

# A Chassidisher **Derher**

ר דערהער

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וואו ערזט וואס  
יעצט דינועה  
אז 183  
ערעניס.



**TAMMUZ 5777**  
ISSUE 58 (135)

# Derher**Contents**

TAMMUZ 5777 ISSUE 58 (135)



## About the Cover:

The Rebbe during a yechidus, 18 Cheshvan 5735.  
V Schildkraut via JEM 108714

**Insert in the Rebbe's holy handwriting:** Portion of a letter from the Rebbe dated 28 Shevat 5714. It reads: ולא עזב ולא יעזוב הרועה את צאן מרעייתו—The shepherd [the Rebbe] has not forsaken, and will not forsake, his flock.

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IN CONNECTION WITH GIMMEL TAMMUZ

# Derher**Editorial**

Chazal tell us that the reason Moshe Rabbeinu never reached the promised land was in order to remain in the desert with the people of his generation. In time, he will take them along with him to Eretz Yisroel.

Why?

Moshe Rabbeinu's very being is all about his people. If he cannot enter Eretz Yisroel together with his flock then the entry to the holy land, with all the lofty levels that go along with it, is worthless! Since his people were destined to stay in the desert, he had to remain there with them.

The same could be said of the [Friediker] Rebbe; the Moshe Rabbeinu of our generation.

The reason he remains-for the time being-in chutz la'aretz, is in order not to tear himself away from his chassidim, his mekusharim, or those who have even a remote connection with him. In due time, he will lead them all to Eretz Yisroel for the geulah shleima.

Thinking about this fact should give us added strength to do our avodah. When the yetzer hara tries to convince us that our actions are insignificant and of little consequence, we can retort:

How could you entertain such a thought?! I myself stood at Har Sinai and heard Hashem speak, addressing me personally! Moshe Rabbeinu himself, and the Moshe Rabbeinu of our generation too, are waiting for me to do my part. Without me, this "train" will never depart!

(Sichas Shavuot 5711)

Powerful words from the Rebbe that remind us how important our *avodah* really is, especially in a time like ours.

The Rebbe set a mission for us with his first *maamar* on Yud Shevat 5711: to finally and completely bring the geulah and create a *dira b'tachtonim*. The whole world is waiting for us to do our part, including all the past generations.

And all the while, the Rebbe is with us, unwilling to separate himself from his chassidim, *mekusharim*, and all Yidden.

The Rebbe once explained that the way we can see and feel the *hashpa'ah* of a Rebbe even after his *histalkus* is by studying the Torah he wrote. The Rebbe placed his very essence within his Torah, and with that he continues to guide and counsel his people, giving them strength to carry on. (Sichas Acharon Shel Pesach 5717).

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In this spirit, we present a one-of-a-kind overview of the Rebbe's Likkutei Sichos. We learn the story of how these *sefarim* were released; the meticulous work and precious time that the Rebbe invested in each *sicha*, and the joy and excitement they generated by Chassidim. All of this is sure to bring an added enthusiasm in studying the Rebbe's Torah and fortifying our connection with the Rebbe.

And with that, we will stay true to our mission of illuminating the world with the light of *Elokus*, as the Rebbe writes in the last *likkut* for Shabbos parshas Vayakhel, 5752 (Likkutei Sichos vol 36 p. 191):

In addition to warming our own *neshamos* with holiness, we must let the light permeate all of the world.

Until we will succeed and finally bring the *geulah*, when we'll be reunited with the Rebbe, *teikef umiyad mammash*.

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# ETERNAL LIFE

*By reexamining a story in the Zohar, the Rebbe's father, Harav Levi Yitzchak defines the meaning of a tzaddik's life after his histalkus, and the responsibility incumbent upon his talmidim.*

---

The Zohar relates:

Shortly before Rabbi Shimon bar Yochai was *nistalek*, he spoke with two of his primary students, (his son) Rabbi Elazar and Rabbi Abba. Rabbi Abba cried, and said, "Oy! When [you] pass on from this world, the world will be orphaned from you. Who [then] will light it up?"



The Rebbe's father questions the redundancy of this statement:

Obviously, when Rashbi is no longer in this world, the world is orphaned of him.

He suggests an explanation based on what the Alter Rebbe writes in Tanya<sup>1</sup>, that when a *tzaddik* is *nistalek* he is present on all levels even more than during his physical life. His students who connected to him during his lifetime continue to receive from his essence which remains in Gan Eden.

Based on this, *histalkus* doesn't necessarily preclude the *tzaddik* from continuing to illuminate the world, through his students. Since they receive [not just an impression or ray, but] from the essence of his *ruach*, they can continue to radiate Torah with the same power of Rashbi himself. When Rabbi Abba cried, it wasn't in anticipation of the immediate future (as Rashbi had many *talmidim* still alive) but rather a longer term, after all of Rashbi's student themselves would be *nistalek*.



What's the practical application of this?

A few days ago we marked the Alter Rebbe's *yahrtzeit* on Chof-Daled Teves, and soon it will be Yud Shevat. This story from the Zohar is an important lesson for us.

One might ask: Rabbi Abba cried about the passing of Rashbi, despite





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לעילוי נשמת  
השליח ר' אליעזר אלימלך ע"ה  
בן יבלחט"א הרה"ת ר' ניסן שיחי'  
מאנגעל  
גלב"ע ד' תמוז ה'תשמ"ח  
ת.נ.צ.ב.ה.  
נדפס ע"י  
משפחתו שיחיו



the fact of “מה זרעו בחיים אף הוא” —his students would remain alive and keep him alive as well.

So this is what the Rebbe’s father teaches: There is only reason to cry for the orphaned state of the world if there are no *talmidim* left after the *tzaddik’s histalkus*. But as long as his *talmidim* follow in his path, his life is perpetuated. The mission

for his students then, as long as they are (physically) alive, is to ensure that they “keep him alive” in the proper manner, i.e. learning his teachings and following his ways.

Moreover, when “his students are alive,” not only will “the world not be orphaned from him,” but even “he, himself, is alive”.

As the Rebbe Rashab said, “I

am going to heaven, and leave the writings [of Chassidus] to you.”

By leaving his writings down here, and them being studied, he remains very much here! **T**

(Based on *sichas Shabbos parshas Va’era* 5742)

1. Iggeres Hakodesh siman 27



# NEW *from* A Chassidisher Derher



דער רבי וועט געפינען א וועג...

A COLLECTION OF PERSONAL STORIES OF  
THE REBBE'S CONTINUED BROCHOS AND GUIDANCE.



לעבן מיט'ן רבין



פארברענגען  
FARBRENGEN

# Yovel HaChamishim

YUD-BEIS YUD-GIMMEL TAMMUZ 5737



This year we mark 90 years from Yud-Beis/Yud-Gimmel Tammuz 5687 (תרפ"ז), the year the Frierdiker Rebbe was released from prison and exile.

Forty years ago, in 5737, Chassidim marked the 50th anniversary of the original Yud-Beis Tammuz. As part of the ongoing farbrengen series, JEM has released newly restored and subtitled the *never before seen* footage of the Rebbe's farbrengen on that Yud-Beis Tammuz. We strongly encourage our readership to participate in one of the many public viewings. In order to acquaint our readers with the farbrengen, as well as the events surrounding it, we present an overview of Yud-Beis/Yud-Gimmel Tammuz 5737.





לזכות  
הת' שרגא פייוויש שיחי'  
לרגל הגיעו לעול מצוות  
ח' תמוז ה'תשע"ז  
ולזכות אחיו ואחיותיו  
ח' מושקא, מנחם מענדל,  
יהודית, זעלדא  
ולזכות זקניו  
הרה"ת ר' צבי הירש  
וזוגתו מרת לאה מרים בלומא שיחי' טלזנר  
הרה"ת ר' יהודה לייב  
וזוגתו מרת מרים פיגא שיחי' סברדלוב  
הרבנית דבורה תחי' גראנער  
נדפס ע"י הוריו  
הרה"ת ר' מרדכי אברהם ישעיהו  
וזוגתו מרת אסתר שפרה טלזנר

#### Days Preceding Yud-Beis Tammuz

In the days leading up to the *yovel hachamishim* of Yud-Beis Tammuz, the upcoming *yom tov* was felt in the air. Ever-increasing numbers of guests arrived to celebrate this milestone in the Rebbe's presence. People came from as far as Australia, England, France, and Eretz Yisrael. In response to a *duch* enumerating *hafatza* activities conducted in this period, the Rebbe conveyed: נת' ות"ח. ודבר בעתו—בסיום וחיתום שנת היובל לגאולת י"ב-ל"ג תמוז אזכיר עה"צ **"Received, thanks. [This is especially] apropos at the conclusion of the yovel year of the geulah of Yud-Beis/Yud-Gimmel Tammuz. I will mention [this] at the Ohel.**

At a gathering Tzach held in honor of fifty years from Yud-Beis Tammuz, it was decided that a large *tahalucha* would take place the coming Shabbos (9 Tammuz). This was in accordance with the Rebbe's directives at recent farbrengens to intensify

*hafatza* activities in honor of the yovel *hachamishim*.

The Rebbe conveyed the following message in connection with the above gathering and the *hachlatos* adopted there: **"May it be successful. I will mention this at the Ohel of the baal hageulah."**

#### SURPRISE FARBRENGEN

*Shabbos Parshas Chukas, 9 Tammuz*

Following *musaf*, the Rebbe did not wait for the *gabbai's* announcement of when *mincha* would be; this indicated that a surprise farbrengen was to take place later in the day. People had not expected a farbrengen due to the grand *tahalucha* set to take place.

At the farbrengen, the Rebbe elaborated on this year being the *shnas hayovel* from the original Yud-Beis Tammuz, stressing that Shabbos is an opportune time to inspire oneself and one's acquaintances about things

related to the Frierdiker Rebbe. Everyone should contemplate on how the past fifty years were, and resolve to fulfill the directives of the Frierdiker Rebbe in the coming fifty years.

Following *mincha*, an announcement was made regarding the grand *tahalucha* which was set to take place at 5:45 (about half an hour after the farbrengen), after which the crowd erupted into a joyous “*Ki V'Simcha*.” At 5:45 the large procession set out, splitting up between the neighborhoods of Flatbush, Brighton Beach, Canarsie, and Sheepshead Bay. The pouring rain did not deter any of the Chassidim from carrying on. Their appearance after two hours of walking in the storm was quite a sight to behold!

At the shuls, the Chassidim shared the message of Yud-Beis Tammuz, along with various insights they heard at that day's farbrengen.

On Motzei Shabbos, mitzvah tanks arrived at a prearranged gathering point, transporting the groups back to 770.

### AN ETERNAL GEULAH

*Tuesday, Yud-Beis Tammuz*

*Maariv* took place at 9:15, and at 9:30 the Rebbe entered the large shul for the farbrengen.

### ACHDUS OVERPOWERS

In the first *sicha*, the Rebbe discussed the tremendous *achdus* accomplished by the very fact that Yidden are coming together for one purpose, especially in regard to *maaseh b'poel* in *kiyum hamitzvos*, which is an equal requirement from all. The pretext for this farbrengen—the celebration of Yud-Beis Tammuz—teaches us that one individual can stand up to a great and mighty empire, so long as he is backed by *koach haTorah*, and the collective strength of *klal Yisroel*.

### FOCUS ON CHINUCH

In the second *sicha*, the Rebbe continued in that vein, explaining that everyone must increase their involvement in *chinuch*, especially that of young children; this being the cause the Frierdiker Rebbe fought for with his very being.

Following the *sicha*, as the Rebbe motioned to several individuals to say *l'chaim*, Chassidim sang the Yud-Beis Tammuz *niggun*. Reb Peretz Mochkin approached the Rebbe, requesting a *bracha* for someone's *refuah shleima*. The

Rebbe responded with, “*L'Chaim v'livracha*.”

In the third *sicha*, the Rebbe continued that just as *geulas Mitzrayim* paved the path for overcoming obstacles in all future *galuyos*, so too the *geulah* of Yud-Beis Tammuz enabled the Yidden who are still suffering under Soviet tyranny to overcome their hardships, being that the *baal hageulah v'hasimcha* paved the way for them.

### NO VACATION FROM TORAH

The Rebbe then went on to note that the current arrangement in the public school system, as well as many Jewish day schools and *chadarim*, is that summer vacation begins around Yud-Beis Tammuz time. The Rebbe stressed that this vacation mandated by the government applies only to the studies required by them, i.e. *limmudei chol*. There is no difference, however, in regard to *limmud haTorah*. Moreover, being that now the child is free from worldly subjects (“*ol derech-eret*”), he has even more time to pursue the studies mandated by Hashem, be it in yeshiva, *talmud Torah*, or *beis sefer*.

The Rebbe continued that at the very least, the child should be enrolled in a Jewish day-camp. It is there that in addition to learning Torah and performing mitzvos, the child also has time to relax, as well as exercise, benefiting his health, as well as that of his parents, *b'gashmiyus uv'ruchniyus*.

In yeshivos as well, the *sedarim* are not as rigorous in the summer months, the Rebbe said, lamenting the strange *minhag* of yeshivos closing their doors in this period, with nowhere to go for a *bochur* desiring to spend his time learning! The Rebbe continued, however, that, *baruch Hashem* this trend of discontinuing *sefer* is decreasing.

### CONVERSATIONS WITH GUESTS

Following the *sicha*, Rabbi Simcha Elberg of Agudas Harabonim approached the Rebbe and they conversed for several minutes. Among the topics discussed were Rabbi Elberg's health, and the Rebbe's appreciation for Rabbi Elberg being in town for the farbrengen. They also discussed the current situation in Eretz Yisroel, including newly-elected<sup>1</sup> Prime Minister Begin's stance on various issues, as well as the possibility of Rabbi Elberg visiting Eretz Yisroel. The Rebbe said that if Rabbi Elberg travels on the coming Tuesday, he can come visit (pointing to himself) on Monday, if he'd like. At the conversation's





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end, the Rebbe told Rabbi Elberg: “*Nu, derveileh zogt l’chaim* (in the meantime, say *l’chaim*).”

Rabbi Piekarski (longtime *rosh yeshiva* of 770) approached the Rebbe with his grandson, and after a short conversation, the Rebbe *bentched* the *einikel* that he should be a *yarei Shamayim* and *lamdan*, and be able to learn no less than his *zeide*.

Rabbi Hirschprung of Montreal approached the Rebbe and they conversed for a bit, followed by the Rebbe *bentching* him with *arichus yomim veshanim tovos*, and *chassidishe nachas*.

### AVODAH OF OUR GENERATION

In the fifth *sicha*, the Rebbe discussed the painful issues of *shleimus ha’aretz* and *giyur k’halacha* at great length, explaining that this is the unique *avodah* that our generation is tasked with.

The Rebbe emphasized that Eretz Yisroel—the chosen land—was granted to the chosen people by Hashem. Hashem formed an everlasting covenant, the *bris bein habesarim*, with Avraham Avinu, and it applies to his descendants forever and ever. Even when we are exiled from our land due to our *aveiros*, it is still *our* land, due to the *bris olam* conducted between *am olam* and *Elokei olam*!

The Rebbe also discussed *giyur k’halacha*, stating that the Torah is complete—*Torah shleima*—only when nothing is added or subtracted. *Giyur* must be nothing less than *k’halacha*; otherwise it embodies the horrible transgression of “לא תוסיפון.” Moreover, the individual remains just the same as before!

The Rebbe concluded with a *tefillah* that all these *nisyonos* on *gufei Yisroel*; *neshamos Yisroel*; *am Yisroel*; *Toras Yisroel*, and Eretz Yisroel should cease existing, thereby granting a healthy *guf* and *neshama* for all Yidden.

### EXPERT IN THE PROPER FIELD

In the next *sicha*, the Rebbe continued to speak about *giyur k’halacha*. The Rebbe explained:

Just as in order to treat a toothache one needs to consult with an expert in the field of dentistry, who believes in the truths of dental sciences—not a once-in-a-generation genius in mathematics who has several titles and descriptions—so too, and all the more so regarding converting someone to Yiddishkeit; titles and descriptions don’t help, one must be well-versed in Torah and mitzvos!

This doesn’t detract from the fact

that the expert is indeed one-of-a-kind in *his* field, because we’re discussing a different field of expertise, namely, *hilchos haTorah*—*Torah min haShamayim*!!

The reason people are not accepting this, is because individuals view this as a personal affront. They must be explained that this is not a disagreement between two parties; rather, on one side is the Torah that Moshe received at Har Sinai, and on the other—human beings who want to argue with Torah. They must understand that conceding to the Torah view will not slight their honor.

When one of these individuals asks his grandparents what Torah is, they will tell him that they were *moser nefesh* for the Torah in its entirety. In other contexts he’ll boast about how his *zeide* was a cantonist drafted under the regime of Nikolai I, and was *moser nefesh* to eat only Kosher and keep Shabbos...

### PRESENTING GIFTS

Following the *sicha* (in accordance with the Rebbe’s *hora’ah* of several days earlier), several individuals ascended the *bima* and presented the Rebbe with various *sefarim*, *kovtzim*, and gifts.

These included a *sefer* that contained all the *maamarim* published from the start of the year until Yud-Beis Tammuz, presented by members of Vaad Hanochos HaTmimim (Tzvi Hirsh Notik, Fitch Pewzner, Yaakov Moshe Wolberg, Sholom Charitonow, and Tzvi Grunblatt); a volume containing all the *sichos* from the start of the year to Yud-Beis Tammuz presented by other members of Vaad Hanochos HaTmimim (Dovid Feldman and Dovid Olidort), and *kovetzi he’aros* presented by editors of Ha’oros Hatmimim V’anash of N.Y. and that of Morristown, respectively.

Rabbi Sholom Ber Levine, editor of Kovetz Yagdil Torah, presented the Rebbe with all ten published booklets bound in one volume. The Rebbe smiled at him and wished him that it be *b’hatzlacha rabba*, and גידיל תורה ויאדיר.

The new “Spice & Spirit” cookbook was presented by Rabbi Kalman Marlow, who was involved in its publication. The Rebbe’s response was “*Hatzlacha rabba in mivtza kashrus, and all the mivtzoim*.”<sup>2</sup>

This was followed by shluchim Rabbis Shlomo Cunin and Naftali Estulin from Los Angeles who

ascended the platform with guests. One of the guests presented the Rebbe with the key of the new Chabad House in S. Monica, California, in honor of *shnas hachamishim* of the *geulah*. The Rebbe *bentched* him: **“Hashem should bless you to do the same at the second yovel, fifty years from now. Now say ‘Lchaim’ so it will be a good start.”**

Following the presentations, the crowd sang the *niggun* “אבער א מעלה”. The Rebbe could be heard singing along, and vigorously encouraged the singing.

### A PROPER BALANCE

After the singing, the Rebbe explained the *hora’a* to be learnt from a key (one of the gifts presented):

“A Yid has two jobs in this world: *avodah* pertaining to himself and that of influencing the world around him. In order to properly balance the two, there must be a wall erected between the individual and the world around him. He can then regulate what and who enters and exits. How so? By opening or closing the door. For that, there’s a vital component: the key...”

After requesting that the *niggun hachana* be sung, the Rebbe proceeded with the recitation of the *maamar*, ברוך הגומל לחייבים טובות.

### SHAKE ON IT!

After the *maamar*, a fascinating spectacle transpired: the Rebbe could be seen motioning to two individuals to shake hands and say *lchaim*. After they did so, Reb Avrohom Parshan, an affluent Chossid from Toronto, took a check from one of them and handed it to the other. Smiling at Reb Avrohom, the Rebbe told him, as well as one of the two individuals, to say *lchaim*. The Rebbe then motioned that they shake hands again.

A *bochur* studying in 770 at the time explains in his diary: “Apparently, there was some sort of rift between the two, and this is how the Rebbe made up between them.”

### MAASE B’POEL

In the last *sicha*, the Rebbe mentioned the study of the daily *shiurei Chitas* established by the Frierdiker Rebbe, in addition to one’s personal *shiurim*, as well as the ten *mitvzoim*. Upon reaching *mitvza kashrus*, the Rebbe made note of the newly published cookbook presented to him earlier.

