה שיחיו אלטיין

לעילוי נשמת  
הילדה השלוחה מנוחה רחל ע"ה  
בת יבלחט"א הרה"ת ר' יצחק יהודה שי'  
נלב"ע ביום ט"ז אייר ה'תשנ"ז  
תניצ'בה'

נדפס ע"י הורי' הרה"ת ר' יצחק יהודה זוגתו מרת גאלדע שיחיו בוימגארטען

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר נשיא דורנו  
נדפס ע"י ולזכות הרה"ת ר' לייביש משה זוגתו מרת רינה  
ידיהם קיילא באשא, בנציון דוד, אליהו איסר, רבקה שיינדל אלטא שיחיו  
גולדהירש

A Chassidisher Derher  
Vaad Talmidei Hatmimim



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