The Rebbe also mentioned the importance of

donating to the *mosdos* Oholei Yosef Yitzchok, which are named for the Frierdiker Rebbe, as well as to the fund supporting those who learn Torah *lishmah*, without any distractions. The Rebbe then ended with a *tefilla* that the true and complete *geulah* arrive immediately, and in the fashion of *l’chatchila ariber!*

Immediately after saying these words, the Rebbe motioned to Reb Yoel Kahan to begin the *niggun Lchatchila Ariber*.

This was followed by the *Niggun Hachana*, *Daled Bavos*, “Nye Zhuritz”, “Utz Eitza”, “Hoshia Es Amecha,” and “Nyet Nyet.”

During the *niggun*, the Rebbe motioned for Chassidim to whistle, and energetically clapped his hands.

Upon exiting, the Rebbe began the *niggun* “Ki B’Simcha.”

Before leaving 770, the Rebbe smiled at Rabbi Yaakov Yehuda Hecht and shared a few words with him. <sup>1</sup>

1. Less than two months earlier, for the first time ever, the Likud party headed by Menachem Begin won the majority of the votes in the general election. Prime Minister Begin would visit the Rebbe later that year, on his first official visit to the United States for talks with President Carter. On his way to Washington, he stopped in New York and met with the Rebbe. See *Prime Minister Begin Visits the Rebbe*, Derher Av 5776.
2. For a full history of the cookbook’s production, as well as details as to the Rebbe’s involvement in later editions, see [chabad.org/3135198](http://chabad.org/3135198).



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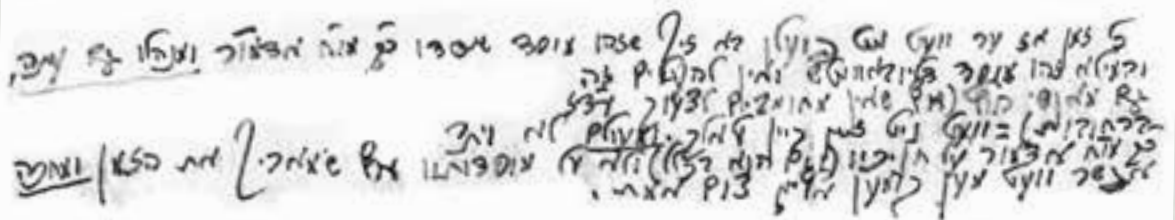
## כתב יד קודש

לע"נ  
הרה"ת ר' יוסף מנחם מענדל  
ב"ר יצחק ע"ה  
ומרת זיסל דבורה  
בת אליהו הכהן ע"ה  
טענענבוים  
נדפס ע"י משפחתם

# The Truth of the Matter

This *ksav yad kodesh* was written by the Rebbe in response to a Chabad activist who asked for assistance for the *mosad* he was running that was experiencing financial hardship.

The Rebbe's clear response offers a lesson on the true leadership of a Lubavitcher *mosad*:



As long as you will not reach the conviction that this institution belongs to the Rebbe, my father-in-law, and he is **still its administrator now**, hence this is a Lubavitcher institution; a fact that should not be hidden from people on the outside (although you are not obligated to scream this in the streets); things will not work out well.

My father-in-law, the Rebbe has **never** given up on any of his students (including you), nor on any of his institutions. At times, he may give some time and **wait** to see if [the Chassidim themselves] will reach the truth on their own.

(Teshura Simpson-Sorkin 5777)

כל זמן אז ער וועט ניט פועלן בא זיך  
שהו מוסד שידור כ"ק מו"ח אדמו"ר  
ומנהל גמ עתה, ובמילא זהו מוסד  
דליובאוויטש ואין להעלים זה גם מאנשי  
חוץ (אף שאין מחוייבים לצעוק עד"ז  
ברחובות) = וועט ניט זיין קיין טאלק.  
ומעולם לא ויתר כ"ק מו"ח אדמו"ר על  
חניכיו (וגם הוא בכלל) ולא על מוסדותיו  
אף שמאריך את הזמן ומחכה אפשר  
וועט מען קומען אליין צום אמת.

# DAYS OF MEANING

EXPLORING SPECIAL DATES  
ON OUR CALENDAR

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*Yom Hagadol V'hakadosh*

## 3 TAMMUZ

*Yom Hahilula*

“...On this day of elevation for the Rebbe, there is elevation for each and every one of us. For, as the Alter Rebbe explains in Tanya, by connecting ourselves with a tzaddik, and even more so after his lifetime here on earth, we arouse spiritual and material blessings from the tzaddik upon ourselves.

“And the closer we are to the Rebbe, strengthening our bond by fulfilling his instructions and following in his ways, the more suited we are to receive his *brachos*...”

(The Rebbe’s letter, Rosh Chodesh Shevat 5724)

In the first *maamor* of *Basi L’Gani* on Yud Shevat, 5711, the Rebbe makes clear:

“All of our Rabbeim—the Alter Rebbe, the Mittler Rebbe, the Tzemach Tzedek, the Rebbe Maharash, the Rebbe Rashab, and the Rebbe, my father-in-law— explained that the word ‘*histalkus*’ does not mean he ascended up to heaven, *chas v’shalom*. Rather, he is still here in this world, only in a higher manner...”

“We, as the *dor hashvi’i*—the seventh generation from the Alter Rebbe, about whom it is said ‘*kol hashvi’in chavinin*—all sevenths are cherished’; we are charged with the task of finally bringing the *Shechinah* down here, *mamosh*...”

## 12 TAMMUZ

*The Frierdiker Rebbe’s Birthday*

The Frierdiker Rebbe was born on Yud-Beis Tammuz 5640 (תר"ם) in Lubavitch.

## 3 TAMMUZ

*The Frierdiker Rebbe’s Release from Spalerno Prison*

The Frierdiker Rebbe was arrested on 15 Sivan 5687 (תרפ"ז), suffering greatly during his imprisonment.

The intense effort to free the Frierdiker Rebbe was crowned with success, and the original sentence was commuted to ten years of exile in a remote locale, and then to three years of exile in Kostroma.

On Gimmel Tammuz, after 19 days in Spalerno, the Frierdiker Rebbe was exiled to Kostroma. The train station was filled with Chassidim who had come to bid the Frierdiker Rebbe farewell. He spoke with passion about *avodah* with *mesiras nefesh*.

### {IN THE REBBE’S PRESENCE}

The Rebbe farbrenged many times on Gimmel Tammuz when it fell out on Shabbos, as well as on one occasion during the weekday—in 5742. Although the Frierdiker Rebbe went to exile on this day, the Rebbe explained that in essence, this was really the beginning of the geulah which was fully actualized nine days later. (See *Likkutei Sichos* vol. 28, p. 124.)

## 12-13 TAMMUZ

*The Frierdiker Rebbe is Informed He is Free; The Frierdiker Rebbe Goes Free*

On Yud-Beis Tammuz 5687, the Frierdiker Rebbe was greeted at the offices of the G.P.U. (Soviet Police) with a smile: “A command arrived that you be set free.”





The office that issued the requisite paperwork was closed that day, so the Frierdiker Rebbe received the certificate the next day, on Yud-Gimmel Tammuz.

### {IN THE REBBE'S PRESENCE}

The Rebbe would *shturem* about Yud-Beis - Yud-Gimmel Tammuz, the *chag hageulah* of the Frierdiker Rebbe, beginning Shabbos Mevorchim Tammuz, and continuing throughout the entire month, which he called “the month of the *geulah*.”

The Rebbe farbrenged every year on Yud-Beis Tammuz. In the later years, these farbrengens were televised and broadcast live.

During the farbrengen, the Rebbe would make a *magbis*—an appeal—for the *mosdos* named “Oholei Yosef Yitzchok.”

## 15 TAMMUZ

*The Frierdiker Rebbe  
Returns Home Following  
Yud Beis Tammuz*

On 14 Tammuz, the Frierdiker Rebbe departed Kostroma a free man. On Friday, Tes-Vov Tammuz, the Frierdiker Rebbe arrived home to Leningrad.

### {IN THE REBBE'S PRESENCE}

The Rebbe farbrenged many times on this day, the day of the completion of the *geulah*. In 5745, the Rebbe asked that farbrengens be held until, and including, Shabbos, 17 Tammuz, as well as on 19 Tammuz (the day of the Frierdiker Rebbe's *bris*), in a way that is halachically permissible during the Three Weeks; such as seeking out a *bris* or a *pidyon haben* or the like.

# HISTORICAL HIGHLIGHTS

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

## 10 TAMMUZ

*Noach Sends out the Raven*

וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וַיִּפְתַּח נֹחַ אֶת חֲלוֹן הַתֵּבָה אֲשֶׁר עָשָׂה:  
וַיִּשְׁלַח אֶת הָעֹרֵב וַיֵּצֵא יֵצוּא וְשׁוֹב עַד יְבֹשֶׁת הַמַּיִם מֵעַל הָאָרֶץ:

“And it came to pass at the end of forty days, that Noach opened the window of the ark that he had made.

“And he sent forth the raven, and it went out, back and forth until the waters dried up off the earth.” (Bereishis 8:6-7)

According to the Ba'alei Tosafos, this occurred on the 10th of Tammuz.

Noach's actions seem to demand an explanation: since Noach entered the *teiva* by Hashem's command, so he had to wait until Hashem commanded him to leave, as indeed occurred eventually. So what reason could there be to send forth the raven to check whether there was dry land? In any case, he couldn't leave until Hashem told him to!

The explanation: Noach knew that Hashem had entrusted him with the task of preserving the world; Hashem commanded him to build the *teiva*, to gather every creature into it, and to provide for their sustenance while they were in the *teiva*. Once there was a possibility that the land had already dried, and they'd be able to leave the *teiva* and rebuild the world, Noach didn't wait; instead, he immediately did whatever was in his power to do—he sent the raven, and then the dove.

This teaches us a lesson that is especially applicable to the last days of *golus*:

The *mabul* can be compared to *golus*, for *mabul* comes from the word *bilbul*—confusion. During *golus*, too, everything is in a state of confusion; nothing can be seen clearly. One cannot perceive the G-dly strength that affects everything; that “the entire world is filled with His glory”; that the true purpose of the world is to be a dwelling place for Hashem.

However, the ultimate purpose of the *mabul* is to bring purity to the world; to establish a new world—one in which *golus* is impossible.

When a Yid believes that there is a possibility that the time of the *mabul*'s ending has come, and we must **go out** of the *teiva* into a “new world,” he must **do everything possible** to resolve this. A Yid cannot sit back and wait **until Hashem commands** him to go out of *golus* into *geulah* (from the *teiva* into the “new world”); he must send shlichim—animal or human—and make other, similar efforts, to do whatever he can to hasten the *geulah*.

“Although this cannot happen except by Hashem's command, nevertheless, when Hashem sees that Yidden long and desire that the *geulah* should be **right away** “we want **Moshiach now**”, this itself hastens Hashem's command to “**leave the teiva**”—to go out of *golus* into the true and complete *geulah*.”

(Hisvaaduyos 5745 vol. 4 p. 2406)





# the WRITTEN TORAH

# לקושי שיחות





לחיזוק ההתקשרות  
לכ"ק אדמו"ר זי"ע  
נדפס ע"י  
הרוצה בעילום שמו



**“ANA NAFSHI KSAVIS Y’HAVIS” SAYS THE GEMARA.  
CHASSIDUS EXPLAINS THE MEANING: HASHEM PUT HIS  
ESSENCE INTO THE TORAH—KEVAYACHOL. BY STUDYING  
TORAH WE CONNECT WITH HASHEM HIMSELF.**

**The Rebbe writes in Hayom Yom:  
“True hiskashrus is by learning the Rebbe’s Torah”;  
our Rabbeim put themselves into their writings.**

**And when it comes to Likkutei Sichos—the “Torah She’biksav”  
of the Rebbe’s Torah—it couldn’t be more evident. The Rebbe  
invested hours upon hours of his precious time, meticulously  
reviewing and editing the ideas that would guide Klal Yisroel  
in our generation; illuminating every field of Torah and  
crystallizing our path in avodas Hashem.**

**In preparation of this article, we held interviews and were greatly assisted by  
individuals who were involved in Likkutei Sichos over the years: Rabbis Leibel  
Altein, Sholom Jacobson, Berel Lipsker, Yosef Minkowitz, Dovid Olidort, Leibel  
Schapiro and Nachman Schapiro. זכות הרבים תלוי בהם.**

### *Dictionary*

**LIKKUT:** *Sicha* as it was prepared  
and published weekly (though they  
are often simply called a “*sicha*”).

**MUGA:** Edited and approved by  
the Rebbe.

**CHELEK/KRACH:** Volume.

## PART 1: HISTORY

Throughout his *nesius*, the Rebbe put a strong emphasis on Chassidim *chazzering* Chassidus publicly. Every Shabbos and Yom Tov, *bochurim* and *yungeleit* would fan out from 770 to various shuls in the New York area to deliver an *inyan* in Chassidus, and during the *farbrengens* in the early years, the Rebbe would occasionally point to a certain concept discussed in the *sichos* and instruct the *bochurim* that this is the material they should present in the shuls.<sup>1</sup>

Before Pesach 5718, three *bochurim* (Rabbi Nachman Sudak, Rabbi Moshe Bogomilsky and Rabbi Leibel Raskin) formed a *vaad* called *Machlaka Lchazzaras Dach B'vatei Knesiyos*.

"In my room in 770," Rabbi Raskin later related,<sup>2</sup> "I had all the *hanachos* from the beginning of the *nesius* (by Reb Yoel Kahan), from 5710, so I was able to search for a *sicha* appropriate to *chazzer* in a shul. We used to print sixty copies, which were given to those who went to the shuls. After each Shabbos I would give a *duch* to the Rebbe, listing the shuls and which *sicha* was *chazzered*."

"For Shavuos, we arranged, for the first time, a *tahalucha* to Boro Park. Before Shavuos I submitted to the Rebbe a list of the shuls where *sichos* would be *chazzered*, together with the selected *sicha*."

"Erev Shabbos Parshas Bamidbar (Shavuos was on Sunday and Monday) Rabbi Hodakov called me and asked if I submitted a *sicha* to the Rebbe. I answered that I did. He then

showed me the *sicha*, and it was *muga* by the Rebbe!"

This was significant. Ever since the earliest months of the Rebbe's *nesius*, when the Chassidim had first realized that the Rebbe wouldn't be penning his own Torah, there had been a concerted effort that the Rebbe should agree to edit, and thus approve, the *sichos* and *maamarim* that were transcribed by Chassidim themselves—largely without success. The Rebbe explained on a number of occasions that with all the issues and challenges he was dealing with in the Jewish nation as a whole, and with individuals in particular, he simply did not have the time to do so.<sup>3</sup>

Although the *bilti-muga* versions of the *sichos* and *maamarim* were somewhat accessible to the Chassidim, they could not be printed in official *sefarim* or even officially published without being approved by the Rebbe (though this changed somewhat in the later years). For many years, the Rebbe's *sichos* and *maamarim* were largely inaccessible to anyone outside of Lubavitch, and even for "*eigeneh*" they were difficult to get hold of, almost like collectors'-items.

"It is impossible to describe the enormous *simcha* that we had, that we were *zoche* to such an *ohr gadol*!" Rabbi Raskin related. "We immediately



CIRCA 5714, RABBI PINNY LEW

printed five hundred copies by stencil. That Shavuot and the *tahalucha* were very special. Even though it was raining like a *mabul*, the *hisorerus* by *anash* and the *temimim* was tremendous. This was particularly thanks to the *mugadike sicha* (with the theme of “our children are our guarantors”).

“Consequently, for Shabbos Parshas Nasso I submitted another *sicha*. Thursday night I came to Rabbi Hodakov to inquire about the *sicha*. He told me: “On the Rebbe’s desk there are more than eight hundred letters, a large portion of them dealing with matters of *pikuach nefesh*, so what is more important, to answer these letters or to be *magiah a sicha*?!”

“I answered: ‘The *sicha* will strengthen *chazzaras Dach* in the shuls, and this will help in the work of the Rebbe!’

“Rabbi Hodakov told me to wait. After contacting the Rebbe by phone, he called me back and informed me that in a half-an-hour the Rebbe will return the *sicha—mugah!*

“I asked: Which name should we give to these *sichos*-pamphlets? He suggested: תוכן ענינים בדא"ח לחזור בבתי כנסיות. [Roughly translated: Concise concepts in Chassidus for delivery in shuls].”

This continued for a year. Every week, the *vaad* would choose a *sicha* that had been said in previous years, and prepare it for publishing, adding *marei mekomos* and writing it in a more reader-friendly format, after which they would give it to the Rebbe for editing. The Rebbe would edit it, and after incorporating the Rebbe’s

comments, they would send in a second draft. After a second round of editing by the Rebbe, they would prepare the final version and copy it in mimeograph. Thousands of copies were sent all over the world, devoured by Chassidim and others alike.

Rabbi Shimon Lazaroff, today the head shliach of Texas, was a young bochur at the time. He relates: “I became their marketing man: before the Rebbe’s big farbrengens on Yud-Tes Kislev and so on, I would go around and sell the booklets for five cents. This helped cover the cost of printing.”<sup>4</sup>

After a year, it stopped. These *likkutim* were later published as two *sefarim*, and, for the first time, they received the name Likkutei Sichos (lit. collections of *sichos*). These later became Chelek Alef and Beis of Likkutei Sichos.

A few years passed. In honor of Parshas Bereishis 5723, the Rebbe began again editing *sichos* prepared by Reb Yoel (perhaps this was in honor of “shnas haKan”—the 150th year since the *histalkus* of the Alter Rebbe, which the Rebbe *koched* in very much<sup>5</sup>) and this continued for another year, until Simchas Torah 5724. These *sichos* were published as chelek Gimmel and Daled of Likkutei Sichos, and are in a similar format of the *sichos* in chelek Alef and Beis.

## “I LEARN THROUGH THE ENTIRE SICHA!”

A few years later, towards the end of 5727, a group of *bochurim* and *yungeleit* decided that the time had

*“On the Rebbe’s desk there are more than eight hundred letters, a large portion of them dealing with matters of pikuach nefesh, so what is more important, to answer these letters or to be magiah a sicha?!”*

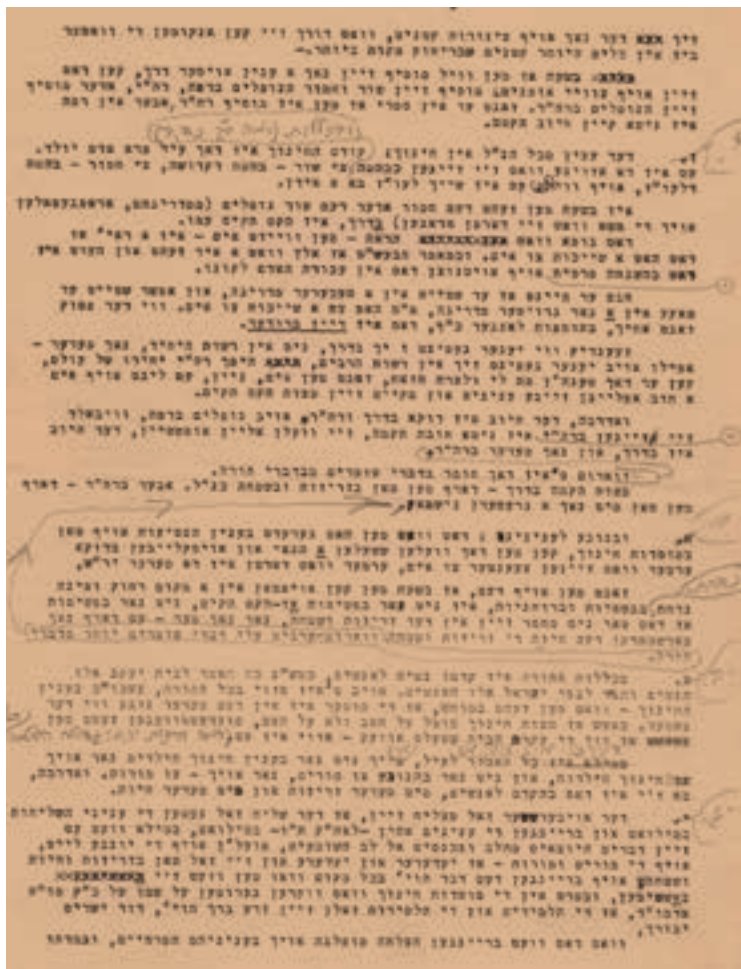
come to begin publicizing the Rebbe’s *sichos* on a new level. Every week, they would take a *sicha* that had been previously edited by the Rebbe (in 5718 or 5723) and print thousands of copies, sending it throughout the world. The *bochurim* in 770 would form an assembly line to collate and staple the pages, and prepare them for shipping. Rabbi Bentzion Shemtov, an elder Chossid at



VAAD HANOCHOS B'LAHAK

“TOCHEN INYONIM B'DACH”, THE FIRST BOOKLETS PRESENTING THE REBBE'S MUGADIKE SICHS.





that time, was very involved in this initiative, constantly *koching* in and helping fundraise for the “*shichos*” (as he would pronounce it). For the first time, the pamphlets were published with the Kehos logo—a significant step (though the published *sefarim* of Likkutei Sichos were always published by Kehos).

Before Shabbos parshas Mikeitz 5729, after two years of reprinting old *sichos*, they realized that they had run out of *sichos* for that week, Miketz. By that time they were sending out ten thousand copies a week. A new *sicha* was prepared by Reb Yoel—the first Rashi *sicha*

prepared for a *likkut*—and they asked the Rebbe to review and edit it. The Rebbe agreed.

When it came to Shemos they ran out again, and the Rebbe edited another *sicha*, and this continued periodically throughout the year. By the beginning of the following year (5730), they had run out completely. Reb Yoel submitted a new *sicha* for Shabbos Bereishis and waited to see if the Rebbe would agree to begin a full new year of *hagaha*. On the night of Hoshana Rabba, the Rebbe gave out the new *sicha*.

A new era had begun. The Rebbe started giving out an edited *sicha* every week, and

these *sichos* were eventually republished in chelek Hei through Tes of Likkutei Sichos. They continued coming out for another two years.

At the end of the summer of 5731, the Rebbe sent out a very sharp *maane* where he described how he had made a “*bechina ruchnis*” [“a spiritual test”] to decide whether he should continue editing the Likkutei Sichos, and the test was failed. The *sicha* for Shabbos Bereishis would come out—but, the Rebbe emphasized, this was only for the guests. It seemed that the age of *mugeh'dike sichos* was over.

Although most people didn't know what was going on, in the following weeks a number of *eltere* Chassidim wrote letters describing the critical importance of the *sichos* for *hafatzas hamaayanos*, and how it was *nogea* to Chassidim around the world. They begged the Rebbe to continue.

Then, to everyone's shock, on Simchas Torah the Rebbe said a *sicha* directly addressing the issue. Although it is quite a sharp *sicha*, it is also one of the few times that the Rebbe revealed how he himself viewed the Likkutei Sichos.

The Rebbe said that all the people who had sent in letters explaining the greatness of Likkutei Sichos had missed the point. “All these explanations on the greatness of Likkutei Sichos are out of place, for I *know* how good it is—to the contrary, I can add *nofech m'dilei* (a ‘personal twist’), especially since ‘a person cares for the toil of his hands.’”

Then the Rebbe revealed something particularly powerful. “I learn through the entire *sicha* from beginning to end, with all



the footnotes, after it's printed—in addition to the work on it before!”

And yet, the Rebbe said, being that this was something that he had initiated, he had decided to put a test to see whether he should continue, “a type of test which by rules of nature should have been passed.” This test had been set for a number of other things that the Rebbe had initiated, the Rebbe added, including reciting a *maamar* at every farbrengen; reciting a *maamar* for *bochurim* on Chanukah; teaching *niggunim* on Simchas Torah; and more.

But this test failed. Emphasizing again and again how he knew very well the significance of Likkutei Sichos, the Rebbe spoke about the “the pain and *tzubrochenkeit*” he felt from stopping all these

*“I learn through the entire sicha from beginning to end, with all the footnotes, after it's printed—in addition to the work on it before!”*

things, but being that, as the Gemara says, “an abundance of good cannot be received”—sometimes giving too much can be counterproductive—it will have to stop.<sup>6</sup>

“There were more *tzetlach* back and forth, with Chassidim trying to somehow push it through,” Rabbi Nachman Schapiro relates. “We went to Rabbi Hodakov, and on his advice we prepared a list of proposed *sichos* for the following year, but the Rebbe answered unequivocally: As was spoken at the farbrengen. We should ask rabbonim [about what the *vaad*'s

future should be, as the Rebbe will no longer be editing the *sichos*].”

“We went to Reb Zalman Shimon Dvorkin, and he told us that being that this is an issue of *hafatzas hamaayanos*, we must continue printing *sichos*. So we began publishing *sichos* that had been *muga* and published in various outlets over the years, like in *Di Yiddishe Heim*; sometimes we would print letters. From time to time, the Rebbe would go over the *sichos* after they were already published and add various comments and *hagahos*, but it wasn't routine.”

## RENEWAL

At the end of the year, the *vaad* had a meeting and decided it was time to try again. After a whole discussion about whether the *sichos* should be written in Yiddish or Lashon Hakodesh, they settled on Lashon Hakodesh and began working. (They went back and forth over the years; when they asked the Rebbe—at a later date—which language was preferable, he responded: אין נפקא מינה, it makes no difference.)

“Throughout the entire summer,” Rabbi Leibel Schapiro says, “we worked on a number of *sichos* to give to the Rebbe, on the first *parshiyos* of the year. At the end of the summer, we sent the batch of *sichos* to the Rebbe,



FATHER AND SON, REB ZUSHE AND LEVI WILMOVSKY, STUDY THE NEWLY PRINTED LIKUT ON A BENCH IN FRONT OF 770.



and wrote that this was what we had prepared—like a sample of what we were planning on doing—and we were asking that the Rebbe should be *magiah*.

“We didn’t get a response from the Rebbe about it. Then came Tishrei, a very busy time in 770. Nothing happened.”

Before Hoshana Rabba, they sent in another few *parshiyos*. “We knew from years before that if there was something waiting for the Rebbe’s *hagaha*, he was often *magiah* it overnight on Hoshana Rabba,” Rabbi Leibel Schapiro continues. “This was probably after the Rebbe

completed Chumash Devarim, before Tehillim. Before the Rebbe would go downstairs for Tehillim, Rabbi Groner would enter the Rebbe’s room to bring out all the letters and *tzetlach*, so we all stood outside waiting and hoping for the *hagaha*. Rabbi Groner came out and...nothing. We were so disappointed.

“So we decided that at *kos shel bracha* after Simchas Torah, all of us, the entire Vaad Lehafotzas Sichos, would go by the Rebbe as a group—to show ourselves, to make a presence. This included three people who worked on the *sichos*—me, Rabbi Nachman Schapiro, and Rabbi Leibel Kaplan a”h—and the two people who managed the *gashmiyus*: Rabbi Zalman Chanin and Rabbi Sholom Jacobson.

Rabbi Sholom Jacobson says, “When he saw us—we hadn’t even said anything—the Rebbe gave us a bottle of *mashke*, and with a big smile he said, “*Dos iz*

*far dem neiyem vaad* [this is for the new vaad].”

Rabbi Leibel Schapiro continues: “Simchas Torah was Monday and Tuesday, which meant that we only had a few days for the Rebbe to send back the *sicha* for Shabbos Bereishis. So the next day, on Isru Chag, we came to 770 early (not such an easy thing after Simchas Torah...) and waited for Rabbi Groner to come out from the Rebbe’s room. He came out and...Nothing.

“Then we took a risk. We sent in—again—the *sicha* for Shabbos Bereishis to the Rebbe, and attached to it a small *tzetel*: This is the *sicha* we are putting out for Shabbos and we are asking the Rebbe to be *magiah* it. This was a risk because the Rebbe could respond, how are you giving it out for Shabbos if it’s unedited?! What is that supposed to mean?

“A few hours later, the *sicha* came out, fully *muga*.”

*"That night was Simchas Torah in 770... the bochurim were literally dancing the entire night."*

“That night was Simchas Torah in 770,” Rabbi Nachman Schapiro says. “The *bochurim* were literally dancing the entire night.”

From then on, the Rebbe continued being *magiah* a *sicha* each week.

“A few weeks later, on Shabbos parshas Va’eira, Rabbi Hodakov called the entire *vaad* into his office,” Rabbi Leibel Schapiro relates. “I was very nervous; I didn’t know what he wanted. We had just prepared our first complicated Rashi *sicha* (during this cycle), and we were afraid we hadn’t done a good job.

“We walked into his office. Rabbi Hodakov handed us the *sicha* that the Rebbe had sent out *muga* (which was unusual, since it was usually sent out with Rabbi Groner or Rabbi Klein). “As a *hakaras hatov* for what you’re doing,” Rabbi Hodakov said, “the Rebbe wants to give you the job of publishing a new edition of Kesser Shem Tov.” The due date was three weeks later, on Chof-Daled Teves. We

worked very hard, and finished right before the deadline.”

After two years (5733-5734), it stopped again, with the *likkut* of Noach 5735 being the last to be *muga*, though this time the Rebbe didn’t explain why. Some speculated that the Rebbe didn’t want to create a *chazaka*

by giving out *sichos* for three consecutive years. At the end of 5735, they tried again, sending in another *sicha* for Shabbos Bereishis 5736, this time in Yiddish—and the Rebbe edited it. From then on, the Rebbe edited a *sicha* every week until Vayakhel 5752.

## A NEW KOCH

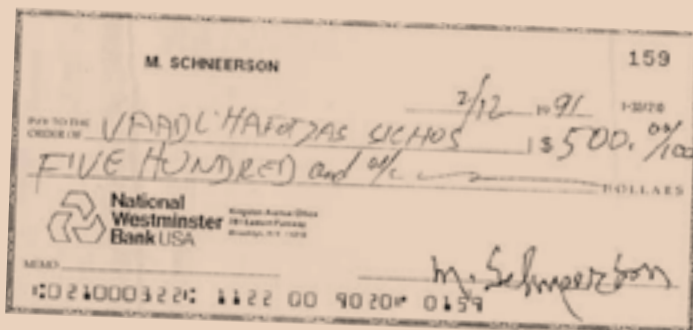
Rabbi Nachman Schapiro relates: “Following Yud Shevat 5732, a few months after the Rebbe stopped being *magiah* the *sichos*, Rabbi Leibel Altein and I—we were both yeshiva *bochurim* at the time—arranged a *seder sichos* as a *hachana* for Yud-Alef Nissan, the first *seder sichos* ever. For seventy minutes after *seder*, groups of *bochurim* would learn and discuss the *sichos*, and at the end of the week we wrote down our *haaros* and typed them up on stencils. This was the first time there were official “*haaros*,” questions and answers on *sichos* solely from *bochurim*, *mir hubbun ge’tzitet*, we were very nervous about what the Rebbe’s reaction would be. Instead of giving them to Rabbi Groner, we asked Rabbi Mentlik, the *rosh yeshiva* of 770, to give it in from the *hanhalah*.

“During the summer, we gathered all the *haaros* on Likkutei Sichos that had been written between Yud Shevat and Yud-Alef Nissan, and printed them in a booklet, Kovetz Ha’aros Hatmimim. To our surprise, the Rebbe gave a tenth of the expenses—on his own initiative—and wrote that this was because he considered it as one of the *ayin alef mosdos*.<sup>7</sup> When the Rebbe started being *magiah* the *sichos* again in 5733, Rabbi Mentlik said it’s possible that one of the reasons the Rebbe started again was due to the *koch* in Likkutei Sichos created by the *haaros* of the *bochurim*.”

## SPONSORSHIP

Rabbi Sholom Jacobson relates: “The Rebbe would sponsor the *likkut* three times a year: Vov Tishrei, in memory of his mother, Rebbetzin Chana; Yud-Gimmel Iyar, in memory of his brother, Reb Yisroel Aryeh Leib; and Chof Av, in memory of his father, Horav Levi Yitzchok; and from 5748, also on Chof-Beis Shevat, in memory of the Rebbetzin.”

In the earlier years the Rebbe would pay with a check, but in the later years the payment was with cash. The Rebbe would ask how much it cost, and he would give that amount. Once, when the price remained at \$150 over several years, the Rebbe smiled and asked why they weren’t raising the prices, as everyone raises prices once in a while, and added that he wants to pay the full price. (The Rebbe then choose to give \$250.)





## PART 2: The Process

We asked members of Vaad L'hafatzas Sichos, Rabbi Leibel Schapiro, Rabbi Nachman Schapiro, Rabbi Leibel Altein, and Rabbi Dovid Olidort, to give us an inside look at the process of preparing Likkutei Sichos. But first, a short background on the difference between a *likkut* (as a *sicha* in Likkutei Sichos was called) and a regular *sicha* at a farbrengen. (It should be noted that the process below does not pertain to the first volumes of Likkutei Sichos, which are more or less the *sichos* exactly as they were said.)

During a farbrengen, the Rebbe would speak about a wide range of topics, including *pilpulim* in *nigleh*, Rashi *sichos*, explanations in Chassidus, and so on. After each farbrengen, a

group of *manichim* (transcribers) would write down the *maamarim* and *sichos* word for word. These were usually printed in booklets after they were said, and later in the series of Sichos Kodesh, Toras Menachem-Hisvaaduyos, and Sefer Hamaamarim, and were not *mugah* by the Rebbe.<sup>8</sup> However, sometimes a single topic could be covered in several places. For example:

- The Rebbe would often speak about a topic—a complex Rashi, for example—over several weeks.
- The Rebbe would answer questions posed by various people (often the *manichim*) in letters and handwritten notes.

- It was a fairly typical occurrence for the Rebbe to speak about the same topic a few times over the years, adding different angles or proposing new explanations.

In a *likkut*, all the *sichos* on a given subject were collected together and formatted as a single *sicha*.

## CHOOSING THE TOPIC

The first order of business was choosing the topic. “We had a folder with lists of all the *sichos* on any given *parshah* that we thought could become a *likkut*,” Rabbi Leibel Altein relates. “For parshas Bereishis, for example, there was a list of all the *sichos* for Bereishis, and so on. Before preparing each week’s *likkut*,



ELUL 5739, LEVI FREIDIN via JEM 193598

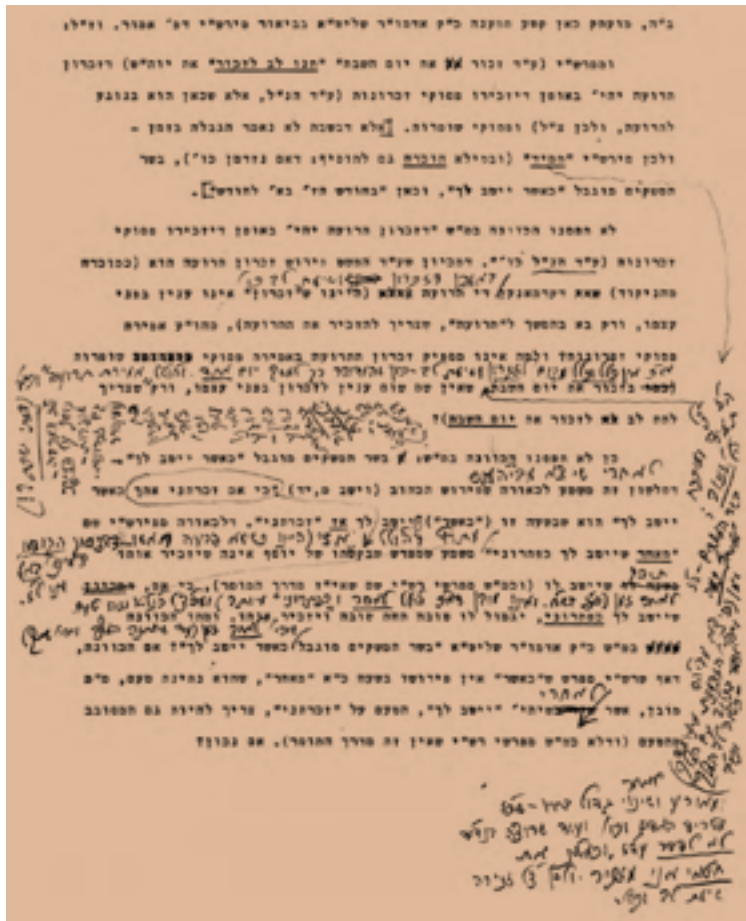


ELUL 5739, LEVI FREIDIN via JEM 193603



LEVI FREIDIN via JEM 141548





THE REBBE'S HANDWRITTEN RESPONSE TO A QUESTION FROM THE MANICHIM ON THE SICHA OF SHABBOS PARSHAS BHAALOSCHA 5727 (PRINTED IN LIKUTEI SICHOV VOL. 12 P. 103).

we would check the lists, go through the *sichos*, and decide on a topic. The lists were always growing.” In addition, a list was made of *sichos* on topics that can be connected to a particular *parshah* or *yom tov*, even if the *sicha* was said on a different date. It was very rare for the Rebbe to choose or reject a *sicha*, though it did happen occasionally. One example is the *sicha* about the recitation of the *korbanos hanesi'im* from Shabbos Vayikra 5747. Although the Rebbe had already edited another *sicha* for the week—and although the *farbengen* was *muga* anyway, since by then the Rebbe was *magia* the *farbrengen* every week—the Rebbe wanted them to prepare it for a *likkut*.<sup>9</sup> (It

should be noted that this *sicha* discusses the eternal nature of *nesiei Yisroel* and the eternity of *hiskashrus*—and this was during the appeal over the *sefarim* case, after the victory on Hei Teves.)

## PREPARING FOR HAGAHA

Once the editors at the *vaad* had learned the subject very thoroughly with all its sources, it was time to write it up.

There were certain guidelines from the Rebbe through many years of editing. Following are some examples:

The *sicha* should be accessible and understood by everyone, including those unfamiliar with Chassidus. “The Rebbe wanted the *sicha* to always

begin with the *nigleh*,” Rabbi Altein says. “I remember that in one of the first *sichos* I worked on, the Rebbe told us to flip over the entire *sicha* so that it would begin with the *nigleh*.”

“As the years passed, the Rebbe put a stronger emphasis on this. The Rebbe wanted that even the writing-style should be one of *nigleh*. For example, there was once a *sicha* regarding the difference between *bechor*—the first-born animal that must be given to a Kohen, and *maaser*—the one in ten animals that is also give to a Kohen. During the *farbrengen* the Rebbe had said that the *kedusha* of *bechor* comes *m'lemaala lemata*, directly from above, whereas the *kedusha* of *maaser* is *m'lemata lemaala*, through the involvement of the person. That's how we wrote it up for the *likkut*, which was in the late 5740s. The Rebbe was unhappy that we used the phrases *m'lemaala lemata* and *m'lemata lemaala*—we should have used a *nigleh* phrase (like *kadosh mishmaya* and *kadosh b'yedei adam*).<sup>10</sup> We had used this phrase countless times previously, but, more and more, the Rebbe wanted it to be accessible for the *chutzah*.

“Another time, we used a term which had been used thousands of times in Likkutei Sichos. The Rebbe wrote “היכן מצאו ביטוי זה” Where did you find such an expression in *shas* and *poskim*?

- **Not to use extreme phrases.** Rabbi Leibel Schapiro relates: “If we wrote “*eino muvan klal*” (completely not understood), the Rebbe would cross out the words “*klal*”; “*kashe me'od*” (very difficult to understand),

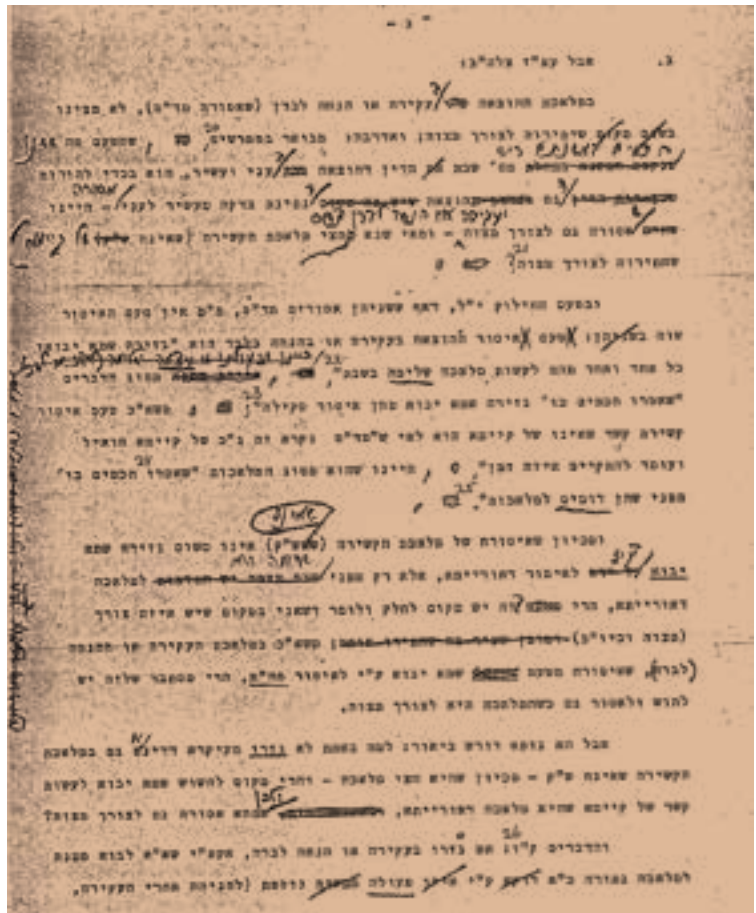
When he walked in, the Rebbe closed them and said 'Gib ze. Ein ladavor sof—Give it to them, there will be no end to this otherwise...'

he would cross out “meod”; “*pashut legamrei*” (completely obvious) cross out *legamri*. So if it ever does say such a phrase in a *sicha*, you know that it is a very strong question or very simple *inyan*.”

- **Style:** It should be written in a writing format—not as a spoken word that had been transcribed.
- **Side issues:** “If there were complicated issues, which were not directly related to the subject at hand, the Rebbe would take them out. Even something was pertinent to the *sicha*, the Rebbe didn’t want overly complex topics. The Rebbe wrote once: מדוע מכניסים? ענינים מסובכים כאלה? Why are you putting in such complicated subjects?”
- **Torah-Language:** “The Rebbe said that he wants it to be a Torah-language, not a writer-language. So, for example, instead of writing ‘*s’iz nishta kein tzeit*’ (‘there is no time’) we should use the phrase ‘*ein hazman grama*.’”

## FIRST HAGAAH

The first draft was typed on a typewriter with wide-spaced lines in order to give the Rebbe



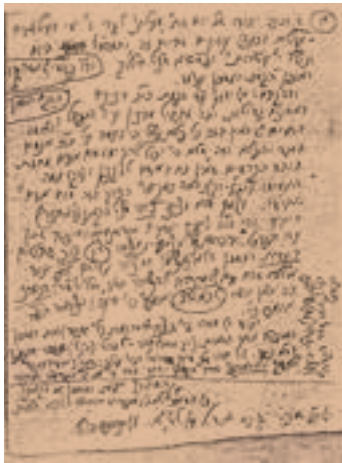
THE FIRST HAGAAH ON THE SICHA OF SHABBOS PARSHAS SHLACH 5722 (LIKKUTEI SICHOV VOL. 14 P. 14).

ample space to edit, and then it was submitted to the Rebbe.

The Rebbe spent many hours being *magiah* the *sicha*—as is evident from the drafts of these *sichos*—and he would often bring it home with him. “A member of *mazkirus* once told me that the Rebbe spent ten hours one week being *magiah* the *sicha*!” recalls Rabbi Leibel Schapiro. “Rabbi Binyamin Klein told me that once when he went into the Rebbe’s room, the Rebbe was in the midst of being *magiah* the *likkut*, with sheets of paper strewn across his desk. When he walked in, the Rebbe closed them and said ‘Gib ze. Ein ladavor sof—Give it to them, there will be no end to this otherwise...’ When you

think about the value of every moment of the Rebbe’s time, and how much time he dedicated to Likkutei Sichos, you realize how important it was to the Rebbe...”

“You cannot imagine how the Rebbe was *medayek* in every word—changing a word, an expression, and so on—and how many concepts the Rebbe added and changed,” Rabbi Nachman Schapiro says. “One time, the Rebbe added a line, and it wasn’t clear to us where it belonged. So we wrote a *tzetel*: seemingly the *kavana* [the Rebe’s intent] in this line is such and such and therefore it seems to belong in such and such a place. The Rebbe answered: כמה כוונות בזה; there are several meanings in this...”

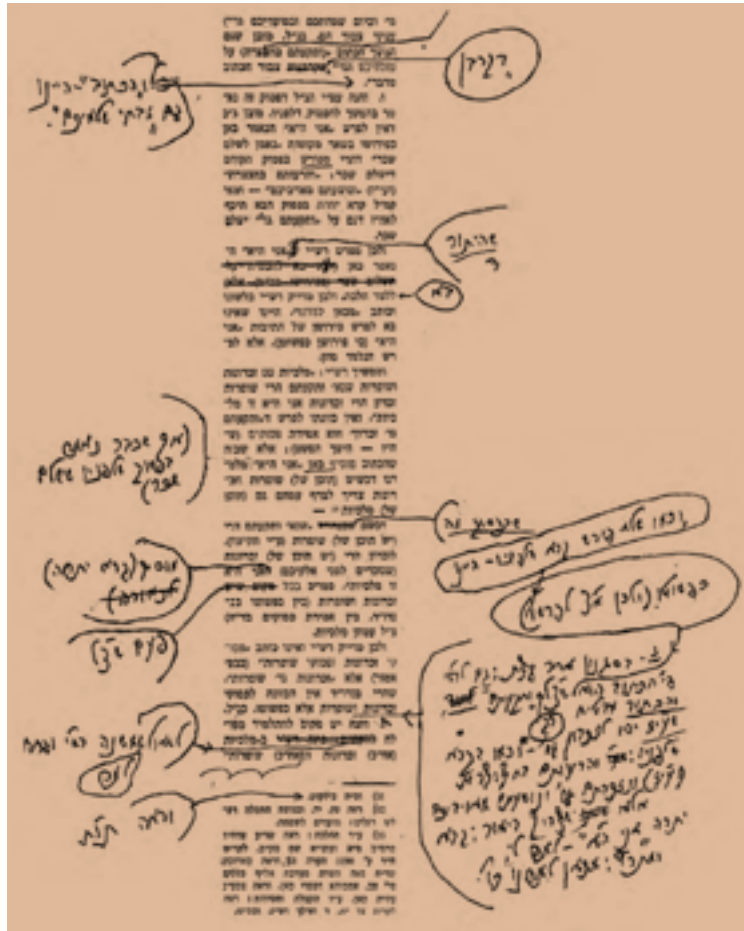


THE REBBE ADDS AN ENTIRE SE'IF TO THE SICHA FULL WITH FOOTNOTES IN HIS HOLY HANDWRITING (LIKKUTEI SICHS VOL. 11 P. 183).

Rabbi Dovid Olidort relates: “In the *likkut* of Nasso 5742<sup>11</sup> you’ll notice something interesting. Towards the end of the *sicha*, there is a new title: ‘Additional **points** for added explanation,’ after which there are another few pages. When the *sicha* was sent in for *hagaha*, the Rebbe added, in his own handwriting, a further question on the *sicha*, and went on to write an entire *se’if* with a profound explanation on the nature of Shabbos in levels beyond this world.”

“The Rebbe was often sharp when working with us,” Rabbi Leibel Schapiro recalls. “There were many things that the Rebbe simply fixed without comment, but if he expected us to know better, he would write sharply. On the one hand, there was trepidation. From when a *sicha* was sent to the Rebbe until it came back I couldn’t sleep at night—who knows what the Rebbe would say... But we also felt a tremendous *kiruv*.

“The Rebbe would keep us on our toes, so we were careful in how we wrote it.”



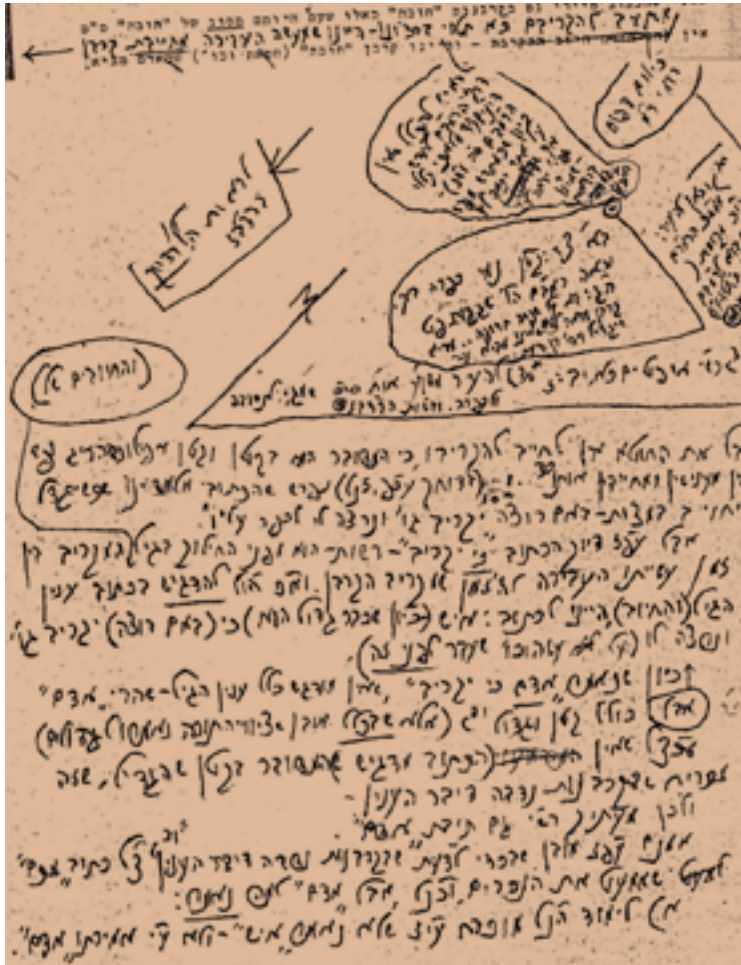
THE SECOND HAGAHA ON THE LIKKUT OF BHAALOSCHA 5734 (LIKKUTEI SICHS VOL. 13 P. 26). THE REBBE ADDED A FULL SE'IF (!) OF THE SICHA IN HIS HOLY HANDWRITING.

This was also an opportunity to clear up any questions people had on the *sicha*. “The Rebbe set up a system that several people should look over the *sichos* before *hagaha*,” Rabbi Altein says. “Only if all those examining the *sicha* agreed that a certain matter indeed needed clarification from the Rebbe, we would ask the Rebbe. Often, based on the Rebbe’s answer, we would need to rewrite a piece of the *sicha*. We would send in the section, and the Rebbe would either approve it or fix it further. There were instances that this went back and forth three or four times until we received final approval.”

## SECOND HAGAHA

Once the Rebbe completed the first round of edits, the *hagahos* were incorporated into the *sicha*, and they would go to the printer to be typeset in the Likkutei Sichos font on galleys—long, thin sheets of paper, each a column-wide. First they would check it over themselves for mistakes, and then they would send it into the Rebbe for a second round of *hagaha*. “Many times,” Rabbi Altein says, “it was clear that the Rebbe waited for the second *hagaha* to deal with certain issues. There were sometimes huge differences and additions during these *hagahos*—full paragraphs and *se’ifim*!”





THE REBBE ADDS EXTENSIVELY TO THE SICHA PREPARED FOR THE WEEKLY LIKKUT IN HIS HOLY HANDWRITING (PRINTED IN LIKKUTEI SICHS VOL. 12 P. 5-6).

Rabbi Sholom Jacobson recalls one such occasion: “After the incident of Shemini Atzeres 5738, we weren’t sure whether the Rebbe would be *magiah* the *sicha* for Shabbos. However, just a couple days after Simchas Torah, the Rebbe commented to Rabbi Groner, ‘*M’darf noch magiah zain di sicha af shabbos*’—I still have to be *magiah* the *likkut* for Shabbos.

“In the second *likkut* that year, of parshas Noach<sup>12</sup>, notwithstanding the health situation (the difficulty was evident in the Rebbe’s handwriting), the Rebbe himself added an entire *se’if* against learning in college.”

Although it was very rare, there was occasionally a third round of editing. After incorporating the Rebbe’s final *hagahos*, the *likkut* was sent to print in time for Shabbos.

Over Shabbos, the entire Lubavitcher community learned and *koched* in the new revelation of Torah from the Rebbe. The Rebbe would frequently come into shul with the *likkut* tucked into his *siddur*, and, on occasion, he would discuss the *likkut* during the *farbrengen* on Shabbos.

“The first and foremost reason to learn the Rebbe’s Torah is *hiskashrus*,” says Rabbi Leibel Schapiro. “*Ana nafshi*

*kesavis yehavis*; the Rebbe put his essence into his Torah. This is especially true with Likkutei Sichos, considering the countless hours the Rebbe spent saying the *sichos* and editing them.” (It should be noted that on the subject of *hiskashrus*, the most constant theme the Rebbe spoke about in the years 5710-5711 was about learning the Rebbe’s Torah.)

“We would wait for the *likkut* every week,” relates the shliach Rabbi Yossi Lew, who was a *bochur* in 770 in the 5740s. “The Rebbe didn’t *farbreng* every week, so this was often the only fresh thing we had. I remember that even as children, we would *koch zich* in the fonts and the *hakdashos*...”

“When we were *bochurim* in 770, on Friday night we didn’t go home to eat—we didn’t go *anywhere*—until we finished learning the *likkut*. There were many *chavrusos* on Friday night learning the *likkut* together. We often learned it much more than once; sometimes it was because there was an especially difficult piece, and other times it was especially powerful and inspiring. One *sicha* that stands out in my mind as very powerful is the *likkut* from Shavuot 5743<sup>13</sup> which discusses the eternity of Torah, notwithstanding the fact that the medicines of the Gemara and the Rambam do not apply anymore. That *sicha* was such a *bombe*; I remember that when I was saving my grandfather, Reb Zalman Jaffe’s place for the *farbrengen* on Shabbos, I was standing next to Reb Yoel. He was learning the *sicha* over and over and over again...”



DURING THE SECOND HAGA'AH, THE REBBE ADDS A LENGTHY EXPLANATION IN THE SHULEI HAGILYON, AN ASTERISK UNDER THE FOOTNOTES (LIKKUTEI SICHOS VOL. 14 P. 87).

"Throughout the entire week, we would continue learning the *sicha*, writing in the *ha'aros* if we didn't understand something, and the Rebbe would sometimes discuss the *ha'aros* during the *farbrengen*!"

"In addition to everything else," says Rabbi Leibel Schapiro, "when you learn Likkutei Sichos, you literally become a true *lamdan* in *nigleh* and a true *maskil* in Chassidus. There are so many *inyanim* in *nigleh* discussed there, so many *sugyos*—if you only knew the *sugyos* the Rebbe discussed in Likkutei Sichos you'd be a *gaon*! And it also gives you a *mehalech* in learning, a style of thinking, when you're learning anything else in Torah.

"There are many *inyanim* in down-to-earth *hashkafa*—how to approach life—that are not clearly spelled out in the standard *maamarim* of Chassidus. How to view the *Aibershter*; how to approach Torah and mitzvos; what a *Yid* is; what a *neshama* is, and so on.

"I once met a *yungerman*, not a Lubavitcher. 'You know,' he tells me, 'until Chof-Zayin Adar, I would come to 770 everyday for *mincha-maariv* to look at the Rebbe. I wasn't a Chosid, I never

even wrote to the Rebbe, but that's what I did.'

"And then he told me the story behind it. After he got married, he started having questions in *emuna*. He realized that it wasn't going in the right direction. One time, he was sitting in shul between *mincha-maariv*, and he randomly picked up a *sefer* on the table. Turns out it was a Likkutei Sichos, and the page he flipped to was speaking about one of the main issues he was dealing with. The Rebbe spoke about it in such a way that everything became absolutely clear, he said, and he started looking more and more. 'The Rebbe saved my life,' he told me, 'and that's why I went to see the Rebbe every day.' Such a story helps you appreciate what Likkutei Sichos really is." **T**

1. For more on this subject, see Derher Adar I 5776 (Issue 41), Darkei Hachassidus "Chassidus Reaches the Outside." See also Derher Sivan 5776 (Issue 45), "Tahalucha."
2. In a letter to Rabbi Hodakov in 5748. The actual letter addresses Rabbi Hodakov directly, but for the sake of clarity we have changed it from second person to third person.
3. See, for example, Igros Kodesh vol. 5 p. 313; Igros Kodesh vol. 6 p. 164.
4. See interview with A Chassidisher Derher, Iyar 5777.
5. See "The Story of Shnas Hakan"; Derher Shevat 5773.

THE REBBE LEAVES 770 WITH A VOLUME OF LIKKUTEI SICHOS, 5 TISHREI 5738.



IN A FUTURE ISSUE WE WILL  
EXPLORE THE CONTENT OF  
SEFARIM OF LIKKUTEI SICHOS.

6. Sichos Kodesh 5732 p. 73-76.
7. See Derher Nissan 5776, "Leben 5732," Igros Kodesh vol. 27 p. 33; 498.
8. See Derher Adar II 5776 (Issue 42) "Retaining Chassidus."
9. Printed in Likkutei Sichos vol. 32 p. 19.
10. For the published *likkut*, see Likkutei Sichos vol. 34 p. 79.
11. Vol. 23 p. 50.
12. Later printed in vol. 15.
13. Later printed in vol. 23.

LEVI FREDIN VIA JEM 2714





# THE PEACE CORPS

PRESIDENT KENNEDY SIGNS THE EXECUTIVE ORDER ESTABLISHING THE PEACE CORPS.



On March 1, 1961 (13 Adar 5721) President John F. Kennedy held a press conference announcing the signing of Executive Order 10924, establishing the Peace Corps. The following is a transcript of his announcement:

*I have today signed an Executive Order providing for the establishment of a Peace Corps on a temporary pilot basis. I'm also sending to Congress a message proposing authorization of a permanent Peace Corps.*

*This Corps will be a pool of trained men and women sent overseas by the United States Government or through private institutions and organizations to help foreign countries meet their urgent needs for skilled manpower. It is our hope to have between 500 to 1000 people in the field by the end of this year.*

*We will send Americans abroad who are qualified to do a job. We will send those abroad who are committed to the concept which motivates the Peace Corps. It will not be easy: None of the men and women will be paid a salary. They will live at the same level as the citizens of the country which they're sent to - doing the same work, eating the same food, speaking the same language. We're going to put particular emphasis on those men and women who have skills in teaching, agriculture, and in health.*

*I am hopeful that it will be a source of satisfaction to Americans and a contribution to world peace.*

The next day, during the Purim farbrengen, the Rebbe elaborated on the pertinent message this presidential announcement has for every Chossid:

The Baal Shem Tov teaches that every occurrence is a message for Yidden in *avodas Hashem*. The recent announcement by the president

serves as a reminder to us all about a critical call to action, which has been painfully neglected until now.

For quite some time I have declared, “הערט זיך איין אידן” Listen! There are many “spiritually undeveloped” Jewish communities throughout the world. Yidden that did not have the good fortune to be properly exposed to the beauty of Torah and mitzvos. They lacked a Jewish education and are painfully unaware of the basics of *aleph-beis*. To the point that they are unaware that they are lacking in any way.

Unfortunately, it was necessary to have a gentile broadcast this idea and for it to be publicized in the media, in the hopes that every individual will finally understand that it is directed to him personally.

Since you have been privileged, by no credit of your own, to be raised in a proper Torah environment, you have the obligation to share this treasure with your brethren across the globe.

Do not convince yourself that you can live off the “fat of the land” and remain the rest of your life in these immediate few blocks to enjoy the amenities available here. Television, radio, a shower twice a day and the



highest standards of *cholov Yisroel* and *pas Yisroel*.

Leave these comforts behind and invest some time to reach out to Jews in a foreign location who do not even know that they are lacking the most essential elements of life—Torah and mitzvos. It may be necessary to be there for a day, a week, a month, a year, ten years... however long it will take. Hashem will provide for you the years you need to fulfill your mission and nothing of your own will be diminished.

I have been pleading for years now, in various ways, to encourage everyone to take on this shlichus. I have heard every strange excuse to remain in these few blocks where there is fresh kosher milk available daily.

And when I demand, "What will be with the spiritually undeveloped Jewish communities?" He responds,

"Someone else will deal with them. I am not obligated to worry about Hashem's world."

A Jew is capable of making this choice since he was granted בחירה חפשית. The Alter Rebbe explains that this is a result of the fact that the *neshama* is derived from עצמות ומהות—אין סוף ברוך הוא—the only reality where there is true free will.

Now, a Jew is using this powerful gift, entrusted to him as Hashem's royal prince, to defy Hashem's clear directive communicated to us by the Baal Shem Tov: One is obligated to love a fellow Jew across the globe, even if you have never met him!

Finally, this idea appears in the newspapers, in English, and is now "popular" and "modern." Hashem is sending a message through the president and the media to each and every one of us.

לע"נ  
התינוק ישראל נח ע"ה  
בן יבלחט"א הרה"ת ר' מנחם מענדל  
אדר"ח תמוז ה'תשס"ה

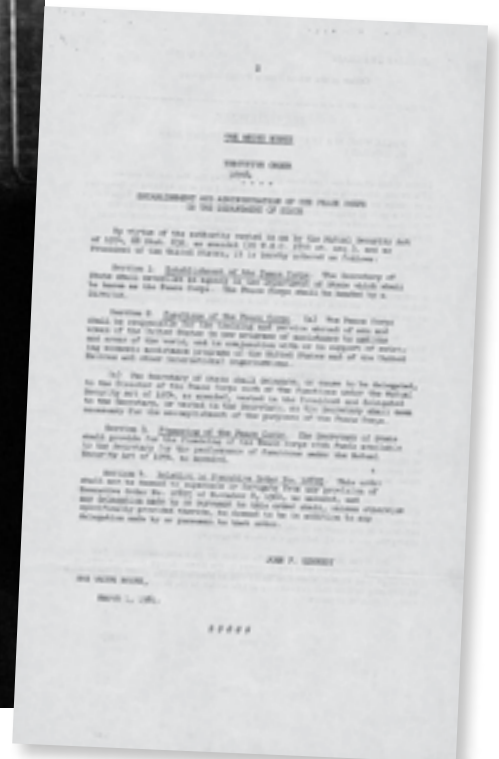
גדפס ע"י הוריו  
הרה"ת ר' מנחם מענדל  
וזוגתו מרת חנה ומשפחתם שיחיו  
קארנפערלד



Do not consult with those whom you know will convince you that you are exempt from this obligation. They themselves know that they are deceiving you.

I cannot guarantee you what your salary will be or what you will eat and drink. One thing is certain: You will be going as a shliach of Hashem on a noble mission, fusing together your *ahavas Hashem* with *ahavas Yisrael*.

Since the *galus* occurred due to unfounded hatred, surely this expression of unbounded love for our fellow Jews will bring about the true and final *geulah*, speedily in our times. T



EXECUTIVE ORDER ESTABLISHING THE PEACE CORPS

CIRCA 5721, G SCHUSTERMAN via JEM 303185



מוקדש  
לחיזוק ההתקשרות לכ"ק אדמו"ר

ולזכות  
הת' יוסף מנחם מענדל  
לרגל הגיעו לעול מצוות

ולזכות אחרות  
מושקא תחי'  
לרגל הגיעה לגיל שנים עשרה היא עונת  
בת מצווה

נדפס ע"י ולזכות הוריהם  
הרה"ת ר' אלחנן משה  
וזוגתו מרת חנה זלאטא ומשפחתם  
שיחיו  
טענענבוים



# The Power to Create

פרי' ורבי' – מאכ'ן נאך א חסיד

די ערשטע מצוה פון דער תורה איז פרי' ורבי',  
פירוש: אז איין איד זאל מאכן נאך א אידן

א חסיד איז א שטיק רבי. . וואס מצד דעם איז בכח  
פון א חסיד צו מאכן נאך א חסיד

**The first mitzvah of the Torah is to be fruitful and multiply, meaning: one Yid must "create" another Yid.**

**A Chossid is essentially a "part" of the Rebbe... with that power, he too can "create" another Chossid...**

(Sichas Shabbos Parshas Chayei Sarah 5701)

## The First Mitzvah

Sitting once at a *chassidisher* farbrengen, one of the Chassidim said the following vort:

About Torah, the *possuk* says: דרכיה נועם— the ways of Torah are pleasant. [This implies that] the order and sequence of mitzvos in Torah is as holy as the Torah itself. The first mitzvah in the Torah is פרו ורבו. Likewise, the first, most basic good *middah* is: that a Yid should want there to be another Yid!

Some people bemoan the fact that they don't live in a *chassidishe* environment. "There's no one around to share a warm *vort* with," they say.

How are they not embarrassed to speak this way?! They reside in countries where, *boruch Hashem*, there are no governmental laws prohibiting Torah study. So why is there not yet a *chassidishe*

atmosphere in their surroundings? This only indicates a serious deficiency in the Chassidim themselves!<sup>1</sup>

## Make your Place

When the Rebbe Rashab founded Tomchei Temimim, he envisioned that the *talmidim* will be what he referred to as נרות להאיר—illuminating candles that would light up the world with the truth of Chassidus.<sup>2</sup>

No one is exempt from this task; it's the privilege and responsibility shared by each and every Chossid, and especially "*temimim*."

Shortly after the Yidden began settling again in Eretz Yisroel, the Frierdiker Rebbe received a letter from a Chossid notifying that he settled in the Ramat Yitzchok neighborhood (Ramat Gan).

"It is quite surprising that you haven't done anything about teaching Torah to the public," the Frierdiker Rebbe asserts. "How is it possible that of all the five hundred people in your area, you could not even find two or three with whom to learn Chassidus?"

"Under no circumstances can I believe that in such a large assemblage of *frumme* Yidden, you cannot find someone whom you can offer a *maamar Chassidus* or a *sicha* and awaken their heart..."

The Frierdiker Rebbe continues with a story of the Alter Rebbe:

A Chossid once complained to the Alter Rebbe that he had lost his *parnassa*, and the Alter Rebbe famously responded:

"You are only worried about what you need for yourself. But about what you are needed for, you don't mention anything!"

The Frierdiker Rebbe concludes:

"These words of the Alter Rebbe must be engraved in the hearts of every one of the Chassidim, especially the *temimim*. You must constantly ask yourself the question, 'What am I needed for?'"

"You are needed to illuminate your surroundings with the light of Torah, strengthening Yiddishkeit, and spreading *ahavas Yisroel*!"<sup>3</sup>

## A Chain Reaction

Throughout the years, the Rebbe mentioned and expounded on the *avodah* of "making another Yid"

and "making another Chossid," based on the premise of the first mitzvah in the Torah—פרו ורבו.

"There are times when a Chossid needs to stop thinking of himself," the Rebbe says, "and instead think about how to help another person and show them the light of Chassidus. In the spirit of פרו ורבו, each Chossid will gain one more Chossid, one more *tomim*, one more student. This will continue on in a never-ending chain-reaction—עד בלי די—until every single Yid will begin learning Chassidus!"<sup>4</sup>

"It's the first mitzvah in the Torah and that is obviously no coincidence. This is the first that is expected of a Yid ("די ערשטע זאך וואס מ'מאנט")—to create another Yid; and the first thing expected of a Chossid is to create another Chossid! Every Chossid has the power to do this, for as the [Frierdiker] Rebbe says—א חסיד איז א שטיק רבי—a Chossid is essentially a 'part' of the Rebbe..."<sup>5</sup>

## אן ענין אין התקשרות

ס'איז ידוע די תורה וואס רבותינו נשיאנו האבן דאס גע'חזר'ט, כמה פעמים אז דער סדר אין תורה איז אויכעט תורה: די ערשטע מצווה אין תורה איז "פרו ורבו", און דאס איז געווען דער ענטפער וואס אימצינער האט געפרעגט אן ענין פון התקשרות, איז געווען דער ענטפער אז ער זאל אויף מאכן נאך א איד...

(שיחת ר"ח אייר תשל"ב)

## We have one Wellspring

During the lifetime of the Frierdiker Rebbe, the Rebbe constantly urged Chassidim to connect fellow Yidden with the Frierdiker Rebbe; to teach them of



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the Rebbe's Torah, encourage them to write to the Rebbe, and support the Rebbe's affairs.

In a lengthy letter to the *mashpia* Reb Shlomo Chaim Kesselman, the Rebbe writes quite poignantly of his disappointment that Chassidim don't appreciate the importance of connecting Yidden with the Rebbe.

"My words are not directed at one individual or another," the Rebbe writes, "for who am I to decide what another person is to do? I am addressing the group as a whole. I am certain that between all of you together, you have what it takes to fulfill your main task, which is: *Hafatzas hamaayanos*, spreading the wellsprings of the Baal Shem Tov and the Alter Rebbe to the people in the streets of France.

"We only have one wellspring which channels the waters of the Baal Shem Tov and the Alter Rebbe:

"My father-in-law, the Rebbe *shlita*.

"Now, in your letter you heartlessly write (and evidently this is the position of the rest of *anash* in your community) that a connection to the Rebbe is impossible for all the Yidden in your area, aside for a select few in your neighborhood!

"Let all members of *anash* call a meeting and make an honest account, to determine how hard they have worked to bring more people in..."

The Rebbe continues with a story about an individual, not the greatest Chossid per-se, who moved to a new place and began telling all his new acquaintances about the greatness of the Frierdiker Rebbe; how each and every word of his is holy and that one should never take a major step in life without first consulting with him.

"In your own community," the Rebbe concludes, "you have the best and the brightest of *anash* (מסלחה ומשמנה של אנ"ש). They have seen the Rebbe Rashab, the [Frierdiker] Rebbe. They were put through trials and tribulations of all sorts. They occupy themselves with *haskalah* and *avodah* of Chassidus.

"They were all stranded in a [Displaced Persons] Camp together with thousands of fellow Yidden thirsting for a 'warm word' to liven their spirits. The younger ones were mainly searching for guidance. [It was as if they were asking] 'where is Moshe who can take us out of Mitzrayim—our own personal Mitzrayim?'

"The question is: how many of those Yidden in the Camp can now be counted as students of Chassidus,

connected to the Baal Shem Tov and the Alter Rebbe?"

As the letter goes on, the Rebbe continues to teach the message again and again, even offering practical guidance on how to speak to acquaintances about the Rebbe.<sup>6</sup>

In a similar vein, the Rebbe writes to another Chossid shortly after the Frierdiker Rebbe's *histalkus* about the need to connect fellow Yidden with the Rebbe:

"I haven't read in your letters about an effort to influence other Yidden to study Chassidus and have *hiskashrus* to our *nossi*, my father-in-law, the Rebbe..."

The Rebbe compares this to a king who gave one of his subjects a job, but the man failed to obey the order and instead expends his time and energy on other things.

"The Rebbe Rashab said of *temimim* that they are 'illuminating candles.' The 'special order' given to them by their Rebbe is to act as a light and illuminate their surroundings.

"In your town there are thousands of Yidden who don't know about Chassidus, about the Rebbe... yet you think to yourself, 'what do I have to do with them?'"

"I suggest that you set aside time every day to study the [Frierdiker] Rebbe's Torah and set aside time a few times a week to teach it to others as well. Look for ways to bring Yidden closer to Torah and mitzvos and especially to the Torah of the [Frierdiker] Rebbe."

## Anshei Shlomeinu

The end result of our effort, the Rebbe explains, is that each and every Yid will be counted amongst *anash*.

Once, when introducing a new *hora'ah* for Chassidim to follow, the Rebbe specified that it was applicable to all of "*anash*"—*anshei shlomeinu*, loyal to the Rabbeim. Then the Rebbe clarified:

This also includes people who will become part of *anash* tomorrow or at a later point. Essentially, every Yid falls into this category, for the Alter Rebbe proclaimed that Chassidus does not belong to one "class" or "party" of Yidden; it belongs equally to every Yid.

And the Friediker Rebbe told us that the time has come for this to be clearly accepted by all!

Hence, the term anash applies to each and every Yid!<sup>18</sup> **T**

## IT'S UP TO US

*Reb Avrohom Pariz was a well-known passionate Chossid, a true symbol of bittul to the Rabbeim, who went to great lengths to teach the world about the Rebbe's greatness and connect fellow Yidden with the Rebbe.*

*The following is an excerpt from a letter he wrote to a friend on the subject:*

I was quite disturbed that people still don't know about the greatness of the Rebbe *shlita*.

It is clear to me that the way the Rebbe will become known to the world will not be "*milmaala l'mata*"—forcefully from above. It will be *milmata l'maala*—slowly but surely, from "bottom-up." People will first realize that he is the greatest person; a realization that will automatically strengthen Yiddishkeit around the world and gradually chase away the *tumah*. I believe it'll take place in a natural course of events.

So when I see that there are still people who don't appreciate the Rebbe, it bothers me deeply; for we still have a ways to go.

Who is fault for all this? Our very own *yungeleit*! The "*mekusharim*"—including me and you.

We hide the Rebbe for ourselves and refrain from ever talking about him. We don't even let ourselves think about the Rebbe and appreciate the Rebbe on our own!

Let me quote a few lines from the Rebbe's introduction to the Kuntres Yud-Beis Yud-Gimmel Tammuz (Igros Kodesh vol. 3 p. 331):

"Each and every one of us must know, by contemplating deeply on the fact that he [i.e. the Friediker Rebbe] is our *nossi*, our head. He is the channel for everything we receive from Hashem in *gashmiyus* and *ruchniyus*. By connecting ourselves with him (and he has already taught us in his letters how to connect), we will be connected to the highest of levels..."

*(Echad Hayah Avrohom p. 195)*



KFAR CHABAD, 19 KISLEV 5737, LEVI FREDIN via JEM 29/491

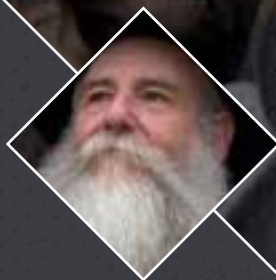
1. Likutei Diburim vol. 4 p. 1491
2. See Toras Menachem vol. 11 p. 216
3. Igros Kodesh Admur HaRaYaTz vol. 3 p. 438
4. Yud-Tes Kislev 5712 Toras Menachem vol. 4 p. 184
5. Ibid. p. 131
6. Igros Kodesh vol. 3 p. 53
7. Ibid. p. 421
8. Sichä 12 Teves 5747; Sefer Hasichos 5747 vol. 1 p. 246

לזכות הילד מצעירי השלוחים חייל  
בצבאות ה'  
מנחם מענדל הכהן שי' דערען  
לרגל יום הולדתו ח"י תמוז  
נדפס ע"י הוריו  
הרה"ת ר' אשר לייב הכהן  
וזוגתו מרת זי שא שיחיו  
דערען




## CARRY ON!

Rabbi Shlomo Cunin  
Los Angeles, CA







# WORKING TOWARDS TRUE HISKASHRUS

Rabbi Sholom  
Ber Lipskar  
Bal Harbor, FL

# HISVAADUS CHASSIDIM

In connection with  
Gimmel Tammuz

## WORKING TOWARDS TRUE HISKASHRUS

Rabbi Sholom Ber Lipskar  
Bal Harbor, FL

### SKATING ON THIN ICE

There are two ways in which a Chassid is unique and stands out in his environment: First is by learning and following *Toras Hachassidus*, and the second—*hiskashrus* to the Rebbe. The two are not necessarily independent of one another, as they are both necessary components.

The topics discussed by *Toras Hachassidus* are vital for every person living today:

In the past, Yidden had studied various *sefarim* that discuss *musar*, self-refinement, and topics that relate to the '*avodah*' part of Yiddishkeit. Yet none of these *sefarim* dealt with the concept of the *Aibershter* himself. None of them provide *osiyos* explaining the purpose of our entire *avodah*, the focal point of all of our efforts.

Thus, there are often people that are fully observant and totally absorbed in a Yiddishe life, but as soon as they leave their environment, or they are

exposed to other ideologies, they lose their enthusiasm for Torah and mitzvos.

This is because their whole connection to Yiddishkeit, while seemingly robust and healthy, was in essence lying on a thin layer of ice; its foundation was merely cultural—"My father put on tefillin, so I do so too; my grandfather davened, so I do as well..." With all of their pious trappings, they were never able to really connect. They may proclaim "*Hodu laHashem kiru vishmo*," but who is this Hashem that I am talking to?

These questions were amplified in our generation, when people ask



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questions that are unanswerable; questions about the Holocaust, and other issues of faith. Without a proper perspective of the *Aibershter*, these questions could become validated, and can easily lead to a crisis of faith.

This is where Chassidus is extremely relevant. It gives us the ability to tap into a concept that we cannot truly understand, but that can give us an intellectual base with which to deal with all of those issues. It explains you who the *Aibershter* is, and how He relates to you and your actions.

Understanding Chassidus gives us the ability to reach a step higher in our

*avodas Hashem*. Instead of imagining Hashem in a scary sense, as One who will strike if you will transgress one of His laws, we receive an entirely new appreciation for *Elokus*, one that allows us to develop *ahavas Hashem*, (true) *yiras Hashem*, and perhaps most importantly, it gives a person a foundation for *kabbolas ol*.

This is an entirely new outlook; a dimensional move, both intellectually and emotionally.

## FROM THOUGHT TO ACTION

Upon learning Chassidus and meditating on its lessons, the core values of a person are set straight. However, from idealism to implementation is a very long journey.

Our idealism may be wonderful, but it is of vital importance, that our knowledge be accompanied by a concept called *moach shalit al halev*; in the intellectual world today, they call it “mindfulness.”

Mindfulness does not mean meditation. Meditation is a means to allow an idea to infiltrate your entire being. When we think Chassidus before davening or at any other time, it is meditation; to allow its ideas to affect our core.

Mindfulness is the next step.

One of the most difficult things for a person to do is to constantly be mindful. To consistently think to himself, is my conduct right or wrong; what are the consequences going to be, and so on. This is one of the most difficult things in the world, because our *nefesh habehamis* is too much of an obstacle for us to constantly keep these concepts in mind.

Therefore, notwithstanding all of our *hisbonenus*, and all of our learning Chassidus, it is still impossible—in the words of Tanya, “*lo yuchal lo*”—to remain constantly astute and aware of the consequences of one’s actions.

So without the proper attitude, such awareness can even feel oppressing, and then a person might even feel a greater urge to break out of those constraints.

Yet, this awareness and mindfulness is critical to a Yid in any generation, and most certainly for one living with all of the distractions that surround us today...

And therefore we have a Rebbe. A person, a soul in a body, who is perfect in this area. And his perfection is displayed with the biggest *ahavas Yisrael*, relating to each person on his own level; it evokes a message that you too, can achieve this goal, and you too, can reach higher.

In 5746, I brought a group of Yidden who were serving prison sentences to the Rebbe for a Shabbos. During the farbrengen, the Rebbe gave an explanation in *maase merkavah*, a very profound *sicha*; and then the Rebbe spoke to the prisoners. He told them about the *avodah* that they could accomplish while in a situation which the Gemara describes as “worse than death,” a situation that Torah doesn’t sanction at all.

The Rebbe said that there are numerous levels of exile. The first is the exile of the *neshamah* in the body, all the way to the lowest form of exile—prison. But the Rebbe then said, that when a person is put into an intense darkness, it is because that person has much stronger abilities than most people, and Hashem definitely gave him the strength to overcome it.

The Rebbe explained that same idea; that if Hashem placed them in this “exile within exile,” then they surely have the abilities to overcome it and fulfill their mission through it.

Then, during that same farbrengen, the Rebbe spoke another *sicha*, this one to the rabbonim.

The Rebbe said that they cannot be satisfied by the fact that they







LEVI FREIDIN via JEM 245340

RABBI SHOLOM BER LIPSKAR AT DOLLARS, 25 IYAR 5750.

once learned in yeshiva; they must constantly review their studies and ensure that they are always fresh in their minds.

The prisoners went out of their minds; here the Rebbe had uplifted and encouraged the prisoners, while chastising the prominent rabbonim and telling them that they could do better.

In other words, at that farbrengen the Rebbe brought them to understand and appreciate their place in Yiddishkeit; if beforehand, their mindfulness of their sad state would have lead them to depression, now their mindfulness gave them inspiration and encouragement.

The concept of a *neshamah klolis* is not merely a spiritual concept, intangible and unseen. It means a real

connection that inspires and raises a person higher.

On a similar note, just being in the Rebbe's presence gave us the feeling that we were in the presence of *Elokus*—this gave us immense trepidation; upon leaving *yechidus* one's mood would undergo a transformation.

The first time I entered the Rebbe's room after Gimmel Tammuz, I was shocked by something, which I had never noticed before. When I used to enter the room for *yechidus*, the walk from the door to the Rebbe's desk felt a mile long. It was only when I entered after Gimmel Tammuz that I noticed that physical smallness of the room.

Whenever I would go for dollars, the feeling during the wait would be one of intense nervousness. But once

I would pass the Rebbe and receive a dollar, my mood would go through a drastic change. I would leave the Rebbe's presence literally on a high.

That's what the Rebbe did to you...

## IN TIMES LIKE NOW

Someone I am close with once told the Rebbe that he feels that his *hiskashrus* is lacking. The Rebbe told him that if he wants to be *mekushar*, he should learn the Rebbe's *sichos* and *maamarim*.

This person might have been looking for a more fanciful proposal; perhaps to say some *l'chaim* and become inspired, or some similar instant formula.

That attitude was very distant from reality. Instant inspiration will dissipate within a short time. To be

truly connected to the Rebbe, a much longer process is needed.

Through studying the Rebbe's *sichos* and *maamarim*, one's mind process becomes one with the Rebbe's. Through imbibing the Rebbe's talks, our brains begin to automatically think in the Rebbe's fashion; that is true *hiskashrus* with the Rebbe.

When I was a young yeshiva *bochur*, we used to learn *maamarim* with our teacher, and when we would reach the last few paragraphs which discuss *avodah*, we would read through them quickly.

This was a terrible mistake; the whole point of the *maamar* was those last paragraphs, where the Rabbeim show us how we must implement the ideas in our actions. Understanding the schematics and the map of the *olamos* are only a precursor to making Chassidus part of our life.

It goes without saying, that this *hiskashrus* will not be born from quick study sessions where a *sicha* is looked at once and forgotten within moments.

*We have merited to receive a veritable ocean of directives from the Rebbe, and with the proper application—with the help of a Mashpia—one can easily find the Rebbe's instructions for his personal situation.*

I once decided to do a poll: I walked around 770 asking *bochurim* what was written in that day's Tanya. *Yadah inish b'nafshei*, we all know whether we will have the ability to answer that question without being a tad embarrassed.

To become *mekushar* to the Rebbe, it is imperative that we apply ourselves with true dedication to studying the Rebbe's Torah, and then—trust me—when we do so, new doors of opportunity and *hatzlacha* are opened before a person.

## ON A PERSONAL NOTE

Beyond learning the Rebbe's Torah, there is a specific directive from the Rebbe about what to do when dealing with a personal dilemma. Even if one is knowledgeable in the Rebbe's Torah, he must still appoint a *rav*, a *mashpia*, to assist him with his personal decisions.

The Rebbe explained that this person must be someone who is dedicated to Torah and mitzvos and has a comprehension of Chassidus; and if we will do so, the Rebbe said, the Rebbe will make sure that you receive the correct answer.

In truth, finding the Rebbe's answer is quite simple in our generation. We have merited to receive a veritable ocean of directives from the Rebbe, and with the proper application—with the help of a *Mashpia*—one can easily find the Rebbe's instructions for his personal situation.

## THE DOORKNOB

There is one more imperative to *hiskashrus* to the Rebbe. To remain connected and to ensure that one does not veer one iota from the Rebbe's path, a Chossid must visit the Ohel.

When we look back at the Rebbe's own conduct, we find something very interesting. The Rebbe spent every day in 770, which the Rebbe described as *Beis Rabbeinu Sheb'bavel*, the *daled*

*amos* of the Frierdiker Rebbe, and so on.

The Rebbe often cited the letter of the Alter Rebbe, where he explains that *tzaddikim* live on after their passing, and have even more influence in the world than before.

Yet, the Rebbe still chose to spend countless hours at the Ohel.

These were not perfunctory *yahrtzeit* visits; we saw a living, breathing connection. Before the Rebbe announced a new mitzvah campaign, he would visit the Ohel. *Sichos*, dollars after *maariv*, and *kuntreisim* distributions, usually took place following a visit to the Ohel.

And when hard times came around and special *yeshuos* were needed, there was one place—the Ohel. In fact, during the Hei Teves court proceedings, the Rebbe went to the Ohel every single day, for hours on end!

There are those who maintain that since the Rebbe's presence is felt in other locations, they do not need to visit the Ohel. The thought is ludicrous. Before we moved on *shlichus* to Florida, the Rebbe told us "*Ich for mit eich*, I am going together with you." And needless to say, we truly see and feel the Rebbe's presence here in our work on a constant, consistent basis. However, we never imagined that to mean that we no longer need to go to the Rebbe, to be at *fabrengens*, *yechidus*, and dollars... And with a mere glance at the Rebbe's own conduct, we can understand that the same attitude applies to us today as well.

I can only point to my own experiences; coming to the Rebbe's Ohel for me is always a source of inspiration, guidance, and open miracles.

טעמו וראו כי טוב הוי.

## CARRY ON!

Rabbi Shlomo Cunin  
Los Angeles, CA

### HARD TIMES

On the night of Gimmel Tammuz I was in Moscow, where the Rebbe had sent us to bring back the *sefarim*. When we heard that the situation wasn't good, I went to the shul and took out the *sifrei Torah*; I said that through *simcha* we will surely be *poel*. Suddenly the lights went out. I understood that this was the end of life the way we knew it.

On the plane, the pilot wanted to divert the flight to a different location. I went up to him and explained to him where we were going, and a few minutes later he announced that he had received new orders; the flight would continue as scheduled. I knew whom he had received the orders from.

We arrived in New York, and I was the last one to enter the Rebbe's room. Later, at the Ohel, I declared that we would not allow the Rebbe's institutions to close; we would see to it that they develop and continue to grow.

The next morning I gathered my children, and I told them that we

need to return to our shlichus. Our activities must grow.

Back in California, I got into a car with my son Levi, who was a *bochur* at the time, and we went to open a new institution. We had no idea where we were going. We ended up in Malibu, California, where we came across a building with a "For Sale" sign; I recognized the number—it was a *baal habos* of mine. He gave us permission to use the location, and that Shabbos, Chabad of Malibu opened its doors. It was the first new institution to open after Gimmel Tammuz.

Why is this important?



THE REBBE GIVES A BOTTLE OF MASHKE TO RABBI SHLOMO CUNIN AT KOS SHEL BROCHO, MOTZOEI SIMCHAS TORAH 5747.



*A quick look at the world around us shows that it is going in a certain direction.*

*Wherever a person turns, he can find the Rebbe's influence; every Jew you meet will tell you about his Chabad experience or his encounter with the Rebbe.*

The situation that we are in today is inherently unacceptable. In fact, even the *Aibershter* Himself is bothered by it; the Rebbe would always quote the *possuk* “בכל צרתם לו צר”—that whenever the Yidden are in distress, Hashem Himself is as well.

Every time we recite “את צמח דוד” “עבדך מהרה תצמיח” and the *Aibershter* doesn't answer our prayers, it demands an explanation. How could the Yidden be saying a *bracha* with Hashem's name for so long and yet He still does not fulfill it?

Our answer must be to continue growing our efforts and activities.

A Chossid's activities begin with himself: thinking Chassidus before davening, davening *b'avodah* to the best of his abilities, and doing *hafatzas hamaayanos* with *chayus* and perseverance.

At night, a Chossid should be able to recite *krias shema* and say to the *Aibershter*, “I did my part, now You have to do Yours.”

Personal *avodah* is important for shluchim as well. If he has a shul, he could slow the davening by ten minutes; if he doesn't have a shul, he can daven for even longer. This is the fuel for our tanks; a Chossid cannot truly live without it. Obviously, one is responsible for his shlichus, and his shlichus takes priority over everything else. However, sometimes a shliach can find time for himself; if so, he can surely find time to daven *b'avodah* as

well. In truth, even at times when a shliach is very occupied, he can take one *possuk*, one piece to focus on and say with extra *kavanah*.

## HISKASHRUS

For a *bochur*, or any Chossid for that matter, to have a true *hiskashrus* with the Rebbe, there is one clear and open path: to fulfill the Rebbe's *horaos*.

The Rebbe's directives are well-known; they are printed and readily available. We need to keep to them on a constant basis, and with that, to keep the Rebbe's image in our minds. From our eyes, the Rebbe's image will trickle into our *neshamos* and into our entire beings.

A *maamar* from the Rebbe should always be ready at the tip of our tongue. Whenever we have a free moment, review the *maamar*; envision it paragraph by paragraph, and think about each word: “What does it mean? How does it apply to me?” If there is no one to listen to you say over the *maamar*, say it to yourself, and say to the Rebbe; “Rebbe, these are your words; I'm learning them because I want to be connected to you...”

At night, when reciting *krias shema*, you should ask yourself, “What did I do today to make the Rebbe proud of me?”

“I learned a *maamar* Chassidus in the morning, I davened, I learned *nigleh*, I reached out to another *talmid* in yeshiva who was having a hard time, and during my lunch break I

went out and found a Jew to put on tefillin with. When I came back, I learned *girsas*, and then Chassidus once more. And now I am conducting a serious *cheshbon hanefesh* to see what I could do better tomorrow;

“In truth, my learning could have been much better; my head wasn't really at it. My davening began on a high note, but suddenly the *yetzer horah* came and wacked me, and it was very hard to fight him back...”

And then, upon going to sleep after this *cheshbon hanefesh*, you keep in mind the Rebbe's image and the Rebbe's Chassidus; with this sort of attitude, the next morning starts off on a whole new level. You wake up and recite *Modeh Ani*, and tell the Rebbe, “I am going to make you proud...”

When we recite *brachos*, and say “*Elokai, neshama shenasata bi*, the soul that you gave to me,” it takes on a whole new meaning. You thank the *Aibershter* for putting your *neshamah* in our blessed generation, *dor hashvi'i*, the *dor* of the *geulah*; the generation in which Chassidim—although we do not have our Rebbe physically—persevere and put other generations to shame. Even Moshe Rabbeinu is humbled by the attitude of today's *bochurim*...


## FATHER AND SON

A *bochur* might wake up one morning with a weakness. He may ask himself, “Why do I need all of this hard work? It would be easier to be a regular good Jew, get a job, work out a nice retirement plan. Why do I need all of this hassle?”

In such a situation, all you need to do is to put on your thinking cap:

A quick look at the world around us shows that it is going in a certain direction. Wherever a person turns, he can find the Rebbe's influence; every Jew you meet will tell you about his Chabad experience or his encounter with the Rebbe. Shluchim continue to





go out to the most distant and remote places, and the worst tragedies haven't deterred them. Although an entire generation has not seen the Rebbe in a physical body, they continue to show a profound love for the Rebbe; even babies from their cribs do so.

The facts on the ground show that the *Aibershter* put us in a unique generation with an enormous mission; it would be ludicrous to ignore this sublime calling.

On the same note, a person cannot choose to place himself in a different generation of Chassidus. In order to go in the ways of the Baal Shem Tov and the Alter Rebbe, a Chossid must follow the Rebbe of the seventh generation.

This is because, as the Rebbe explained, the Rebbe of every generation is the full *memaleh makom* of the Rabbeim of previous generations. This does not merely mean successor; it means that he encompasses everything that his predecessors represented. He fills their shoes entirely. In other words, the Rebbe is the Baal Shem Tov, the Alter Rebbe, the Rebbe Rashab—all the Rabbeim in one; the path to connect with any of the Rabbeim is through connecting with our Rebbe.

Additionally, young people today might not realize that they owe their entire existence to the Rebbe. America used to be described as the graveyard of Judaism and everyone was assimilating in droves. I can say on a personal level, that my entire family—brothers cousins, etc.—are *frumme Yidden* only because the Friediker Rebbe and the Rebbe came to America and turned the entire situation around. I owe my entire identity to the Rebbe; without the Rebbe, I don't know where I would be today.

But all these explanations are unnecessary. The Rebbe is our father, and we are inherently connected to him. Would you ever tell a person,

“Oh, your father is gone; why don't you find a new one?”

The Rebbe is our father, and we are his children. Period.

These are not my own statements; this is all discussed in the Rebbe's *sichos*.

## AFTER GIMMEL TAMMUZ

This past Purim, I was sitting at the Ohel near the video of the Rebbe, and I was writing a *pan*. In the spirit of Purim, I did not plan to mention a specific issue that I actually needed a *bracha* for. Yet suddenly, in the *sicha* that was playing, I hear the Rebbe talking about the exact issue that I had. Without mentioning anything, I had already received an answer.

Some people feel that today, the Rebbe doesn't answer them as he did before. From my own experience, I can say that this is entirely untrue. The Rebbe answers questions just as he did before; I have been witness to hundreds of miracles which occurred after writing to the Rebbe.

In general, if someone wishes to receive an answer from the Rebbe, there is only one condition which he must fulfill. He must be sincere. There were insincere people before Gimmel Tammuz as well; to receive an answer from the Rebbe, a Chossid must write a sincere letter, from the depths of his heart. If you do so, the Rebbe is sure to find a way to answer you, in some way. Through a video, through a *sicha* or through a letter—in whatever manner the Rebbe chooses.

## IN CONCLUSION

It goes without saying that until our mission is completed, we do not have permission to rest. We can never know which tefillin or which mitzvah we do with another Jew will be the one to tip the scale; let's keep it going strong, and bring Moshiach very soon. **T**





# The Terrified Mailman

"I am no prophet nor the son of a prophet!"

The distraught *aguna* standing in front of the Tzemach Tzedek was hoping for another answer entirely; she had been praying that the Rebbe would miraculously reveal the whereabouts of her missing husband. However, it clearly hadn't turned out that way.

Her brother was also at the *yechidus* and had a request of his own. He asked for a *bracha* for his intended trip to Eretz Yisroel.

The Tzemach Tzedek replied, "In that case, I think your sister should travel with you and with the length of the journey perhaps she will find her husband."

The *aguna* was willing to go along and they received a parting *bracha*.

The *aguna*, her son and brother began their

arduous journey towards Eretz Yisroel by travelling to Odessa.

It was there, at the very early stages of their trip, that they ran into difficulties. The young boy had some document issues; he wasn't listed on his mother's passport, and therefore was barred from continuing.

After some thought they came up with a different route, this time through the city of Yassi (in Romania) where the passport enforcement was much more lenient. Not wanting to split up, they decided to all go to Yassi. Along the way, through the many towns and cities, they asked, inquired and researched to try and find any tidbit of information about the missing husband. It was as if he disappeared off the

**"OH, HE IS A COMPLETE RASHA AND IT WILL BE VERY DIFFICULT TO RECEIVE A GET FROM HIM."**

face of the earth; nothing at all came up.

As they approached the city of Yassi, they decided to continue their journey in the thick of night.

As they passed by one hotel they didn't see a waggoneer with his mail carriage standing on the side of the road and they smashed into him.

A string of the most vile Russian curses emanated from the wagon and amidst the furious banter the *aguna* thought she recognized that voice. It seemed that it was the man she had been



לע"נ  
השליח הרה"ת ר' יהודה צבי  
בן משה יעקב ע"ה  
פאגעלמאן  
נלב"ע ב' דראש חודש תמוז ה'תשע"ג  
נדפס ע"י משפחתו  
משפחת ליבעראוו  
וואוסטער, מאס



## “A TERRIBLE FEAR OVERCAME ME AND THE HAIRS ON MY HEAD STOOD ON EDGE...”

looking for—her missing husband.

The group went inside the hotel and asked the owner about the waggoneer. “Oh, he is a complete *rasha* and it will be very difficult to obtain a *get* from him.”

As he finished his sentence, the angry man came storming into the hotel and continued his ranting about how they had smashed his wagon.

At that moment, after waiting for so long, husband and wife locked eyes and recognized one another.

Despite the original fears, the husband travelled with them

to the city and gave her a *get* without demanding anything in exchange.

The owner of the hotel was completely surprised by this, as he had a reputation of being a wicked man, so he asked the husband what had taken place. “Surely you could have refused to give the *get* without getting money in return.” he questioned.

The man replied:

“Let me tell you what happened and you won’t be so surprised any more.

“You know that I travel past your hotel every day. On the way I go by

an abandoned building and I am not afraid at all of *sheidim*; what are they able to do to me?!

“Today, however, as I rode passed that area, a terrible fear overcame me and the hairs on my head stood on edge. I couldn’t figure what was taking place; why all of a sudden was I so scared? I did this every day, and today should have been no different. I tried to continue on my way and shake off the fear, but once again I was overcome with this terrible trepidation. And then,

when these people crashed into my wagon I realized something was going on and it was far from simple. It appeared that the whole fear was in order so that I would give the *get*, therefore I refused to ask for a single ruble for doing it.”

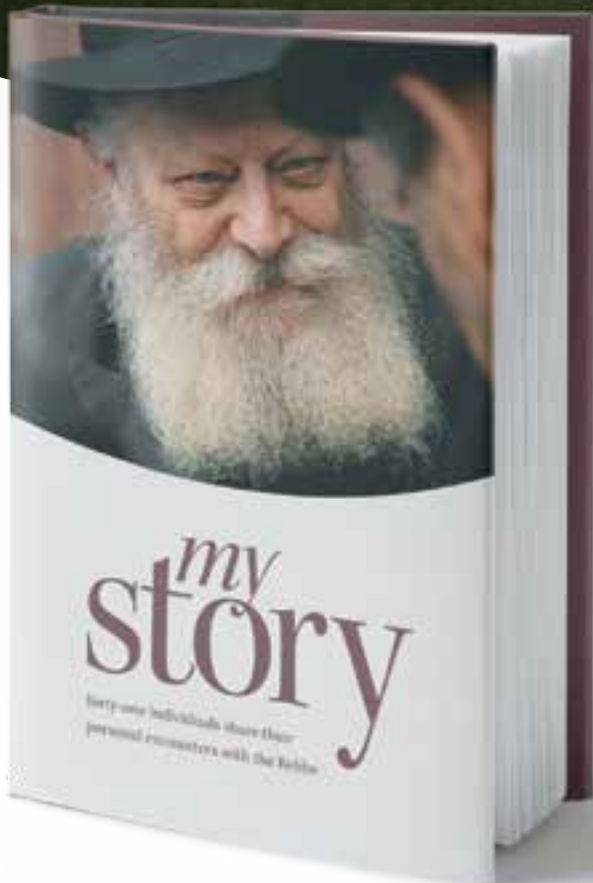
The wayward man then gave a considerable sum of money to the woman’s son, his own flesh and blood, and they went on their way to Eretz Yisroel with joy and happiness. **1**

(Adapted from *Shmuos V’sippurim* vol. 3 p. 176)





לזכות  
הרה"ת ר' חיים דניאל שיחי'  
פיעקארסקי



# The Faithful Shepherd

*My Story*



ועל כל אחד ואחת מאתנו לדעת, היינו להעמיק דעתו ולתקוע  
מחשבתו בזה, אשר הוא הוא הנשיא והראש, ממנו ועל ידו הם כל  
ההשפעות בגשמיות וברוחניות...

Each and every one of us must know—by contemplating  
deeply and constantly thinking about the fact that he [the  
Rebbe] is the leader and the head [of the generation]. Through  
him we receive all material and spiritual provisions...

—The Rebbe's letter, Gimmel Tammuz 5710



# As Chassidim

As Chassidim, we are naturally inclined to appreciate every story, *vort*, or anecdote from the Rebbe. We seek to search out the lessons they carry and apply them as a guiding light to ourselves and our surroundings.

But pursuant to the Rebbe's instructions, a mere appreciation does not suffice. We are told to "contemplate deeply" how the Rebbe is the *nossi* and the "head" of our generation, in a way that we can truly understand and feel.

Perhaps the best way to reach this conviction is by listening to the thousands of stories about the Rebbe. The stories that tell us about the Rebbe's impact on the lives of so many individual people, and his intimate involvement in every single area of concern for Yiddishkeit as a whole. Only a true *nossi* could carry so much on his shoulders; as the *possuk* says of Moshe Rabbeinu—אשר ישא האמן את—הינק—as the nurse carries the suckling.

Just in time for Gimmel Tammuz, JEM has released a collection of

forty-one such stories, all told by the individuals who experienced them first-hand. Boasting 408 beautifully designed pages, this hardcover volume includes many colored photographs of the Rebbe and many of the interviewees, bringing these special stories to life.

Reading the book, we learn of the Rebbe's impact on issues of global importance—like the testimony of Israeli Brigadier General, **Ron Ronen Pekkar**:

"I had not been expecting to sit with a Torah giant discussing, tactically, why Sharon didn't use Egyptian fuel, or the strategic value of the air force in a complex war, or whether military families should live inside the bases, and its effect on preparedness..."

Yet at the same time, we hear of the Rebbe's keen sensitivity to a young orphaned girl. As **Mrs. Yehudis Fishman** relates in her story:

"I walked out [from *yechidus*] exhilarated and relieved. From that

moment on, I was certain that I had acquired not only a guide and a teacher, but also a compassionate friend, and — most important for me—a father figure..."

We learn how the Rebbe's insistence that a Yid keep Shabbos and put on tefillin daily completely transformed his life for the good—in the story of **Dr. Irving Wolinsky**. And how a comment made by the Rebbe to a young student at the University of London, **Freddy Hager**, ultimately resulted in providing hundreds of Jewish students with kosher meals on campus.

Based on the popular "Here's My Story" weekly publication, the stories in this volume are not subject to the space constraints of the weekly sheet and are brought in greater detail. Many new stories are also being published now for the first time.

Every story is a gem. And each of them will provide just another glimpse at the meaning of the Rebbe's words: "He is the *nossi*, he is the *rosh*..." ①



28 ELUL 5735, LEVI FREIDIN via JEM 140662

לזכות שלוחי כ"ק אדמו"ר בכל אתר  
ואתר להצלחה רבה ומופלגה בגו"ר

נדפס ע"י

הרה"ת ר' משה זלמן  
וזוגתו מרת רבקה מרים  
ומשפחתם שיחיו  
גרינולד



# Everlasting Bond

*During the entire year following the histalkus of the Friediker Rebbe on Yud Shevat 5710, the Rebbe used every opportunity to encourage the Chassidim and to infuse them with the knowledge that the Friediker Rebbe continues to lead the generation in an ever greater measure. It is therefore incumbent upon the Chassidim to deepen their hiskashrus and dedicate themselves to the Rebbe's shlichus even more than before.*





TISHREI 5749, LEVI FREIDIN via JEM 252122

# Chassidim Are Not Alone

Despite the concealment that occurs as a result of *histalkus* and ascension on high, we need to remember that the *hiskashrus* a Chossid has with the Rebbe remains. Whether he had the fortune of seeing the Rebbe [physically] many times, one time—or even if he did not merit to see the Rebbe but received a letter from him or heard and studied from the Rebbe by way of his *sichos* and *maamarim*—his connection is strong as ever and cannot be weakened by the present circumstances.

[The Rebbe wept and then continued:]

My father-in-law, the [Friediker] Rebbe said: “Chassidus accomplished that the Rebbe is not alone, nor are the Chassidim alone.” The Rebbe watches and cares for each detail in the lives of his Chassidim and certainly provides the strength and resources to continue with all that the Rebbe expects from us to achieve.

Motzoei Pesach Sheini 5710<sup>1</sup>

# The Rebbe will not forsake his flock!

The energy that the [Frierdiker] Rebbe has drawn forth through *Toras Hachassidus* is present today and provided to us now as well [after the *histalkus*] without any change on the [Frierdiker] Rebbe's part. Our perception also hasn't changed; we do not assume the Rebbe has left us *chas veshalom*...

Those who were familiar with the [Frierdiker] Rebbe throughout the thirty years of his *nesius* (5680-5710) know that he would never forsake his Chassidim and leave them (—for instance—) to fight Amalek alone on Parshas Zachor.

The only difference for us now is that in the past it was possible for one to [fool himself and] think that upon entering the Rebbe's room [for *yeichidus*], he can choose what to share with the Rebbe and what to withhold. Today [after the *histalkus*], it is clear to all that the Rebbe is aware of everything hidden within us for in the past the Rebbe seemed limited by a physical body but now, as the [Frierdiker] Rebbe is entirely unrestrained by material limitations, and purely spiritual, [so that previous perception is no longer applicable].

On the other hand, [although the Rebbe is entirely elevated above all physical and mundane limitations]—based on the passage in the Zohar which states that “a *tzaddik* who passes on from this world is present in all worlds even more than during his ‘lifetime’ [and as the Alter Rebbe explains that “*all worlds*” denotes that] “even in this physical world he is evermore present”—It is most certain that the Rebbe is leading the entire world, particularly *anash* (his Chassidim), and continues to rouse abounding mercy on their behalf as he has done until now and actually, with greater strength and enthusiasm [than previously].

Shabbos Parshas Teruma-Zachor 5710<sup>2</sup>



RABBI PINNY LEW





# Especially the Children

Thank you for reporting on the improvement of his health. You will soon most certainly be able to continue conveying further improvements until he returns to his full strength.

Certainly he sleeps with a yarmulke and he is told—in words a child his age can comprehend— about the [Frierdiker] Rebbe. He should also be explained that a *tzaddik*, although he has passed on, retains an even greater presence in this world than before his *histalkus* and continues to shower *brachos* on his *mekusharim*, especially the young boys and girls (as elucidated in Chassidus on the *possuk* “כי נער ישראל ואוהבהו”).

Many thanks for urging so many Yidden to begin the daily recital of the [Frierdiker] Rebbe’s chapter of Tehillim; the merit of the community stands in your good stead (וזכות הרבים תלוי בו).

Letter, 21 Menachem Av, 5710<sup>3</sup>







11 SIVAN 5747, LEVI FREDIN via JEM 6652

# The Rebbe's Shtender

When one learns a letter of the Rebbe, or any other part of his Torah, it must be studied in the manner the Gemara describes: “Anyone who repeats a statement in the name of it’s source must picture the author standing before him.”

The same is true regarding the Rebbe’s Torah: When you learn a *maamar*, *sicha*, *reshima*, or letter of the Rebbe, you must picture the Rebbe as if he is standing in front of you! Those who never met him in person can do this by looking at a photograph.

Once, the Alter Rebbe asked the Mittler Rebbe what concept [in Chassidus] he had contemplated while davening on Rosh Hashanah. He replied that he had thought about the idea that “all existence will bow before you [Hashem].”

“And you,” the Mittler Rebbe asked the Alter Rebbe, “what did you think about?”

“I davened with the *shtender*,” the Alter Rebbe replied.

[The Rebbe continued:] Such lofty *avodah* is far beyond us; but we can certainly look at the *shtender* which the Rebbe davened on!

Shavuot, 5710<sup>4</sup>



# Mindfulness

There are specific times when one is meant to think about his personal standing [with regard to his *avodas Hashem*]. The rest of the time, it's better to think about the Rebbe and how he is constantly close by his *mekusharim*, guiding them every step of the way.

This very thought, even without deep reflection, should solidify your *kochos* so they can be used as per the [Frierdiker] Rebbe's wishes.

In the event that thoughts contrary to the above rise up in your mind, you should know they stem from the *yetzer hara* who does everything in his power to prevent and distract a Yid from learning Torah and *avodas Hashem*.

Letter, 11 Elul 5710<sup>5</sup>







TISHREI 5738, LEVI FREIDIN via JEM 21/30



# Eliyahu Hanavi's Letter

Now as well, we must carry out the Rebbe's *shlichus* as before.

Some think there has been a change. Whereas prior to the *histalkus* he had to fulfill the Rebbe's *shlichus*, for if not, the Rebbe would call him into *yechidus* or send him a letter demanding: "I sent you on a specific *shlichus* and gave you the necessary *kochos*, so why are you not carrying it out?!"—now they are seemingly free to do as they please.

The Rebbe declares that true life is continuous and therefore the Rebbe's *shlichus* in its entirety, and all the *kochos* provided to fulfill it, are eternal! Now too the Rebbe continues to demand accountability in full measure from the *shluchim* he has sent until now and will continue to send in the future!

Some question such talk, but we find in Tanach that a letter arrived from Eliyahu Hanavi many years after he ascended to heaven in the fiery chariot. Therefore, it is no wonder that the Rebbe continues to send *shluchim*. One can be sure that the Rebbe has his ways of making the *shlichus* known; there is no need to worry!

...Each and every one of the *talmidim*, *mekusharim* and Chassidim must know that he is from "*anshei Moshe*" and this will remain forever with him and his future generations until the coming of Moshiach.

12 Tammuz 5710<sup>6</sup>

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1. Toras Menachem vol. 1 p. 49
  2. Toras Menachem vol. 1 p. 16
  3. Igros Kodesh vol. 3 p. 397
  4. Toras Menachem vol. 1 p. 92
  5. Igros Kodesh vol. 3 p. 419
  6. Toras Menachem vol. 1 p. 130



# Expressions of Redemption

When learning the Rebbe's *sichos* and watching *farbrengens* we find that the Rebbe often uses certain expressions and quotes from Chazal in reference to Moshiach. Many of these quotes are used over and over, and yet, some of us may not understand even their basic meanings. Even if we understand the simple meaning of the quotes, it's important to remember that in truth they are laden with layers of meaning.

Below we will examine a few of these quotes and expressions, and attempt to deepen our understanding of them. Hopefully this will add in our overall appreciation of the Rebbe's references, and inspire us to take his words to heart and do all that we can to hasten the coming of Moshiach.



## "עלה הפרץ לפניהם"¹

This is a quote from the sefer Micha (from Trei-Asar), literally meaning: "The one who breaks will ascend before them."

This begs an explanation; why do we refer to Moshiach as "one who breaks"?

In Parshas Vayeishev, when Yehuda's son Peretz is born, a double expression of *peretz* is used. The Midrash² says that this refers to Moshiach who will descend from Peretz.

The Midrash explains that every king is in fact called "one who breaks." This is because of the rule of "*melech poretz geder*"—a King has the authority to break through any boundary that he wishes. Thus the double expression of *peretz* used in reference to Moshiach; Moshiach will be a ruler over all the "breakers" (kings) who came before him.

So *peretz*, or *peretz*, means one who defies normal boundaries, the rules and status quo of the world.

The Rebbe explains³ that this idea can extend to describe the times of Moshiach as a whole. When Moshiach comes, the boundaries of nature will be destroyed. This will be completely revolutionary, unlike anything that has ever

לזכות  
ד"ר שאלתיאל זאב  
וזוגתו מרת ורדה פייגא בלומה  
שיחיו  
רב-נוי  
לרגל מלאות להם שבעים שנה  
ולזכות כל יו"ח שיחיו  
נדפס ע"י חתנם ובתם  
הרה"ת ר' דובער  
וזוגתו מרת רחל ומשפחתם שיחיו  
מאטשניק  
שלוחי כ"ק אדמו"ר  
באקסנארד, קאליפורניא





happened before. In Gan Eden for example, there aren't and there never were any rules of nature. When Moshiach comes, our physical world, which by default *does* have strict boundaries, will be elevated to a level that transcends those very boundaries.

This is the idea of Moshiach: he is a human being, within our physical world, yet he is a “*poretz*”—one who breaks these very boundaries and brings the world to its ultimate state of completion.



**”תיכך ומיד ממש נמצאים כולנו בארצנו הקדושה  
בירושלים עיר הקודש ובהר הקודש  
ובבית המקדש ועד לקודש הקדשים.”**

The Rebbe would often end *sichos* with this hopeful and descriptive line: “Very soon, immediately, we will all be in our holy land, in Yerushalayim the holy city, and on *Har Habayis*, in the *Beis Hamikdash*, all the way into the *kodesh hakodoshim*.”

How is it that we will go into the *kodesh hakodoshim*? Seemingly the only one who is allowed to enter the *kodesh hakodoshim* was the Kohen Gadol, and even he, only on Yom Kippur. Why then does the Rebbe conclude so many *sichos* with this quote?

The Rebbe answered this question and explained the meaning of this often repeated idea<sup>4</sup>:

There are certain *poskim* who maintain that in truth, the Kohen Gadol was allowed to enter the *kodesh*

*hakodoshim* at any time, not only on Yom Kippur. The only condition is that he first perform the whole *avodah* of Yom Kippur, with all the *korbanos* and the *ketores*, etc.

Now, when the Kohanim perform their *avodah*, it is not something that is limited to them and has no connection to the rest of *klal Yisroel*. On the contrary, every single Yid has the obligation to perform all of the *avodos* in the *Beis Hamikdash*. The issue is only that a regular Yid lacks the skill and vigilance to perform the *avodah* properly, so the Kohanim serve as representatives of all the Yidden.

So when the Kohen Gadol performs the *avodah* in the *kodesh hakodoshim*, it is as if the entire *klal Yisroel* is there with him. Thus as soon as Moshiach comes and the *Beis Hamikdash* is rebuilt, the Kohen Gadol can enter the *kodesh hakodoshim* immediately after performing the special *avodah* of Yom Kippur, and it will be as if we are all there with him.

In another *sicha*<sup>5</sup> the Rebbe takes this concept one step further:

Before the Torah was given, Hashem crowned the entire Jewish nation as a “*Mamleches Kohanim*”—a kingdom of Kohanim. The *Toras Kohanim* explains that not only is every Yid a Kohen, but all Yidden are on the level of Kohanim Gedolim.

Obviously during the time of *golus* this status of the Jewish nation is not revealed. With the coming of



4 TISHREI 5748, LEVI FREIDIN via JEM 12908

Moshiach, however, it will be revealed that every Yid is in fact on the level of the Kohen Gadol.

As we explained above, the Kohen Gadol was allowed (with the proper preparation) to enter the *kodesh hakodoshim* at any time. Thus, when Moshiach comes we will be able to enter the *kodesh hakodoshim* immediately.

It is now well understood the fervent wish, hope and desire that the Rebbe so often repeated, that Moshiach will come and we will all be *zoche* to the greatest revelation of *Elokus*, that of the *kodesh hakodoshim*.



”בעגלא דידן”

### “SPEEDILY, IN OUR DAYS”

Seemingly, “*bekarov mamosh*”—very soon, is sufficient to express the idea of Moshiach coming imminently. Why does the Rebbe so often use this additional expression?

There are two reasons that the Rebbe gives for this<sup>6</sup>:

Firstly, it is known that ‘very soon’ for us, and ‘very soon’ for Hashem can mean very different things; the *possuk* says after all that one day for Hashem is 1,000 years. It is therefore important to add that when we say “speedily,” we mean “our speedily,” or speedily as we mean it, in our days.

Secondly, this expression is in Aramaic, which is not inherently a holy language. By using Aramaic in studying Torah we elevate it and make it holy. So by using an additional expression, specifically in a language other than *Lashon Hakodesh*, we are refining the world, and actively bringing Moshiach closer.



”הקיצו ורננו שכני עפר”

### “AWAKEN AND SING, YOU WHO DWELL IN THE DUST”

Rashi explains that this *possuk* refers to the time of *techiyas hameisim*, when Hashem will speak to the *meisim* and tell them to awaken and sing.

Beyond the simple explanation there is a deeper meaning:

The Rebbe quotes a saying of the Rebbe Rashab in Hayom Yom, that *techiyas hameisim* in our own *avodah* is when a mind, that is cold as a dead body, grasps and is excited by understanding *Elokus*. This, says the Rebbe Rashab, is true *techiyas hameisim*.

Similarly, the Rebbe explains that the ultimate revelation of *Elokus* at the time of *techiyas hameisim*—*hakitzu veranenu*—is only possible through first having the *avodah* of *bittul*—*shochnei affar*—becoming like dust.<sup>8</sup>



”מיד הן נגאלין / תיכף ומיד ממש”

### “IMMEDIATELY THEY WILL BE REDEEMED / VERY SOON, IMMEDIATELY MAMASH”

These two expressions are used very often in the Rebbe’s *sichos*.

“*Miyad hein nigalin*—Immediately they will be redeemed” is in fact a quote from the Rambam in Hilchos Teshuva<sup>9</sup>: “The Torah already promised that the Jewish nation will eventually do *teshuvah* at the end of their exile and *immediately they will be redeemed*.”

“*Teikef umiyad*—Very soon, immediately” is a quote from Igeres Hatshuvah<sup>10</sup>, where the Alter Rebbe explains that once a person asks for atonement from Hashem, he is immediately forgiven.

Now, doesn’t the fact that both quotes are often used together seem redundant? Also, it seems that the word “*teikef*” is not necessary at all, as we could suffice with the word “*miyad*”—immediately. Why does the Alter Rebbe add this word in at all?

The Rebbe references<sup>11</sup> two Gemaras that use the term “*miyad*.” After examining these Gemaras the matter becomes quite clear.

The first Gemara is in Masseches Taanis, where the Gemara describes the process of prescribing fasts in a time of drought. The Gemara says: “What is considered



“*miyad*?” The next Monday, Thursday, and Monday [they would begin fasting three fasts in that order].” From this Gemara we see that “*miyad*” does not actually imply “immediately,” but rather after a possible delay of up to a week!

The next Gemara is in Maseches Shabbos<sup>12</sup>, where we are told a fascinating account of when Moshe ascended to *Shamayim*: “When Moshe ascended on High he found Hashem attaching crowns onto the letters. Hashem asked Moshe, “Do they not greet with *shalom* in your city?” [In other words, why did you not greet me?] Moshe answered, “Have you ever seen a servant greet his master with *shalom*”? Hashem replied, “You should have helped me [in the process of attaching the crowns].”

The Gemara continues: “*Miyad*—immediately—Moshe replied, “And now may the strength of Hashem be increased as you have spoken.” Rashi comments on the word “*miyad*” and says that it actually refers to a later time when Moshe once again ascended to *Shamayim*.

From this Gemara too we see that *miyad* doesn’t actually mean “immediately,” but can mean soon, even after significant delay.

The word “*teikef*,” on the other hand, means *right now*. In *halacha*<sup>13</sup> it is brought down that *teikef* means “the time it takes to walk 22 *amos*”—a matter of less than a minute!

Based on this, the Rebbe’s insistence on using both expressions is clear. While the quote from the Rambam

specifically refers to the coming of Moshiach, the quote from Igeres Hatshuva includes one key word, “*teikef*”—immediately.

It is important to add that the Rebbe also uses the word “*mamash*,” which means “in actuality.” In Hayom Yom, the Rebbe writes that “*mamash*” refers to “*gashmiyus shebgashmiyus*”—the most physical of physical. Elsewhere the Rebbe explains that “*mamash*” means “tangible,” something that we can literally feel with our five senses.<sup>14</sup>

Additionally, the Rebbe mentioned on a few occasions that the word “*miyad*” serves as *roshei teivos* to the names of **Moshe** Rabbeinu, **Yisroel** Baal Shem Tov, and **Dovid malka meshicha** (Moshiach is a descendant of Dovid). All three of these figures play a central role in transforming the world, readying it for the *geulah*. Alternatively, the *roshei teivos* can be understood as **Moshiach** (whose name is **Menachem**, as stated in Gemara), **Yosef Yitzchak** (the Friediker Rebbe’s name, and **doram** (the members of their generations), or **Dovber** (the second name of the Rebbe Rashab).<sup>15</sup>



From all of the above, one theme comes across loud and clear. The coming of Moshiach is not an abstract concept, an event in the distant future, rather it something that is imminent. When learning and watching the Rebbe’s farbrengens we can see clearly that the goal of bringing Moshiach is mentioned at every turn.

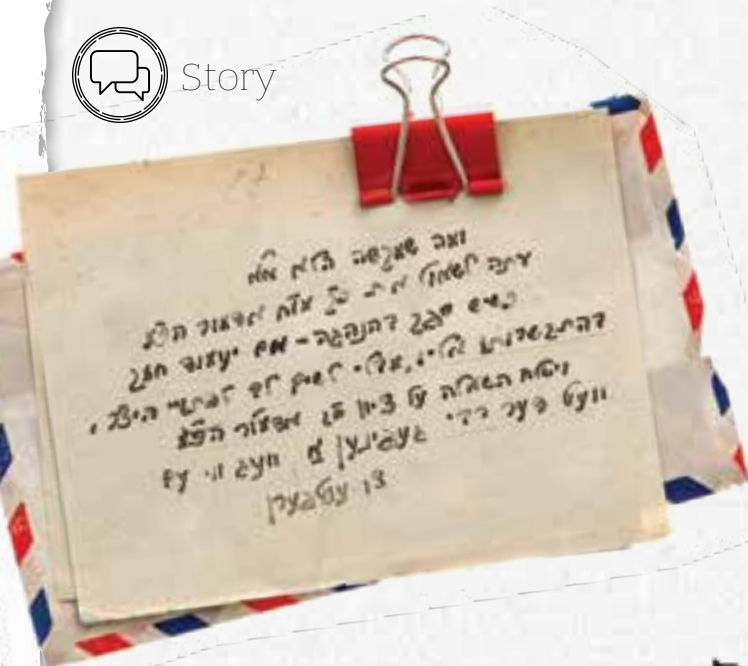
We can now see how the phrases that the Rebbe uses are far from simple “expressions,” rather they are laden with meaning. May the deeper meaning inspire us to do everything in our power to hasten the coming of Moshiach, and may we be *zoche* to once again hear the Rebbe farbreng, *baagala didan*, NOW. **1**



15 SIVAN 5749, LEVIFREDIN via JEM 266123

1. Micha 2, 13
2. Bereishis Rabba, Chapter 85
3. Toras Menachem vol. 24 p. 285
4. Sichs 10 Elul 5751
5. Sichs 13 Iyar 5751
6. Likkutei Sichos vol. 9 p. 23, fn. 61
7. Yeshaya 26:19
8. Sefer Hasichos 5751 vol. 1 p. 139, fn. 111
9. Chapter 7
10. Chapter 11
11. Likkutei Sichos vol. 1 p. 70, fn. 14
12. Shabbos 89a
13. Shulchan Aruch AdH”Z Siman 166
14. Sefer Hasichos 5749, vol. 1 p. 62
15. Sefer Hasichos 5751 vol. 2 p. 562; 5752 vol. 1 p. 7; 5752 vol. 2 p. 341; 376





SHMULPHOTO

# דער רבי וועט געפינען א וועג...

לזכות  
חנה בת מושקא  
לרפואה שלימה

נדפס ע"י הרה"ת ר' אוריאל  
וזוגתו מרת שבי שיחיו  
ויגלו

## The Only Flight Home

AS TOLD BY RABBI LEVI YITZCHOK GARELIK (BROOKLYN, NY)

On<sup>1</sup> the morning of Tuesday September 11, 2001 (23 Elul 5761) I was travelling from Brussels, Belgium to New York City on a Sabena flight. At approximately 9:00 a.m., about an hour and a half before we were scheduled to land in JFK, the pilot announced that due to terrorist attacks in the United States we cannot fly into the USA and we had two choices: either to go back to Brussels or land on a Canadian Island, and since we don't have enough fuel to go back we were being diverted to Newfoundland, Canada.

Due to my work on behalf of the OK Laboratories at the time, I had an international cell phone, so upon landing

in Newfoundland I called my wife in Crown Heights. She shared with me the shocking news of the hijackings and the collapse of the first of the Twin Towers and it became clear that we were not dealing with a simple delay.

After waiting on the tarmac for many hours (until about 6:00 p.m.), we were told to disembark without taking any luggage. I agreed to leave the plane only after the pilot assured me that I would have my tallis and tefillin in time to daven the next morning. There were many other planes that had been diverted to this tiny airport and after several hours, the thousands of stranded travelers were transported

to a local stadium and from there we were sent to several public schools that served as “dormitories” (the hotels were all full to capacity and there were thousands of people).


The locals were extremely hospitable and they provided food, blankets, toiletries and cots for us all. There were several other from Yidden from the various planes and we arranged for some fruits and vegetables and other necessary accommodations.

The pilot was true to his word and after midnight, at around 2:00 a.m., I was escorted back to the plane to retrieve my tallis and tefillin. The next day I made the rounds to all the locations and shared my tefillin with all who wished to use them (the local newspapers even took pictures). I encountered lots of Yidden and many were happy to wrap tefillin; I also blew the shofar.

My midnight tefillin story made the headlines of the local newspaper and later that day I received a call from the president of the local Jewish community inviting me to address the small but active Jewish community on the island. I was happy to oblige and had the pleasure of meeting the local Yidden and sharing with them relevant lessons for the upcoming *yomim noraim*. I compiled a list of their contact information and, *boruch Hashem*, I was able to maintain a connection with the community ever since.

Meanwhile, the flight ban in the United States continued, so on Thursday my original flight returned to Brussels, but there was no clarity as to when it would be possible to travel to the US from Europe (some news outlets said it may take several weeks). Rosh Hashanah was on Monday night and I figured I had a better chance of reaching New York before Yom Tov from Newfoundland than from Brussels, so I stayed put. There were no flights and an attempt to reach Canada by boat failed, so the travel options were quite limited. As an exception, the US authorities allowed some of the stranded planes that came from Europe to continue on to the US and they managed to go on Friday, but I couldn't go with them as I was from the Sabena flight that went back. So I was stuck. The next Air Canada flight from the island to anywhere was not for another week!

I always travel with matzah and we found a jar of gefilte fish (from Pesach...) at the Jewish community center, I squeezed grapes for *kiddush*, and we settled down for Shabbos on the island. Although I had a shofar with me I knew that I needed to return to NY for Yom Tov, as my brother-in-law, Rabbi Levi Krinsky, Shliach in Manchester, New Hampshire, depended on my services as *baal tefilla* for the *yomim noraim*. I hoped for the best. There are many more details to this story but I will get to the following point.



On Motzei Shabbos, at 1:00 a.m. I was at my wits' end. I was sitting in an office next to a fax machine (as I had requested my wife to fax me the next *shiurim* in Rambam as the sefer I had was done....). In desperation, I was thinking to myself “*vos geit do zain...*” and I decided that since I'm next to a fax machine, I'll send a *tzetzl* to the Rebbe by fax! I called up Reb Abba at the Ohel and I told him that “*ich bet rachmanus*” as I'm “stuck on an island” so I'm sending a *tzetzl* asking the Rebbe to come to the rescue, and if Reb Abba can please bring it into the Ohel right away, which he gladly agreed. I wrote the *tzetzl* and faxed it to the Ohel requesting a *bracha* that I should return home before Rosh Hashanah. I felt that I had accomplished what I could in Newfoundland for the local Yidden during my brief stay and it was time for me to return home, but there are no flights available at least for another week!

Within the hour, I was searching the internet for flight options and out of the blues I found an Air Canada flight to Toronto scheduled to depart at 5:00 a.m. I didn't believe it because they said clearly that there won't be any flights for a minimum of another few days. But I had just written to the Rebbe... So, together with another Lubavitcher *yungerman*, we hailed a taxi and raced over to the airport. We arrived to an obviously deserted terminal and were the first in line at the Air Canada desk. The few airport personnel looked at us as if we are crazy, why we are waiting for a flight in middle of the night when there are no flights coming or going for days?

Literally minutes later, the terminal filled up with hundreds of other people, right behind us, hoping to make that flight. An agent arrived and announced that there would be only one flight to Toronto, and reservations will be sold on a first come first serve basis. I never checked when the next flight that left Newfoundland was, but *boruch Hashem* our flight departed as scheduled and I returned home safely in time for Yom Tov.

Thank you Rebbe, as always. **T**

1. I have the great zechus to have been the one who found and publicized the *ksav yad kodesh* (handwritten note) from the Rebbe in my Zeidy's archives, which adorns the pages of these personal stories. It is my privilege to share this story with my friends.

## YOUR STORY

Share your story with A Chassidisher Derher by emailing [stories@derher.org](mailto:stories@derher.org).





## AT THE OHEL

An overview

“אזכיר על הציון”

These words, received by myriads of Jews in response to their letters to the Rebbe, represent the countless hours the Rebbe visited and davened at the *tziyun* of the Frierdiker Rebbe.

Presented here is a pictorial overview of the Rebbe's visits to the Ohel. It is important to mention that the Rebbe's schedule and *hanhagos* at the Ohel varied over time, and this does not include all details, rather it is to present a general outline.

1. The Rebbe would typically visit the Ohel twice a month, on Erev Rosh Chodesh and on the 15th of the month, and on certain *yomei depagra*. In the later years the Rebbe went more frequently, and during the court case of the *sefarim* in 5746, the Rebbe went daily. The Rebbe would leave 770 with a sack filled with *pa'nim* and letters he received, wearing non-leather shoes. On his way to the car, the Rebbe would hand out coins to children for *tzedakah*.





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our dear Bubby  
Freida bas Dina תחי' Freida

Who fostered a lifelong spiritual  
connection to the Rebbe with  
her marriage 80 years ago, just  
a few blocks from 770  
And continues to be inspired by  
the Rebbe, his stories, and his  
teachings on a daily basis  
May she live many more  
happy, healthy years.

Sponsored by her grandson  
David Walker

2. During the car ride to the Ohel, the Rebbe would either be *magiah sichos*, learn that days *shiur* Rambam or Mishnayos on a *yahrtzeit*, and at times the Rebbe remained silent.



29 ELUL 5740, YOSSIE MELAMED via JEM 114505



3. After knocking three times on the door, the Rebbe would enter the Ohel. Besides for Erev Rosh Hashanah and Yud Shevat, no one was allowed in the Ohel while the Rebbe was there.









4. In the Ohel the Rebbe recited the Maane Lashon, and read the *pa"nim* and letters, tearing them before placing them on the *tziyun*.





5. Through the burning summer sun and the winter frost, the Rebbe spent hours on end davening for the needs of *klal Yisroel*. At times the Rebbe was visibly emotional while at the Ohel.

29 ELUL 5743, LEVI FREIDIN via JEM 165823



6. On the way back from the Ohel, the Rebbe would finish the Maane Lashon. It was often past nightfall when the Rebbe returned to 770, following a day of fasting and hours of standing at the Ohel. The Rebbe would return with many of the letters and other articles he brought to the Ohel, which he would then proceed to respond to in the following days.



# 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.



## Shema with covered eyes

Dear Editors,

Thank you for all the work you do in bringing us fresh, Chassidishe material each month. Always relatable and meaningful.

In the Adar magazine, you presented the story of how the Rebbe founded Tzivos Hashem and how the Rebbe related to the children in such a special way.

I am reminded of a story that happened with my dear *chaver* Rabbi Eliezer Mangel as a child. I share this story in honor of his *yahrtzeit*, to be observed on 4 Tammuz. (Lazer Mangel served as the Rebbe's shliach to Mercer County, NJ and was tragically taken before his time in a car crash; יהי זכרו ברוך.)

When Lazer was three years old, he went into *yechidus* together with his family in honor of his *upshernish*. During the *yechidus*, the Rebbe turned to the boy and asked, "Do you know how to recite Shema?"

Lazer said yes.

"Can you say it now?" the Rebbe asked.

But Lazer was bashful and didn't want to. So the Rebbe offered him a prize if he'd agree to say it, and Lazer followed by reciting the whole Shema by heart.

The Rebbe then commented to the parents that they should teach their child that when one recites Krias Shema, he should cover his eyes.

Then the Rebbe continued that in truth, he shouldn't really continue this conversation

until he gives the child the prize he was promised. "When a child is promised something he should receive it without delay, as not to allow a child to think for even a moment that a promise was not kept," the Rebbe explained.

With that, the Rebbe gave Lazer a silver dollar coin.

Years later, after Lazer's tragic passing (he was killed by a drunk driver after giving a class at a neighboring Chabad House), his father, Reb Nissen, thought again about that *yechidus* and realized that the Rebbe's words had a deeper meaning than what it originally seemed. Perhaps the fact that the Rebbe stressed saying Shema with closed eyes was metaphorically connected to the tragedy.

Shema is the expression of *emunah* in Hashem. At times, we need to just follow Hashem and accept his ways "with closed eyes"; i.e. even in the face of terrible, seemingly inexplicable, trials and tribulations.

Again, thank you for the magazine, *hatzlacha rabba!*

**Mendel Springer**  
Milan, Italy

”

## New Sirtuk

Dear Editors,

*Yasher koach gadol* for the latest issues of Derher, which I always look forward to reading.

Perhaps a small correction should be made to the *birkas hachama* article [Issue 55 (132)] in which you wrote that “later on the Rebbe disclosed that he was wearing a new silk *kapote* for the occasion.”

I assume that you are referring to the *sicha* of Shabbos Parshas Bechukosai 5741 (Sichos Kodesh 5741 vol. 3 p. 464), where the Rebbe says that he was wearing a new *sirtuk*. However, there is no mention of it being silk. There are certainly many who will remember that it was a woolen *kapote*, and this is also clearly discernible in some photographs.

**Yossi Alperowitz**  
Bournemouth, England



## Ech Ti Zyemlak

**Dear Editors,**

In the article about *kos shel bracha* in the Nissan Derher, it mentions how Chazzan Tsatkis would often come during *kos shel bracha* and sing “*Ech Ti Zyemlak*,” and how he merited many *kiruvim* from the Rebbe [“Overflow of Blessings”, Issue 55 (132)].

I wanted to point out that the first one to merit to sing this *niggun* in front of the Rebbe was my grandfather Rabbi Berel Zaltzman.

I would like to share the details behind the very first time it was sung for the Rebbe at *kos shel bracha*:

After many years of waiting, my grandfather emigrated from the former Soviet Union in the summer of 5731. He came to 770 for Tishrei 5732, the first time he would see the Rebbe in his life.

The Rebbe showed a warm and active interest in those recently liberated Chassidim. The Rebbe helped cover the cost of the trip to New York for Tishrei and gave them many *kiruvim* over the Yomim Tovim.

My grandfather grew up in communist Russia, and is *baruch Hashem* an exceptional *baal tefilla* and *chazzan*. In Samarkand he would lead the

Chabad shul during the Yomim Noraim. The very first Shabbos that he came to the Rebbe he was offered by the *gabbai* to daven *musaf* as the *shliach tzibbur*.

Afterwards Reb Mendel Futerfas came over to him and said, “You can’t imagine what profound *nachas* you gave the Rebbe. It was apparent that the Rebbe greatly enjoyed your davening, the entire time he looked at you the way a father looks at a son that returned to him after many years of captivity.”

That Rosh Hashanah my grandfather was asked to lead the davening as well, this was despite the fact there there was usually a set *chazzan* for those *tefillas*.

On Motzei Yom Tov as he stood amongst the thousands of Chassidim singing joyously as the Rebbe gave out *kos shel bracha*, suddenly the Rebbe called out to him asking him to sing...

Nervously my grandfather started singing one *niggun* in Russian and then another, and the Rebbe kept requesting that he sing more.

He sang fast *niggunim* and slow *niggunim*, he sang in Russian and he sang in Yiddish... After about 30 songs he simply ran out of what to sing!

One of the songs he sang was the *niggun* “*Ech Ti Zemlyak*.” It was to this *niggun* that the Rebbe showed much affection towards.

This was the very first time the Rebbe requested a performance in middle of *kos shel bracha*.

After the month of Tishrei, as my grandfather entered *yechidus* before he was to return to his family in Eretz Yisroel, he was shocked when the Rebbe told him that he should remain in the United States and perform concerts all over the country. “You need to tell the Jews in America how you were able to remain religious Jews in the Soviet Union, and you should do this through story and song.”

My grandfather stayed for nearly three months. Returning to New York, he discovered that the Rebbe requested he come for a second



*yechidus*. Now the Rebbe had another surprise for him. “I heard your tour was a great success and I am grateful for that,” the Rebbe said. “Now that you have become famous, you need to produce a record...”

The story behind that record and the amazing *brachos* that came about as a result are beyond the scope of this letter, but I just want to point out that the feature song on that record is “*Ech Ti Zemlyak*.” This is the only place it is recorded.

In the years that followed, whenever my grandfather would come from Eretz Yisroel and be at the Rebbe’s farbrengens he would sing “*Ech Ti Zyemlak*.” At the farbrengen of Purim 5733, he sang the *niggun* and the Rebbe encouraged it with much *chayus* for a very long time. This can be seen on the video of the farbrengen released by JEM.

On one occasion the Rebbe spoke a *sicha* on the words of the *niggun* after my grandfather sang it!

**Avremi Browd**  
Brooklyn, New York



## The Rebbetzins Request

Dear Editors,

In the article about the Lag B’Omer parade of 5747 [“Saluting the Unity of the Jewish People” Issue 56 (133)], you write about the unique display of the *galuyos* designed by Gershon Eichorn, Heshy Rubashkin, and myself. “Tens of *bochurim* worked throughout the night on that year’s main attraction: a display of all the various *galuyos* throughout the ages, culminating with that year portrayed by the words “Ad Mosai?!” “Daloi Galus!” “Enough is enough!”” It “displayed all of *am Yisroel’s*

*galuyos*, from *galus Mitzrayim*, passing through *galus Bavel* and *Romi*...up through Auschwitz.”

I must share a very interesting anecdote which occurred in regards to this display:

At the Lag B’Omer parade, the children would march on Eastern Parkway from Brooklyn Avenue, passing the Rebbe in front of 770, and then they would continue down Kingston Avenue. The parade would culminate on Empire Boulevard, where a large fair was set up with rides and various booths.

For the display of the different *galuyos*, we set up mannequins on each block of Kingston Avenue. Every corner had another *galus* and the mannequins illustrated that. The display of Auschwitz included a mannequin of a Nazi with his hand out, holding a gun to the head of a Jew.

Later in the article you mention that while the fair was happening “the Rebbetzin’s car arrived on Empire Boulevard, via Kingston Avenue with a police escort, and as she drove through, she waved to those participating in the celebrations.”

On her way down Kingston Avenue, the Rebbetzin passed all the displays on the different corners, and soon afterwards, we, the *bochurim* who had set up the displays, received a message saying that the Rebbetzin asked that we should lower the hand of the Nazi mannequin and move the gun away from the head of the Jew. The Rebbetzin was not fond of this.

Of course, by the time the Rebbe passed the displays and fair on his way to the Ohel, the hand was down.

**Mayer Preger**  
Five Towns, New York

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